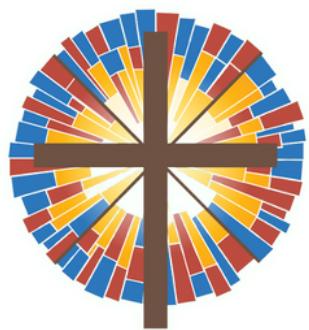


February

2026



King of Glory
LUTHERAN CHURCH

Worship in Person
& Online

SUNDAY 10:00 AM



Evangelical Lutheran Church in America
God's work. Our hands.



Scan to give

or visit koglutheran.org & click GIVE



Staff

Interim Pastor Mark Galbraith
Music Directors Krista Jo & Philip Miller
Charlene Etoka, Custodian
Mary Riedl, Administrative Assistant
Carolyn Jean-Smith, Treasurer
Lisa Kraft, Financial Secretary
Nicki Tompkins, Librarian

Church Council

Sharlene Harvey, President
Jorgen Vaage, Vice President
Lisa Kenyon, Secretary
Carolyn Jean Smith, Treasurer
Nancy Severson
Coletta Hill
Annebelle Riedl

Church Office:

Monday-Thursday 9AM-3PM
208.377.0220
officekogboise@gmail.com
3430 N. Maple Grove Rd
Boise, ID 83704

 [kogboise](#)

 [King_of_Glory_Boise](#)

 [kingofgloryboise](#)

Church News

Ash Wednesday Services 2/18
Noon & 7 PM

Drive Thru Ashes available 1:30-3:00

Lent Soup Supper & Midweek Worship
begins 2/25
Redeemer Lutheran 2920 Cassia St

AARP

Other income from Schedule 1, line 9
Add lines 1, 2b, 3b, 4b, 5b, 6b, 7, and 8. This is your **total income**.
Adjustments to income:
From Schedule 1, line 22
Charitable contributions if you take the standard deduction. See instructions.
Add lines 10a and 10b. These are your **total adjustments to income**.
Subtract line 10c from line 9. This is your **adjusted gross income**.
Standard deduction or itemized deductions (from Schedule A)
Qualified business income deduction. Attach Form 8995 or Form 8995-B.
Add lines 12 and 13
15 Taxable income. Subtract line 14 from line 11. If zero or less, enter 0.

TAX PREP HELP

MON & TUES 10-2

WED 5-8

WALK INS WELCOME
OR MAKE AN APPOINTMENT IN PERSON



Food on the 4th, - NOW FOOD FOR FRIENDS

We continue to collect food each week for our food insecure neighbors and friends. Please consider donating generously during this time.



Sandwich Sunday, February 22nd

We need deli meat and cheese, and soft margarine. Questions contact Val Bridges 208-440-1029



OWL's- Tuesday, January 20th 11:30 AM

Ling and Louie's 2288 N Garden St, Garden City (near Riverside Hotel) We'd love for you to join us!



Free Meal- Saturday, February 28 12:00-1:30

To help serve and clean up please come at 11:30am. All are invited to enjoy this meal!

WOMEN'S BIBLE STUDY

FEB 4 & 18 9:30 AM

CHRISTIAN LIFE STUDY

FEB 9 & 23 1:00 PM

DAYS FOR GIRLS

FEB 10 & 24 10:00 AM

CRAFT AND FELLOWSHIP

RESUMES SOON!

GATHER BIBLE STUDY

FEB 23 2:30 PM

KING OF GLORY LUTHERAN

WELCA BOARD MEETING

FEB 14, 9:30 AM

YOGA

TUESDAYS, 11:00 AM

MEN'S BREAKFAST

THURSDAYS, 8:00 AM

BLACK BEAR DINER

QUILTING

THURSDAYS, 9:00 AM

SCRIPTURE STUDY

FRIDAYS, 9:30 AM

CONTACT OFFICE FOR ZOOM

AA "THE LIFE AHEAD"

EVERYDAY, 6:00 PM

Greetings from Pastor Mark:

God's beloved people:

Phase II is almost complete and we soon begin Phase III

It's has been an exciting and gratifying time for me to be here to do ministry together. What are some of the happenin's we can celebrate so far? They include:

- The launching of "The Divine Drama: The Biblical Narrative". This survey of the Bible course has been my "go-to" course during close to my 35 years in ministry. Out of the initial 18 sign-ups, we've enjoyed a pretty consistent faith attendance from a bakers-dozen participants.
- The Listening Sessions Small Groups. 9 groups met, led by facilitators I trained, were well-attended. I'm grateful for leadership for re-organizing the hospitality groups into the small groups. That saved a lot of sign-up steps.
- Beginning steps to reboot the "Home Holy Communion Ministers" so our homebound may be a part of our worship and sacramental ministry. Volunteers will be invited and trained early 2026.
- Pastoral Acts:
 - Celebration of Life Service, August 9, 2025, Elsa Point, (mother of Karen Johnson)
 - Columbarium Memorial, September 24, 2025, Jeanette Berger
 - Celebration of Life Service, October 11, Ernie Johnson (his widow, Cindy Peterson, has started to come to worship services).

