



# CROSS CURRENTS

August, 2025

Alpine Community Church (UCC), Alpine CA

Vol. 36 No. 08



# Women's Guild News

While our meetings are on vacation, our missions continue. Our thanks to Judy for organizing a collection basket of toiletry items to donate to East County Transitional Center.



Thanks to many members of our congregation for stepping up in true Christian spirit to help with "Dinner with Ina" while Jen is away. She will return September 1. I am so grateful that we can take care of our friends.

Brenda and Sarah are already working on wonderful programs for the fall. In the meantime, we will have one more Lunch Bunch in August to keep us up on the latest. Our meetings will resume on September 13<sup>th</sup>.

Our 1<sup>st</sup> Bake Sale of the fall will be on September 14<sup>th</sup>. Please bring your items to the Guild meeting if you are attending.

I hope you will plan to join us.

## Message from the Interim Designated Term Pastor



We're in that time of the year that people often call the "dog days of summer." That phrase comes from the star Sirius, which the ancient Greeks referred to as the "dog star." From early July through August 11, Sirius rises in the morning alongside the sun. Many ancient people believed the star was responsible for the intense heat that comes in the late summer. Hence the phrase "dog days of summer."

These long, hot days can often compel us to slow down and take respite in a cool place. We exist in an era when air conditioning and electric fans are standard. But in times past, people had to be more creative in order to stay cool. People would harvest ice in the winter to store for the summer. Some constructed buildings with high ceilings so hot air could rise and escape through elevated windows. Builders added front porches to homes so that people could sit in the cooler evenings. People found ways to live in their environment with the tools they had available. But it took more planning and forethought. The challenge of their circumstance forced them to creatively respond.

It makes me wonder, how do we respond when life turns up the heat, so to speak? What do we do when we are forced to deal with life's difficulties and discomforts? I am not talking about just staying cool in sweltering weather – although we need to do that too! I am talking about how we withstand the forces and challenges to who we are, what we believe, and how we live. The gospel accounts remind us that the life of Jesus the Christ was not a pursuit of comfort. It was a confrontation of injustice and inequity. Yes, Jesus knew how to take a moment to rest, to be with friends, to regroup from his work. But he didn't just sit by while life happened. He paid attention to the hungry, the hopeless, the social outcasts, the vulnerable. He challenged religious leaders, political authorities, and angry mobs alike. He did not choose neutrality; he chose committed principles. That kind of life leads a person not to comfort, but to a cross.

People all over the world are feeling the heat of social, political, and economic struggles. One way or another, that heat finds its way to us and to the people we know and love. It can be tempting to stay in the shade and away from the fray. But how we live and move in times of crisis and discomfort reveals the truth of who we are. May we continually be faithful to the gospel that calls us to confront the ills of this world, even at the expense of a preferred comfort.

# In Her Sparkly Shoes



It has been nearly a year since we lost my aunt Carol Ann. August was her birthday month, so I would like to pay tribute to her by writing a special poem. She loved to wear sparkly sandals. It may sound strange, but lately, I have felt close to her when I see sparkly shoes in a store window.

**In her sparkly shoes  
We miss her every day,  
Our dear Carol Ann**

**But just think of how happy she must be.  
For she dances in Heaven forever,  
In her sparkly shoes!  
Think of her joy, of the hearty laughter that radiated from her  
Like thousands of angels skipping among the clouds ever after!  
See how she dances,  
In her sparkly shoes!  
Dance on Aunt Carol Ann, Dance on!  
And one day we will join you.  
Oh, it will be a fantastic rendezvous! (Her favorite French word.)  
Do Dad and Grandmamma dance with you too?  
They must, I know they do!  
Just think how happy she must be.  
For she dances in Heaven forever,  
In her sparkly shoes!  
We love you Aunt Carol Ann! Happy birthday! Dance on!**

## UCC 2025 After Pentecost Series I: Raise Her Voice

The season After Pentecost in the liturgical year focuses on discipleship rather than particular milestones in the life of Jesus. During Year C of the Revised Common Lectionary, we hear from the prophets in the Hebrew Scriptures. The connection to the featured gospel, Luke, reminds us that the ministry of Jesus, and therefore his disciples, was prophetic. We continue to be called, invited, and challenged into the kingdom of God where we may stand still and know that God is God, but we also speak up and speak out against injustice on the side of the marginalized, oppressed, and subjugated. Within the kingdom, justice and righteousness reign when we hear and heed the cries of the least and respond as the Body of Christ, loving our neighbor by sharing our abundance and holding one another accountable.

