

FOOTPRINTS

Bethel Lutheran Church Believe—Belong—Become

“Your word is a lamp for my feet, a light on my path.” Psalm 119:105

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Pastor’s column

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Youth in Action

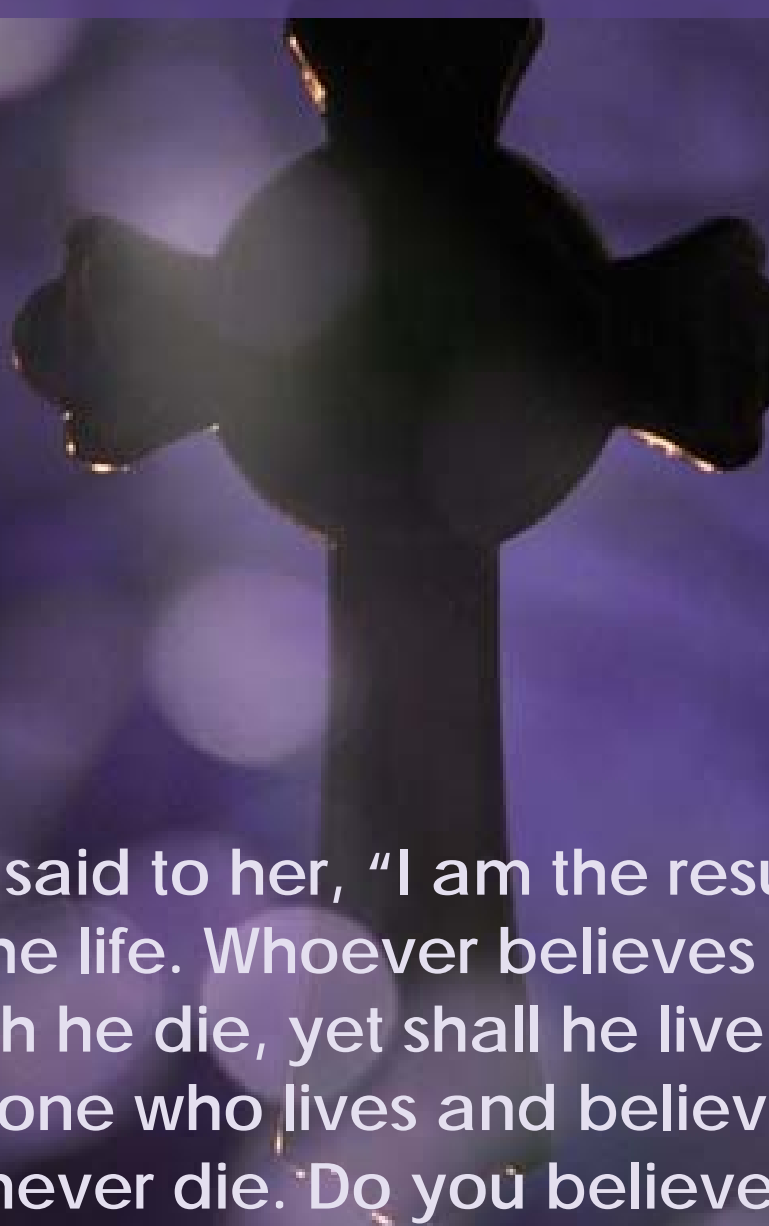
The NALC

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Church Music

Focus on Ministry

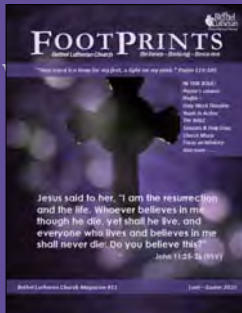
And more . . .



Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?”

John 11:25-26 (ESV)

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ON THE COVER:

John 11:25-26

Pixabay

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Issue # 11

With the name **FOOTPRINTS**, we honor our commitment to walk in the steps of our Lord and Savior Jesus Christ leaving a legacy for others to follow. At the same time, we look back and acknowledge the Bethel believers and our own personal *cloud of witnesses* who have gone before us leaving their footprints of faith for us to follow. We hope our humble efforts give Glory to God and provide enlightenment, entertainment, and knowledge to our readers. God bless you all!

† † †

Bethel's **vision** is to be a dynamic, life-changing church of fully devoted disciples of Jesus Christ.

† † †

Bethel's **mission** is to engage the curious, encourage the convinced, and empower the committed to be fully devoted disciples of Jesus Christ.

† † †

Power Surge

- Pray daily
- Worship regularly
- Read Scripture daily
- Serve others
- Relate to other Christians in Faith
- Give of your financial resources

† † †

Editorial Board:

Gay Hanson (Editor in Chief), Pastor Doug Gast, Carole Kuhn, Trudy Kussow, John Patterson, and Pastor Al Schoonover.

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LENT—EASTER

PASTOR'S COLUMN

Pastor Doug's Lenten Musings
Letting Lent Speak to Our Hearts

Dear Brothers and Sisters in Christ,

I have noticed that Trivial Pursuit has made a big come back. There is now the 40th anniversary Ruby edition available. Wow! Most of us have played the game. It is answering questions in various categories with the degree of difficulty increasing as the game goes on. We used to play it around a table in the kitchen or family room. Now it has expanded to local hang outs. My son Justin and several of his buddies meet on most Tuesday evening's at a local place, and they put their heads together and each has a couple of strong areas where they know a lot of answers to a lot of stuff. They seem to win a lot and go home with a few extra dollars in their pocket for their efforts. And the Lutheran church we attend down in Memphis has a monthly fellowship trivial pursuit night that gathers a pretty good crowd. They have prizes and an MC for their Trivia evenings together. And they rotate so there are 3 or 4 people on each team which gets people working together and having fun at the same time.

When we were traveling this fall with 3 of our grandkids from Raleigh to Memphis, we stopped at a German Restaurant and lo and behold out in the garden area, they were playing trivial pursuit. My 10-year-old granddaughter and I teamed up to play. I knew sports and history. She knew current events, singers, song lyrics, contemporary movie trivia, technology, TV shows, and a bunch more. After playing for a half hour or so, she said, "Pop Pop . . . you know a lot of the old stuff, but I know most of the new stuff." Unfortunately, she was right!

So I thought I might begin this Lenten issue of *FootPrints* with a few trivia questions.

1. How many days are there in Lent?
2. What was the original meaning of the word "Lent"?
3. What is the first day of Lent called?
4. What color are the paraments in our church during Lent?
5. Easter is a different day every year, how do they figure out when Easter is?
6. Why is the Thursday before Easter call Maundy Thursday?
7. What word is never said or sung during Lent?
8. What snack originated during Lent because it contains only flour, water and salt?
9. Who helped Jesus carry His cross?
10. Where do we find the story of the last week of Jesus' life?

(Answers on page 26 of this issue)



But Lent is a real central part of the church year because it poses some far more important, life-changing, life-transforming, life-directing and life-giving questions. These are questions that daily remind us not only who we are, but whose we are. Here are 10 non-trivia questions for us to answer:

1. Do you know, without a doubt, that Jesus loves you?
2. Do you know that God wants you to read His word and then find ways to daily apply it?
3. Do you know the Holy Spirit is God's living presence to help, guide, strengthen and bless you?
4. Do you know that Jesus died for all of your sins, not just some of them?
5. Do you know God has blessed you fully and completely so that you can be a blessing in your world?
6. Do you know that you are to live each day with a thankful heart?
7. Do you know that where there is Christ there is hope, and where there is hope, there is Christ?
8. Do you know that God doesn't necessarily call us to do great things, but to faithfully do little things with great love? (Thanks to Mother Teresa for that one.)
9. Do you know God knows you by name, cares for you more than you can imagine and seeks you out whenever you turn away from Him?
10. Do you know that the best is yet to come?
(Answers are in your heart and displayed by your daily choices and interactions.)

The answers to the first set of 10 questions can be found on a simple search on the Internet. Each of those questions have a different answer. Whereas, the answers to the second set are found only in a deep and thorough search of your heart. It is far more than just what you know and remember from something you've read, watched or heard from another person. It is the heart and center of who you are, what you believe, and who you ultimately trust. It is why the disciplines of Lent include prayer, reflection and repentance, reading scripture, and even self-denial and increased activity of serving those in need. I would hope and pray that for each of us the answer to the second set of 10 are a simple but confident "Yes!" Our answer to these 10 questions are essence-of-life questions. They define who we are, why we are here, and where we are ultimately going. May we dedicate ourselves to growing in Christ, serving in His name, and deepening our commitment to His kingdom causes here at Bethel and in our neighborhoods. Faithful living is far more than just another trivial pursuit. It is the heartbeat of Jesus' faithful disciples everywhere.

Yours in Christ,
Pastor Doug

PROFILE: *Jill and Andy Dietz*



by Carole Kuhn

KEEPING THE FAITH . . .

When you see the gal with the sparkly smile enter church, perhaps sing a beautiful song during the service, same smile, one has to wonder what happy thoughts are running through her mind. Jill Dietz and her natural smile is her way of showing her very positive faith in God...and she can name numerous instances of why she and her husband, Andy, believe God has “given” them blessings. For instance, Jill has had over 30 surgeries and procedures, some major, some minor, over the years, most due to diabetes. She believes “...God has been here every step of the way. He proves over and over again, that even though I might not know the reason, He is keeping me here for a purpose.”