It is an exciting time in our season of interim ministry as we will continue the next steps of "Phase 2", and transition into "Phase 3 (election of the call committee, completing the ministry site profile, and into the interview phase)". We finished phase 2 with my presentation, "From The Interim Pastor's Chair", on January 19, following the worship service. This will be much like the "game plan" presentation I shared late summer 2025.

As one of the tasks of the Interim Pastor includes bringing an "outsider's perspective" into a congregational setting, this presentation will be "From the Interim Pastor's Chair" perspective, i.e., my summary, take, observations and recommendations on:

- Strengths of King of Glory Lutheran Church
- Challenges and Opportunities
- Mission and Guiding Goals to be listed as part of the Ministry Site Profile (The MSP will ask about specific goals!)
- Gifts for Ministry the next Called Pastor needs to bring to the table to partner with KOGLC to bring these Guiding Goals to life
- Programs and best practices I've experienced working well in previous settings
- Reality checks and challenges about how we typically "do church".

These listening sessions always prove to be the quickest we for me to learn about KOGLC. I have learned so much already about KOGLC from these Listening Groups, that informs what I will present.

Greetings from Pastor Mark:

After the Summary presentation, the Call Committee (elected at the Annual Meeting January 25, 2026, and under the guidance of the Bishop's Office) will use the Listening Sessions Summary (and all the raw responses as recorded) as part of the resources to complete the Ministry Site Profile (MSP).

To do the best job on the MSP, this process, historically, takes on average, 2-4 months to complete. The reason are there is so much data and information to sort through, meetings to schedule, drafts to write and review, feedback to be gained from, the Council and the Bishops office. It all adds up very quickly. Please be mindful of this.

I will tell you for a fact that it will be worth the time for the Call Committee to take to ensure that the MSP is completed and done well, to be the most authentic, honest and missional statement and picture of King of Glory Lutheran Church.

As we say in the entertainment industry, "You have 1 chance to make a great first impression", (an axiom that is applicable in so many sectors of life)". The MSP will be the first impression candidates for call will get about the awesome place KOG is. Make it count, people!

I guarantee you that Candidates WILL look for Mission/Guiding Goals reflected in the MSP, as an outcome of the Listening Sessions Small Groups and PowerPoint Summary!

- They want to see that KOGLC has done its homework, praying, listening and conversing with God and each other.
- Candidates want to see that your exciting, compelling, transforming Guiding Goals will match with their ministry gifts.
- Candidates will most definitely want to be assured of KOG's financial strength and foundation, as part of their serious considerations for called ministry with KOPG. This is why it is so important for one of KOG's New Year Resolutions is to build a solid financial foundation in preparation for the next chapter of ministry.

Please pray for the Call Committee as they embark on these most important next steps in the interim process. Please do not inquire or pester them as to progress on the MSP. I have had Call Committee chairs complain to me in past settings about non-stop inquiries about MSP progress. Please and kindly refrain from that. This is a confidential process and the Call Committee will need the space and grace to do this most important task. We understand that this is also can be an anxious time for congregations. Instead, kindly direct your energies to:

- Carrying out the current ministries with passion and excellence they deserve
- Build financial strength for the next chapter of ministry
- Pray pray pray for the Call Committee, The Bishop's Office and candidates God is already preparing.
- The Call Committee will keep the congregation apprised of progress as needed and appropriate.

Please know that I am so grateful for the support, love, prayers and hospitality I have experienced from you. I have felt the love, and it means a lot.

Happy New Year, God's Beloved People, and let's make 2026 an awesome one.

The Peace of Christ be with you,

Pastor Mark

FEBRUARY

- Worship weekly on Sundays at 10AM
- Divine Drama Meets Mon at 10:30 and Wed 6:30
- AA Life Ahead meets daily at 5:30 PM
- AARP Free Tax Prep: Mon, Tues 10-2, Wed 5-8

2 0 2 6

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4 Women's Bible Study	5 Mens Fellowship Quilters Orchid Club	6 Scripture Study	7 Book Club
8 Confirmation Sandwich Sunday	9 Christian Life Study Safe Families Parent Cafe	10 Yoga Days for Girls	11 Librarians	12 Mens Fellowship Quilters	13 Scripture Study	14 WELCA Board Mtg
15 Shrove Breakfast	16 Office Closed Presidents Day	17 Yoga OWLS Council Mtg	18 Ash Wednesday Women's Bible Study	19 Mens Fellowship Quilters	20 Scripture Study	21
22 Food on the Fourth	23 Gather Bible Study	24 Days for Girls Yoga	25 Librarians	26 Mens Fellowship Quilters	27 Scripture Study	28 Free Meal

