

FOOTPRINTS

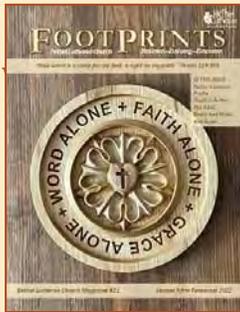
Bethel Lutheran Church Believe—Belong—Become

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

IN THIS ISSUE:
*Pastor’s column
Profile
Ministries
The NALC
Books and Music
And more . . .*



FOOTPRINTS



ON THE COVER:
Gay Hanson

FOOTPRINTS

Issue # 21

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), Ros Demaree, Jill Dietz, Pastor Doug Gast, Pastor Dave Hill, Carol Jacobs, Carole Kuhn, Trudy Kussow, and, John Patterson.

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SEASON AFTER PENTECOST 2022

PASTOR'S COLUMN

Words of encouragement from Pastor Dave

My friends, our world and our personal lives sure have experienced a lot of trials and tribulations recently. The news media constantly reports about the continuing COVID pandemic. And we're daily bombarded with horrifying news about the war in Ukraine. Sky-rocketing prices cause us to think that we might need to choose between eating or heating, and between gassing up the car or riding a bike. Add to all this is the fact that we all need to find some way to deal with our feelings about Pastor Schoonover leaving. No wonder many are anxious about what the future holds.

But listen to this my friends. This is all happening during a church season that is all about good stuff happening, good stuff like renewal and restoration. Yes, Pentecost is a time for new things. It's a time during which we're reminded that God the Father, the Son, and the Holy Spirit have conquered all that can cause us eternal harm. God sent His Son to die on the cross and to rise from the tomb for us. Meaning that all who repent and accept Jesus as their Lord and Savior are new creatures, redeemed, and assured of eternal life. So, no matter the trials or tribulations, *nothing* can separate us from the love of our almighty and merciful God! So, when worry or anxiety come knocking, we can take the following words from Saint Paul in Romans 8:31-39 to heart:

“Can anything ever separate us from Christ’s love...nothing can ever separate us from God’s love. Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow...indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord.”

Another awesome Bible passages is Proverbs 3:5-6:

“Trust in the Lord with all thine heart, and lean not unto thine own understanding, in all your ways acknowledge God, and God will direct your path.”

Please take these as words of encouragement from me to you, so that we can all remain in faith by looking to God and not paying attention to other distractions that Satan uses to draw our attention. Let's keep holding on to the fact that God loves us, and that He wants us to continue to engage those who are curious about the Christian faith, to encourage those who are already convinced about their faith, and to empower those who are already committed to being fully devoted disciples of Jesus. Yes, He wants Bethel to be a blessing in the midst of a mess.

So may God continue to bless you as you continue to do what you do. We are people of faith—a faith that is the substance of things hoped for, and the evidence of things not seen. We can't see it right now, but trust me, there is strength in the struggle. We will get through this, and we'll be stronger together as we continually work to build up the Kingdom of God one small act of kindness at a time. And this can and will happen because we believe in the one who can do all things—Jesus Christ, our Lord and Savior.

In HIS love,
Pastor Dave



Trust in the Lord with all thine heart, and lean not unto thine own understanding, in all your ways acknowledge God, and God will direct your path. Proverbs 3:5-6

PROFILE:

Gayle & Phyllis Anderson

By Jill Dietz



Phyllis Bealer Anderson grew up in Rock Island, Illinois. Delmar Bealer, her father, is the one who started making the candle holders Bethel gives out at baptisms, which her son in law, Andy Dietz took over making when Delmar passed away. Gayle, grew up ½ an hour away in the farming town of Geneseo, Illinois. They met in 1950 at church camp in Iowa. From 1950 to 1952, when Gayle could get a ride to Rock Island with a buddy, he would stop at Phyllis' house, many times unexpectedly, sometimes even when she had another young man visiting! She would introduce him as her out-of-town cousin! They began officially dating in November of 1952, when Gayle got a job in a town on the other side of Rock Island. He would visit Phyllis as he traveled back and forth to work, and they would leave each other letters in her mailbox.



Wedding photo March 1956



Gayle in uniform 1956

The Andersons got married in 1956 and have 3 children - Jeff (deceased), Jolene Bracale (Bob) and Jill Dietz (Andy) and 2 grandchildren, Alec and Megan. They lived in Tacoma, Washington, while Gayle served in the Army for 2 years, where their son was born. They then moved to Ames, Iowa for 2 ½ years, where Gayle graduated as a mechanical

engineer. Their next stop took them to Pekin, Illinois, where the 2 girls were born and they resided there for 7 years. From there they moved to Oak Creek, Wisconsin for 5 years, Buffalo Grove, Illinois for 4 years, then to Carmel, Indiana, where they lived for 13. They bought a beat-up old house on the White River in Broad Ripple in 1989, remodeled it, added a bedroom wing on to it and moved from Carmel to the river, where they lived for 20 years. Their final move brought them to Fishers, to be near Jolene and Jill; that move having taken place in 2010. They all live within 5 miles of each other now.



First Anniversary 1957

Both Gayle and Phyllis have had a variety of jobs, and those jobs are what kept them moving from state to state. Phyllis has been a bookkeeper, dental assistant (while Gayle got his degree and stayed home with Jeff), secretary of one of their churches, and a stay-at-home mom. Gayle drove a tractor for detasseling corn and was a surveyor while attending Iowa State. He was an engineer in Des Moines, worked for Corn Products, built a plant for a company called Colorcon, and was a salesman for Envirotech and Infilco. He built another plant for Colorcon, this one in downtown Indianapolis, formed his own company, GNA, INC where he did many jobs, and worked for Indiana Sugars in Gary.

Due to Gayle and Phyllis both being Type 2 Diabetics, and Phyllis' brother Jim, niece Kelly, nephew Jay, daughter Jill, and grandson Alec all being Type 1

Diabetics, the Andersons have been involved with the Juvenile Diabetes Research Foundation (JDRF) for many years. They have participated in the JDRF Walk downtown for 10 years, and they and their team of 8 raised over \$12,000 in their 10th year. The first year they raised \$2,470, each year raising a bit more, for a total in the 10 years of \$62,061. An amount the team is immensely proud of! Diabetes research is very important to them.



JDRF Walk in 2018

Both Gayle and Phyllis are born and bred Lutherans and have been through many church changes with all of their moves. They've gone through many Lutheran synods, including the Augustana Synod, LCA, ELCA, and the NALC. They have counted all the pastors they have had, including those in their home town churches, and they came up with a total of 29 pastors that have served in all of the churches they have belonged to! Through these many years of different churches, Gayle and Phyllis have both served in many capacities such as: ushering, Sunday School teaching, working in the kitchen, leading Luther League, serving on church council, working in the nursery, being the leader of the group of women that put bulletins and newsletters together, leading VBS, and starting and leading a women's group.