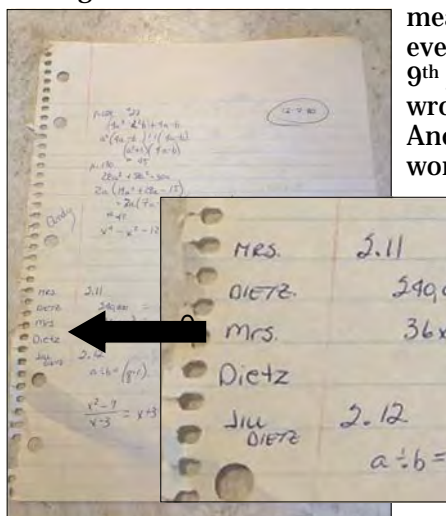


Jill singing at Bethel

The surgeries and medical treatments, which continue to this day, go back to age 7 when she became diabetic. As the years passed, it became increasingly obvious of how many ways this disease could affect her life... “an ugly disease” as she describes it.

Her family moved to Carmel, Indiana from Buffalo Grove, Illinois when she was 14. They joined King of Glory Lutheran Church (KOG) there. Andy’s father was pastor there....Andy was 15....and there they met, through church activities. Jill states she “knew we were

meant to be...” and she even has a folder from 9th grade where she wrote all over it “Mrs. Andy Dietz”! Her faith worked....and they married after she finished college. Jill garnered a BS in Elementary Education and also a minor in English. Andy had chosen police work and has now retired as a Fishers, Indiana Operations Division Commander, Captain.



Jill's homework paper with Mrs. Andy Dietz written in margin

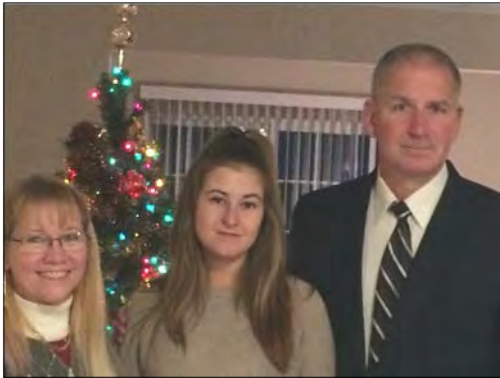
Musically, she never took vocal lessons, but did take piano. She began singing in church in a children’s choir when in 4th grade. She participated in theater productions all through school, and was in school choirs from 7th grade on. She sings at weddings, funerals, anniversaries...sang at a Lion’s Club concert and sang the National Anthem at a charity basketball game. As she says, “Singing comes very naturally to me, and I do not get nervous singing. But if you ask me to read the lessons on Sunday morning? That has my knees shaking!” During high school, Andy played solos and duets on the organ now and then. They share a love of music.

After a few years of marriage, they moved from Carmel to Arcadia. That meant a longer drive for church, and they found Bethel....1987 when it was still in a smaller church building. Her parents, Gayle and Phyllis Anderson, remained members at KOG for some years, but after becoming active with Jill at Bethel, they became members at Bethel also. Jill became choir director but had also been a preschool teacher at KOG and director of the children’s choir there. She kept up both schedules to be at the right church at the right time for a long time. Sundays and holidays could become a bit of a problem, but it worked for a while. She helped with the first preschool at Bethel’s older building. She was instrumental in getting Pastor Doug invited to apply to be pastor at Bethel. They had met when Pastor Doug and family visited at Bethel. When her brother was ill in a Chicago area hospital, she remembered Pastor Doug lived in the area, found his phone number, called, and he came to pray over her brother.

Later, when the new Bethel church building was started at the current location, she and Andy were very involved....even physically! Andy helped put shingles on the sanctuary roof and Jill helped stain the arches behind the altar among other things. When new choir robes were ordered and received, before the sanctuary was complete, there was a sudden need for better “funding.” Apparently Jill gathered the robes and prior to the service in the Fellowship Hall, announced that money was needed to pay the bill! Or, she said she could have Pastor Doug begin singing to obtain the funds! The bill was paid by the end of the service! She also served on the call committee that brought us Pastor Schoonover. Both Jill and Andy have been very active here at Bethel.

The diabetes that causes real health issues began in college. First there were vision problems...treatments

and surgeries when she could have become blind. She calls it an ugly disease because of the complications that a diabetic can have...and she has had most of them. But she and Andy believe God healed her every time. "God saved my vision. I should have lost a foot, due to an infection...God saved the foot. I couldn't carry a child....God gave us Megan." They adopted Megan and Megan now has her own life working at Invisible Fence, dog training and helps organize music programs featuring disc jockeys, downtown and at Pan Am Plaza.



Jill, Megan, and Andy Dietz

She also says God gave her the smile. When she first became diabetic, her parents informed her she couldn't use it as an excuse, that she was to suck it up and move on. She wasn't expected to make it through the first kidney/pancreas surgery....5 surgeries in 10 days, to move, fix and replace the first transplanted pancreas. She should have been on dialysis while waiting for the next kidney. Her first transplant produced some antibodies and though Andy did "match" her, the antibodies made it impossible. So, 2 ½ years ago Andy donated a kidney to the living donor kidney program... making it possible for Jill to be on the list for a new kidney. Andy told her that he knows they started dating years ago because God intended for Andy to give her a kidney. In a sense, he did. In February 2019, she received that second kidney from a young lady. Since 2004, there have been monthly (and more) blood draws to maintain her health. She now uses an insulin pump and a continuous glucose monitor. As this article was being prepared, Jill was waiting to go to surgery to remove the one kidney that does not function any longer....she has the one newer one...and also the 2 non-working kidneys she was born with.

Jill states that Andy finds praying easy before his surgeries. She finds it hard to find the right words for prayers but songs are easy so she sings "How Great Thou Art" as she goes into surgery. The first gift Andy gave Jill 42 years ago was a little stuffed dog . . . "Snuggles." She now has a smaller one too, "Snuggles, Jr." and her "pets" are clasped in her arms as she goes into every surgery. When she was first diagnosed with kidney failure, she began to cry in the doctor's office. He said to her "You can have a moment, Jill, but not a day or a month. So have it now, then you have to buck up and move forward." She



Snuggles & Snuggles, Jr.

and Andy have adopted that motto... **"You can have a moment, only A moment."**

Through the years, Andy has had his health issues...they shared their love and faith and walked through those times. He had surgeries for appendix, gall bladder, hip, knee and back problems, including the donated kidney removal surgery.



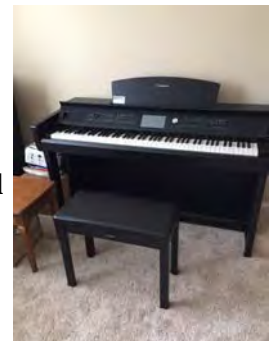
Syringe cap artwork represents around 15,000 shots give or take a few...prior to getting the insulin pump.

And they encourage each other and state that they look to the positive and do not focus on the negative. They do because "God is with us." They believe they have witnessed God's miracles many times. Andy has gone to every doctor appointment with her, and she states he is "the most supportive, wonderful partner and husband anyone could ask for and is clearly my best friend."

Then last year, both were gone to different lunches. Jill's mother was driving home from a meeting, the families live near one another, and she noticed fire trucks going down Jill and Andy's street...she followed. Their house was on fire. They had turned the oven on to "clean" and apparently something went wrong....the house was totaled inside...and also their 2-year old pet dog was not able to be saved. There was panic for her mother for a while as she tried to find out if Andy and Jill were in the house.

January of this year, they were able to move back into their home...totally redone, and they are very happy with how all was fixed. Jill even recovered her collection of 450 collectibles of The Wizard of Oz...her favorite movie! Things, including clothing, that were recovered were doled out to various places to store until the house was redone... 7 ½ months. They learned how little of what you might have in your life, you can live without! They also believe God stepped in, again...their microwave melted in the fire but leaning on that microwave were their two medical history binders that are needed...sooty, but not melted.

To relax she loves to read, late-at-night person, and play her new digital piano...2 older pianos were lost in the fire. She also enjoys doing many kinds of crafts. She likes discussions too. It is observed that Andy is very quiet and reserved, calm. Jill states that is part of his personality, but he also doesn't get much chance to be



Continued on page 19

SYMBOLS OF CRUCIFIXION

Each family will be given the opportunity to assemble a set of these symbols throughout the season of Lent —

From the Gospel of John:

Jesus Sentenced to Death

19 Then Pilate had Jesus flogged with a lead-tipped whip. ² The soldiers wove a **crown of thorns** and put it on his head, and they put a **purple robe** on him. ³ “Hail! King of the Jews!” they mocked, as they slapped him across the face.

⁴ Pilate went outside again and said to the people, “I am going to bring him out to you now, but understand clearly that I find him not guilty.”

⁵ Then Jesus came out wearing the **crown of thorns** and the **purple robe**. And Pilate said, “Look, here is the man!”

⁶ When they saw him, the leading priests and Temple guards began shouting, “Crucify him! Crucify him!”

“Take him yourselves and crucify him,” Pilate said. “I find him not guilty.”

⁷ The Jewish leaders replied, “By our law he ought to die because he called himself the Son of God.”

⁸ When Pilate heard this, he was more frightened than ever. ⁹ He took Jesus back into the headquarters again and asked him, “Where are you from?” But Jesus gave no answer. ¹⁰ “Why don’t you talk to me?” Pilate demanded. “Don’t you realize that I have the power to release you or crucify you?”

¹¹ Then Jesus said, “You would have no power over me at all unless it were given to you from above. So the one who handed me over to you has the greater sin.”

¹² Then Pilate tried to release him, but the Jewish leaders shouted, “If you release this man, you are no ‘friend of Caesar.’ Anyone who declares himself a king is a rebel against Caesar.”

