



ASBURY CIRCUIT RIDER

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Divorce (All y'all)



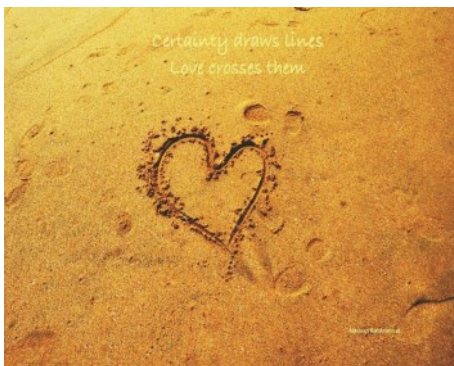
When people read the Sermon on the Mount, it can feel as though Jesus is jumping from topic to topic. One moment He speaks about anger. Then adultery. Then divorce. Then retaliation.

At first, these teachings sound like separate moral instructions. But taken together, they reveal something deeper. Jesus is not simply listing moral failures. He is teaching us how to see one another.

Page 2



Love (All y'all)



We are watching a war unfold that will not end when the headlines fade.

The conflict with Iran is already reshaping lives in ways that will take decades to repair. Families are being displaced. Economies are destabilizing. Entire regions are being pushed further into cycles of violence that will echo for generations.

Even if the fighting stopped tomorrow, the relational damage—the mistrust, the grief, the anger—would remain.

Page 14

INSIDE THIS ISSUE:

Love	1
Divorce	1
Divorce	2
Coming up this week	3
In our prayers	3
Upcoming Worship/Book Club	4
Upcoming Worship Series	5
Feed Flint	6
Feed Flint	7
Life Group Questions	8
Support your Local Farm	9
Support your local farm	10
Book Club News	11
Ways to Give/Donate	12
Book Club News	13
Love	14
Love	15
Kroger Community Rewards	16
Angel Closet (SFSK)	17

Divorce (All y'all)

Two weeks ago, we explored what Jesus said about adultery. In that message, we introduced a simple metaphor: mirrors and windows. We noted that mirrors reflect our own desires back to us. Windows allow us to see another person's dignity and humanity.

This metaphor helps illuminate what Jesus is doing in His sermon found in Matthew's Gospel. At first glance, anger, adultery, divorce, and retaliation seem like four separate moral issues. But Jesus is actually addressing a deeper human problem that lies beneath them all. He is teaching us how to see.

In His sermon, Jesus repeatedly moves beneath outward behavior to the inner posture of the heart.

Anger, He says, is not only about violence. It begins with contempt. Adultery, He teaches, is not only about physical betrayal, but begins with the way a person looks at another human being. That is, with a desire that turns a person into something to possess.

What Jesus says about divorce is often treated as though Jesus is offering a legal ruling about marriage. But in the flow of the Sermon on the Mount, divorce is another example of the same deeper problem. Before a relationship breaks legally, something usually shifts in the way two people see one another.

A mirror and a window are surprisingly similar. Both are made of glass. The difference is a thin reflective coating placed on the back of the glass. Without that coating, you see through the glass. Add the coating, and suddenly the glass becomes a mirror. Instead of seeing through it, you see your own reflection.

The same transformation happens in human relationships.

Sometimes we encounter others through a window. We recognize their dignity, their story, their humanity. We see them as people whose lives and experiences are real and meaningful apart from our own. But at other times, people become mirrors. They reflect our expectations, our desires, our frustrations, and our fears. Instead of encountering them as persons, we begin to experience them primarily in terms of how they affect us.

A helpful way of describing this difference comes from the Jewish philosopher Martin Buber, who describes human relationships as falling into two patterns. One he called I-It. In this pattern, the other person becomes an object—someone who serves our needs, fulfills our expectations, or stands in our way. The other he called I-Thou. In this pattern, we encounter another person as a sacred life with dignity, mystery, and worth.

In other words, mirrors reflect me, while windows see you. In His sermon, Jesus refers to a practice already familiar in his time: the certificate of divorce. In ancient Jewish society, a written certificate served as a legal protection for a woman whose husband ended the marriage. Without such a document, she could be left socially and economically vulnerable.

