

# 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  
Youth in Action  
The NALC  
Books and Music  
And more . . .

*All of them were*

# Filled

## WITH THE HOLY SPIRIT

and began to speak in other languages, as the Spirit gave them ability. Acts 2:4, NRSV

# FOOTPRINTS



ON THE COVER:

Acts 2:4

ChurchArt

# FOOTPRINTS

Issue # 24

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, Trudy Kussow, and John Patterson.

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# CONTENTS

	PASTOR'S COLUMN	3
	PROFILE: SHARON WATSON	4
	FOOTPRINTS JOURNEY	6
	THE NUMBER 7	7
	CHURCH HISTORY C.S. LEWIS	8
	CHURCH MUSIC	10
	NALC CONVOCATION 2023	11
	SEASONS & HOLY DAYS	12
	LUTHERAN CHRISTIANS WHAT WE BELIEVE	13
	ASK THE PASTOR	14
	STEWARDSHIP	15
	DISCIPLESHIP	16
	BOOKS OF INTEREST	17
	CHRISTIAN EDUCATION	18
	WORD PLAY	20
	CALENDAR & EVENTS	22
	WORSHIP TIMES	24





# PENTECOST 2023

## PASTOR'S COLUMN

### WHAT DO YOU HAVE THE SPIRIT OF ????

*“For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”*”

This is our Pentecost edition of Bethel’s Footprints. It’s hard to believe that our inaugural issue was Pentecost 2017. I have written a lot of articles for most of the issues, and so have many of you. Let me extend my heartfelt appreciation to one and all. And through the years I have heard from many of you how much you have appreciated the information about the history, theology, and traditions, as well as the personal profiles of brothers and sisters here at Bethel.



Pentecost is all about the Holy Spirit. The Holy Spirit comes down and touches the lives of the believers. The Holy Spirit empowers and guides the disciples, lives in those who call Christ Lord, creates new followers of Jesus, and moves and motivates people of the Way in new life through the Spirit.

The apostle Paul was a man of the Spirit. Ever since that little Damascus Road experience, his life was in tune with the Spirit. Because he was Spirit-filled, he did everything he could to get others to experience life through the Spirit as well. One of my favorite chapters of the Bible is Romans 8. It is a chapter that encourages us to live by the Spirit of Christ. Over and over Paul writes about the “Spirit of . . .” There are three of these “spirit of” references in the four verses above. We have the “Spirit of God,” “the spirit of slavery,” and the “Spirit of adoption.”

I checked it out and the word spirit appears 563 times in the New International Version of the Bible. And here’s what I find very interesting and compelling; most of the time the word Spirit is followed by the preposition “of.” **So**, we have the phrases Spirit of God, Spirit of Christ, spirit of life, the spirit of peace, the spirit of humility, the spirit of counsel and might, the spirit of truth, the spirit of love, of faith of gentleness and of grace. But we can also have the negative spirit working in our lives and in our world . . . like the spirit of destruction, the spirit of jealousy, the spirit of fear, which are all part of “the spirit of this world. Whatever spirit is driving our lives has a lot of power.

That little word “OF” is not such a little word after all. “OF is a connecting preposition joining its noun or pronoun with a preceding noun. The word Spirit has to be qualified and identified. It’s a pretty weak noun standing on its own. The second noun is necessary to

identify and define the first noun. That’s why we must say “spirit of.”

God has planted something in each of us that makes us deeply spiritual. The Spirit moves us or better yet, as Paul states “leads us.” He writes in verse 14 . . .” those who are led by the Spirit of God are sons of God.”

What makes Pentecost so important for each of us is the fact that it makes us reflect on . . .What follows the “OF” in your life? What is your spirit connected to? Is yours a spirit of fear or a spirit of power? Is yours a spirit of hate or a spirit of love? Is it a spirit of greed or a spirit of generosity? It is absolutely essential that we know what noun follows that little word “OF.”

On that first Pentecost, it was the Spirit of God that grabbed hold of the disciples and never let them go. The Spirit of God filled them with a spirit of power, a spirit of boldness, a spirit of joy, a spirit of witness, a spirit of togetherness. Because their lives had the Spirit of God in them they bore the fruits of the Spirit. And the same is true for us today. When the Spirit of God rests on us and fills our hearts, our lives take on new meaning and purpose.