¹³ When they said this, Pilate brought Jesus out to them again. Then Pilate sat down on the judgment

seat on the platform that is called the Stone Pavement (in Hebrew, Gabbatha). ¹⁴ It was now about noon on the day of preparation for the Passover. And Pilate said to the people, “Look, here is your king!”

¹⁵ “Away with him,” they yelled. “Away with him! Crucify him!”

“What? Crucify your king?” Pilate asked.

“We have no king but Caesar,” the leading priests shouted back.

¹⁶ Then Pilate turned Jesus over to them to be crucified.



The Crucifixion

So they took Jesus away.

¹⁷ Carrying the **cross** by himself, he went to the place called Place of the Skull (in Hebrew, Golgotha). ¹⁸ There they **nailed** him to the cross. Two others were crucified with him, one on either side, with Jesus between them.

¹⁹ And Pilate posted a **sign on the cross that read, “Jesus of Nazareth, the King of the Jews.”** ²⁰ The place where Jesus was crucified was near the city, and the **sign** was written in Hebrew, Latin, and Greek, so that many people could read it.

²¹ Then the leading priests objected and said to Pilate, “Change it from ‘The King of the Jews’ to ‘He said, I am King of the Jews.’”

²² Pilate replied, “No, what I have written, I have written.”

²³ When the soldiers had crucified Jesus, they divided his clothes among the four of them. They also took his robe, but it was seamless, woven in one piece from top to bottom. ²⁴ So they said, “Rather than tearing it apart, let’s throw **dice** for it.” This fulfilled the Scripture that says, “They divided my garments among themselves and threw **dice** for my clothing.” So that is what they did.

²⁵ Standing near the cross were Jesus’ mother, and his mother’s sister, Mary (the wife of Clopas), and Mary Magdalene. ²⁶ When Jesus saw his mother standing there beside the disciple he loved, he said to her, “Dear woman, here is your son.” ²⁷ And he

AND RESURRECTION

cross, crown of thorns, nail, sponge, INRI sign, dice, purple cloth, stone, & linen cloth.



said to this disciple, “Here is your mother.” And from then on this disciple took her into his home.

The Death of Jesus

²⁸ Jesus knew that his mission was now finished, and to fulfill Scripture he said, “I am thirsty.” ²⁹ A jar of sour wine was sitting there, so they soaked a **sponge** in it, put it on a hyssop branch, and held it up to his lips. ³⁰ When Jesus had tasted it, he said, “It is finished!” Then he bowed his head and gave up his spirit.

³¹ It was the day of preparation, and the Jewish leaders didn’t want the bodies hanging there the next day, which was the Sabbath (and a very special Sabbath, because it was Passover week). So they asked Pilate to hasten their deaths by ordering that their legs be broken. Then their bodies could be taken down. ³² So the soldiers came and broke the legs of the two men crucified with Jesus. ³³ But when they came to Jesus, they saw that he was already dead, so they didn’t break his legs. ³⁴ One of the soldiers, however, pierced his side with a spear, and immediately blood and water flowed out. ³⁵ (This report is from an eyewitness giving an accurate account. He speaks the truth so that you also may continue to believe.) ³⁶ These things happened in fulfillment of the Scriptures that say, “Not one of his bones will be broken,” ³⁷ and “They will look on the one they pierced.”

The Burial of Jesus

³⁸ Afterward Joseph of Arimathea, who had been a secret disciple of Jesus (because he feared the Jewish leaders), asked Pilate for permission to take down Jesus’ body. When Pilate gave permission, Joseph came and took the body away. ³⁹ With him came Nicodemus, the man who had come to Jesus at night. He brought about seventy-five pounds of perfumed ointment made from myrrh and aloes. ⁴⁰ Following Jewish burial custom, they wrapped Jesus’ body with the spices in long sheets of **linen cloth**. ⁴¹ The place of crucifixion was near a garden, where there was a new tomb, never used before. ⁴² And so, because it was the day of preparation for the Jewish Passover and since the tomb was close at hand, they laid Jesus there.

The Resurrection

20 Early on Sunday morning, while it was still dark, Mary Magdalene came to the tomb and found that the **stone** had been rolled away from the

entrance. ² She ran and found Simon Peter and the other disciple, the one whom Jesus loved. She said, “They have taken the Lord’s body out of the tomb, and we don’t know where they have put him!”

³ Peter and the other disciple started out for the tomb. ⁴ They were both running, but the other disciple outran Peter and reached the tomb first. ⁵ He stooped and looked in and saw the **linen wrappings** lying there, but he didn’t go in. ⁶ Then Simon Peter arrived and went inside. He also noticed the **linen wrappings** lying there, ⁷ while the **cloth** that had covered Jesus’ head was folded up and lying apart from the other wrappings. ⁸ Then the disciple who had reached the tomb first also went in, and he saw and believed— ⁹ for until then they still hadn’t understood the Scriptures that said Jesus must rise from the dead. ¹⁰ Then they went home.

Jesus Appears to Mary Magdalene

¹¹ Mary was standing outside the tomb crying, and as she wept, she stooped and looked in. ¹² She saw two white-robed angels, one sitting at the head and the other at the foot of the place where the body of Jesus had been lying. ¹³ “Dear woman, why are you crying?” the angels asked her.

“Because they have taken away my Lord,” she replied, “and I don’t know where they have put him.”

¹⁴ She turned to leave and saw someone standing there. It was Jesus, but she didn’t recognize him. ¹⁵ “Dear woman, why are you crying?” Jesus asked her. “Who are you looking for?”

She thought he was the gardener. “Sir,” she said, “if you have taken him away, tell me where you have put him, and I will go and get him.”

¹⁶ “Mary!” Jesus said.

She turned to him and cried out, “Rabboni!” (which is Hebrew for “Teacher”).

¹⁷ “Don’t cling to me,” Jesus said, “for I haven’t yet ascended to the Father. But go find my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

¹⁸ Mary Magdalene found the disciples and told them, “I have seen the Lord!” Then she gave them his message.



* The initialism **INRI** is Latin: *Iēsus Nazarēnus, Rēx Iūdaeōrum* — “Jesus of Nazareth, the King of the Jews.”

NALC CALL PROCESS

(excerpted from *NALC Call Process Manual – 2019*)



Lutherans believe that God calls each of us to discipleship within the Body of Christ to save lost sinners, to witness to the death and resurrection of Jesus Christ, and to serve those in need in our world.

At the same time, God calls certain persons from the Body of Christ to serve as ordained ministers of Word and Sacrament. We believe that it is God who controls the call process of a pastor, and the congregation seeks to discern God's will through prayer, interviews, conversation and, finally, the vote of the congregation. The congregation votes to extend a call to a pastor to recognize that this is the person God intends to be a pastor of the congregation. This is why the congregational call process and the discernment of the pastor available for call must involve prayer, attention to God's Word, and a yielding to the work of the Holy Spirit.

In preparation for a congregational call process, and when a pastor is open to a new call, time should be spent in Bible study with regard to what Holy Scripture says about God's call, the responsibilities that go with God's call, the gifts and abilities provided by the Holy Spirit, and the cooperative nature of the ordinary (baptized) ministry and the extraordinary (ordained) ministry within the Body of Christ.

Because the NALC serves pastors and congregations throughout the North American continent, the call process is continental in nature. Most calls in the NALC do not happen within one mission district (MD), but pastors move from one MD to another. In some cases, pastors may be considered for call across national borders — for example, from the US to Canada. For this reason, the call process is shepherded through the office of the Bishop of the NALC. The bishop has primary responsibility for working with congregational vacancies and pastors available for call within the NALC. The bishop offers spiritual and pastoral guidance to all involved in the call process. In his office and under his authority, the assistant to the bishop for ministry and ecumenism (ABME) is the chief contact and facilitator for this process. Although congregations and pastors will find the NALC process open and flexible, most are encouraged to find that

there is a simple and straightforward process, and that there is a resource person available in the bishop's office to assist and guide them through this process.

The council president/officers should contact the local mission district dean to arrange for the "Congregational Workshop in Preparation for the Call Process." This workshop should be scheduled at a time convenient to most members of the congregation, together with church council. The workshop may be facilitated by the mission district dean, or his/her appointed representatives. Most mission districts have formed "Pastoral Care and Transition Teams" (PCAT Teams), and in some circumstances, the dean may invite team members to facilitate the congregational workshop.

The congregational workshop has several goals: to engage the congregation in biblical study and reflection upon the nature of the call of God; to invite congregational leaders and members to evaluate past relationships between pastors and the congregation; to consider leadership and how leadership functions within the congregation; to reflect on how conflict and tension are handled in the congregation; to encourage the congregation to consider the four Core Values of the NALC and how they are lived out within the congregation; to invite the congregation to be involved in the NALC's Life-to-Life Discipleship Initiative; to enlist all members of the congregation in providing input into several aspects of the congregational profile. The workshop is forward-looking, resulting in a number of helpful action-oriented steps to assist the congregation in preparing for the next pastor/congregation partnership.



As council officers are scheduling and preparing for the congregational workshop, they will also form a call committee in accordance with the congregation's constitution. The goal in selecting members for the call committee is to involve a wide range of members from the congregation. Once the call committee chair has

been selected, the chair should download the congregational profile form from the NALC website, thenalc.org/call-process.

At the first meeting of the call committee, a conference call with the ABME should be scheduled. During this

call, the ABME will provide orientation, explanation and training for the work of the call committee. By the end of the conference call, it is hoped that all will feel prepared to move forward with their responsibilities as the call committee of the congregation.