Religious teachers of the day debated the circumstances under which a man could issue this certificate. Some argued that divorce should be allowed only in extreme circumstances. Others permitted it for much lesser reasons.

Anyone who divorces his wife makes her a victim of adultery.

Matthew 5:31-32

Jesus does not enter the debate by listing acceptable conditions. Instead, he points beyond legal arguments to the deeper problem.

Human beings have a remarkable ability to turn one another into objects. And when relationships become mirrors—when the other person is seen primarily through the lens of our own expectations and desires—the relationship itself begins to unravel.

IN OUR PRAYERS

Virginia Bigger
 Sylvia Pittman
 Mirium Watson

Paula Gamble
 Richard Oram
 Jonathon Misner



FRIENDS AND LOVED ONES WHO ARE
HOMEBOUND OR IN NURSING CARE

Dean Lamoreaux Norma Buzzard
 Nancy Elston

COMING UP THIS WEEK:



MARCH 30—APRIL 5

Mar 30	Mon		
Mar 31	Tue	9:00am-until gone	Produce will be available each week, along with canned goods, until further notice
		12Noon-6pm	Taco Tuesday
		6:30pm-9:30pm	Chili'Seaz's
Apr 1	Wed	8:30am-6:30pm	Chili'Seaz's
Apr 2	Thu		
Apr 3	Fri		
Apr 4	Sat		
Apr 5	Sun		New Beginnings Contemporary Worship

(We are live on [Facebook](#) and our newly launched [YouTube channel](#). You can find these links along with more information about us on our website at [\(FlintAsbury.org.\)](#)

Upcoming Worship Series "Pace"



When I visited the Holy Land several years ago, one of our guides said something that has stayed with me ever since. As we were moving from one historic site to another, he paused and asked our group a simple question: "Have you found yourself running where Jesus walked?"

It was an observation more than a criticism. Most pilgrims arrive in the Holy Land eager to see as much as possible in a limited amount of time. The result is that people often hurry from one sacred place to the next, rushing through the very landscapes where Jesus once moved slowly from village to village.

But the guide's question lingered with me long after the trip ended.

Why do we run where Jesus walked?

Page 5

Book Club News



Beginning with Easter, we start a new series, *Pace,* accompanied by a book that helps us pace ourselves in a

world that won't. Given the theme of our series, don't read this book if it

causes you to hurry more than you already are. That's the point.

If you pay attention to the pace of life around us, it often feels like everything is speeding up. News travels instantly. Messages arrive constantly. Work and responsibilities spill into evenings and weekends. Even our leisure time can feel hurried, as if we are trying to squeeze one more experience into a schedule already too full.

Many of us sense that something about this pace is unhealthy. We feel distracted more often than attentive. We feel rushed even when we are doing things we care about. And we sometimes find ourselves reacting quickly to the world around us rather than responding thoughtfully.

In other words, many of us are running, rather than walking. The problem, of course, is that life was never meant to be lived at a sprint. Human beings were created for rhythms of work and rest, attention and reflection, engagement and renewal. Yet modern culture seems determined to push us faster and faster.

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	South Flint Soup Kitchen

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Tony & Mirium	Welcome Team
Cyndi	Worship Leader
Anthony & Jim	Ushers
Jonathon & Terrance	Production Team
Yasheah & Mirium	Nursery
Christine	Cafe

Upcoming Worship Series — “Pace”

The question feels especially relevant in today's world. Our lives are packed with schedules, deadlines, notifications, and responsibilities. We move swiftly from one task to the next, often feeling like we're always trying to catch up with something just out of reach.

Many of us experience life at a pace that would have been unimaginable in earlier generations. Information arrives instantly. Demands on our time follow us everywhere we go, through our phones and computers. Even moments meant for rest are easily filled with more activity.

It is not surprising that many people today describe themselves as tired, distracted, or overwhelmed.

Yet when we read the Gospels, we encounter a very different rhythm of life.

Jesus walks.

Jesus walked from town to town, speaking with people along the way. He stops when someone calls out to him. He pauses to notice those who are overlooked by others. He withdraws regularly to quiet places to pray. Even when crowds press around him with urgent needs, he does not seem driven by the same hurried pace that shapes so much of our modern experience.

Is it possible that Jesus knows something that we don't?