We know who we are because we know whose we are. And our lives begin to reflect more and more, deeper and deeper, and brighter and brighter the Spirit of Christ that resides in each of us. Maybe the little prayer here will help you ask for the Holy Spirit to come into your life.



We often say we are Easter people. And that is true. But we are also Pentecost people because our Lord, in His great love, has shared the spirit of son-ship and daughter-ship with each of us, which is the greatest blessing of life. It’s the Spirit I want and I am sure you do as well.

Yours in Christ,  
*Pastor Doug*



# PROFILE: *Sharon Watson*



Sharon Watson is Bethel's organist and plays regularly at the 8:45a Sunday service.

She has 3 children and 7 grandchildren.



*Teaching youngest grandson piano—never too young!*

Sharon grew up in Kokomo, Indiana. Her mother was a church organist for 50 some years and taught piano and was a Sunday school teacher all those years as well.

In high school, Sharon's first church job in Kokomo was playing pipe organ at South Side Christian. She was also the organist for Jobs Daughters at the Masonic Temple in Kokomo where she played pipe organ. She had a weekly radio show playing piano, and her vocal quartet performed on TV in Indianapolis.

Her undergraduate study was at Interlochen, Stephens College, and Indiana University. While at Indiana University, she was the accompanist for *The Singing Hoosiers*. Sharon earned her Masters in Piano and her Masters in Organ at The American Conservatory, Chicago. She did a Harp Masters at Valparaiso University. Her doctoral work in organ was at Florida State University where she served as organist at St. Paul's Methodist Church.

She was harpist/pianist of the Northwest Indiana Symphony, South Bend Symphony, Midwest Pops, Palm Beach opera Boca Raton Pops. She was the harpist at The Star Theater in Merrillville, Indiana and The Burt Reynolds Theater in Jupiter, Florida as well as doing studio recording. She was the organist at the Indiana State Fair for two years for the daily Fashion Shows and the Horse Shows.

Sharon served as organist and choir director at St. Paul's Episcopal Church in Hammond, Indiana for 22 years. Sharon played weekly at The Breakers Hotel in Palm Beach, Florida and The Skyline Club in Indianapolis. She was the musical director of 3 theater productions in N. Palm Beach and Vero Beach, FL. She was harpist with Dave Brubeck, Doc Severinsen, and Gladys Knight.

She went to Puerto Rico 22 years to study harp. Wonderful memories of the people, food, and music. For instance in San Juan, many of those 22 years, there were as many as 5 harpists in the big hotels.



She has taught at 3 colleges and was the staff accompanist. Sharon writes and publishes arrangements for harp, violin, and cello (a few that includes organ) and has over 2000 for sale throughout the world.

She co-founded the Northwest Chapter of the American Guild of Organists (AGO) and was active in the Sarasota and San Diego chapters.

Sharon served as the organist at San Dieguito Methodist Church, Encinitas, CA 3 years before moving back to Indianapolis. She freelances and teaches privately.

Sharon has been to the Oberammergau Passion Play with her Bible Class and on to the Holy Land, which she labels as “wonderful experiences.”



We welcome Sharon to the Bethel family!



## Oberammergau Passion Play



1860 Production

The **Oberammergau Passion Play** is a staging of Jesus' passion, covering the final period of his life from his visit to Jerusalem to his execution by crucifixion. It is the earliest continuous survivor of the age of Christian religions vernacular drama. The play has been performed every 10 years from 1634 to 1674 and each decadal year since 1680 (with a few exceptions such as 2020 due to COVID) by the inhabitants of the village of Oberammergau, Bavaria, Germany. It was written by Othmar Weis, J A Daisenberger, Otto Huber, Christian Stuckl, Rochus Dedler, Eugen Papst, Marcus Zwick, Ingrid H Shafer, and the inhabitants of Oberammergau, with music by Dedler. Since its first production it has been performed on open-air stages in the village. The text of the play is a composite of four distinct manuscripts dating from the 15th and 16th centuries.