An important responsibility of the call committee chair is to arrange for regular reporting to the congregation with regard to the call process. The more a congregation is informed and made aware of the work of the call committee, the less anxious and impatient they will be.

Reports may include:

1. A complete explanation of the call process of the NALC, in light of the congregation's own constitution.

2. A discussion of confidentiality, explaining that the call committee will not be making regular announcements of pastors with whom they are in conversation, as some may be serving other local congregations and not wishing to announce they are open to call until and unless they receive another call.

3. A discussion of the nature of the call process. Explain to the congregation that the call process is a spiritual process of discernment led by the Holy Spirit. It is God's process, not the congregation's. It will take whatever time God intends, so there will be no rushing to judgment. The call process is about the revealing of God's will, not completing the process as quickly as possible.

4. Calling a pastor is not the equivalent of "hiring an employee." The call process is much more relational and covenantal. Going slowly and intentionally, seeking God's will, and developing a relationship are more important than lining up skills and needs. Keep in mind, not every pastor whom God calls to a particular congregation has all the gifts and skills needed to lead that congregation. But God gives these gifts and skills to those He calls! Few pastors have everything they need when called to a new congregation — but God calls them, then assists them in developing what is needed. Pastors and congregations make a covenantal commitment to one another — to pray for each other, to support and encourage each other, to grow together as needed.

5. Announce the need for prayer! Ask that all members be in regular prayer for the call committee and congregational leadership. Ask all to pray that God will be working in the heart and life of the pastor He wishes to call as your next pastor, that the pastor be open to the working of the Holy Spirit. Prayer will be as essential a part of your call process as everything the call committee does!

6. Finally, explain that the call process is about "waiting for the Lord."

PASTORAL CALL WORKSHOP

Saturday, February 8

9 a.m.—1 p.m.

Bethel Fellowship Hall

In Psalm 27, the psalmist writes, "Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!" We read in Isaiah 40, "...but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint."

The call process is a spiritual process in that we are waiting for the Holy Spirit to move and to work. We cannot hurry the Holy Spirit, nor should we wish to!

Once the Congregational Workshop in Preparation for the Call Process is completed, the call committee is to complete the "Congregational Profile." The local call committee determines who and how the profile will be completed.

An important aspect of completing the congregational profile is consideration of the compensation being offered.

Once completed, send a copy of the completed congregational profile via email to the ABME. The call committee should also send a copy to the MD dean, for his or her information.

As soon as the congregational profile is received, your congregation will be added to the Call Process Vacancy List on the NALC website, thenalc.org/call-process. Your profile will then be linked to your congregation's listing, available for viewing by any pastor interested in being called to an NALC congregation.

The updated NALC Vacancy List will also be emailed to all NALC pastors, active and retired, for their prayerful consideration. After reviewing the new congregational profiles, any pastor may request that the ABME forward his or her profile to one or more congregation(s). The ABME will also be in conversation with pastors available for call with regard to particular congregational vacancies. The call committee will receive emailed pastoral profiles of those who are interested in being considered for call. The number of such pastoral candidates will be determined by those who are interested, normally three to five.

Once the call committee has received the profiles of pastors available for call, the call committee makes an initial contact with each of the pastors. This may be a phone call or email, as a courtesy, indicating to the pastor that you have received his or her profile, thanking them for their interest in your congregation, sharing briefly about the call committee's timing — when the committee will next meet to begin reviewing profiles. It is important that the call committee contact every pastor upon receiving a profile.

Continued on Page 12

Spaghetti Dinner & Silent Auction Fundraiser



Saturday, February 8, 2020
5:00 PM - 7:00 PM

Tickets

Adults - Presale: \$6 At the Door: \$7
Children - Presale: \$4 At the Door: \$5
Tickets go on sale January 25

Bethel Lutheran Church - Fellowship Hall
20650 Cumberland Road, Noblesville, IN 46062





BETHEL LUTHERAN CHURCH
20650 CUMBERLAND RD, NOBLESVILLE, IN 46062



FRIDAY 14th FEBRUARY
6-9PM \$25/PERSON

Drinks/Appetizers/Desserts/Childcare/Silent Auction
Benefits Bethel Youth



**Kevin
Burke**



Rick Garrett



Jeremy Brown

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NALC

North American Lutheran Church

NALC CALL PROCESS

Continued from Page 9—NALC Call Process.

When the call committee meets next, the committee as a whole reflects on the pastoral candidates and then schedules conference call interviews with the entire committee for each pastoral candidate. Interviewing each pastoral candidate provides the committee with useful experience, even if a particular pastor may not seem a “good fit” based on the pastor’s profile. It is important to remember that the pastor’s profile, like the congregational profile, is intended to be a “discussion starter,” not answer every question. Often, an interview will begin a relationship in a way that viewing the profile cannot. The interviewing stage of the call process is about developing relationships beyond the profiles.

At this stage of the call process, most every interview takes place via phone conference call, Skype, GotoMeeting or some other tool as available to the congregation and pastor. Because you will be considering pastors from varied locations throughout North America, it is not reasonable to conduct these initial interviews in person. This process of interviewing has served the NALC well and is a cost effective and timely manner of interviewing multiple pastoral candidates.

After the first round of full committee conference calls is completed, the committee may choose to have a second round of conference calls with a select number of pastoral candidates.

After interviews are completed, the call committee should have narrowed the focus to one pastoral candidate. At that time, the call committee — in cooperation with the congregation council — should invite the pastor and spouse (in some circumstances, family) for an on-site visit.

The congregation hosts the pastor and spouse/family — covering the cost of transportation, hotel and meals for the visit.

When the call committee chooses to bring one pastoral candidate for an on-site visit, they should suspend conversation with other pastors. After the on-site visit, the call committee either continues the call process with the one pastor, or ends that process and returns to one of the other pastoral candidates. If the call committee is not interested in any of the remaining pastoral candidates they have been interviewing, they may contact the ABME to request additional pastoral candidates and begin anew with the initial phone

conversation and conference call interviews.

After the on-site visit, the call committee will determine whether to recommend this pastoral candidate for call to the church council. Ideally, the call committee should reach consensus on recommending a pastoral candidate. If not, there should be at least two-thirds of the committee in support of recommending the pastoral candidate. It is the responsibility of the church council, according to most constitutions, to accept the recommendation of the call committee and begin the process of scheduling a congregational meeting for the purpose of voting to extend the call. By this time, the pastoral candidate and congregation leadership should have arrived at an agreed-upon financial package that is to be included in/with the congregational resolution to extend the call and, finally, to be included in/with the letter of call in the formal “Compensation Agreement.”



CONGREGATIONAL MEETING

A congregational meeting to call a pastor shall be called in accordance with the congregation’s constitutional provisions for a duly called congregational meeting. Typically, a two-thirds vote of those present, eligible, and voting is required for the calling of a pastor.

Following a congregational meeting to call a pastor, the call committee chair will call or email the ABME and MD dean to inform them of the vote to call the pastor.

The pastor will communicate an acceptance of the call within thirty (30) days or less of receiving notification of the congregation’s vote to extend the call.

INSTALLATION

Once a new pastor has been called by a congregation, the pastor and congregation work together to schedule an installation service. The pastor normally begins service in the congregation, with formal installation as soon after as is practicable. Installations may take place during the regular Sunday morning service(s) or in a special afternoon or evening service. The dean of the local mission district is normally the first to be asked to officiate at the installation. The dean or another pastor may be asked to be the preacher at the installation.

ASK THE PASTOR



IS THERE SOMETHING YOU ALWAYS WANTED TO ASK?

By Pastor Al Schoonover

Q

How will I recognize Jesus in the Second Coming (especially with all the other nuts out there)?

What an interesting question this month! Of course, it's not a new question. Jesus' promised return at the end of time created ample opportunities for would-be "messiahs" to claim he has returned, inaugurating the end times. Jesus said this would happen when he told his disciples, "Don't let anyone mislead you, for many will come in my name, claiming, 'I am the Messiah.' They will deceive many." (Matthew 24:4-5) The recent release of the Netflix series "Messiah" has only added fuel to the fire. When I wrestle with a particular "thorny" question, I like to begin by examining three "sources" in the following order to see what answers I might find.



Our Creeds

I begin by thinking about what we confess when we recite one of our three principal Creeds during worship. These faith statements are grounded on Scripture and help us express the essentials of our faith. Speaking about Jesus' return, each proclaims a similar expectation about *what* will happen (though not how to recognize *when* it is taking place):

He will come again to judge the living and the dead.
Apostles' Creed

He will come again in glory to judge the living and the dead, and his kingdom will have no end.
Nicene Creed

He will come again to judge the living and the dead. At his coming all people shall rise bodily to give an account of their own deeds. Those who have done good will enter eternal life, those who have done evil will enter eternal fire.
Athanasian Creed

Scripture

Having gotten an overview from the Creeds, unpacking the underlying Scriptural basis for what we confess may help us recognize Jesus' appearance at his Second Coming. What does the Bible tell us about Jesus' return at the end of time?

The imagery associated with Jesus' return has its roots in the descriptions of the "Day of the Lord" found in the Old Testament (see Joel 2:1,11,30-31; 3:14-17; Amos 5:18-20; Zephaniah 1:14-28; Malachi 4:1-3). The prophets spoke of this day of judgment and reversal, when all unresolved oppressions against Israel would be vindicated, and God's people would be restored. The authors of the New Testament used this image to describe Jesus' actions in the last judgment that encompasses all peoples and the entire created order.