Anderson Family in December 2010

Jill and Andy joined Bethel in 1987, which brought her parents, Gayle and Phyllis, to Bethel, as they would come on Christmas Eve, any time Jill sang, and supported her by attending when she directed the choir. So, they have been 'unofficial members' since then, and became official members when they joined in 2012, after moving to Fishers.

Phyllis and Gayle are both involved in different aspects and ministries here at Bethel. Phyllis makes deviled eggs for funerals, bakes cookies for preschool functions and the Rummage sale bake sale, and has helped in the food pantry, but her special ministry is that she writes cards to church members on the prayer list. She sends out 75 cards every holiday of the year, plus many more cards per month. Card writing is a lost art, so this is such an outpouring of love on her part. She truly enjoys doing it and we know the receivers of these cards are thrilled to get them. Gayle gladly funds Phyllis' card writing, so that's one ministry that he's involved in, but he has his own special ministry too. Gayle goes to lunch with men and widowers. He goes to about 12 lunches a month. They both have enjoyed being greeters and will man the Bethel Visitor's Center in the months to come.

The biggest ministry they are a part of is the Phyllis L. Anderson Scholarship, that Gayle and the two girls, Jolene and Jill, set up in Phyllis' name. This was done to honor her for the 40 years of support she gave Gayle, the kids, their spouses and the grand kids through college – sending cards, care packages, supporting, phone calls, and so on. Her wish for this scholarship was that she could help more people through college, by giving them a helping hand.

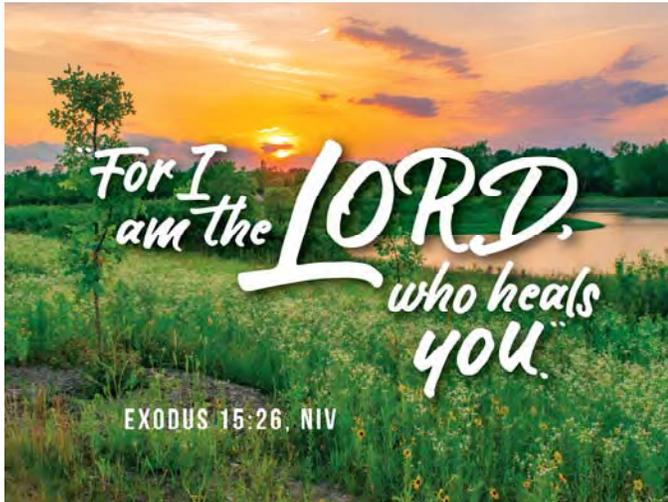
Besides their involvement with their family and their church, Gayle works a Sudoku puzzle every day and they always have a jigsaw puzzle on their dining room table being worked on. Phyllis enjoys reading, cross stitching, baking and her card writing. They enjoy meeting new people, so if you are at the 8:45 a.m. service, stop and say hi!



Gayle & Phyllis' 60th Anniversary Family Picture—2016

HEALING SERVICE

Pastor Doug's Musings



“Let all that I am praise the LORD; may I never forget the good things he does for me. He forgives all my sins and heals all my diseases.” Psalm 103:2-3

As a Christian, when you hear the word healing, what comes to mind? Do you feel comforted, or do you feel a little uneasy? Maybe you think about a specific type of healing . . . maybe physical healing . . . maybe emotional . . . maybe relational . . . or maybe even spiritual.

Throughout the history of Christianity, healing has always been a part of the Christian life. In fact, Jesus often tells us in the Gospels to “Go and proclaim His Good News and heal the sick.” Healing is a mystery. Healing is hard to explain, and it is even harder to control. But one thing I do know is that all healing comes by the hand of God. In fact, I have had many doctors tell me, “I can realign the bones.” “I can stitch up a wound.” “I can remove a tumor.” “But it is up to God to do the work of healing.”

Periodically through the years I have led many Healing Services. They have always been around a specific person with a specific need. It was a one and done kind of thing, not to be

repeated. My bias was that a healing service was something the Catholics did but certainly not a faithful Lutheran. Or it was something that TV wackos did that was highly suspicious, and I certainly didn’t want to be a part of that.

But then in March of 2016, I began my journey toward healing, and my passion for offering a healing ministry as part of our regular worship practice. I had a cough that I thought was bronchitis. Then, the doctor said it is not that, rather “we believe it is Barrett’s Syndrome.” So I went to have a polyp removed. When I came out of that procedure, my wife and daughter were in tears. When I was clear enough to focus, my two girls said, “The doctor has told us you have stage 3 cancer of the Esophagus.” The next few months were filled with chemo and radiation treatments, and then in August, I went through an 8-hour surgery followed by 10 days in the hospital, during which I had more tubes stuck in me than I could count. That was the beginning of a long and painful recovery. There were times when I wished I would have died.

I returned to my duties at Bethel around Thanksgiving, which in retrospect was probably a mistake. I was still a very sick young man. So I took the month of February off, and Terri and I drove south and somehow ended up on Jekyll Island in South Carolina. We just happened to stop at a historic Episcopal Church that just happened to have a healing service at the time we were there. (Remember there are no coincidences) The service was simple, but when we came forward for anointing and prayer, we felt a warmth; we felt a lifting; we felt a confidence that I was fully in God’s hands. We had the overwhelming reassurance that the Lord would be with us to help us get us through. The presence of Jesus was very real and very near.

We stopped and talked to the priest after the service. She was very warm and friendly. I told her my story. She shared that her husband had

recently died of esophageal cancer. She shared her story. It was a God moment. (Another coincidence? Ah, no!)

Later that day as we were driving, I looked over at Terri and told her that when we got back to Noblesville, we are going to begin a healing service. So, the first Wednesday of May 2017 — a year after radiation/chemo/surgery — we held our first Healing Service. That was 6 years ago. And I can't tell you how many people have been touched by our healing services.

We had one service when only two attended. At our July service there were 60. It doesn't matter how many are there . . . but God has never failed to show up. Something happens. Someone is touched. Someone is strengthened. There is a special warmth around the altar area.