The production involves over 2,000 people: actors, musicians, stage technicians, and others, all residents of the village. The play comprises spoken dramatic text, musical and choral accompaniment and *tableaux vivants*, which are scenes from the Old Testament depicted for the audience by motionless actors accompanied by verbal description. These scenes are the basis for the typology or the interrelationship between the Old and New Testaments, of the play. The *tableaux* are presented to the audience as prefiguring Christianity superseding Judaism, Judas selling information on the location of Jesus, and the crucifixion of Jesus.

The Passion Play evolved around the same time as that of the Easter Play, originating in the ritual of the Latin



Church, which prescribes, among other things, that the Gospel on Good Friday should be sung in parts divided among various persons.

Passion Play stage



# THE NUMBER 7

## PERFECTION AND COMPLETION

- J The number 7 is the foundation of God's word. It derives much of its meaning from being tied directly to creation. Genesis tells us that God created the heavens and the Earth in six days, and, upon completion, God rested on the seventh day (*Genesis 1; 2:1-2*).
- J It is mentioned 735 times in the Bible — 54 times in Revelation alone. If 'sevenfold' (6) and 'seventh' (119) are used, the total jumps to 860 references.
- J The number seven also denotes completion at the Crucifixion, when Jesus spoke seven statements in agony from **the Cross** at the completion of His earthly duties: “Father, forgive them, for they know not what they do” (**Luke 23:34**); “Truly, I say to you, today you will be with me in Paradise” (**Luke 23:43**); “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” (**John 19:26-27**); “My God, my God, why have you forsaken me?” (**Matthew 27:46**); “I thirst,” (**John 19:28**); “It is finished” (**John 19:30**); and “Father, into your hands I commit my spirit!” (**Luke 23:46**).
- J In the context of perfection, Jesus spoke in a grouping of seven when He was asked how we should pray (**Matthew 6:9-13**). In response, Jesus gave us the Lord’s Prayer, surely a perfect way to pray considering that the words came from Christ Himself! Notably, the Lord’s Prayer contains seven petitions: Hallowed be thy name; Thy Kingdom come; Thy will be done on Earth as it is in Heaven; Give us this day our daily bread; Forgive us our trespasses, as we forgive those who trespass against us; Lead us not into temptation; and Deliver us from evil.
- J Jesus again spoke in a grouping of seven when He used seven metaphors to describe Himself as the path to salvation, the perfect reward for a good and faithful servant. Jesus tells us He is: The bread of life (**John 6:35**); The light of the world (**John 8:12**); The gate to salvation (**John 10:9**); The good shepherd (**John 10:11**); The **resurrection** and the life (**John 11:25-26**); The way, the truth, and the life (**John 14:6**); and The vine (**John 15:5**).
- J The Bible, as a whole, was originally divided into seven major divisions. They are 1) the Law; 2) the Prophets; 3) the Writings, or Psalms; 4) the Gospels and Acts; 5) the General Epistles; 6) the Epistles of Paul; and 7) the book of Revelation. The total number of originally inspired books was forty-nine, or 7 x 7, demonstrating the absolute perfection of the Word of God.
- J There are at least seven men in the Old Testament who are labeled “a man of God.” They are Moses (Joshua 14:6), David (2Chronicles 8:14), Samuel (1Samuel 9:6, 14), Shemaiah (1Kings 12:22), Elijah (1Kings 17:18), Elisha (2Kings 5:8) and Igdaliah (Jeremiah 35:4).
- J King David referenced the number seven in describing the perfect nature of God’s words when he wrote that the Lord’s words are flawless, “like gold refined seven times” (**Psalms 12:6**). Likewise, when the prophet Isaiah described the coming Messiah, he listed seven qualities that the Savior would embody (**Isaiah 11:1-2**).
- J In the book of Hebrews, written by the apostle Paul, he uses 7 titles to refer to Christ. The titles are 'Heir of all things' (Hebrews 1:2), 'Captain of our salvation' (2:10), 'Apostle' (3:1), 'Author of salvation' (5:9), 'Forerunner' (6:20), 'High Priest' (10:21) and the 'Author and finisher of our faith' (12:2).
- J In Matthew 13 Jesus is quoted as giving 7 parables (Matthew 13:3 - 9, 24 - 30, 31 - 32, 33, 44, 45 - 46, 47).
- J Seven Psalms are ascribed to David in the New Testament (Psalm 2, 16, 32, 41, 69, 95 and 109).
- J In the book of Revelation, there are seven churches, seven angels to the seven churches, seven seals, seven trumpet plagues, seven thunders and the seven last plagues. The first resurrection of the dead takes place at the seventh trumpet, completing salvation for the Church.