We can glean some nuggets of what to expect from the Epistles. Paul tells the believers in Thessalonica about the visible and audible signs surrounding Jesus' return even as the exact timing cannot be known (1 Thessalonians 4:13-5.11). Peter has some things to say about the trials believers can expect to face in the season leading up to Jesus' return, and about how they should persevere in the midst of these difficulties (1 Peter 4:12-19; 2 Peter 3:10-18).

Matthew (Ch. 24), Mark (Ch 13), and Luke (Ch. 21) each paint a fuller picture of Jesus' return at the end of time. There will be "wars and rumors of wars" and natural disasters of many kinds. Believers will be persecuted and martyred for their faith, while others will fall away from their belief. Many false messiahs will emerge, deceiving the faithful and leading people astray with their seemingly miraculous abilities.

The book of Revelation paints an especially vivid picture of Jesus' return and the ensuing judgment that will be unleashed upon the earth, on both the righteous and unrighteous alike (Revelation 19:11-21; 20:11-15).

Confessions

As a "Lutheran" church, we ascribe to a set of "Confessions" that informs our understanding of Jesus, the Bible, faith, and the nature of the church's ministry.

Continued on page 22.

SEASONS & HOLY DAYS

LENT...EASTER

By Carole Kuhn

The "Season" of Lent, leading to Easter is described as a time for personal reflection...a time to TAKE time to remember what Christ has done for us. We are often reminded to "count your blessings" and pray for the ability to repent for our shortcomings. Perhaps go back to the Bible for guidance, (Matthew 26:39) "...Yet not as I will, but as you will." as Jesus prayed in Gethsemane.

We begin to remember what this season means on Ash Wednesday...often having a cross marked on our foreheads with ashes. It's a reminder of our own baptism when the cross was marked on our forehead. In the ancient church, many spent their time leading up to Easter preparing for their time to be baptized. After Ash Wednesday, we progress through five weeks of study of all that Jesus went through...from the 40 days in the desert fasting and defying the devil...until we reach the last week...Holy Week. That week begins on Palm Sunday with Jesus' triumphal march into Jerusalem.

Holy Week includes Maundy Thursday when the disciples and Jesus held their Last Supper. It was at this gathering that Jesus announced "one of you is going to betray me." (John 13:21) Then comes Good Friday when Jesus was crucified. Many eat no meat on Fridays during Lent as a reminder...maybe because in early Christian history meat was a "treat"...a luxury. Some also fast on Ash Wednesday as well as Good Friday.

There are different visuals and other changes marking the time of Lent. Purple or blue colors such as the candlesis a reminder to us of when Jesus was mocked as "King of the Jews"....those colors considered royal. On Ash Wednesday and Good Friday, crosses in our sanctuary will be draped in black...representing the curse of sin and darkness over creation...which Christ's death abolished. Also, during the Lenten season, the word "Alleluia" will be omitted from the liturgy and hymnody. The Hebrew definition of alleluia is "Praise the Lord"...a joyful word. Those words will be brought back on Easter as we all joyfully proclaim "He is Risen...He is Risen Indeed!" The decorations will also proclaim joy with white lilies...known as the color of joy and purity or holiness.

Jesus was born in Bethlehem in Judea, during the reign of King Herod. About that time some wise men from eastern lands arrived in Jerusalem, asking, "Where is the newborn king of the Jews? We saw his star as it rose, and we have come to worship him."
Matthew 2:1-2 NLT

Then Jesus went with them to the olive grove called Gethsemane, and he said, "Sit here while I go over there to pray." He took Peter and Zebedee's two sons, James and John, and he became anguished and distressed. He told them, "My soul is crushed with grief to the point of death. Stay here and keep watch with me."
Matthew 26:36-38 NLT

LUTHERAN CHRISTIANS

WHO WE ARE - WHAT WE BELIEVE

By Gay Hanson



He was transfigured before them ...
and his clothes became dazzling white ...
Mark 9:2-3, NRSV

TRANSFIGURATION

After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them.
Mark 9:2 (NIV)

The Transfiguration happens on a mountaintop shortly after Jesus acknowledged Himself to be the Christ, the Messiah, and after He predicted His death and resurrection.

At the time of the Transfiguration, Jesus was nearing the end of his earthly ministry, and the Transfiguration provides more evidence that Jesus is the divine Son of God as His body undergoes a change in form so that it shines as brightly as the sun. He is the one who has left heaven's glory to come to earth to be the Savior of His people.

He will reveal to three of His disciples—Peter, James, and John, His divine glory although He instructs them to not tell anyone what they have seen until after He has risen from the dead.

Jesus appears with the figures of Moses and Elijah. This is highly significant. They represent

the Law and the Prophets of the Old Testament.

Moses represents the law that God gave to His people. Jesus not only fulfilled the law, but he did something that the law could not do, He provided salvation from sin. The law pointed out the problem, Jesus provided the solution.

For the law was given through Moses; grace and truth came through Jesus Christ.
John 1:17 (NIV)

Elijah was a great prophet and his appearance with Moses showed that Jesus fulfilled the revelations of prophets, as well as the law.

Finally, the voice of God, the Father, gives further confirmation of Jesus' calling and identity as God's son. Furthermore, God is pleased with Him in all that He has done and said, and instructs us to "Listen to Him."

He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased."
2 Peter 1:16-18 (NIV)



CHURCH HISTORY

BETHEL LUTHERAN CHURCH: 2000-the present

The “New” Bethel Building

Bethel began the new millenium with an almost new building and a growing congregation. The “new” Bethel building was finished and dedicated in 1998.

With a larger sanctuary and fellowship hall, Bethel began attracting new people. Many of the new people had watched the building go up and came to check out the new facility.

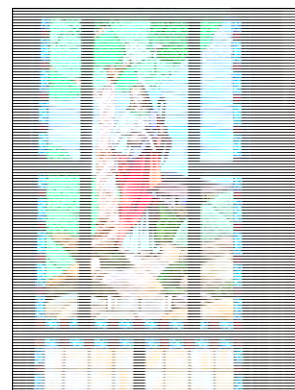
On Sundays, the Fellowship Hall was the site of adult forums, and other rooms were used for youth Sunday school classes. There was also a preschool during the week.

The crowding in the Sunday school soon led to portable classrooms being installed, and it wasn't long before it became clear that more educational space was needed. The “ground breaking” for a new education facility was held in June of 2007.

A new addition, which more than doubled the size of the original structure, was dedicated in September of 2008 — almost exactly 10 years after the dedication of the original building. This is the building used today.



While the building was “new” there were a number of items from the “old” Cicero Bethel that made their way into the new structure or its environs. The north and south stained glass windows in the sanctuary are examples. The shields mounted on the back wall also come from the Cicero building. Some of the pews and the organ pipes are also from the old building.



In the Chapel, the altar, altar rail, cross, and some of the stained glass is from the Cicero building.

Outside, the Bethel bell, mounted in front of the building, is an example. The

plow, while not part of the old building, has a long history with Bethel. It belong to the Nighthenslers and has been used to break ground for every major Bethel building project since 1929. In 2019, Bethel acquired the stone cross from the top of the old church.

While the building played a part in the growth of Bethel since 2000, the most important factors were Pastor Doug and the people of Bethel. More on that in the next issue!

The Bethel Bell



The bell was purchased in 1864 for the original Bethel building completed that year. It rang out from the church's bell tower for the next sixty-six years.

Following the completion of Bethel's new building on Jackson Street in 1930, the old church was sold. Unfortunately, this included the bell. For the next fifty plus

years the bell was out of Bethel's possession. By the early 1980s, the old bell had passed through several owners and was now in the possession of a private individual in Cicero.

Through the dedication and generosity of long-time member, Raymond Blackford, the bell was purchased and returned to Bethel.

Following the sale of Bethel's Cicero building in 1997, the bell was removed to the site of the present church building and put in storage. As part of Bethel's year-long 150th Anniversary celebrations in 2006, the bell was re-dedicated to the memory of the pioneer families of Bethel and in honor of present and future members of the congregation and mounted in front of the building.



CHURCH MUSIC

LENT/EASTER HYMNS & SONGS

“Lift High the Cross”

The hymn *Lift High the Cross* is often used during Holy Week when, for obvious reasons, there is particular focus on the cross. A means of punishment and a symbol of shame under the Roman Empire, for Christians the cross has become the symbol of Jesus' resurrection victory over death, sin, and the devil! Christians lift high the cross, the love of Christ proclaim.

The hymn was written by George William Kitchin (1827-1912) in 1887. The original version had 11 stanzas plus the refrain and was written for a festival service under the auspices of an important mission organization, the Society for the Propagation of the Gospel, which was held at Winchester Cathedral in 1887. At the time, Kitchin was the Dean of Winchester for the Church of England. As Dean, Kitchin was the chief resident cleric of the cathedral.



George Kitchin

There is some suggestion that it was inspired by the story of the Roman Emperor Constantine's battle victory and conversion. The story is that Constantine saw in a dream a cross with the words *In hoc signo vinces* (in this sign you shall conquer) on it before an important battle. Constantine took this as a sign and had the cross put on the armor of his army. His troops won the battle, and Constantine declared Christianity to be an official religion of the Roman Empire. This helped stop the persecution of Christians and aided the spread of Christianity throughout Europe.

In 1916, Kitchin's original hymn was altered by another Church of England priest, Michael Robert Newbolt (1874-1956) for inclusion in Supplement to Hymns Ancient and Modern (1916). He arranged the hymn into twelve couples and set it to the tune known as “Crucifer” by Sydney Nicholson. This is the well-known version which gained prominence

“Lift High the Cross”

Text: George W. Kitchin, Michael R. Newbolt
Tune: Sydney H. Nicholson

(Refrain)

Lift high the cross, the love of Christ proclaim
Till all the world adore his sacred name.