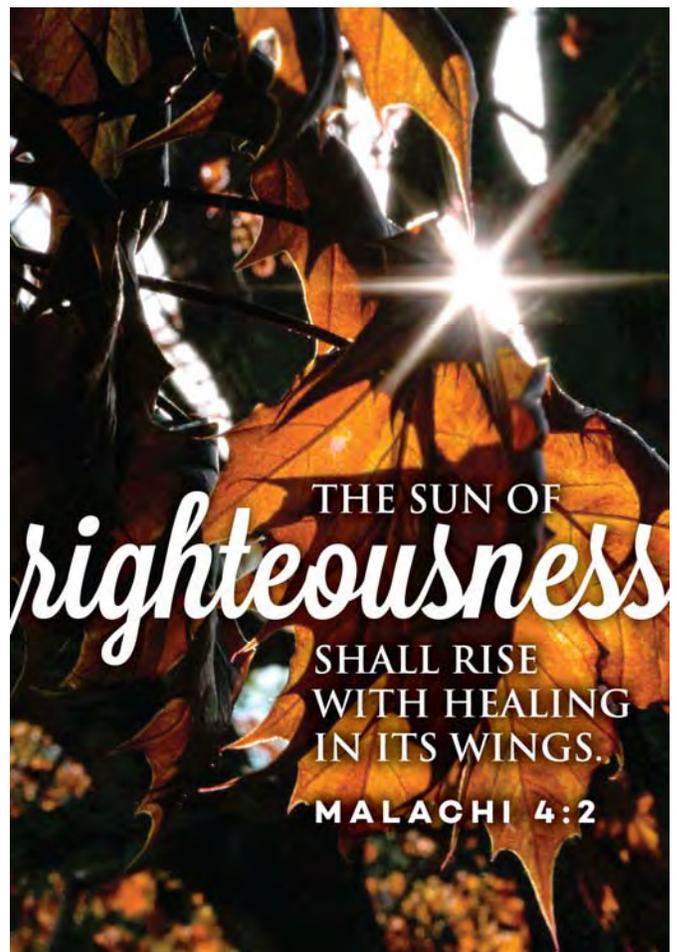
Healings are written about throughout the Bible. . . . both in Old and New Testaments. There are a lot fewer healings in the Old Testament than in the Gospels and Book of Acts. There are 12 specific healing stories in the Old Testament, which is far fewer than are recorded that Jesus did sometimes in a single day. They are recorded to demonstrate, remind, and give evidence to the power and purpose of God's will for health and wholeness. It wasn't an accident or good luck or coincidence that people were healed. God's way has always been to endorse his prophets and disciples and their message by signs and wonders so that people might believe. The prophets and leaders made sure the people knew it was the hand of God that made them well.

Jesus was a brilliant teacher who had a wonderful and astounding ministry, a major part of which was healing. Throughout the Gospels we read of the many events that were both inspiring and life-changing for the people who were healed, for those who looked on and even for those who heard about what happened secondhand. These stories are still powerfully changing lives today. When Jesus steps into someone's life, He makes a big difference.

Depending on how you count, there are 22 to 30 examples of healings in the New Testament. There was no disease Jesus couldn't /wouldn't restore: blindness, lameness, leprosy, demon possession. He even raised the dead. The Gospels record healings of individuals as well as healings of groups of people.

Stories of healing are told in all four Gospels. Some stories of healing are told by one Gospel writer and some by the three Synoptics. I think Mark has written about the most healings even though his is the shortest Gospel. John relates his own set of stories of healings. Sometimes healing is by a touch. Other times a word or two are enough. Jesus had no set way of healing people. There was no strict formula. When Jesus heals it is not a magical formula. He heals because healing is needed and will be beneficial.

Here is what I have come to believe . . . all healing, whether it be through prayer, a doctor, or another health professional, is to glorify God. One of the mistakes some people make is that they separate healing that occurs as a result of prayer, and healing that occurs as a result of doctors and medical staff. All healings are from God. Who do you think gives the doctors and nurses the gifts they have? At times God will use a combination of things to heal us. But no matter what — all praise and glory should be given to God!



CREEDS OF THE CHURCH

By Carol Jacobs

In the earliest days of the church what beliefs distinguished it from Judaism and various pagan religions? There was no written Bible, though there were the traditions or traditions of the eyewitnesses passed down by the apostles and elders. Today there are phrases that pack more meaning than the words alone (think “Jesus died for my sins”), so also early believers had creedal statements or creeds. These creeds were a statement of faith, a statement of shared beliefs. They developed almost immediately after Jesus’ death and Resurrection. Later in the first century, early creedal statements are found in the Gospels and the epistles. Dr. Gary Habermas of Liberty University contends there are several dozen creedal statements in the New Testament. Creeds developed in a particular literary form in Greek that is similar to stanzas with a cadence. Most had to do with the gospel message, and we can identify many of them by beginning statements of “I gave you what I was given” or “here is a trustworthy saying” or “observe the traditions of the elders.” Many Bible versions will identify creeds in indented, stanza form (ex. Philippians 2:6-11; 1 Timothy 3:16; 2 Timothy 2:11-13). Likely the earliest creedal statement was “Jesus is Lord.” The creed Paul refers to in 1 Corinthians 15 (that Jesus died for our sins in accordance with the scriptures . . . [NRSV]) was in use by the church as early as six months after Jesus’ death. Since it takes a while for the creedal form to develop, it was likely it was in some form not long after the Resurrection.¹



The Apostles Creed is the most recognizable of the creeds in liturgical use. The need for the creed grew from heresies such as Gnosticism* and Marcionism* threatening orthodox belief.

Though originating in Gaul in the 5th century, it was based on an older version called the Old Roman Symbol or Creed. Irenaeus in the second century refers to the Old Roman Symbol in *Against Heresies*. It was used as a confession of faith at baptism, being based on the three-part structure of Matthew 28:19. The Apostles Creed is almost identical to the Old Roman Symbol. However, in the late 8th century Charlemagne imposed the Apostles Creed throughout his dominions, replacing the Old Roman. It comes later than the Nicene Creed and differs by the addition of the phrases “he descended into hell” and “communion of the saints.”



The Nicene Creed was first formulated by the First Ecumenical Council in 325 AD. The purpose of the creed was to provide a doctrine of correct belief against the heresy of Arianism*. The Creed emphasizes the coequality and coexistence of the Father and the Son. It became a fundamental test of orthodoxy of most Christian denominations. The Second Ecumenical Council in 381 AD modified the Nicene Creed into what we know today. “It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church . . . , the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion.”² Since according to the creed Jesus is regarded as divine and co-eternal with the Father, non-Trinitarian groups such as the Church of Jesus Christ of the Latter-day Saints and the Jehovah’s Witnesses reject some of the statements of the Nicene Creed.



ATHANASIAN CREED

The Athanasian Creed is a statement of belief that reinforces the doctrine of the Trinity and Christology. It was used by churches in the sixth century and explicitly states the equality of the three persons of the Trinity. The Creed can be divided into two sections: lines 1-28 address the doctrine of the Trinity and lines 29-44 address the doctrine of Christ's equality and co-existence with the Father. Differing from the Apostles Creed and the Nicene Creed, it pronounces the fate of unbelievers. It is widely accepted in Christianity but has been used less frequently in public worship.