Jan-Mar Worship Volunteer Schedule 2026

Volunteer Needed

If you can fill one of the "Volunteer Needed" spots please call (208) 377-0220 or email kglory@koglutheran.org to let the Church Office know

Feb 2025 Sunday Volunteer Schedule

Date/Time	Greeters	Ushers	Assisting Minister	Lector	Counters	Childrens Message
February 1, 2026	James Smith	Lisa Kraft	Mary Riedl	Heidi Gainan	Sharlene Harvey	Sharon Grove
10:00 AM	Carolyn Jean Smith	Abigail Spencer			Shirley Engerbretson	
February 8, 2026	Gabrielle Applequist	Dan Price	Becky Newberry	Shirley Dodson	Lisa Kraft	Lisa Kraft
10:00 AM	Augustine Taigam	Jim Stumpf			Becky Newberry	
February 15, 2026	Nancy Severson	Jim Cambron	Mary Kay Tinker	Alice Nelson	Kurt Borm	Mary Riedl
10:00 AM	Lois Weber	Shirley Dodson			Dan Price	
February 18, 2026	Gabrielle Applequist	Nancy Cormier	Nicki Tompkins	Gabrielle Applequist		
Ash Wed Noon	Doneta Stephenson	Volunteer Needed				
Communion Asst	Doneta Stephenson	Volunteer Needed				
February 18, 2026	Sharon Grove	Nancy Cormier	Lyman Larson	Patty Larson		
Ash Wed 7PM	Becky & Jack Newberry	Volunteer Needed				
Communion Asst	Sharon Grove	Becky Newberry				
February 22, 2026	Jim Cambron	Heidi Gainan	Joel Tompkins	Mary Rickerd	Nancy Severson	Abigail Spencer
10:00 AM	Lynda Cambron	Coletta Hill			Terri Wiley	

March 2025 Sunday Volunteer Schedule

Date/Time	Greeters	Ushers	Assisting Minister	Lector	Counters	Childrens Message
March 1, 2026	Shirley Dodson	Lisa Kraft	Abigail Spencer	Joel Tompkins	Becky Newberry	Doneta Stephenson
10:00 AM	Mark & Julie Drew	Harold Nesbett			Nicki Tompkins	
March 8, 2026	Dean Falk	Becky Newberry	Lyman Larson	Jim Cambron	Sharlene Harvey	Phyllis Bradburn
10:00 AM	Marilyn Falk	Jack Newberry			Shirley Engerbretson	
March 15, 2026	James Smith	Dan Price	Becky Newberry	Sharon Grove	Nancy Severson	Coletta Hill
10:00 AM	Carolyn Jean Smith	Abigail Spencer			Terri Wiley	
March 22, 2026	Stan Fornander	Jim Stumpf	Shirley Dodson	Mark Drew	Lisa Kraft	Lisa Kraft
10:00 AM	Sue Fornander	Ian Tompkins			Dan Price	
March 29, 2026	Jim Mossholder	Jim Cambron	Todd Kraft	Kurt Borm	Nancy Severson	Andi Lau
10:00 AM	Diane Weber	Shirley Dodson			Terri Wiley	

Please check for the day/s that you are scheduled. If you are unavailable to serve on your assigned day, please trade with someone or find a replacement and call (208) 377-0220 or email kglory@koglutheran.org to let Mary know about the change. Thank you for volunteering for our Sunday Services. We appreciate all that you do and are so

To assist with our Sunday Worship Service please contact the Church Office.

THANK YOU

[View Jan-March
Schedule Online](#)



CALL for VOLUNTEERS

Are you seeking a deeper connection with members of King of Glory? Connection and service go hand-in-hand! Making a difference doesn't have to be hard, or take a lot of time – It just means showing up with your unique gifts and talents!

We need help with

***- ushering - children's messages -
-counters - assisting ministers - property work -
AND MORE!***



Scan the QR Code to volunteer, or contact our church office for more information!

Happy Birthday!