1. Come, Christians, follow where the captain trod,
Our king victorious, Christ the Son of God.
2. Led on their way by this triumphant sign,
The hosts of God in conqu'ring ranks combine.
3. All newborn soldiers of the Crucified
Bear on the brows the seal of him who died.
4. O Lord, once lifted on the glorious tree,
As thou hast promised, draw us all to thee.
5. So shall our song of triumph ever be:
Praise to the Crucified for victory!

Lutheran Book of Worship, Hymn #377

throughout the English-speaking world through this publication.

Lift High the Cross is often used as a processional with the crucifer or cross-bearer leading a procession into the church, lifting the cross high. The use of a cross as a sign of the victory of the resurrection finds its biblical basis in John 12:32, “And I, when I am lifted up from the earth, will draw all people to myself.” (NLT)

Lift High the Cross was first published in the United States in the 1974 Hymns for the Living Church. The hymn has been published in a variety of other hymnals. In 1978, it appeared in the Lutheran Book of Worship.

In addition to its use during Lent and Holy Week, *Lift High the Cross* is also a popular processional hymn or recessional hymn.



MISSIONS ETHIOPIA NEWS

Blessed are the Peacemakers

— Ethiopian Prime Minister Wins Nobel Peace Prize

Bethel has had mission partnerships with the Lutheran church of Ethiopia – The Ethiopian Evangelical Church Mekane Yesus (EECMY) for almost 8 years. In that time, the country of Ethiopia has had more than its share of unrest – both political and religious. There have been periods of time when members of the NALC were advised not to come to Ethiopia for their own safety. Our congregation at Senbete has been the victim of vandalism and its pastor Gobena Degefa was hurt when a bomb went off near a bus he was taking. Things changed in 2018 when Prime Minister Abiy Ahmed took office. At 43, Ahmed is Africa's youngest leader and a practicing Christian. After taking office, he took rapid and deliberate efforts toward reform.

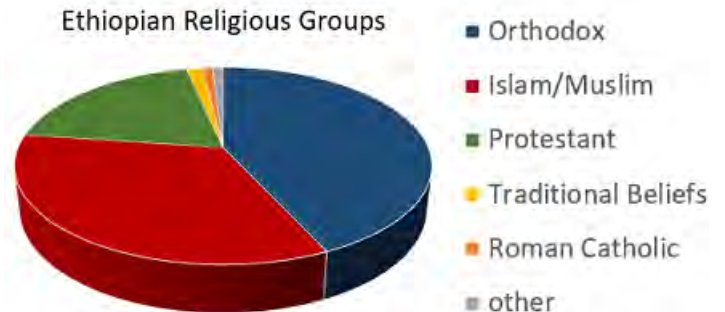


The son of a Muslim father and Orthodox mother, Ahmed is a Protestant Pentecostal, or “Pentay,” like many Ethiopian politicians. His faith is seen as a driving factor in his push for peace.

“There is something of the revivalist preacher in the way he evangelizes for his vision,” BBC News noted. “He has the energy, the passion, and the certainty.” A member of the Full Gospel Believers' Church, Ahmed told followers after taking office, “We have a country that is endowed with great bounty and wealth, but is starving for love.”

He negotiated and signed a peace accord with Ethiopia's East African neighbor Eritrea in 2018 after decades of political stalemate and two years of violence that cost approximately 80,000 lives along the border. Many thought peace and regular relations between the two countries to be impossible. With the peace accord, the two countries continue to grow more open to one another. They have resumed air travel and telecommunications.

Ahmed also helped to reconcile two branches of the Ethiopian Orthodox Church, which had split in 1991 for political reasons. Orthodox Christians represent the largest religious group in Ethiopia. The population is about 40% Orthodox, 19% Protestant, and 34% Muslim.



As a Member of Parliament, he had fostered reconciliation between Christians and Muslims in his hometown of Beshasha. Right after becoming Prime Minister, he began meeting with the Patriarch of the Ethiopian Orthodox Tewahedo Church, offering his support to help end the schism. The church had been in cautious negotiations for years, but the perception was that there was government opposition so no agreement had been reached.

In 2019, Ahmed's hard work and leadership were recognized with the awarding of the Nobel Peace Prize “for his efforts to achieve peace and international cooperation, and in particular for his decisive initiative to resolve the border conflict with neighboring Eritrea.” The announcement commended his leadership saying, “In Ethiopia, even if much work remains, Abiy Ahmed has initiated important reforms that give many citizens hope for a better life and a brighter future. He spent his first 100 days as Prime Minister lifting the country's state of emergency, granting amnesty to thousands of political prisoners, discontinuing media censorship, legalizing outlawed opposition groups, dismissing military and civilian leaders who were suspected of corruption, and significantly increasing the influence of women in Ethiopian political and community life. He has also pledged to strengthen democracy by holding free and fair elections.”



In the wake of the peace process with Eritrea, Prime Minister Abiy has engaged in other peace and reconciliation processes in East and Northeast Africa. In September 2018 he and his government

contributed actively to the normalization of diplomatic relations between Eritrea and Djibouti after many years of political hostility. Additionally, Abiy Ahmed has sought to mediate between Kenya and Somalia in their protracted conflict over rights to a disputed marine area. There is now hope for a resolution to this conflict. In Sudan, the military regime and the opposition have returned to the negotiating table. On the 17th of August, they released a joint draft of a new constitution intended to secure a peaceful transition to civil rule in the country. Prime Minister Abiy played a key role in the process that led to the agreement.”

There is still much work to be done as there is still religious and political strife in Ethiopia and East Africa, but a good start has been made by Prime Minister Ahmed and those he is working with.

His response to being informed of the Nobel award was, “I am humbled by the decision of the Norwegian Nobel Committee. My deepest gratitude to all committed and working for peace. This award is for Ethiopia and the African continent. We shall prosper in peace!”

Blessed are the peacemakers. Matthew 5:9



Continued from page 5—Dietz Profile



Seeing God in difficulties

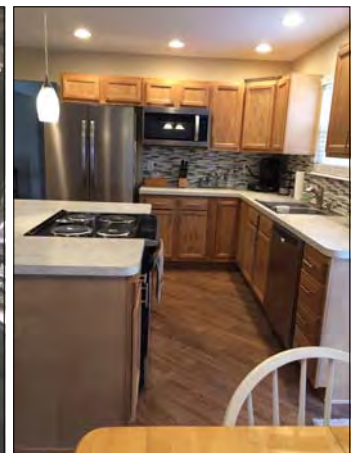
more forward as she totally enjoys doing the talking!

Asked how she keeps her smile and has kept her faith, she said she doesn't have a good answer. “God made Andy and I who we are. God gave us these personalities. God gave me this smile.” Perhaps they are a good example of the hymn *Amazing Grace...* their lives point that way... they have never been “lost” but they certainly do “see.”

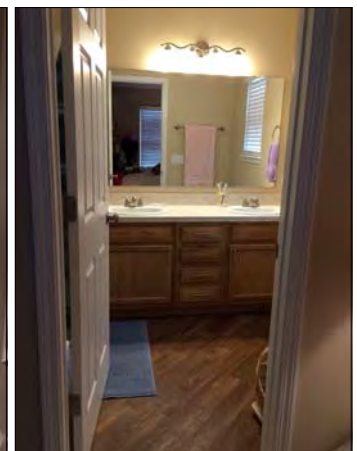
Asked if she has a favorite Bible verse, Jill said, yes and that it is printed and framed, hung in the home:

“Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.”

Romans 5:3-5 (ESV)



Fire Damage—before & after



CHRISTIAN CHILDREN AND YOUTH



SUNDAY MORNING

Sunday School — Sunday School for children ages Kindergarten through 12th grade begins at 10:00 a.m. Children go directly to their rooms where they will meet their teacher(s). They are dismissed to parents at 10:55 a.m.

Nursery — Infants and toddlers under 3 are welcomed in our nursery on Sunday any time between 8:40 a.m. and 12:30 p.m. Our paid Nursery attendant, Brenna Taitano, and other volunteers read Bible stories, play and love on our youngest members while their parents attend Adult Education classes or worship.

Preschool — Children who turn 3 years old before December 31st are invited to join our Preschool Sunday School Class at 10:00 a.m. Gospel Light Curriculum teaches children Bible lessons in a fun, age-appropriate way, with engaging songs, stories, videos and puppets!

K-5th Grade — Children are grouped into Sunday School classes by age/grade. Over a three-year cycle, students learn the basic stories and Lutheran concepts in preparation for Confirmation during middle school. The curriculum used is “Sunday Schoolhouse” from Sola Publishing.

High School — We explore various topics of mutual interest, seeking to apply our faith to real-life situations and challenges; to move beyond the accumulation of more head knowledge, into the arena of faith application and growing as disciples. We begin class each week sharing at least one good thing from the past week. We encourage conversation and discussion in a respectful manner. We encourage active serving while reminding them of the little eyes looking up to them here at church. We end each class with prayer requests and prayer.



Confirmation

Confirmation class for Middle School students (grades 6-8) strives to move faith from the heard to the heart through a highly interactive experience that includes both large group presentation and small group discussion. Following class, we attend the 11:11 a.m. service to worship together. Once a month we will continue our time together after worship with a large group fellowship activity. Our goal is to develop a sticky, life-long faith through a combination of engaging learning events, regular fellowship activities, and frequent service opportunities in and beyond the congregation. Join us upstairs in the Student Center. Contact Youth and Family Minister Joe Rudy for registration information (joerudy@bethellutheranchurch.com).