# CHURCH HISTORY

## A Brief History of C.S. LEWIS

By Jill Dietz



C.S. Lewis, who is best known for writing *The Chronicles of Narnia*, was born Clive Staples Lewis on November 29, 1898 in Belfast, Ireland. He was a literary scholar and an Anglican lay theologian as well as being a writer. He was baptized in the Church of Ireland but fell away from religion during his adolescence and returned to faith at 32.

Lewis was born to Albert James Lewis and Florence Augusta Lewis. He had an older brother, Warren. When he was 4, Lewis's dog, Jacksie was killed, and he took the name Jacksie for himself. He would answer to no other name, until it was shortened to Jack. He was then known as Jack for the rest of his life.

He began reading at an early age and he and Warren created the world of Boxen, a fantasy land run by animals, about which they wrote short stories. He was taught by private tutors until going to boarding school at age 9, to Wynyard School in Watford, Hertfordshire. This school was shut down a few years later and he then attended Campbell College in the east of Belfast. Jack then went back to England to the preparatory school Cherbourg House, where he abandoned his Christianity and became an atheist. In 1913, he enrolled at Malvern College and after leaving there, he studied privately with his father's old tutor, William T. Kirkpatrick. As



a teenager, he grew to love nature and his writings moved away from his tales of Boxen, and he tried his hand at epic poetry and opera. In 1916, at

18, he was awarded a scholarship to the University College in Oxford.

He wasn't fond of England, or the many English accents he found there. Throughout his time in England, he sought out the company of other Irish people living there and visited Northern Ireland regularly.

Jack entered Oxford in 1917 and shortly after, joined the Officer's Training Corps. He was commissioned into the 3<sup>rd</sup> Battalion of the Somerset Light Infantry of the British Army as a Second Lieutenant, later transferring to the 1<sup>st</sup> Battalion and serving in France, where he fought in the First World War. He experienced trench warfare when he arrived on the front line on his 19<sup>th</sup> birthday. He was wounded in April, 1918 and demobilized, and restarted his studies after his recovery. He stated that the horrors of war, the loss of his mother and his unhappiness at school all contributed to his atheism.

He received degrees in 1920, 1922 and 1923. In 1924 he became a Philosophy tutor at University College and in 1925 was elected a Fellow and Tutor in English Literature at Magdalen College, where he served for 29 years until 1954.

During Lewis's army training, he shared a room with Edward "Paddy" Moore. The two made a pact that if either died, the remaining one would care for the other's family. Paddy was killed in action in 1918 and Lewis kept his promise and he later lived with and cared for Paddy's mother, Janie, who became like a second mother to Lewis; his own mother had passed away when he was a child. Lewis and his brother later moved into a home with Paddy's mother and sister, Maureen.

Lewis became an atheist at 15, but returned to Christianity after having been highly influenced by arguments he'd had with his Oxford colleague and friend, J.R.R. Tolkien, the author of *The Lord of The Rings* series. He strongly resisted conversion, noting that he was brought



back into Christianity “kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape.” He wrote, “In 1929, I gave in, and admitted that God was God, and knelt and prayed; perhaps, that night, the most dejected and reluctant convert in all England.” He joined the Church of England, although Tolkien had hoped he’d join the Catholic Church. He was committed to the Anglican theology although some of his writings had ideas that were considered Roman Catholic teachings.

Lewis was 40 when WWII began, and he tried to re-enlist but his offer was turned down. The recruiting officers suggested he write columns for the press, but he turned that down and instead, he and his brother Warren took in child evacuees from London and other cities. From 1941 to 1943, Lewis spoke on religious programs broadcasted by the BBC while London was under air raids. Many said he provided the relief and hope they all needed at that time.