Genevieve Boguslawski
 Grace Bondedjoun
 Stan Fornander
 Richard Lindquist
 KJ Miller
 Jack Newberry
 James Smith
 Ruth Ann Thompson

Happy Anniversary

Bill & Yun Amos -
 34 years
 Asukulu & Charlene Etoka -
 33 years
 Steve & Susan Holm -
 38 years

Christian Life - Winter Read

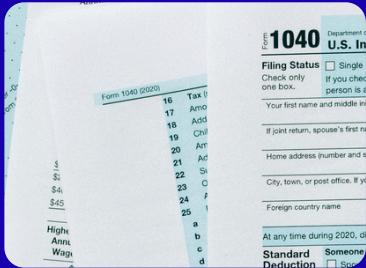
Christian Life announces its Winter 2026 read! Interested persons are invited to join a reading and discussion of *A People's History of Christianity: The Other Side of the Story* by Dr. Diana Butler Bass. Historian Butler Bass sheds light on the grassroots movements that preserved Jesus' message of social justice for 2000 years and their impact on the church today. The book highlights surprising ways many Christians have refused to conform to a rigid church hierarchy and sought to recapture the radical implications of Jesus' life and message. The group will begin discussion Monday, February 2 via Zoom. Contact Mary Rickerd for Zoom link details and the first reading assignments.

Diana Butler Bass

AUTHOR OF
Christianity for the Rest of Us

A
 PEOPLE'S
 HISTORY
 of
 Christianity

The Other Side of the Story



Year End Tax Statements

Please check your church mailbox for your 2025 year-end statement of giving. If these statements are not picked up by Feb. 8th, they will be mailed to you. Please contact Lisa Kraft with any questions.

Book Club

Your King of Glory book club meets on the first Saturday of each month at 9:30 AM in the library and you can also join via zoom. Please join us if you are interested in discussing the following books:



Questions: Contact Lisa Kraft (208) 861-5642

	Book	Author	Leader
Feb. 7, 2026	No Two Persons	Erica Bauermeister	Mary Kay Tinker
Mar 7, 2026	The Last Devil to Die	Richard Osman	Lisa Kraft
April 11, 2026 (moved due to Easter on 4/5/26)	The Moonlight School: a novel	Suzanne Woods Fisher	Coletta Hill
May 2, 2026	Pioneer Doctor: the story of a woman's work	Mari Grana	Nicki Tompkins
Jun 6, 2026	On The Hippie Trail: Istanbul to	Rick Steves	Mary Kay Tinker
July	No Book Club	Summer Break	
Aug. 1, 2026	The Husbands: a novel	Holly Gramazio	Nancy Seid
Sept. 12, 2026 (moved due to Labor Day on 9/7/26)	The Book of Charlie: wisdom from the remarkable	David Von Drehle	Elaine Short
Oct. 3, 2026	A Wrinkle in Time	Madeleine L'Engle	Katie Vaage
Nov. 7, 2026	The Frozen River: a novel	Ariel Lawhon	Lisa Kraft
Dec. 5, 2026	James: a novel	Percival Everett	Mary Pirnie

Lent Midweek Soup Supper & Worship

Do you remember Lenten Soup Suppers? Many of us at King of Glory would like to return to the days of enjoying soup joining our hearts and voices in a quiet and contemplative evening Service. This year, we will join Redeemer and Immanuel for their Lenten midweek services beginning February 25. Save the date as more information will be coming soon!

Pocket Quilts

Pocket Prayer quilts are now available on the Usher's stand in the Narthex. There are times when someone wants something small that they can carry on them at all times rather than a prayer shawl or large quilt; so these pocket prayer quilts as well as the pocket crocheted or knitted prayer squares or rounds meet this need. So, help yourself to one and if you have a family member or friend that you know that could benefit from the comfort they can provide please take one to them as well.

God's Peace !
Nancy Severson
WELCA Spiritual Growth Committee



FUNDRAISER BREAKFAST



February 15, 2026 11 - 12:30 King of Glory Fellowship Hall
Support sending our Youth to Camp!

MENU

Free Will Donation

- Pancakes
- GF Pancakes
- Sausage
- Fruit
- Coffee
- Juice



WHAT YOUR DONATION PROVIDES

\$14.....Tye Dye Tshirt



\$75.....Horseback Ride



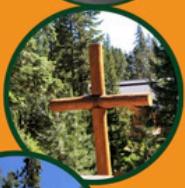
\$80.....Bus Ride to/from camp



\$130.....Rafting



\$490.....One week of Camp



Weekly Silent Prayer Vigil 12-12:30

Everyone is invited to attend the interfaith silent prayer vigil held every Wednesday on the Capitol steps during the legislative session. This is the 13th year people have gathered weekly as a public witness, praying that our elected officials take seriously their sacred obligation to enact laws that are just and merciful, especially for the most vulnerable in our communities.



Feb Adult Ed

What is life all about? Why are we here on Earth? In the end is it no more than a wisp of vapor, a puff of wind, a mere breath? So says the author of the book of Ecclesiastes. But is this the whole message of Ecclesiastes? In this book, the author uses philosophy, logic, and poetry to confront the big questions of our human condition; a discussion that is relevant to every generation.

Nancy Seid will lead the discussion after worship Feb. 1, 8, and 22 in the Bethlehem Room.

Help us Give Money away!