In this series, we center the words found in Proverbs 8:

8 Does not wisdom call  
and understanding raise her voice?  
2 On the heights, beside the way,  
at the crossroads she takes her stand;  
3 beside the gates in front of the town,  
at the entrance of the portals she cries out:  
4 “To you, O people, I call,  
and my cry is to all who live.  
(Proverbs 8:1–4)



## Reflection

By Cheryl A. Lindsay

I am fascinated by minimalists. Whether motivated by ethical and aesthetic choice or circumstances, minimalists opt to live simply, to have only what they use, and to reject unnecessary possessions. Minimalism can also translate to other aspects of their lives, but certainly, the ability to pare down to the essentials with contentment and joy demonstrates a counter to consumerism and excessive use and overuse of products and property. Minimalism is not a synonym for poverty, which is based on deprivation. Minimalists would declare that their lifestyle does not deprive them of anything; rather, it enables them to live full lives not dependent on frivolous things.

Recently, I've noticed social media influences refer to themselves as maximalists. In contrast to their minimalist friends, they want all the things. There's never too much, and they pursue the acquisition of more and more and more. The problem with the proposition that there's never too much is that leads to the embedded idea that there is never enough. When does the maximalist ever become satisfied or even grateful for what they have if their goal is to always get more? The rise in billionaires over the last few years while wages stagnate or even decline for those whose work creates and sustains profitable enterprise proves the problem of unfettered greed, hoarding, and self-centeredness. Of course, Jesus pointed the same thing out in a simple parable lesson of a rich man with the wrong priorities.

Luke places this passage within a larger section of teaching an ethical construct of discipleship and faithfulness. Despite the evidence of the crowds, following Jesus will elicit more opposition than favor, and disciples will even have to confront their own internal struggles. The "someone" in the crowd goes unnamed, but they succinctly identify their problem: their brother is not sharing the family inheritance. Presumably the brother is older, and while the cultural identity of the unnamed "someone" remains unknown, Roman and Jewish custom would have assigned full control over the inheritance to the eldest son. But, "someone" does not attempt to change the law, he seeks Jesus to support him in appealing to his brother based on what he knows of Jesus.

The sequence of events leading to this moment are interesting. Jesus had been dining at the home of a Pharisee, a hostile encounter in which the Pharisee demonstrates astonishment when Jesus does not wash his hands. This response prompts Jesus to rebuke the Pharisees as a group for the ways in which they abuse their power. After this, Jesus returns to the crowds, which have been increasing, and shares a private word with his disciples. The question from "someone" comes abruptly in the narrative. Perhaps, others were shouting their requests, questions, and hopes to Jesus, and Jesus latches onto this particular query as it will segway into the teaching moment Jesus was clearly ready to deliver.

As the air is still charged with hostility, Jesus turns to his followers and directs their response to the opposition that their mission, too, will elicit. Then he challenges alternating audiences of disciples and crowds to discern the present moment and what it demands of those who would be faithful. Prompted by a request for his mediation in a property dispute, he focuses on wealth and security, first to the crowd (vv. 13–21), then to disciples (vv. 22–34). Still speaking to the disciples, he next appeals for eschatological vigilance and readiness (vv. 35–53), before redirecting the message about eschatological awareness to the crowd (vv. 54–59). Finally, responding to a report about an atrocity committed by Pilate, Jesus teaches the crowd about repentance and seizing the opportunity created by divine mercy in the time before approaching judgment (13:1–9).