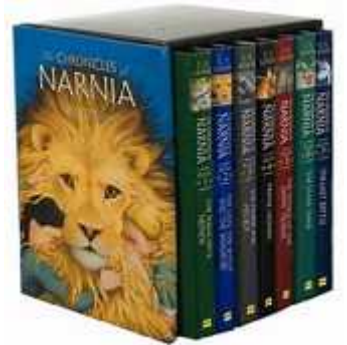
In December of 1951, Lewis was on the last list of honors by King George VI as Commander of the Order of the British Empire but he declined this so as to not be associated with any political issues.

Later in life, Jack corresponded with Joy Davidman Gresham, an American writer who left her husband and moved with her 2 sons to England. They entered into a civil marriage in 1956, so she could continue to live in England. Warren wrote that Jack was attracted to her intellectually. They sought a Christian marriage after it was discovered she had cancer. She passed away on July 13, 1960. Lewis wrote a book on bereavement under the pseudonym N.W. Clerk to keep readers from associating the book with him. Ironically, many people recommended the book to him as a way to handle his own grief. Lewis continued to raise Gresham’s two sons after her death.

Lewis began experiencing nephritis, which resulted in blood poisoning, in early 1961 and he had a heart attack in July of 1963. He was able to return home, but unable to work, so he resigned his post at Cambridge. He was diagnosed with end-stage kidney failure and passed away on November 22, 1963, just one

week before his 65<sup>th</sup> birthday. He and Warren are buried in the same grave in Headington, Oxford, England. His death was overshadowed by the death of John F. Kennedy, who passed on the same day, 55 minutes after Lewis.

Lewis wrote scholarly books and more than 30 books all together, including the science fiction book *Space Trilogy* for adults and the Narnia books for children. These books, as do many of his others, deal wholeheartedly with Christian themes such as sin, fall from grace and redemption. Lewis is best known for his series of children’s books called *The Chronicles of Narnia*, containing 7 novels. They were written between 1949 and 1954 and sold over 100 million copies in 41 languages. They’ve been put onto stage, TV, radio and into movies. Lewis wrote these books with Christian ideas intended to be easily accessible to young readers. These books are now, some 75 years later, considered a classic of children’s literature.



In 2008, *The Times* ranked Lewis 11<sup>th</sup> on their list of “the 50 greatest British writers since 1945.” Readers are often unaware of the Christian themes of his books. It might be interesting to find the Narnia books and give them a read; see if you read what C.S. Lewis intended for you to read!





# CHURCH MUSIC

## HYMNS & SONGS

By Gay Hanson

### My Hope Is Built On Nothing Less



Edward Mote

The lyrics of "**My Hope Is Built on Nothing Less**" were composed by Edward Mote (1797-1874). Mote was an English cabinet-maker whose parents were pub owners. He found faith at the age of 15 when he heard the preaching of John Hyatt at the Tottenham Court Road Chapel in London.

Singing hymns was of great interest to Mote, and the master cabinet-maker became a prolific hymn writer, composing more than 100 hymns as well as becoming a Baptist

minister later in life. He published his hymns with selections by others in 1836 in *Hymns of Praise, A New Selection of Gospel Hymns*. Interestingly, this seems to be the first time the now common term "gospel hymn" appears.

The hymn was probably written in 1834 and originally began, "Nor earth, nor hell, my soul can move." The composer related the origins of the hymn in a London periodical, *The Gospel Magazine*, as follows:

"One morning it came into my mind as I went to labour, to write an hymn on the 'Gracious Experience of a Christian.' As I went up to Holborn I had the chorus,

*On Christ the solid Rock I stand,  
All other ground is sinking sand.*

"In the day I had four verses complete, and wrote them off.... On the Sabbath following... by the fireside [I] composed the last two verses... Brother Rees of Crown Street, Soho, brought out an edition of hymns (1836) and this hymn was in it."

The rest of the backstory is that the Sunday after writing the verses, Mote visited the home of some fellow church members where the wife was very ill. The husband informed Mote that it was their custom on the Lord's Day to sing a hymn, read the Bible, and pray together. Mote produced the new hymn from his pocket, and they sang "The Solid Rock" together for the first time.