In the stories of the resurrection, that pattern continues. The risen Christ appears in unhurried moments—walking with two disciples along the road to Emmaus, speaking Mary's name in the garden, sharing breakfast with his friends by the shore.

These are not hurried encounters. They unfold slowly enough for recognition, conversation, and understanding.

Come to me, all you who are weary and carrying heavy burdens, and I will give you rest.

Matthew 11:28

During the weeks from Easter to Pentecost this year, we explore what it might mean to rediscover that pace in our own lives. Each week, we will examine a Gospel story in which Jesus stops, listens, or withdraws from the pressures around him. Together, we will ask a simple question that will guide the entire series:

Upcoming Worship Series — “Pace”

Why run when Jesus walked?

This question is not meant to criticize the busy realities of modern life. Most of us carry responsibilities that cannot simply be set aside. But the question does invite us to reflect on the deeper rhythms that shape our days.

What happens to our relationships when we move through life too quickly?

What happens to our ability to listen—to God or to one another—when our attention is constantly divided?

And what might change if we began to learn the slower, more attentive way of life that Jesus modeled?

To help us explore these questions more deeply, you’re invited to read *The Ruthless Elimination of Hurry* by John Mark Comer. The book explores how the pace of modern life affects our spiritual lives and introduces practices that can help people rediscover a healthier rhythm.

You do not need to read the book to follow the sermon series, but those who choose to do so may find that it adds another dimension to the conversation.

Easter celebrates the good news that death does not have the final word. But the resurrection also invites us into a new way of living—a way shaped not by fear, pressure, or constant urgency, but by the steady rhythm of love.

Perhaps the weeks ahead will give us an opportunity to slow down just enough to notice where Jesus is walking beside us. And perhaps we may discover that the most meaningful moments in life rarely happen at running speed.

From Easter to Pentecost, we will explore seven Gospel stories where Jesus either slowed down or stopped, and what happened at Pentecost that launched the first church:

<u>Episode</u>	<u>Sundays</u>	<u>Title</u>	<u>Scripture</u>
One	April 5	Hurried	Luke 24:13–35
Two	April 12	Doubtful	John 20:24–29
Three	April 19	Unsure	Mark 10:46–52
Four	April 26	Busy	Luke 10:38–42
Five	May 3	Prayer	Mark 1:35–39
Six	May 10	Sabbath	Mark 2:23–28
Seven	May 17	Worry free	Matthew 6:25–34
Eight	May 24	Rhythms	Acts 2:1–13

Our journey runs from Easter to Pentecost.

Please join us each Sunday at 10:30 a.m. We share our weekly episodes on [Facebook](#) and our [YouTube channel](#), and go live at 10:30 a.m. You can find these links and more information about us, or join our live broadcast on our [website, FlintAsburyChurch.org](#).


Pastor Tommy

Series concept and some content comes from: John Mark Comer. *The Ruthless Elimination of Hurry*. Colorado Springs : WaterBrook, 2019. ISBN 9780525653097.



“Feed Flint”

Page 8



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

LIFE GROUP QUESTIONS & MORE:

But here is what I tell you. Love your enemies. Pray for those who hurt you.

Matthew 5:43-48

NOTES FROM WORSHIP

QUESTIONS FOR LIFE GROUPS:

1. Read Matthew 5:43-48 and this week's Circuit Rider article titled Love. This week, Take a moment to reflect quietly on where have you felt the pull toward certainty this week? Where have you felt resistance toward loving someone difficult?
2. This week's message describes faith as a fire, capable of warming or destroying. When have you seen belief (religious or otherwise) used in life-giving ways? When have you seen it become harmful?
3. Where is love inviting you to cross a line this week?
4. How can your group members help you be more receptive to hearing and understanding the Word of God this week? Pray for one another to be blessed by the Holy Spirit with greater courage.



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That is why our next book club selection may feel especially timely.

Our companion book for our new series is *The Ruthless Elimination of Hurry*, written by pastor and teacher John Mark Comer. The book takes a close look at the pressures of modern life and asks an uncomfortable but important question: What is hurry doing to our souls?