MIDWEEK: High School Youth Ministry

Wednesdays, 6:30-8:30 p.m.

Our High School (grades 9-12) youth ministry meets upstairs in the Student Center. A typical night involves hanging out, eating Oreos or something awesome, listening to music, playing games, watching a video, discussing the important and the not-so-important things and wrapping up the evening with HI's and LOW'S. We welcome all (members and friends alike), and we encourage each other throughout the week. We have been known to go on trips, mission work, summer camp and Boundary Water Adventure journeys. High School life is too hard to do it alone so we try and do it together.

Baptism Class

This class is for parents who wish to have their child(ren) baptized. During this session, we explore what happens when we come to the font and what it means to be a disciple of Jesus Christ. We review the expectations placed on parents and the support they can expect to receive from the church.



First Communion Class

Children in 4th grade and up learn about God's promises and the importance of Holy Communion. Classes are held each Spring during the Sunday School hour, beginning in Lent and culminating with the Rite of First Communion on Maundy Thursday. For more information, speak with Kris Lingenfelter (Kris@BethelLutheranChurch.com).

Discovery: Becoming a Disciple of Jesus



*Sundays —
Next class starts April 26*

During this interactive and engaging “new disciple” orientation, participants will grow deeper into the life of discipleship as we explore key aspects of our Lutheran Christian faith, including how God has wired each person to be ministers rather than simply members of the Church. Talk to one of the pastors or call the church office at 317-773-4315 to register.



Faith Stepping Stones

Bethel offers several “faith stepping stones” at significant points in a person's faith journey. These stones are intentional opportunities to grow deeper in faith and, as a person matures, to accept for oneself the faith she or he has received from parents and godparents.

EDUCATION

No Classes
April 5 or 12 — Spring Break & Easter

ADULTS—Spring 2020

Sundays: Coffee time: 9:40 a.m. - 10:00 a.m. Class from 10:00 a.m. - 10:55 a.m.

ONE SESSION ADULT FORUMS

March 1

Jamaica Mission Trip

By Jim Herr



This last summer, Jim was part of a joint US-Jamaican teaching team that spent a week in Jamaica with approximately 40 men in a *Via de Cristo*-type spiritual retreat. Come and hear his thought and reactions to his time there and the incredible work the Holy Spirit is doing in the hearts and lives of the men who participated.

March 29

Crucifixion

By John Renick

John Renick will lead a one session class on the medical aspects of crucifixion. Invented by the Persians and "perfected" by the Romans, crucifixion is arguably the most painful death ever invented by man and is where we get the term "excruciating." Learning the details of Jesus' physical sufferings helps us to realize just how very much our Savior sacrificed for us in this profound demonstration of God's love for His people.

ADULT CLASSES

March 8-22



Is It Okay to Doubt? What to do when the questions creep in

What do you do when you start to doubt? Perhaps you wonder if God really cares about you, or you're troubled by a certain Christian belief, or you have a hard time believing a good God could let such evil exist. Worse, you may wonder if you are truly a Christian if you have doubts. No matter what your questions are, and regardless of where your doubts are coming from, this 3-session Bible study will help you discover what the Bible has to say about doubts, and you'll make a plan to overcome them.

Ask the Question — Chapel Led by Jason Pearson & Lu Olp



The Church ought to be a safe place where we can bring our faith questions. In fact, a healthy faith questions and pushes for greater understanding, and a healthy church embraces those questions without feeling threatened or attacked. Join us with your cup of coffee and sweet treat as we discuss the questions you bring to the table.

Sausage and Scripture - Fellowship Hall

Men's Breakfast and Bible Study meets Saturdays at 7:30 a.m. For more information, please contact Jason Pearson (317-289-3986).

Women on Wednesdays - First upstairs classroom in the education building. Meets on Wednesday mornings at 9:15 a.m. for Bible study. Contact Mary Jo Mikulski with questions (260-403-5525).

Bible Study Fellowship - Tuesdays for Women. For more information contact: Cynthia Jesudason (317-626-5867) cynthiajesudason1@comcast.net

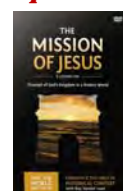
March 8-29



Acts: Learning from the Apostles How to tap into the power of the Spirit

At first glance, it seems as though Jesus asks impossible demands of us. However, a close look at the Book of Acts lets us know that we are not left alone with his commands. He gives us his own Spirit to supply the power and strength to do what he asks. This five-session study will show us how to tap into that power. It discusses how to live life with passion, get off to a good start, worship through our trials, and keep a proper perspective.

April 19-May 17



The Mission of Jesus The Triumph of God's Kingdom in a World of Chaos

In the region of Galilee, Jesus revealed the power of God's Kingdom and His role as King. The "good news" of His shalom sent ripples through Israel - stirring the hearts of new followers and challenging the rule of an empire. Biblical historian and teacher Ray Vander Laan guides viewers on Jesus' path through Israel - while exploring the rule of ancient Rome - and reveals how God brought triumph in a world of chaos.

April 19-May 17

Timeless Truth for Tough Times - 1 Peter

1 Peter is a message of encouragement written to the believers in Asia Minor (modern-day Turkey) who faced opposition and religious persecution due to their belief in Christ. Martin Luther names 1 Peter as one of the New Testament books that shows us Christ and teaches how Christians should live in the world. Many of the Second Readings this year in the Season of Easter are taken from 1 Peter. This class will take a deeper look into this short but powerful book.

Ongoing Sunday Adult Classes

Loose Links—Library Led by Suzy Patterson & Tree Rudy



A group of Christian friends who discuss, question, and banter around day-to-day life situations and use the Bible, their own "common sense," and humor to help each other out. New participants welcome!

During the Week

Monthly Bethel Book Clubs for Women

One group meets the **first Tuesday** of the month at 7 p.m. in various homes for fellowship and discussion. For more information, including that month's meeting location, contact Rise Helgemo (317-877-8416).

The second group meets **Saturdays** at 11:00 a.m. at Harbour Trees Golf Club. Each month's study includes lunch. For more information, contact Linda Crist (317-758-6748).

ASK THE PASTOR ???

Continued from Page 13

Written by Martin Luther and his colleagues during the Reformation era (1527-1580), they are found in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Concerning Jesus' return for judgment, the Augsburg Confession mirrors the teachings of our Creeds:

It is also taught that our Lord Jesus Christ will return on the Last Day to judge, to raise all the dead, to give eternal life and eternal joy to those who believe and are elect, but to condemn the ungodly and the devils to hell and eternal punishment.

Article 17

So What Does This Mean?

It seems to me that all three sources tell us **what** is going to happen ("that Christ will come again"), and even **how** and **why** events will unfold as they do (to judge all peoples, living and dead, through amazing displays of God's power and presence in the world). The answer to the question of how to recognize whether specific events are, in fact, the events promised to occur at the time of Jesus' return is harder to discern.

On the one hand, the inference seems to be bystanders (both believers and nonbelievers) will readily see that Christ has returned; it will be unambiguous. While we may not be able to anticipate when Jesus will return – no one knows the day or time, not even Jesus (Matthew 24:36) – plenty of visible and audible signs will appear, leaving no doubt. On the other hand, modern day pretenders like David Koresh (leader of the Branch Davidians in the 1990s) have garnered many supporters while leaving many others unconvinced. For those who followed, the "evidence" offered was compelling.

What is clear to me is that in the moment (not just in hindsight) the signs will be clear and that some will still refuse to heed them. Jesus reminds us that "it will be like in the days of Noah" (Matthew 24:37-38). Those with faith (Noah and his family) heeded the warnings God sent, while others heard or saw the same signs and lived life as they chose. For us, Jesus' return will be universally visible and audible. Matthew 24:31 speaks of "a great sound of a trumpet" that stretches from "one end of heaven to the other." 1 Thessalonians 4:16 also speaks of great sound. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God." Revelation tells us that He will be universally seen. "Behold, he is coming amid the clouds, and every eye will see him, even those who pierced him." (Revelation 1:7)

We are told in Scripture that the second coming of Jesus will be "with power and great glory." During Jesus' first coming, he humbled himself, being born in a stable in Bethlehem and living a life on earth with great humility. However, upon his return, he will come back as pronounced King of Kings and Lord of Lords. On this day, in a triumphant return, the whole world will see and know who

Jesus really was.

Ultimately, this question ought not lead to uncertainty or despair for the future: "Will I recognize Jesus' return amidst all the clutter of this world???" Or worse, "Will I somehow miss Jesus' return at the end of time?!" The promise to us is that people of faith who have persevered despite all the delays and pressures of this life WILL recognize Christ's return. Instead, we are encouraged to focus on those habits that strengthen our faith and help us live it out each day. "How does God call me to live until Jesus returns?" Scripture is crystal clear about this.

He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

Micah 6:8

From Jesus directly we receive the two main pillars of our earthly mission plan – the Great Commandment and the Great Commission:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself.

Matthew 22:37–39

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

Matthew 28:18–20

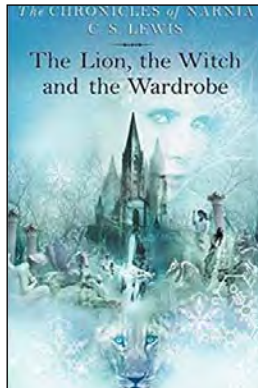
Being a person of faith means being a person who lives out their faith to the best of their ability, under the umbrella of God's grace that says to us, "You are my beloved. With you I am well pleased."