The original hymn would seem to have had an uneven quality. The versions in our hymnals today are the result of careful editing of the original six stanzas into four, choosing the most coherent lines from the original. It has been published in different formats over the

### *My Hope Is Built on Nothing Less*

*Text by Edward Mote  
Tune by John B. Dykes*

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
No merit of my own I claim,  
But wholly lean on Jesus' name.

Refrain:  
On Christ, the solid Rock, I stand;  
All other ground is sinking sand.

When darkness veils his lovely face,  
I rest on his unchanging grace;  
In every high and stormy gale  
My anchor holds within the veil. [Refrain]

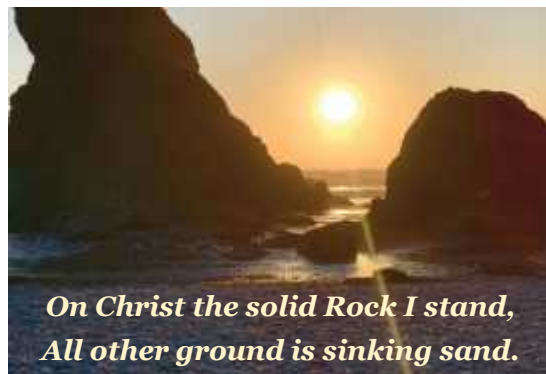
His oath, his covenant, his blood  
Sustain me in the raging flood;  
When all supports are washed away,  
He then is all my hope and stay. [Refrain]

When he shall come with trumpet sound,  
Oh, may I then in him be found,  
Clothed in his righteousness alone,  
Redeemed to stand before the throne! [Refrain]

years, sometimes with and sometimes without the chorus, although most modern arrangements include it. It has also been set to different tunes: "Solid Rock" - written for the text by American organist and composer William B. Bradbury in 1863, and is most-commonly used and "Melita" by John B. Dykes (1823-1876). "Melita" is the same tune as "Eternal Father, Strong to Save."

This hymn about trusting in Jesus, the source of all hope, became very popular and has been the subject of many interpretations and covers.

In 1852, at the age of 55, he became a Baptist minister. He ministered for 21 years at Strict Baptist Church in Horsham, Sussex, England.



*On Christ the solid Rock I stand,  
All other ground is sinking sand.*

***Go into all the world and preach the Gospel to the whole creation!”***

—Mark 16:15



“The American Lutheran missiologist, James A. Scherer says, “For Luther, mission is always pre-eminently the work of the triune God—*missio Dei*—and its goal and outcome is the coming of the kingdom of God. Luther sees the church, along with God’s word and every baptized believer, as crucial divine instruments for mission. Yet, nowhere does the reformer make the church the starting point or the final goal of mission, as 19th-century missiology tended to do. It is always *God’s own mission* that dominates Luther’s thought, and the coming of the *kingdom of God* represents its final culmination” (James A. Scherer, *Gospel, Church, & Kingdom: Comparative Studies in World Mission Theology* [Minneapolis: Augsburg Publishing House, 1987], 55).

As one of the Core Values of the North American Lutheran Church is Mission Driven, it is important for us to be reminded that this is not our mission, our vision, our strategy, but it is “pre-eminently the work of the triune God—*missio Dei*!”

This year’s NALC Lutheran Week completes a six-year focus on the Holy Trinity, concluding now with “God the Father Creates...in His Image,” as the theme for the **Braaten-Benne Theological Lectures**. However, it seems appropriate to conclude this cycle with the theme, *Missio Dei*, as we celebrate the fact that everything we do as a mission-driven Lutheran body comes from God and His mission—that we are to go into all the world, empowered by the Holy Spirit, preaching

the good news of salvation in and through Jesus Christ—to the whole creation!

Our prayer is that this year’s **Mission Convocation** will indeed be a mission-oriented and mission-driven gathering! While there will be necessary times dedicated to reports, actions and elections—including the election of a bishop—highlights will be the several “On Fire for Mission” sessions, focusing on domestic mission, international mission and mission related to congregational life. These will begin with brief Bible study and devotional periods, followed by presentations on the theme, with extended time for table talk, reflection, breakouts, and strategies for “taking it home!”