Comer begins with a striking observation that has resonated with many readers. Borrowing from the spiritual writer Dallas Willard, he notes that hurry may be the greatest enemy of spiritual life in our time. Not because we are doing bad things, but because we are doing too many things too quickly. When life moves at a relentless pace, it becomes difficult to pay attention to God, to other people, or even to our own inner lives.

If you have ever found yourself distracted during prayer, impatient with people you care about, or exhausted by the constant flow of information, you may already understand what Comer is describing. But the book is not simply a critique of modern life. Its deeper purpose is to explore how followers of Jesus might live differently.

Comer suggests that the life of Jesus offers a striking contrast to the hurried pace we experience today. In the Gospels, Jesus strolls through villages and along dusty roads at walking speed. He stops for conversations. He notices people others overlook. He withdraws regularly for prayer. And even when crowds gather around him with urgent needs, he refuses to be driven by the same frantic urgency that shapes so much of our world.

In other words, the life of Jesus moves at a different pace.

Comer invites readers to consider what it might look like to arrange our lives around that same rhythm. Drawing on both ancient Christian practices and modern insights about attention and distraction, he describes several habits that help people slow down and rediscover a deeper way of living. These practices include silence, Sabbath rest, simplicity, and intentional community—practices that have been part of Christian spirituality for centuries but are often neglected in the busyness of contemporary life.

What makes the book especially helpful is its practical tone. Comer is not writing as someone who has escaped the pressures of modern life. Instead, he writes as someone who has experienced those pressures personally and has been learning how to resist them. The result is a book that is both thoughtful and accessible, inviting readers to reflect honestly about their own lives.

John Mark Comer himself is part of a younger generation of Christian leaders who are thinking carefully about how faith is lived in a fast-moving, technologically saturated world. After many years serving as a pastor in Portland, Oregon, he now teaches and writes about spiritual formation—the process by which people gradually become more like Christ through the patterns and practices of everyday life.

His work resonates with many readers because it connects ancient Christian wisdom with the realities of modern experience. Rather than offering quick fixes or simplistic advice, Comer encourages readers to step back and ask deeper questions about the structure and pace of their lives.

Those questions are particularly meaningful for people of faith. Christians believe that following Jesus involves more than adopting certain beliefs. It also involves learning a way of life—a way that shapes how we use our time, how we treat other people, and how we pay attention to the presence of God.

Over eight weeks, we'll explore these ideas together. Each week, we will read a portion of the book, which will be reinforced in our Sunday teaching. The goal is not simply to finish the book, but to begin noticing how hurry influences our daily lives and to consider how the teachings and practices of Jesus might offer a healthier rhythm.

You do not need to read the entire book before joining the conversation. We will move through it gradually, one section at a time. Whether you have time to read every page or simply want to listen and share your thoughts, you are welcome.

In a culture that constantly urges us to move faster, taking time to read, reflect, and talk together may feel almost countercultural. But that may be exactly what makes the experience worthwhile.

After all, if the life of Jesus teaches us anything, it is that the most important things in life rarely happen at running speed.

Some of you may also be participating in the book study, starting after Easter, that explores our Methodist heritage through *Knowing Who We Are*. That study looks back at the theological foundations of the United Methodist tradition and how John Wesley and the early Methodists organized their lives around practices that helped people grow in faith.

Our reading of *The Ruthless Elimination of Hurry* approaches this same concern from a different perspective. While the Wesleyan study examines the history and theology of those practices, Comer's book reflects on how similar rhythms can help us manage the pressures of modern life.

For those who choose to take part in both discussions, the two books will complement each other—one helping us understand where our traditions originate, and the other encouraging us to consider how those traditions might influence the pace and patterns of our lives today.

Here is a suggested reading schedule:

<u>Sunday's</u>	<u>Chapters</u>	<u>Themes</u>
April 5	Prologue - Ch 1	Enemy of Spiritual Life
April 12	Ch 2	Enemy of Love
April 19	Ch 3	Hurry & Emotional Health
April 26	Ch 4	Hurry & Attention
May 3	Ch 5	Silence & Solitude
May 10	Ch 6	Sabbath
May 17	Chs 7-8	Simplicity
May 24	Chs 9-Epilogue	Slowing

We'll have a few books available for purchase at \$12 each. Additional copies of the hardcover edition are available through Amazon for \$13, with a few used copies at slightly lower prices. The paperback edition is more expensive. This book may also be available at the local library.