The mission endowment committee is requesting that the congregation submit requests for grant distributions for the 2026 year prior to March 15, 2026. Grant requests can be for local charities, worldwide outreach in North America or throughout the world, or King of Glory capital improvements. The committee is expecting to have approximately \$8,000 to distribute

Emergency Assistance



Monthly, we have visitors knocking at the door in search of food, clothing, and gas money. In response, we keep a small stock of \$25 gift cards for Walmart and Shell gas stations. These are carefully selected – Walmart, because the dollar goes further than most other places, and there is a good selection of all kinds of items people may need. Shell, because it is the closest station to our building. Please consider donating to our "Emergency Assistance" designated fund so that we can continue this outreach. **** We do not solicit gift cards, do not purchase gift cards without first contacting our church office directly!****



Take a Break!

Parent Cafe

A fun space for parents to listen, learn, talk and support each other!



Parent Cafe Info:

- 2nd Monday of each month
- 5:15pm—Dinner & Check in
- 6pm-8pm—Cafe Program
- 3430 N. Maple Grove Road, Boise
- Free onsite childcare & dinner!
- Prizes for participants!
- Questions? 208.509.2431





ST. PATRICK'S BUNCO EVENT

Friday, March 13th

Time: 6:30 – 9:30 pm

Put on the **Green** and come for an evening full of fun, fellowship and refreshments! You may end up one of our lucky prize winners if the dice roll in your favor!

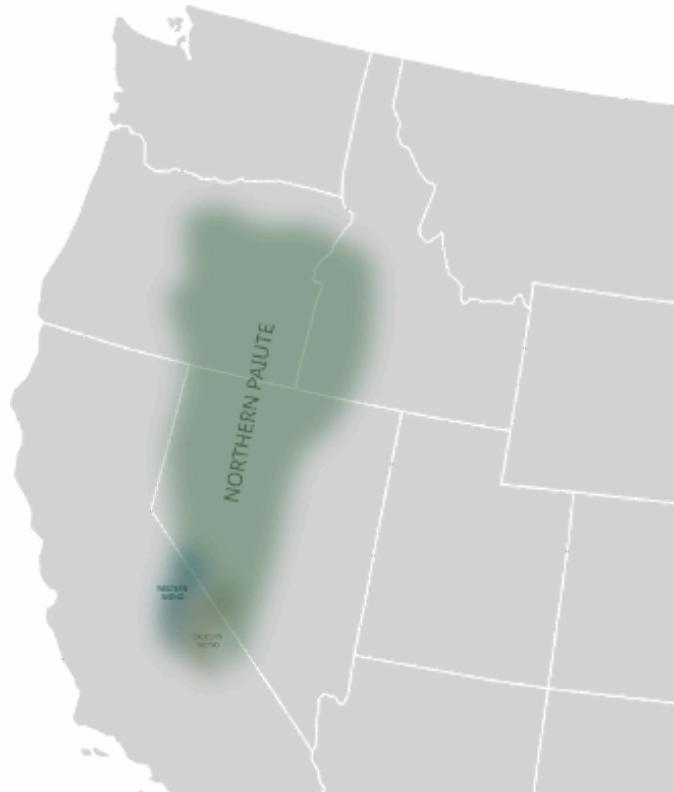
Tickets go on sale Sunday, February 15th.... Cost \$2.50 per person

Limited space available to maximum 72 players

(Game requires 6 players per table)



Indigenous People in ID: Northern Paiute



Demography

Population figures for people identified as Northern Paiute are largely inaccurate, owing to the uncertain number of persons living off-reservation and the growing number of members of other tribes on reservations. The 1980 census suggests that there are roughly five thousand persons on traditionally reserved Northern Paiute lands, and roughly another thirty-five hundred people residing off-reservation. The population at the time of contact (1830s) has been estimated at sixty-five hundred.

Social Organization

In precontact times, given the subsistence duties of both parents, children often spent a great deal of time with grandparents. Children were considered to be responsible for their own actions from an early age, thus parents and grandparents advised more than sanctioned beyond that point. Age conferred the greatest status on individuals. Younger men and women participated about equally in decision making, given that each had important roles in subsistence. Distinctions based on wealth were lacking. Only the shaman was in part supported by the group. Generosity and sharing, as primary values, function even today as leveling mechanisms.

The people designated here as "Northern Paiute" call themselves "nimi people."

The Northern Paiute held lands from south of Mono Lake in California, southeastern Oregon, and immediately adjacent Idaho. The region as a whole is diverse environmentally but largely classified as desert steppe. Rainfall is scant, and water resources are dependent on winter snowpack in the ranges.

Population figures for people identified as Northern Paiute are largely inaccurate, owing to the uncertain number of persons living off-reservation and the growing number of members of other tribes on reservations. The 1980 census suggests that there are roughly five thousand persons on traditionally reserved Northern Paiute lands, and roughly another thirty-five hundred people residing off-reservation. The population at the time of contact (1830s) has been estimated at sixty-five hundred.