¹ Biola University, "Gary Habermas: The Resurrection Evidence that Changed Scholarship" [Video] YouTube (www.youtube.com/watch?v=5znVUFHqO4Q)

² Wikipedia, Nicene Creed

Terms

Gnosticism – a collection of religious beliefs that held personal spiritual knowledge above orthodox teachings and traditions. Mythical knowledge enabled redemption of the spirit. The created, material world was evil.

Marcionism - a belief in two Gods - a jealous tribal deity of the Jews who punishes mankind through death and suffering and a God of compassion and love who looks upon humanity with benevolence and mercy.

Arianism – a belief that there was a time when only God the Father existed and Jesus did not.

THE CREEDS

Apostles Creed

I believe in God, the Father almighty, creator of heaven and earth.
 I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell. on the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.
 I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, Of all that is, seen and unseen.
 We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
 We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

See p. 15 for Athanasian Creed

CHURCH HISTORY

HYMNALS— BLACK, BROWN, RED, GREEN, BLUE, CRANBERRY

Mark Granquist is a Professor of History of Christianity at Luther Seminary, St. Paul, MN. In an article in 2012, he talked about how American Lutherans tend to refer to hymnals by the color of the cover – red and green and black and blue. He said “Just gather with any group of Lutherans, and pretty soon they will start talking about, and critiquing, the hymnals that they have used in their life. ‘Why, I remember the old [insert your favorite color] hymnal – now, that was a good one. Much better than this new [insert your least favorite color] hymnal that we have now!’”

Hymns and hymnals have always been very important to Lutherans. Luther wrote many hymns, and the first Lutheran hymnals were published in the first decades of the Reformation. The century after Luther lived was a “golden age” of hymnody, when the great Lutheran chorale hymns were written.



When Lutheran immigrants started coming to North America in the 18th Century, they usually brought with them a Bible, the Small Catechism, and the Psalmbook or hymnal of the area from which they came. With these in hand, the immigrants could still gather to worship God and give thanks as there were few Lutheran congregations or pastors to start with. The hymnals were a link to their homeland as well as a religious resource in their new country.

In the 18th and 19th centuries, there was a dramatic surge of new hymns and types of hymns in the American world; revival hymns, gospel hymns, and many others, all came to enrich the Protestant hymn traditions. These hymns were often adopted and copied by Lutheran hymn writers. Another important development was the translation of the Lutheran hymns into English; the Lutheran immigrants began to worship in English, and this stimulated the production of dozens of new American Lutheran hymnals. Naturally, this change brought controversy, such as which hymns should be translated and retained, how many of the new hymns should be included, etc. Hymnal controversies are nothing new! With the growth of Lutheran denominations in the 19th

Century, there came ever more varied American Lutheran hymnals. Each new church body seemed to have its own hymnal. These worship books were important for group identity and the sense of purpose of each of the new denominations - something in common from which they could worship and sing.

These hymnals in turn became an important means by which American Lutherans came together and merged the different bodies of Lutherans. The path to a merger was often preceded by the development of a common hymnal.



In the later decades of the 19th Century, the three divided colonial-era Lutheran groups adopted a common hymnal, the black covered *Common Service Book and Hymnal*. The groups merged in 1918.

The brown or red American Lutheran hymnal helped bring together Midwestern immigrant German groups in 1930. In the 1950s, eight different American Lutheran groups came together to develop a common hymnal, the red *Service Book and Hymnal*. Even though the merger actually produced two different denominations instead of one (the American Lutheran



Church and the Lutheran Church in America), the result was that most American Lutherans were now using a common hymnal. In the 1970s, the development of the green *Lutheran Book of Worship* (LBW) was envisioned as a common hymnal for all American Lutherans. It didn't work out that way, but there are still Lutheran churches using the LBW. The blue *With One Voice* was developed by the ELCA and ELCIC to enrich worship and as a supplement to the LBW.



The late 20th Century saw new hymns from Latin America, Africa, and Asia being included in the newest Lutheran hymnals, including the cranberry *Evangelical Lutheran Worship* (ELCA), *Lutheran Service Book* (LCMS), and *Christian Worship* (WELS).



New hymnals broaden the ways in which Lutherans worship and tie them together with Christians from around the world. The impact that hymnals have had on the culture of American Lutheranism is amazing.



Resource: “Red and Green and Black and Blue – Lutheran Hymnals and Their Impact,” January 24, 2012, Mark Granquist, Professor of History of Christianity at Luther Seminary, St. Paul, MN. Rbdave’s 2013 review called “A Brief History of Lutheran Hymnals” on the *Common Service Book with Hymnal* (1918)

Heartland Mission District
2022 Convocation & Youth Gathering

revive and
renew

Will you not revive us again, that your people may rejoice in you?
Psalm 85:6

Saturday, October 8, 2022 9:30a–3:30p

Peace Lutheran Church
701 W. 3rd St., Connersville, IN 47331



Guest Speaker
Rev. Brad Hales
NALC

Youth Gathering
The Emotional Impact
of Disaster



Blessing & Dedication
NALC - HMD
Disaster Response Shed
Peace Lutheran Church

Cost
\$15 per Adult or
\$45 per Church
Youth: free



SEASONS & HOLY DAYS

FEAST OF THE CROSS or HOLY CROSS DAY SEPTEMBER 14

Almighty God, your Son Jesus Christ was lifted high upon the cross so that he might draw the whole world to himself. Grant that we who glory in his death for our salvation may also glory in his call to take up our cross and follow him through your son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. (LBW)

In the liturgical year, there are a number of festivals or feast days, which commemorate various people or events. **Holy Cross Day** or the **Feast of the Cross** is marked on the Lutheran calendar on September 14. It is a day to commemorate the cross used in the crucifixion of Jesus. The cross is the universal symbol of the Christian faith and represents Christ's victory over death. The barbaric instrument of torture and death is transformed into a divine "tree of life" representing hope and salvation through Christ.

In Eastern churches, the feast dates back to the dedication of the Church of the Holy Sepulchre (the site of Christ's tomb) in Jerusalem about 335 A.D. The Roman Catholic Church began their observance of this feast day in the 7th Century. Liturgical Protestant traditions such as Lutheranism and Anglicanism also observe the day.

The day also commemorates the discovery of the True Cross. Legend says that St. Helena, the mother of Constantine, found the relic of the True Cross during a pilgrimage to the Holy Land about 326 A.D. Constantine was the Emperor who made Christianity legal in the Roman Empire. There is a Chapel of St. Helena inside the Church of the Holy Sepulchre.

Lutherans do not generally do much, if anything, to mark Holy Cross Day or the Feast of the Cross, but it is on the Lutheran Calendar of Lesser Festivals. The liturgical color of the day is red as it represents sacrifice, passion, and martyrdom in the Bible.