Our Book Club does not meet as a group. However, our weekly messages reference that week's chapters or themes. You can anticipate spoiler alerts unless you keep up with the pace. You can purchase your own copy or visit your local library.

You can contact our office with questions by phone or simply type your question or enter a prayer request on our website's homepage — FlintAsburyChurch.org.

Pastor Tommy

And yet, alongside the destruction, there is something else happening that is harder to name but just as important.

There is a tone. A kind of certainty.

A way of speaking about the conflict that divides the world cleanly into sides—right and wrong, good and evil, us and them. And if we are honest, there is something in us that is drawn to that kind of clarity. It simplifies things. It tells us where we stand. It reassures us that we are on the right side of history.

But history also teaches us something else: When certainty becomes absolute, compassion often becomes optional. And when compassion becomes optional, cruelty becomes easier to justify. Not because people suddenly become evil—but because they become convinced they are right.

This is the danger we rarely name: certainty draws lines, but love crosses them. And when certainty hardens, those lines become easier to defend than the people on the other side.

Faith is powerful. It can inspire sacrifice, generosity, courage, and hope. It can call people to care for others and to work toward peace in a fractured world.

But faith also carries a kind of heat. And like fire, that heat can either give life or take it.

But faith also carries a kind of heat. And like fire, that heat can either give life or take it.

Fire in a fireplace warms a home. It creates space for people to gather, to rest, to be sustained. But the same fire, once it slips beyond its boundaries, does not become a different fire. It becomes destructive.

The danger is not the fire. The danger is how easily we believe we are the ones who can control it. When the fire spreads, it doesn't just change what we do—it changes how we see. We begin to sort the world into categories that feel necessary, even righteous.

But over time, those categories become barriers. Because certainty draws lines. Love crosses them.

In recent years, a particular expression of faith—often called Christian nationalism—has gained influence in public life. At its core, it blends religious identity with national identity. It assumes that our nation holds a special, even sacred role, and that preserving it—defending it, advancing it—is aligned with the will of God.

That kind of belief can feel compelling, even comforting. It offers clarity. It offers purpose. It offers a sense of being part of something larger.

But it also carries a risk.

Because when faith becomes fused with power, and power is fueled by certainty, the fire begins to move. We stop asking, "What is good?"

And we start asking, "What is justified?"

We begin to see opponents not simply as people we disagree with, but as obstacles. We become more willing to accept harm—so long as it serves a larger goal. And when that goal is wrapped in the language of faith, it becomes even harder to question.

This is not new. It is a deeply human pattern.

In our companion book for this series, *The Little Prince, the young boy encounters and observes adults. And one thing they all have in common is that each one is certain.*

The king is certain about authority. The businessman is certain about ownership. The lamplighter is certain about duty. And the geographer is certain about knowledge. Each of them lives inside a system that makes perfect sense—to them.

And yet, from the outside, something is off. They are so certain that they no longer question what they are doing. They are so committed to their perspective that they cannot see beyond it.

They are not villains. They are not malicious. They are simply... convinced.

And in their certainty, they lose something essential. They lose the ability to see clearly. They lose the ability to love freely. They lose the ability to recognize what actually matters.

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And in their certainty, they lose something essential. They lose the ability to see clearly. They lose the ability to love freely. They lose the ability to recognize what actually matters.

The young boy exclaims, "Grown-ups never understand anything by themselves, and it is tiresome for children to be always and forever explaining things to them."

But his observation isn't really about age. It is about what happens when certainty replaces curiosity... when systems replace relationships... when being right becomes more important than seeing clearly.

This week, we celebrate Palm Sunday, which tells a similar story. A crowd gathers. They celebrate. They welcome Jesus as He enters Jerusalem, certain that He is a King. They are certain about who He is. Certain about what He has come to do. Certain about how things are supposed to unfold.

But their certainty blinds them. They expect power to look a certain way. Strength to look a certain way. Victory to look a certain way. And when it doesn't... they struggle to recognize what is right in front of them.

And that certainty created a picture of who Jesus had to be. But when reality didn't match the picture, they couldn't see him clearly anymore.