Pastor Al



BOOKS OF INTEREST

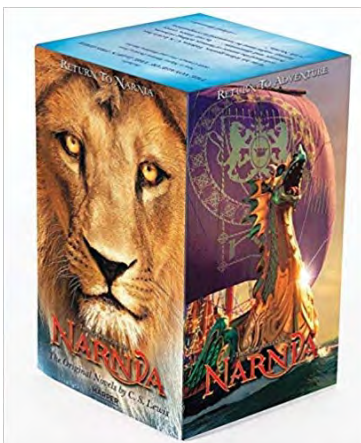
**Reading level:
Grades 3– High School**



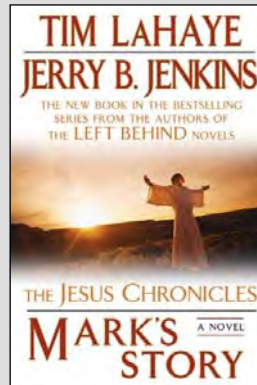
THE LION, THE WITCH AND THE WARDROBE

by C. S. Lewis

Book one of the Chronicles of Narnia, a land frozen in eternal winter...a country waiting to be set free. Four young adventurers step through a wardrobe door and into the land of Narnia — a land enslaved by the power of the White Witch. But when almost all hope is lost, the return of the Great Lion, Aslan, signals a great change... and a great sacrifice. Even if some in the family have seen the movie or know the story, it is a joy for a young family to read aloud together, especially at Eastertime. It is the start of a series of seven books — all full of adventure in a fantasy world.



**Reading level:
Grades High School/Adult**

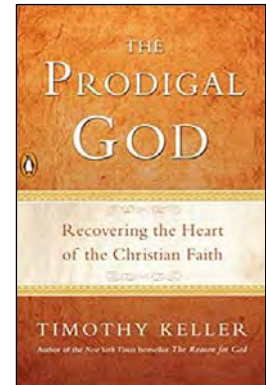


MARK'S STORY

By Tim LaHaye & Jerry B. Jenkins

This historical novel, part of the Jesus Chronicles, is a thrilling account that vividly depicts the events the day before Jesus' crucifixion, through the resurrection, and the danger that early believers faced as they boldly proclaimed Him Christ the Lord. We see Mark as he grows in the faith witnessing first hand the struggles of Jesus followers and finding ways to help them in his own passion for the cause. Mark accompanied Peter and as he listened avidly to Peter's memories of Jesus' words and actions during his entire ministry, Mark's notes from those talks and observations became the invaluable Gospel of Mark.

**Reading level:
Adult**



THE PRODIGAL GOD: RECOVERING THE HEART OF THE CHRISTIAN FAITH

By Timothy Keller

In this small book Tim Keller uses one of the best known Christian parables to reveal an unexpected message of hope and salvation. Taking his trademark intellectual approach to understanding Christianity, Keller uncovers the essential message of Jesus, locked inside the familiar parable of The Prodigal Son. Within that Parable Jesus reveals God's prodigal grace toward both the irreligious and the moralistic. This book will challenge both those who have given up on God and those who think they know Him well to see Christianity in a whole new way.



WORD

LENT — EASTER WORD SEARCH



Alleluia
Ash Wednesday
Betrayal
Christ
Crucifixion
Death
Deny
Easter
Faith
Fasting
Foot Washing

Forty Days
God
Good Friday
Holy Saturday
Holy Spirit
Holy Week
Jesus
Lamb
Last Supper
Lent
Lilies

Lord
Maundy Thursday
Palm Sunday
Passion
Passover
Pharisees
Pilate
Prayer
Purple
Resurrection
Risen

Sacrifice
Salvation
Sanhedrin
Savior
Shrove Tuesday
Sin
Tenebrae
Tomb
Vigil
Worship

Answers may be found on Page 26.

PLAY

LENTEN MAZE



CALENDAR

LITURGICAL CALENDAR

Bethel Lutheran Church functions on a liturgical calendar with seasons and holy days. There are colors associated with each of the seasons and holy days. These are shown on this calendar and are reflected in the paraments in the sanctuary.

DAY	DATE	CHURCH CALENDAR
Sunday	2/2/20	4th Sunday after Epiphany
Sunday	2/9/20	5th Sunday after Epiphany
Sunday	2/16/20	6th Sunday after Epiphany
Sunday	2/23/20	Transfiguration Sunday
Wednesday	2/26/20	Ash Wednesday
Sunday	3/1/20	1st Sunday of Lent
Sunday	3/8/20	2nd Sunday of Lent
Sunday	3/15/20	3rd Sunday of Lent
Sunday	3/22/20	4th Sunday of Lent
Sunday	3/29/20	5th Sunday of Lent
Sunday	4/5/20	Palm Sunday
Thursday	4/9/20	Maundy Thursday
Friday	4/10/20	Good Friday
Saturday	4/11/20	Holy Saturday
Sunday	4/12/20	Easter
Sunday	4/19/20	2nd Sunday of Easter
Sunday	4/26/20	3rd Sunday of Easter



Answers from Pastor's Column on page 3.

- 40
- An Anglo Saxon word meaning spring or means lengthen as days get lighter longer.
- Ash Wednesday
- Purple
- First Sunday after the first full moon after the vernal equinox
- "Maundy" means command as "love one another," and "Do this in remembrance of me."
- "Alleluia"
- Pretzel
- Simon of Cyrene
- In all 4 Gospels

EVENTS & ACTIVITIES

February 1, 2020 — April 26, 2020

- Feb 5 Healing Service 7 p.m.
- Feb 8 Pastoral Call Workshop 9 a.m.-1 p.m.
- Feb 8 Preschool Spaghetti Dinner 4:30-7:30 p.m.
- Feb 14 Comedy Night 6-9 p.m.
- Feb 23 **Transfiguration of Our Lord**
- Feb 25 Shrove Tuesday Meal 5:30-7:30 p.m.
- Feb 26 Ash Wednesday Service 7 p.m.
- Mar 4 Midweek: Meal 6-7 p.m. Worship 7-8 p.m.
- Mar 11 Midweek: Meal 6-7 p.m. Worship 7-8 p.m.
- Mar 18 Midweek: Meal 6-7 p.m. Worship 7-8 p.m.
- Mar 21 Respite Ranch 9 a.m.—5 p.m.
- Mar 25 Midweek: Meal 6-7 p.m. Worship 7-8 p.m.
- Apr 1 Midweek: Meal 6-7 p.m. Worship 7-8 p.m.
- Apr 2 Healing Service 7 p.m.
- Apr 4 Easter Egg Hunt 3:30 p.m.-5:00 p.m.
- Apr 9 Maundy Thursday Service 7 p.m.
- Apr 10 Good Friday: Services @ 12:15 p.m. and 7 p.m.
- Apr 11 Holy Saturday Service 5:30 p.m.
- Apr 12 **EASTER**—7, 8, 9:30, & 11:11 a.m. services
- Apr 25 Arbor Day Spring Cleanup Day 1 p.m.
- April 26 Blood Drive 8:30 a.m.—12:30 p.m.



Word Search



Events & Activities



The grid contains the following event tiles:

- BUY A SHINGLE** (Bethel Lutheran logo)
- SERVICE OF HEALING** (Icon of hands holding a chalice)
- Pastoral Call Workshop** (Bethel Lutheran logo)
- Preschool Spaghetti Dinner** (Bethel Lutheran logo, 'Come, Grow with Us', spaghetti icon)
- Comedy Night** (Icon of a laughing face)
- Transfiguration OF THE LORD** (Icon of a glowing figure)
- SHROVE TUESDAY DINNER** (Icon of a stack of pancakes)
- ASH Wednesday** (Icon of an ash palm branch)
- LENT** (Icon of a purple cross with a palm branch)
- MIDWEEK Meals & Worship** (Icon of a cross)
- Respite Ranch** (Circular logo with text: 'Bring the kids, grandparents, prayer, community, fun... Feb. 27-28... to know this is where you belong')
- Easter Egg Hunt** (Icon of colorful Easter eggs)
- Maundy Thursday** (Icon of a chalice)
- Good Friday** (Icon of a crown of thorns)
- Palm Sunday** (Icon of a palm branch)
- EASTER** (Icon of a cross, 'He is RISEN')
- ARBOR DAY SPRING CLEAN-UP DAY** (Icon of a tree)
- BLOOD DRIVE** (Icon of a red cross)



WEEKEND WORSHIP OPPORTUNITIES

SATURDAY

5:30 p.m. – Casual Worship

SUNDAY

8:45 a.m. – Classic Worship

10:00 a.m. – Christian Education Hour

11:11 a.m. – Praise Worship

Communion will be celebrated at all services.

OTHER WORSHIP OPPORTUNITIES

1st WEDNESDAY OF THE MONTH—1st THURSDAY DURING LENT

7:00 p.m. – Healing Service

ASH WEDNESDAY— FEBRUARY 26

7:00 p.m. – Worship Service

MARCH 4, 11, 18, & 25 & APRIL 1

Midweek Lent: Fellowship Meal 6 p.m. & Worship 7 p.m.

HOLY WEEK

Palm Sunday, April 5 - 8:45 a.m. & 11:11 a.m.

Maundy Thursday, April 9 - 7 p.m.

Good Friday, April 10 - 12:15 p.m. (Peace Trail) & 7 p.m.

Holy Saturday, April 11 - 5:30 p.m.

EASTER SUNDAY—APRIL 12

7 a.m. (Sunrise), 8 a.m., 9:30 a.m. & 11:11 a.m.

Bethel Lutheran Church

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Noblesville, IN 46062

317.773.4315

www.BethelLutheranChurch.com



NALC
North American Lutheran Church