For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written:

"I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."

Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. Jews demand signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

I Corinthians 1:18-24 (NIV)

Then he said to them all: Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.

Luke 9:23

LUTHERAN CHRISTIANS

WHO WE ARE - WHAT WE BELIEVE

THE SOLAS

By Gay Hanson

Martin Luther didn't want to split the church, but rather to reform it and bring it back to its Biblical roots. When that didn't work, he and the other Lutheran Reformers made sure Lutheran theology was based on those principles, which came to be called the "Solas" which means *alone* or *God alone*. Sometimes three are highlighted, as on the plaque on the cover page—Word (Scripture) Alone, Faith Alone, & Grace Alone. Sometimes Christ Alone and Glory to God Alone are added.



The 5 SOLAS of REFORMATION THEOLOGY



Word (Scripture) Alone

— *sola scriptura* —

THE ONLY FOUNDATION

The Bible is the only infallible and sufficient rule for governing issues of life and doctrine.

Faith Alone

— *sola fide* —

THE ONLY MEANS

Our justification before God is by faith in Christ alone and not by works.

Grace Alone

— *sola gratia* —

THE ONLY METHOD

Our justification and salvation are both solely by the sovereign grace of God and not dependent on any action or condition man provides.

Christ Alone

— *solus Christus* —

THE ONLY MEDIATOR

Because Jesus Christ is the sole mediator between God and man, salvation is possible only by His death and resurrection.

Glory to God Alone

— *soli Deo Gloria* —

THE ONLY AMBITION

All glory and honor is due to God alone.

ASK THE PASTOR



IS THERE SOMETHING YOU ALWAYS WANTED TO ASK?

By Pastor Dave Hill

PASTOR . . . WHAT IS CHURCH?

My friends, Pentecost is about Christ's mission being accomplished by the Church. But what is *Church*? Luther tells us in a document called the Smalcald Articles: "*Thank God, a seven-year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their Shepherd...and it consists of the Word of God and true faith.*"

I hope that I'm not surprising you when I say that the Church *isn't* a building. Even though our church building *is* useful as a place to worship and as a visible presence in the community for the purposes of attracting guests and prospective new members, it *isn't* the Church! It's just a *tool* for the *use* of the *real* Church. The Church is *YOU*--the assembly of believers. It's best to think of the Church as being a hospital for the broken, *not* a haven for the holy. So, in it, one can find sinners who have come to be healed of spiritual wounds and for strengthening of their faith. It contains no hypocrites or unbelievers because membership in it is by means of faith, *true faith*. So because we cannot always see who is a *true* believer and someone who is just putting up a good front, we sometimes refer to the Church as "*invisible*." Weak faith is sometimes difficult to identify as real faith, except by God who sees the truth in all things. But a good pretender can deceive most everyone by looking like a holy person and a zealous believer. We can be confused by weakness and deceit but not *God!* And that's a source of comfort. So the Church often exists with unbelief and hypocrisy unknowingly in it. But when we become aware of it, we shouldn't tolerate it, but avoid it.

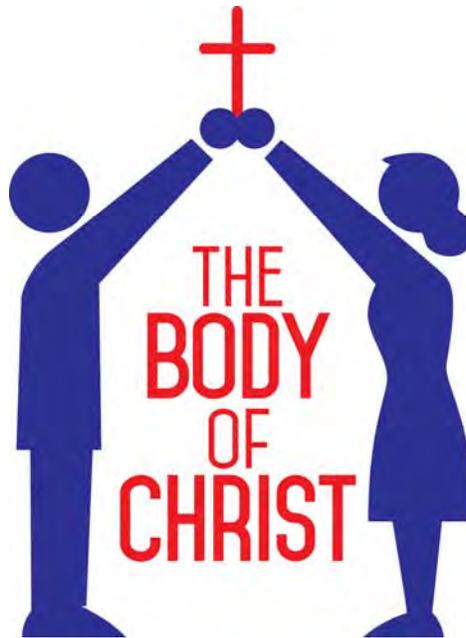
Since membership in the Church is by means and on account of faith, it stands to reason that membership is given by the Holy Spirit as a gift. This isn't restricted

to congregation membership or limited by denominational identification! Every Christian is a brother or sister to every other Christian on earth, and we belong to Jesus' Church. And the Church doesn't follow worldly distinctions that would cause us to mark anyone as second-class.

And the Church is *family*. It's our *true* family, in fact! We've been adopted by God. Jesus did all that He did, and endured the horrors that He endured, to buy us out of sin and death. And in Baptism we're chosen by God, adopted into His family, and made members of His household. By birth, we're children of Adam born into sin and slaves of death and corruption. By Baptism, we're children of God, born again into a new and everlasting life, cleansed of sin and raised with Christ from death to life eternal. Our earthly family is still our family in terms of this world and life, but our family membership in the family of Christ is much more significant and accomplishes great things for us. It's a family that we should consciously recognize and deliberately engage ourselves in.

A distinction that *is* observed by the Church and has no bearing on salvation is that some people are called to preach and teach while others aren't.

Being a Pastor doesn't make one a better person or holier, it just makes one a Pastor. Once we're in heaven, that distinction will have no meaning. And the only difference it makes in church now is where we are during worship, and what our responsibilities are. The Pastor preaches, and the people hear. The Pastor has the holy privilege of distributing the gifts of God in the form of the elements of the Sacrament, and the people have the joy and privilege of receiving those gifts. We each take our turn speaking and singing in the liturgy, and much of that is the Word of God, and we share in some speaking and singing. Yes, we each have our duties, but we share alike in the blessings and the gifts of God.



And folks, God *is* our heavenly Father because He graciously chose to adopt us into His heavenly and eternal family, and Jesus *is* our brother and Lord, because He chose to become one of us, take our side, and claim us as His family. Believing this to be true, we regard one another as brothers and sisters - as those deliberately chosen by God to be connected to one another. The congregation in which God has placed us isn't an accident of geography or of personal choice. He placed us here to be family with others who are also members of our congregation. Now, just like we may not always appreciate every member of our *birth* family, we might find members of our *adopted* family challenging at times. So, Jesus gave us the command to *love* one another. He didn't say that we had to *like* one another. But the *love* part is great and urgent. Loving one another means that we regard one another as being children of God's family and, with that in heart and mind, we always look out for and care about one another.