Because certainty draws lines. Love crosses them. And they were holding too tightly to the lines. The tragedy is not that they rejected Jesus. It is that they misunderstood Him.

Perhaps they weren't there when Jesus spoke to the crowd that first heard the Sermon on the Mount. Perhaps, if they were there, they would have heard Jesus say, "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you."

*But here is what I tell you.
Love your enemies. Pray for
those who hurt you.*

Matthew 5:43-48

This is not abstract. It is not sentimental. It is specific—and it is disruptive.

Love, as Jesus describes it, refuses to draw the same lines we draw. Love extends beyond reciprocity. Jesus also said, "If you love those who love you, what is that?" Instead, Jesus tells us that love moves toward those we would rather avoid and seeks the good even of those we do not understand.

This is where his teaching becomes unmistakably clear. The kind of love he describes does not stay inside the lines we draw. It moves beyond them—intentionally, consistently.

Because certainty draws lines. Love crosses them. This kind of love does not erase differences. Nor does it pretend harm is acceptable.

Instead, love refuses to let hatred define the relationship. It refuses to let certainty become an excuse for cruelty.

And in the final line, Jesus raises the bar even higher: "Be perfect, therefore, as your heavenly Father is perfect." Not perfect in performance. Rather, allow yourself to be perfected in a love that begins with humility. A love that does not change depending on who is in front of us.

Near the end of *The Little Prince*, we find a clear contrast to certainty: “It is only with the heart that one can see rightly; what is essential is invisible to the eye.”

Certainty depends on what is visible: who is winning, who is losing, who is right, and who is wrong. But love—real love—sees differently. It sees the person behind the position. The story behind the conflict. The humanity behind the label.

And once you begin to see that way, it becomes much harder to justify harm... even when harm feels deserved.

As we close this series, the question is not whether we understand these ideas. The question is whether we are willing to live them. Because the world we are living in will continue to reward certainty. It will continue to divide. It will continue to push us toward quick judgments and clear sides.

But the invitation of this series—of the Sermon on the Mount, and even of *The Little Prince*—is different. It is an invitation to slow down. To see more clearly.

To resist the pull of easy certainty. To choose love that is not limited by tribe, agreement, or outcome.

To become people who: Notice when our certainty is burning hotter than our compassion. Allow our beliefs to challenge us, not just confirm us. Refuse to reduce others to categories. Practice love in small, concrete ways—especially when it is difficult.

Because in the end, the question is not whether we stood on the right side. It is whether we become the kind of people who could love on any side. And that kind of love—quiet, costly, and often unnoticed—may be the most powerful thing in the world.

The world will continue to reward certainty. But the invitation before us is different. Not to be more certain... but to be more loving.

Because in the end, certainty draws lines. Love crosses them.

You can join us each Sunday in person or online by clicking the button on our [website's](#) homepage. [Click here to watch](#). This button takes you to our [YouTube channel](#). You can find more information about us on our website at [FlintAsburyChurch.org](#).

This is a reminder that we publish a weekly newsletter called the Circuit Rider. You can request this publication by email by sending a request to FlintAsburyUMC@gmail.com, or let us know when you send a message through our [website](#). We post an archive of past editions on our website under Connect - choose [Newsletters](#).

Pastor Tommy

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Additional content from: Antoine de Saint-Exupéry. *The Little Prince*. Translated by Richard Howard. NY: Harper Collins, 2000.7



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Flint, MI 48507**



Divorce, in this sense, is not the root problem. It is one place where the deeper problem becomes visible.

Together, these teachings form a kind of progression. Anger begins when we no longer see another person with dignity. Adultery begins when the gaze turns another human being into an object of desire. Divorce often follows when a relationship is defined by disappointment rather than by mutual recognition of each other's humanity. And retaliation is what happens when two people—or even two nations—are both looking into mirrors, convinced their own reflection is the only one that matters.

Mirrors reflect me. Windows see you.

In each case, the behavior may look different, but the deeper problem is the same: we have stopped seeing one another as persons created in the image of God.

What Jesus exposes is not merely a set of behaviors. He exposes a way of seeing the world.

Because divorce has often been treated primarily as a moral failure, many people carry deep shame around it—even when the circumstances were complex or painful. Yet anyone who has walked closely with couples facing divorce knows that it is rarely simple.