*John T. Carroll*

Curiously, Jesus rejects the role of judge as he immediately asked the speaker his own question, “Friend, who set me to be a judge or arbitrator over you?” Rather than pronounce a ruling or prescribing a remedy, Jesus tells a story about attitude, actions, and consequences. In the end, Jesus seems to suggest, our life choices will render the judgement on our priorities and practices. No one took the rich man’s wealth from him, he squandered it himself by storing it up with the only purpose being to possess it. This contrasts with the story of Joseph’s interpretation and implementation of Pharaoh’s dream in Genesis. The years of storing up excess had a purpose—preparing for years of famine so that all would be able to be fed, made whole, and flourish during a dry time. That storage was not only strategic, it was communal. The rich man in the parable demonstrates no concern or concept of “we.” He is the lessor for it, and no judge will need to intervene as his life sentence has already been determined.

God’s direct speech is striking; God is given voice only here in a Lukan parable. The rhetorical question God poses begs the answer “someone else.” It is not clear who demands the forfeiting of the rich man’s life; “they” resemble the unspecified “those” in 12:4 who are capable of killing the body but can do no further damage. The basic point is clear: life centered in one’s own prosperity and security is illusory. Experience teaches that to assume one will have “many years” to enjoy accumulated “goods” is to fail to reckon with the incalculable reality of death. However, the repeated first-person possessive personal pronouns in the rich man’s soliloquy betray the real problem: “my crops ... my barns ... my goods” (vv. 17–18). The community’s voice and need (for food) are missing from the soliloquy, though this silence is implicit here and will be developed explicitly only later (see 12:33–34; 16:19–31; 18:22–23; 19:8). In a limited-goods economy, the accumulation of goods for the wealthy man necessarily carries with it a diminishment in resources for others (Moxnes, *Economy*-76–98).

*John T. Carroll*

Jesus presents a clear message about the selfish pursuit of wealth and hoarding of resources. The parable features a rich man as the main character, but like all parables, the message extends beyond the details. Great wealth is not a prerequisite for hoarding. One does not have to be rich to have a propensity to use first person singular pronouns. Billionaires are not the only ones vulnerable to excessive accumulation at the expense and exclusion of others. This dynamic may manifest when our church doors remain closed and locked off from the surrounding community due to fear, disinterest, or disdain. When we support policies that hurt the poor or impose a litmus test for compassion, we follow in the rich man's direction.

Jesus offers another path. This one seeks the kingdom of God and God's righteousness. Being rich toward God means loving God, neighbor, and self. The inheritance offered shares God's abundance and flourishing as all needs are met—material, physical, social, spiritual, mental, and emotional. Being rich toward God prioritizes the status of the soul over the balances in financial accounts. Being rich toward God positions us for peace and joy.

Jesus provides a cautionary tale to the crowd that resonates in a culture that measures life through the lens of the financial economy and its personal impacts over every other consideration. That expresses outrage and concern over the price of eggs but is largely silent over the building of a de facto concentration camp in Florida, endless war around the planet, and continuing misuse of the natural resources of God's good creation. Jesus' final question and answer for the rich man continues to echo for us, "And the things you have prepared, whose will they be?" So it is with those who store up treasures for themselves but are not rich toward God."

*The Rev. Dr. Cheryl A. Lindsay, Minister for Worship and Theology* (lindsayc@ucc.org), also serves a local church pastor, public theologian, and worship scholar-practitioner with a particular interest in the proclamation of the word in gathered communities. You're invited to share your reflections on this text in the comments on our Facebook page: <https://www.facebook.com/SermonSeeds>.





# Care and Prayer List

## **Alpine Community Church Care & Prayer List**

*Please call or send a greeting card to someone on the list, your thoughtfulness will be appreciated. Names will be removed when it is unknown if the need for prayer still exists. If you have family or friends in need of prayer,*

George & Judy Doble

Family of Celia Cook

Traci Denny & David Denny

Tatty Fenton

Michael Geck

Helen Harvey & Roy Jr.