And because God chose us to be part of His family, it's His will that we *take part* in it. The Bible teaches us that the Holy Spirit draws us to Word and worship. He draws us together around His Word and tells us that we're not to forsake assembling. He has placed us in groups so that we can encourage one another during

challenging times in a world that is sold into sin and hating Christ and every reminder of Him. God gives His gifts to each family grouping so that we'll have what we need to stand together faithful and firm until we accomplish whatever it is that He has planned for us to do until He calls us home to Himself - or returns to gather us together and bring us home. Finally, my friends, the Church is often referred to as "*she*" because the Bible says that it is the *bride* of Christ. You can see that bride gather to eat the family meal together. So, the Church, which is God's invention and creation, is child and bride, visible and yet not visible, in time and in eternity, our mother and yet she is nothing else than us holy believers and sheep who hear the Shepherd's voice. This is what the Church means by a mystery - something beyond our reasoning, which God has revealed to us so that we may know it!

So, when you *go* to church, *be* the Church -- *like you could help it!* Be deliberately what God has called you to be!

In HIS love,
Pastor Dave

Cont'd from p. 9

Athanasian Creed

Whoever wants to be saved should above all cling to the catholic faith. Whoever does not guard it whole and inviolable will doubtless perish eternally. Now this is the catholic faith:

We worship one God in trinity and the Trinity in unity, neither confusing the persons nor dividing the divine being. For the Father is one person, the Son is another, and the Spirit is still another. But the deity of the Father, Son, and Holy Spirit is one, equal in glory, coeternal in majesty. What the Father is, the Son is, and so is the Holy Spirit.

Uncreated is the Father; uncreated is the Son; uncreated is the Spirit. The Father is infinite; the Son is infinite; the Holy Spirit is infinite. Eternal is the Father; eternal is the Son; eternal is the Spirit: And yet there are not three eternal beings, but one who is eternal; as there are not three uncreated and unlimited beings, but one who is uncreated and unlimited. Almighty is the Father; almighty is the Son; almighty is the Spirit: And yet there are not three almighty beings, but one who is almighty. Thus the Father is God; the Son is God; the Holy Spirit is God: And yet there are not three gods, but one God. Thus the Father is Lord; the Son is Lord; the Holy Spirit is Lord: And yet there are not three lords, but one Lord. As Christian truth compels us to acknowledge each distinct person as God and Lord, so catholic religion forbids us to say that there are three gods or lords.

The Father was neither made nor created nor begotten; the Son was neither made nor created, but was alone begotten of the Father; the Spirit was neither made nor created, but is proceeding from the Father and the Son. Thus there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three spirits. And in this Trinity, no one is before or

after, greater or less than the other; but all three persons are in themselves, coeternal and coequal; and so we must worship the Trinity in unity and the one God in three persons.

Whoever wants to be saved should think thus about the Trinity.

It is necessary for eternal salvation that one also faithfully believe that our Lord Jesus became flesh.

For this is the true faith that we believe and confess: That our Lord Jesus Christ, God's Son, is both God and man. He is God, begotten before all worlds from the being of the Father, and he is man, born in the world from the being of his mother— existing fully as God, and fully as man with a rational soul and a human body; equal to the Father in divinity, subordinate to the Father in humanity.

Although he is God and man, he is not divided, but is one Christ. He is united because God has taken humanity into himself; he does not transform deity into humanity. He is completely one in the unity of his person, without confusing his natures. For as the rational soul and body are one person, so the one Christ is God and man.

He suffered death for our salvation. He descended into hell and rose again from the dead. He ascended into heaven and is seated at the right hand of the Father. 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.

This is the catholic faith. One cannot be saved without believing this firmly and faithfully.



CHURCH MUSIC

HYMNS & SONGS

By Jill Dietz

How Great Thou Art

Gayle and Phyllis Anderson have many favorite hymns, but “How Great Thou Art” is at the top of the list. Since they are both of Swedish heritage and this song was written by a Swede, this is an appropriate hymn to highlight in this issue of *FootPrints*.

Carl Boberg wrote the poem for this song in 1885. It was written with nine verses and was called “O Store Gud” meaning *O Great God* in Swedish. The inspiration for this poem came when Boberg was walking home from church. A storm swiftly came up, lightning flashed, thunder rolled but very quickly, the storm was over and a rainbow appeared. Soon after, he heard birds chirping and the church bells ringing. It was the effects of the sights, sounds and experiences that led him to writing the poem.

It was first published on March 13, 1886 and was matched to an old Swedish folk tune and sung in public in 1888. On April 16, 1891, the words and music with all 9 verses were published in a songbook called *Sanningsvittnet* (The True Witness). This version was in 3/4 time. In 1894, “O Store Gud” was published in 4/4 time as it has been sung ever since.

Stuart K. Hine first heard the Russian translation from the German version in 1931. He was inspired to create his English paraphrased version known as “How Great Thou Art.” He and his wife, Mercy, used the hymn while on a missionary trip to Ukraine. He started rewriting some of the verses and added 2 of his own, including our current 3rd verse. He was inspired to write verse 4 after WWII, after ministering to one man, who was separated from his wife prior to the war. She was a Christian; the man was not. The man later converted and had high hopes that he’d be reunited with his wife, so they could finally share their common faith, but he didn’t think this would happen on earth. He now knew, in his new faith, that he would meet his wife again in heaven, where they would share in the resurrection.

Hine’s finalized his 4-stanza version in 1949. The first time “How Great Thou Art” was sung in the US was in 1954 at a conference led by Dr. J. Edwin Orr, where Hal and Loretta Spencer, children of Tim Spencer, heard the song and borrowed the sheet music and took it home to their father. Vernon “Tim” Spencer, who had recently founded the new Manna Music, negotiated with Hine for the

purchase of the song in 1955 and the first major recording of it was done by Bill Carle in 1958. This song was popularized as the signature song of the 1950’s Billy Graham Crusades. Billy Graham liked the fact that it was such a God-honoring song. Over the years, many versions and translations of the song have been done.

“O Store Gud” became more popular in Sweden after the English version of the song was released. Many credit Elvis Presley, and his rendition of it, as a major factor in the revival of it in Sweden. He won two Grammys — one in 1967, the other in 1974, for his recordings.

There have been over 1,700 documented recordings of this song. It’s been used on TV shows, in movies and has been named the favorite Gospel song of at least three presidents.

In 2001, “How Great Thou Art” was ranked 2nd after “Amazing Grace” on a list of favorite hymns of all time by *Christianity Today* magazine. Sit by the Andersons next time this hymn is sung in church and you’ll hear Gayle singing loudly, Phyllis joining in, and Jill harmonizing with them!

How Great Thou Art

Original Poem by Carl Boberg
Translated and added to by Stuart K. Hine

O Lord my God! When I in awesome wonder
Consider all the works Thy hand hath made.
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed.

Refrain:

Then sings my soul, my Savior God, to Thee:
How great Thou art, how great Thou art!
Then sings my soul, my Savior God, to Thee:
How great Thou art, how great Thou art!