Divorce is grief. It is the painful recognition that something hoped for did not become what it was meant to be.

For that reason, the role of the church cannot be limited to pronouncing judgment. The church is called to be a community of healing. When relationships flourish, the church celebrates. But when relationships struggle, the church's role is to offer support. And when relationships break, the church must continue to offer compassion and care to all involved.

The gospel reminds us that every person remains a child of God whose dignity is not erased by the failures of human relationships.

Jesus exposes mirror-seeing not to shame us, but to invite us into a different way of living. Windows take humility. They require us to pause long enough to notice the person in front of us rather than focusing only on our own reflection.

When that happens, relationships can change in remarkable ways.

In marriage, people begin to see one another not as roles or expectations but as living persons. In friendships, loyalty deepens. In families, patience grows. In communities, judgment gives way to grace.

Seeing through windows does not guarantee that every relationship will succeed. But it does restore something essential to human life: the ability to recognize the image of God in one another.

The hope of the gospel begins with the way Christ sees us. Jesus does not look at us through a mirror. He does not measure us primarily by what we offer Him or how well we perform. Instead, He encounters each person as a life worth loving and redeeming.

He sees our failures, our wounds, and the brokenness of our relationships. Yet He continues to see us as beloved. And if Christ can see us that way, then perhaps by His grace we can begin to see each other the same way.

Mirrors reflect me. Windows see you.

You can join us each Sunday in person or online by clicking the button on our [website's](#) homepage. [Click here to watch](#). This button takes you to our [YouTube channel](#). You can find more information about us on our website at FlintAsburyChurch.org.

This is a reminder that we publish a weekly newsletter called the Circuit Rider. You can request this publication by email by sending a request to FlintAsburyUMC@gmail.com, or let us know when you send a message through our [website](#). We post an archive of past editions on our website under Connect - choose [Newsletters](#).

Pastor Tommy

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Additional content from: Antoine de Saint-Exupéry. *The Little Prince*. Translated by Richard Howard. NY: Harper Collins, 2000.



TACO TUESDAY IN MARCH AT ASBURY UMC !!



TACO TUESDAYS
SUPPORTING THE AFRICAN DRUM AND DANCE PARENT ASSOCIATION

EVENT DETAILS
Every Tuesday, 12:00 p.m. - 6:00 p.m.
Asbury UMC, 1653 Davison Road
Flint, MI 48506

WHY SUPPORT US?
Costumes, Instruments, Travel Expenses
New Building Expenses

Contact Baba Collins
810-394-3880



TACO TUESDAYS—FUNDRAISER EVENT — “MENU”
 ~SUPPORTING THE AFRICAN DRUM/DANCE PARENT ASSOC~

TACO TUESDAYS

FUNDRAISER EVENT



MAIN ENTRÉES

Your choice of seasoned Beef, Turkey, or Chicken

 Tacos \$2.00 <i>(Add Extra Meat ... +\$1.00)</i>	Taco Supreme\$5 <i>(Extra meat, sour cream, Jalapenoes)</i> 
Walking Taco \$2.50	Tamales (When available)
Burrito \$3.00	Single Tamale \$3.00
Extra sauce, sour cream or jalapenoes25 cents 	Half Dozen (6) \$15.00
	Full Dozen (12) \$24.00



SPECIALTY BOWLS & NACHOS

	Taco Salad Supreme \$13.00 <i>(*Includes: Extra meat, chips, jalapeños, and sour cream)</i>
	Taco Salad \$10.00
	Nachos Supreme \$6.00 <i>(*Meat & Toppings)</i> 
	Cheese Nachos \$3.00

SWEET TREATS

	Pound Cake \$3.00	
	Chocolate Chip Cookies:	
	Single Cookie \$2.00	
	Three (3) Cookies \$5.00	

REFRESHMENTS

	Gatorade \$1.50	
	Pop / Soda \$1.25	
	Iced Tea \$1.25	
	Bottled Water \$1.00	

Call ahead
 810-394-3880
 810-394-6521

JOIN US EVERY TUESDAY!

TIME: 12:00 P.M. – 6:00 P.M.



Asbury UMC, 1653 Davison RD, Flint, 48506