Language

The Northern Paiute language belongs to the widespread Uto-Aztecán family. It is more closely related to other languages in the Great Basin that together form the Numic branch of the family. The Bannock of Idaho also speak Northern Paiute. Native language fluency over much of the region is now diminished, although some communities have attempted language salvage programs.

Kin Groups & Descent

From birth to death, an individual was surrounded by a network of kin and friends that included the immediate family, a larger group of close relatives (the kindred), the camp group of which the family was a part, associated camp groups in the district, and individuals (kin, non-kin) who resided outside the local area. Of all these units, the most important was the immediate nuclear family—but often including one or more relatives or friends, especially grandparents or single siblings. In the kindred—a bilaterally defined unit that functioned to allow the individual access to subsistence—marriage was prohibited. Today the family and the kindred are still the primary functional units.

Indigenous People in ID: Northern Paiute

History & Cultural Relations

First encounters with non-Indian fur trappers and explorers in the 1820s and 1830s were on occasion hostile. With the discovery of gold in California in 1848, and gold and silver in western Nevada in 1859, floods of immigrants traversed fragile river bottom trails across Northern Paiute territory and also settled in equally fragile and important subsistence localities. Environmental destruction led a number of groups to adopt a pattern of mounted raiding for subsistence and booty. Scattered depredations on both sides led to clashes with troops beginning in 1860. After that time, reservations were established to settle the people, principally at Pyramid Lake and Walker River. Those who did not settle on the reservations continued to live near emerging towns and on ranches where wage labor provided a meager living. In the early twentieth century, populations at several of these localities were given small tracts of federal land, generally referred to as "colonies." Both reservations and colonies persist to the present, although few are economically well developed or self-sustaining.



Sarah Winnemucca, Paiute writer & Lecturer



Chief Winnemucca

Trade

An active trade in shells was maintained in aboriginal times with groups in California. Obsidian trafficking was also important. Some trade in pinenuts for acorns occurred across the Sierra Nevada. In historic times, people sold or traded buckskin gloves. Later on, they traded baskets to ranchers and townspeople. An active market in fine basketry developed for the Mono Lake and Owens Valley people till the 1930s.

Settlements

In aboriginal and early historic times, the Northern Paiute lived by hunting, gathering, and fishing in recognized subareas within their broader territory. Given that natural resources were not equally distributed across the landscape, there were some variations in settlement systems and sizes of local groups. The large lake basins (Pyramid Lake, Walker Lake) had extensive fisheries and supported people in most seasons of the year. Major marshes (Stillwater, Humboldt, Surprise Valley, Warner Valley, Malheur) also served as settlement areas. Within these areas, people usually resided in more or less fixed locations, at least during the winter. They established temporary camps away from these locations during spring and fall in order to harvest seeds, roots, and piñon nuts. Camp sizes in settled seasons varied, but probably fifty persons constituted the norm. During periods of greater mobility two or three families often camped together (ten to fifteen persons). In areas other than those with lakes or marshes, settlements were less fixed, with the exception of winter camps. In the Owens Valley, settled villages of one hundred to two hundred persons were reported, all located in the valley bottom. With the establishment of reservations and colonies, these patterns were greatly altered. In aboriginal times, houses of different types were built according to the season and degree of mobility of the group. The common winter dwelling, especially near wetland areas, was a dome-shaped or conical house made of cattail or tule mats over a framework of willow poles. Cooking was done outside the house in an adjacent semicircular windbreak of brush, which also served as a sleeping area during the Summer. The windbreak was the primary shelter at temporary camps, unless people chose to overwinter in the mountains near cached piñon reserves. In that case, they built a more substantial conical log structure covered with brush and earth. In the 1870s these traditional house types gave way to gabled one to two room single-family dwellings of boards on reservations and colonies. Today nearly all these early houses are gone from Indian lands, replaced by modern multiroomed structures with all conveniences.

Indigenous People in ID: Northern Paiute

Industrial Arts

Aboriginal arts included extensive work in basketry, and less extensively in crafts such as bead making, feather work, and stone sculpture. Baskets were primarily utilitarian, being used in harvesting and processing plant foods, storage of food and water, trapping fish and birds, and so on. Beads were made of duck bones, local shells, and shells traded into the region from the west. Feather working included the manufacture of mosaic headbands and belts and dance outfits. Stone sculpture was confined to smoking pipes and small effigies. Pottery was present only in Owens Valley. In the historic period, work in buckskin and glass beads became prominent, as the influence of the Plains Culture filtered into the region from the north. Presently basketry, hide working, and beading are the most common, although all except beading have declined within the past twenty years.