When through the woods and forest glades I wander
And hear the birds sing sweetly in the trees;
When I look down from lofty mountain grandeur
And hear the brook and feel the gentle breeze:

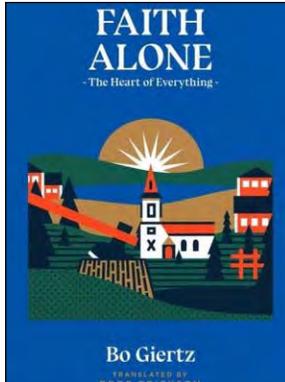
And when I think that God, His Son not sparing,
Sent Him to die, I scarce can take it in;
That on the cross, my burden gladly bearing,
He bled and died to take away my sin:

When Christ shall come with shout of acclamation
And take me home, what joy shall fill my heart!
Then I shall bow in humble adoration,
And there proclaim, my God, how great Thou art!

BOOKS OF INTEREST

By Trudy Kussov

Reading level:
Fiction



FAITH ALONE—the Heart of Everything

By Bo Giertz

This historical novel takes place in Sweden during the mid-16th century when the Reformation was still controversial and a new king, Gustavus, began to exert control over the church. Two brothers, Anders and Martin, both priests, were on opposite sides regarding the Reformation. Acceptance of the changes came slowly to the common people, and the turmoil of the time is vividly captured in this insightful novel. Giertz engages our interest from the very first page.

Reading level:
Young Adult — Adult



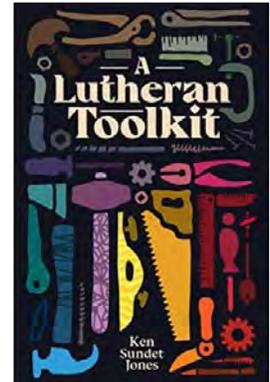
BEING LUTHERAN, LIVING IN THE FAITH YOU HAVE RECEIVED

By A. Trevor Sutton

Pastor Sutton does an excellent job of articulating what it means to be a Lutheran. In our present culture where it is widely believed that all religions are basically the same, this book convincingly refutes that illusion. Being Lutheran is about Jesus, knowing Him and trusting Him. It means living a life that reflects what He has done for us and the significance of His life and work for our lives, now and for eternity. Each chapter is followed by a vignette of a real person's life that reflects the points made in the chapter.



Reading level:
Young Adult — Adult



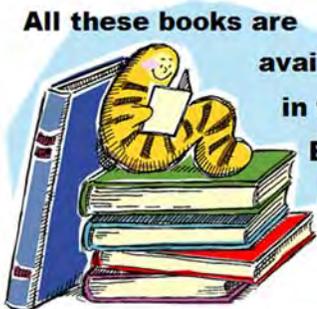
A LUTHERAN TOOLKIT

By Ken Sundet Jones

“Toolkit” is shorthand for a set of questions and outlooks that guide us in our thinking about what God does for us in the person of Jesus Christ. In this book “two well-known Lutheran tools, justification by faith and law-and-gospel thinking, will show how God actually works to free us from sin and to build up new lives in us.” Each chapter starts with a truth presented in the Augsburg Confession. They reveal the lived experiences of the faithful throughout their lives, from the first believers to people through the ages.



All these books are available in the Bethel Library



CHRISTIAN CHILDREN AND YOUTH



SUNDAY MORNING

Sunday School — Sunday School for children ages Kindergarten through 12th grade begins at 10:00 a.m. Students for all classes go to their assigned classrooms. Parents can pick up their children from the classroom at 10:55 a.m.

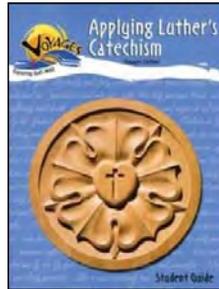
Classes begin September 18, 2022.

Nursery — staffed on Sundays by volunteers from Kidz City. Want to take advantage of nursery care? Please bring your little ones to the nursery at the time children are dismissed for Kidz City. And it would be great if you could help every once in a while.

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

1st-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.

High School — While studying the Bible, we explore various topics of mutual interest, seeking to apply our faith to real-life situations and challenges, moving beyond getting more head knowledge to faith application and growth as disciples. We begin by sharing at least one good thing from the past week. Encouraging conversation and discussion in a respectful way. We encourage active serving while reminding them little ones look up to them at church. We end each class with prayer requests and prayer.



Confirmation

A class for Middle School students (grades 6-8) wanting to understand what their faith in Jesus is all about. Students will learn the Six Chief Parts of Christian Doctrine through a review of Luther's Small Catechism. Each lesson introduces and develops the topic, then allows the student to respond with real-life applications of the material learned. Lessons are keyed to the English Standard Version Bible.

For more information, speak with the pastor.



"Live" @ 5:17 (Youth Night) meets every **1st and 3rd Sunday** night. We **also meet on the 5th Sunday** (if there is one!) with Youth and their families! "*Worship-Word and a Whole Lotta FUN!!!*" Meal provided.

3D (Dinner, Devotions, & Discussion) meets every **Thursday from 6:30 to 8 p.m.** It's for middle and high school students and parents. Every week we'll meet at a secret location for delicious food, a special devotion, & awesome discussion.

For more information contact: eddie@bethellutheranchurch.com



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 during the Discipleship Hour and culminate with the Rite of First Communion. First Communion is held on Maundy Thursday during Holy Week. For more information, speak with the pastor.



Discovery Class

Next class TBD

Are you a newcomer to faith or our church and curious about what God is doing here? Join us for an introduction we call "Discovery" to go deeper in your faith! The pastors and other key leaders will explore with you the basics of our Lutheran Christian faith and what it means to be a disciple here at Bethel. Childcare will be provided if needed, just let us know. For more information, speak with the pastor.

EDUCATION

Sundays from 10:00 a.m. - 10:55 a.m.
Fellowship Hall

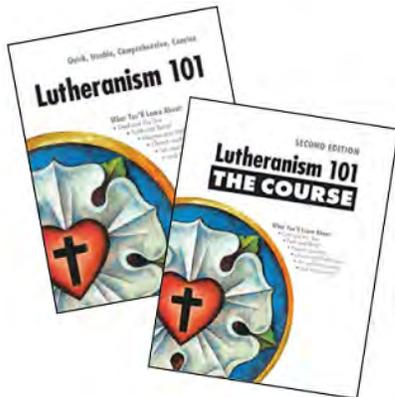
Lutheranism 101 *Led by the Pastor*

***Are you a lifelong Lutheran
looking to dig deeper?***

***Are you new to Lutheranism
and want answers?***

***Are you curious about
Lutheranism?***

Then, here is an opportunity for you! In **Lutheranism 101**, we'll work interactively through a student guide & workbook to help you to easily become informed in a way that won't make your brain hurt.