Jessica (Chris Noble niece)

Ellie McGarry

Andrew Patrick

Lauri Reid

Scott Smith

TEXAS – Camp Mystic

Sue & Tom Truscott

Bette Youngman

Our Nation & Leaders

Military

Police Officers

Firefighters

# Birthdays and Anniversaries

## AUGUST BIRTHDAY WISHES:

COSIO, Miriam	08/02
CROTEAU, Esther	08/07
BURRIE, Tim	08/12
BELLAS, Robin	08/22
PRICE, Pam	08/25
MOFFETT, Jim	08/31

## AUGUST ANNIVERSARIES:

MYERS, Tom & Judy	08/08
PRICE, Pat & Pam	08/13
WORLAND, Ed & Cheryl	08/21
COSIO, Mario & Miriam	08/28
MOFFETT, Jim & Bonnie	08/31

## Church Office Hours

We can be reached by telephone at (619) 445-2110, or by e-mail at [acc1894@acc.sdcoxmail.com](mailto:acc1894@acc.sdcoxmail.com). Office hours are Monday – Friday from 9am until noon. Even if we are not here in the office after noon, you can slip envelopes, messages & requests through the mail slot in the office's front door. *Thank You, Denise*

***Please send articles and pictures for the Cross Currents to:***

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**Pamela Ennis**  
**Cell Phone: (619) 249-3739**

# August 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>ACC – 9am</b> <b>Pastor Ben &amp; PPC</b> <b>11am &amp; 5pm ser-</b> <b>vices</b>	OFFICE CLOSED on Mondays  B.S. TROOP 105	CHOIR 7-8:30p	ACSL – Rm #1 10:30-11:30 5:30p – AA, FH	PPC Bible Study 6-8pm	<b>1</b>	<b>2</b> 7:00 PM AA
<b>3</b> 9:00a ACC Worship PPC 10:45am  PPC 5:00pm	<b>4</b> OFFICE Closed  B.S. TROOP 105	<b>5</b>  CHOIR 7-8:30p	<b>6</b>  5:30p – AA, FH	<b>7</b>  PPC Bible Study 6-8pm	<b>8</b>	<b>9</b> GUILD MTG 9:30am
<b>10</b> 9:00aACC Worship  PPC 10:45am <b>DEACON’S Mtg</b>  PPC 5:00pm	<b>11</b> OFFICE Closed  <b>Lunch Bunch ?</b> <b>TRUSTEE’S Mtg</b>  B.S. TROOP 105	<b>12</b>  CHOIR 7-8:30p	<b>13</b> ACSL –Rm#1 Alternating Wed.  5:30p – AA Fuller Hall	<b>14</b>  PPC Bible Study 6-8pm	<b>15</b>	<b>16</b>  7:00 PM AA
<b>17</b> 9:00a ACC PPC 10:45am  <b>CABINET Mtg</b>  PPC 5PM	<b>18</b> OFFICE Closed  B.S. TROOP 105	<b>19</b>  CHOIR 7-8:30p	<b>20</b>  5:30p – AA Fuller Hall	<b>21</b>  PPC Bible Study 6-8pm	<b>22</b>	<b>23</b>  7:00 PM AA
<b>24</b> 9:00 AM ACC Worship PPC 10:45am PPC 6:00pm	<b>25</b> OFFICE Closed  B.S. TROOP 105	<b>26</b> CHOIR 7-8:30p	<b>27</b> ACSL – Rm#1  5:30p – AA FH	<b>28</b> LIFELINE Screening Event all day  PPC Bible Study	<b>29</b>	<b>30</b>  7:00 PM AA
<b>31</b> 9:00 AM ACC Worship PPC 10:45am PPC 6:00pm <b>PPC 5pm</b>						

## **Mission Statement**

*Our Mission as the Alpine Community Church is to serve God by creating an environment of fellowship following the teachings of Jesus Christ. We minister to the needs of our congregation and community, motivating ourselves with love, faith and hope.*

## **Join us for Worship**

In person in our sanctuary at 9:00 AM Sunday Mornings

Also on **Facebook** and **Youtube** (links found on [alpineucc.org](http://alpineucc.org))

### ALPINE COMMUNITY CHURCH

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## **CROSS CURRENTS**

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