Political Organization

Prior to contact, political authority was vested in local headmen. These individuals served as advisers, reminding people about proper behavior toward others and often suggesting the subsistence activities for the day. Headmen tried to get the individual parties involved in disputes to settle their differences on their own, but if that were not possible they rendered decisions. Most decisions were reached through consensus, achieved in discussions with all adults. Modern tribal councils, most organized under the Indian Rights Act, also attempt to govern by consensus. Each operates independently on its own reservation or colony.

Land Tenure

Lands were not considered to be private property in aboriginal times, but rather for the use of all Northern Paiute. Subgroups exercised some rights to hunt, fish, and gather in their districts, with people from outside usually required to ask permission of the local group. Usufruct rights occurred, especially in Owens Valley and the Central Northern Paiute area. Rights to harvest piñons in certain tracts, and to erect fishing platforms or game traps at certain locations, were included. In Owens Valley, these rights extended to harvesting wild seed tracts, especially those purposefully irrigated. A few people today attempt to maintain piñon rights. Otherwise, land tenure on reservations and colonies is determined by tribal and federal regulations.

Conflict

Precontact conflicts were primarily with tribes to the west and north but were characterized by raids and skirmishes rather than large-scale battles. Post contact relationships with Whites were likewise sometimes hostile, although this varied from area to area. In the North, and as far south as central Nevada, small groups of mounted raiders operated from roughly the 1850s to the mid-1870s. A few of the Leaders of these groups, such as Winnemucca, Ocheo, Egan, and others, achieved a degree of prominence for their prowess in warfare. In Owens Valley, with displacement of the people from rich irrigated wild seed lands by ranchers, open conflict flared from 1861 to 1863. Troops finally waged a scorched earth policy against the people, and in 1863, nine hundred prisoners were marched to Fort Tejon in California's Central Valley. After three years they were returned to their own Valley to eke out a living as best they could. Raiding groups in the North were induced to settle on reserved lands, especially at McDermitt, Nevada, and Surprise Valley, California. After that time, individuals and groups had to adjust to more subtle types of conflict over land, water, access to jobs, and the exercise of personal rights. In recent years, several groups have been engaged in lengthy court battles over land and water.

Indigenous People in ID: Northern Paiute

Religion

The Northern Paiute believed that power (puha) could reside in any natural object and that it habitually resided in natural phenomena such as the sun, moon, thunder, clouds, stars, and wind. Any individual could seek power for purposes such as hunting and gambling, but only shamans possessed enough to call on it to do good for others. Supernatural beings could include any or all of those who acted in myths and tales. Not all modern representatives of animal species were necessarily supernatural, but occasionally such a special animal was encountered.

Anthropomorphic beings, such as water babies, dwarfs, and the "bone crusher," could also be encountered in the real world. Water babies, in particular, were very powerful and often feared by those other than a shaman who might acquire their power.

Tribal traditions define water babies as a distinct species of spirits inhabiting springs, lakes, and volcanic regions. They are described as small beings with long, dark hair, possessing physical attributes such as fangs, fish tails, or reptilian skin. These spirits are regarded as guardians of water sources and, in shamanic traditions, serve as helpers for medicine people.

Prayers were addressed each morning to the sun for a successful day. Ghosts could remain in this world and plague the living, but specific ghosts could also be sources of power for the shaman.

Leaders of communal hunts usually had power—for antelope, always. Today, people remember parts of these old narratives and often mix them with various Christian beliefs. The Native American Church is active in a few areas, as are the more recent Sweat Lodge and Sun Dance movements.

The shaman was the primary person who used power to benefit others, particularly for healing. Shamans could be either men or women. They acquired their first power unsought, usually in a dream. After that time, and an apprenticeship under a practicing shaman, they might acquire other powers either unsought or courted. Powers were highly specific, and the instructions they gave regarding food taboos and other activities had to be followed to the letter or the power would be withdrawn.

Group approaches to the supernatural were limited. In all areas dances and prayers were offered prior to communal food-getting efforts. Most of these activities were directed by specialists. All times of group prayer and dancing were also times for merriment. Night dances were followed by gambling, foot races, and other forms of secular entertainment. At death the person was buried in the hills along with his or her personal possessions. Cremation was reserved for individuals suspected of witchcraft.. In all areas, funerals remain the most important events of the life cycle.

Arts

Oral tradition was a major area for the development of personal skill and expression. Gifted narrators were recognized among all groups, and people would spend many winter evenings listening to their performances. Singers were also greatly respected. Some songs, especially round dance songs, have lovely imagery in their texts.