Ongoing Sunday Adult Classes

Ask the Question — Chapel *Member Led*

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 as we discuss the questions you bring to the table.



During the Week

Sausage and Scripture - Fellowship Hall

The group will resume in the fall with the study of the **Book of James**. All men are welcome to join us Saturdays for breakfast at 7:30 a.m. and study from 8:00-9:00 a.m. For more information, please contact Jason Pearson (317-289-3986).

Women on Wednesdays - Meets on Wednesday mornings at 9:30 a.m. for Bible study. They are studying **3:16 The Numbers of Hope** Contact Mary Jo Mikulski with questions (260-403-5525).

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).

CROSS SHAPED CROSSWORD

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43															

by Philologus © BiblePuzzles.org.uk

Answers may be found on Page 22.

PLAY

DISCIPLES WORD SEARCH



BiblePuzzles.org.uk

ANDREW
APOSTLES
BARTHOLOMEW
BETRAYAL
BROTHERS
CHOSEN
DENIAL
DIDYMUS
DISCIPLES
DOUBTING
FISHERMEN
HEALING
HOLY SPIRIT
JAMES
JOHN
JUDAS
LAST SUPPER
LEBBAEUS
LEVI
MATTHEW
PENTECOST
PETER
PHILIP
PREACHING
SIMON
SON OF ALPHEUS
SON OF ZEBEDEE
SONS OF THUNDER
TAX COLLECTOR
THADDAEUS
THOMAS
TRAITOR
TWELVE
WALKING ON WATER

Answers may be found on Page 22.

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.

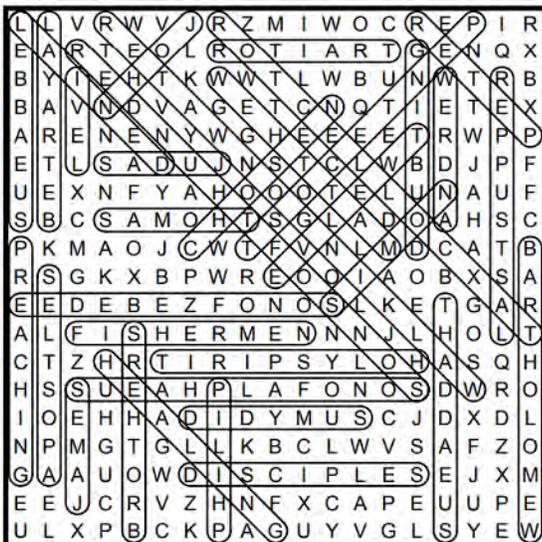
DAY	DATE	CHURCH CALENDAR
Sunday	8/7/22	9th Sunday After Pentecost
Sunday	8/14/22	10th Sunday After Pentecost
Sunday	8/21/22	11th Sunday After Pentecost
Sunday	8/28/22	12th Sunday After Pentecost
Sunday	9/4/22	13th Sunday After Pentecost
Sunday	9/11/22	14th Sunday After Pentecost
Friday	9/14/22	Holy Cross Day
Sunday	9/18/22	15th Sunday After Pentecost
Sunday	9/25/22	16th Sunday After Pentecost
Sunday	10/2/22	17th Sunday After Pentecost
Sunday	10/9/22	18th Sunday After Pentecost
Sunday	10/16/22	19th Sunday After Pentecost
Sunday	10/23/22	20th Sunday After Pentecost
Sunday	10/30/22	Reformation Sunday
Sunday	11/6/22	All Saints Sunday
Sunday	11/13/22	23rd Sunday After Pentecost
Sunday	11/20/22	Christ the King Sunday
Thursday	11/24/22	Thanksgiving Day
Sunday	11/27/22	1st Sunday of Advent

EVENTS & ACTIVITIES

August 1, 2022 — November 30, 2022

Aug 3	Healing Service 7 p.m.
Aug 27	4th Saturday Fellowship
Sep 5	Labor Day (office closed 9/6)
Sep 7	Healing Service 7 p.m.
Sep 10-11	Ministry Fair/Rally Day
Sep 18	Fall Sunday School starts
Sep 24	4th Saturday Fellowship
Sep 24	Church Picnic / Campout
Sep 30	Fish & Chicken Fry 4:30-7:30p
Oct 5	Healing Service 7 p.m.
Oct 8	Heartland Mission District Convocation
Oct 9	80+ Luncheon
Oct 16	No Sunday School—Fall Break
Oct 22	4th Saturday Fellowship
Oct 29	Trunk or Treat 2 p.m.
Oct 30	Reformation Sunday
Nov 2	Healing Service 7 p.m.
Nov 6	Daylight Savings—set clocks back
Nov 6	All Saints Sunday
Nov 18-23	Circle of Sisters Craft Sale
Nov 20	Christ the King Sunday
Nov 23	Thanksgiving Eve Worship 7p/Pie Night
Nov 24	Thanksgiving
Nov 26	Hanging of the Greens
Nov 27	Advent begins

Disciples Word Search — answers from page 21



Crossword answers from page 20

Across: 1 Ass, 2 God, 4 Thaddaeus, 8 Sadducees, 12 Adina, 13 Our, 14 Noe, 15 Curse, 16 Pit, 17 Satan, 18 Taste, 19 Eve, 20 Elisabeth, 21 Aaronites, 22 Levi, 23 Despises, 26 Promises, 30 Suffered, 31 Rise, 32 Mediator, 35 Adorning, 39 Ezra, 40 Gog, 42 Ant, 44 Palace, 45 Increase.

Down: 1 Angel Of The Lord, 3 Dead Sea Scrolls, 4 Trample, 5 Amittai, 6 Dead Sea, 7 Strongholds, 8 Sanctuaries, 9 Unclean, 10 Earnest, 11 Shekels, 24 Ear, 25 Eye, 26 Posts, 27 Offered, 28 Serpent, 29 Sodom, 33 End, 34 Own, 35 Agag, 36 Omega, 37 Isaac, 38 Gift, 41 Open, 43 Nets.

Events & Activities



Church Picnic

Service of Healing

Church Campout

Sunday School Kickoff

Annual Fish & Chicken Fry

80+ Luncheon

Trunk or Treat

Heartland Mission District

REFORMATION SUNDAY

Set Your Clocks Back

All Saints' Day

Annual Craft Sale

Christ the King Sunday

Thanksgiving Worship

Hanging of the Greens



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

7:00 p.m. – Healing Service

Sharing Christ's Peace

*The peace of the Lord
be with you always!*

And also with you!

THANKSGIVING EVE

7:00 p.m. — Wednesday, November 23, 2022

*(Worshippers share a sign
of peace with one another.)*

Bethel Lutheran Church

20650 Cumberland Road

Noblesville, IN 46062

317.773.4315

www.BethelLutheranChurch.com



NALC
North American Lutheran Church