Official Emails

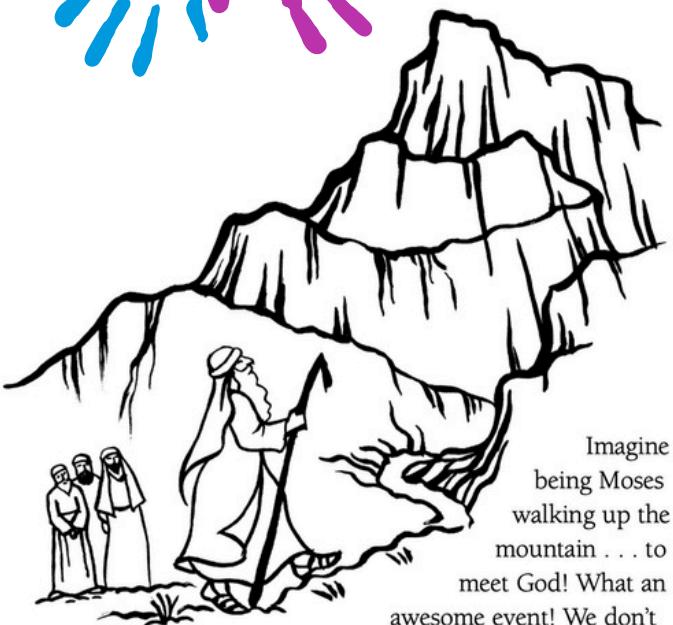
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 - Music Directors KJ & Phillip Miller
- finance@koglutheran.org -
 - Financial Secretary, Carolyn Jean Smith
- kglory@koglutheran.org -
 - Church office & Admin Mary Riedl



Feedback is Welcome!

Here at King of Glory we love and appreciate all constructive and thoughtful feedback. If you have a comment or question, please be sure to let us know how to reach you so that we can respond to you. All anonymous notes are discarded since these give us no knowledge of what feelings and values are behind the note and no idea of who the author is. We value KOG as a Community of faithful people who are followers of Jesus Christ, and are open and honest with each other.

Kids Page

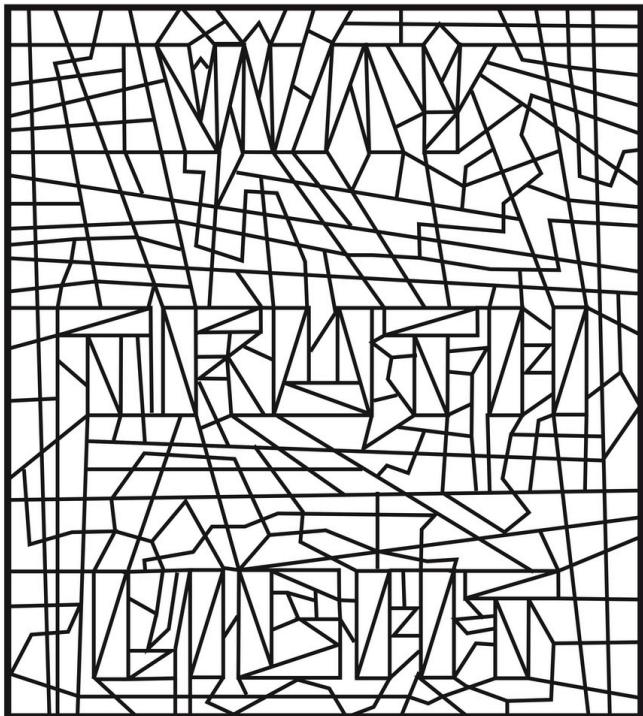


Imagine being Moses walking up the mountain . . . to meet God! What an awesome event! We don't know exactly what happened. We only have words from the Bible to help us imagine. A cloud covered the mountain. Moses heard God's voice coming from the cloud.

Draw the cloud on the mountain.

Spreading the Word

Color in the triangles to fill in the blanks and find out what Jesus was.



The cross

On Ash Wednesday people may receive a cross of ashes on their foreheads. The ashes remind us that we are sorry for the bad things we do. The cross reminds us of our baptism and of Jesus, who died for us.

Every day during Lent, make the sign of the cross to remind you that you are a baptized child of God.

*God be in my head.
(Touch forehead)*

*God be in my heart.
(Touch chest)*

*God be on my left.
(Touch left shoulder)*

*God be on my right.
(Touch right shoulder)*



Mountaintop times

Exodus 24:12-18

Words like *alleluia* express awesome mountaintop times. Because Lent begins on Ash Wednesday this week, the word *alleluia* won't be heard in worship for a long time. On Easter morning *alleluias* will be all around.

Find the words **ALLELUIA** and **GLORY** at least three times in this puzzle.

F	M	G	A	G	I	S	G	A
R	P	J	L	C	B	N	L	B
W	S	O	L	G	G	L	O	Z
Y	R	H	E	A	E	P	R	O
Y	E	U	L	L	W	Q	Y	N
K	A	I	U	L	E	L	L	A
O	F	I	I	H	V	J	S	U
D	A	C	A	G	L	O	R	Y