We are also excited to hold a **Faith Formation Festival** (“Everything You Want to Know About Youth & Family Ministry”) and the **Gathering of the Women of the NALC** (“Using Our Gifts to Serve”) earlier in the week.

The hope and prayer of all involved is that this will light a spark or fan the flame for mission, that we return home inspired and excited about *missio Dei*—the work and mission of God in our local congregations, in North America and throughout the whole creation!

### **Faith Formation Festival**

Tuesday, August 8th, 8 a.m. to  
Wednesday, August 9th, 12 p.m.  
Cost: \$120 (includes lunch on both days)

### **Women of the NALC Gathering**

Tuesday, August 8th, 8:30 a.m. to 5 p.m.  
Cost: \$100 (includes lunch)

### **Carl E. Braaten-Robert D. Benne Lectures in Theology**

Tuesday, August 8th, 1 p.m. to  
Wednesday, August 9th, 12 p.m.  
Cost: \$150 (includes Wednesday lunch and a copy of the ALPB book to be published from these lectures);  
\$75 (Wednesday morning only)

### **Mission Festival & Convocation**

Wednesday, August 9th, 1:30 p.m. to  
Friday, August 11th, 5 p.m.  
Cost: \$275 (includes Thursday lunch and banquet dinner, and Friday lunch)

# SEASONS & HOLY DAYS

## Contrast The Tower of Babel Disaster with the Triumph of Pentecost

Tower of Babel	Pentecost
Old Testament (Genesis 11:1-8)	New Testament (Acts 2)
<p>The people, who at that time all spoke the same language, wanted to build a tower to reach heaven for their own personal gain. This was not such a good idea. The Lord scattered the people and confused their language so they couldn't understand one another.</p> <p>"That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth." Genesis 11:9 NIV</p>	<p>In the Book of Acts on a day called Pentecost, the Holy Spirit came down from heaven like a rushing wind upon the apostles who were gathered together.</p> <p>"All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." Acts 2:4 NIV</p> <p>A crowd heard the sound, but not only that, "Each one heard their own language being spoken." Acts 2:6b NIV</p> <p>What words did they hear? "We hear them declaring the wonders of God in our own tongues!" Acts 2:11b NIV</p>
Man tried to reach heaven	The Holy Spirit came down from heaven and reached for man
Man wanted to make a name for himself	God's name was praised, not man's
God scattered the people and confused the language	People heard their own language and understood
The people building the tower sought to elevate their own name and status	The people at Pentecost praised the Lord's name!



# LUTHERAN CHRISTIANS

## WHO WE ARE - WHAT WE BELIEVE

### The Catechism



Two of the foundational documents of the Lutheran Church are Luther's *Large and Small Catechisms*. A catechism is "a series of fixed questions, answers, or precepts used for instruction in other situations."

Catechetical instruction was a key component of Luther's program of reform. By 1517, he had preached and published sermon series on both the Ten Commandments and the Lord's Prayer. Along with the Creed, these would form the center of the Christian catechism – a body of doctrine that Luther felt every Christian should know.

In 1528, Luther visited congregations in Saxony to judge their spiritual health and was appalled at the ignorance he found there. He wrote, "Mercy! Dear God, what great misery I beheld!" and "The common person, especially in the villages, has no knowledge whatever of Christian doctrine. And unfortunately, many pastors are completely unable and unqualified to teach... Yet, everyone says they are Christians, have been baptized, and receive the holy Sacraments, even though they cannot even recite the Lord's Prayer or the Creed or the Ten Commandments. They live like dumb brutes and irrational hogs... O bishops! What answer will you ever give to Christ for having so shamefully neglected the people and never for a moment fulfilled your office (James 3:1)?"

Catechisms existed before Luther's time and were part of the Christian heritage he received as a monk and minister, but he wanted the material to be heard and known by the people. Originally, Luther asked friends and colleagues to prepare a basic catechism, but he was not happy with the materials he received so he decided to do it himself!

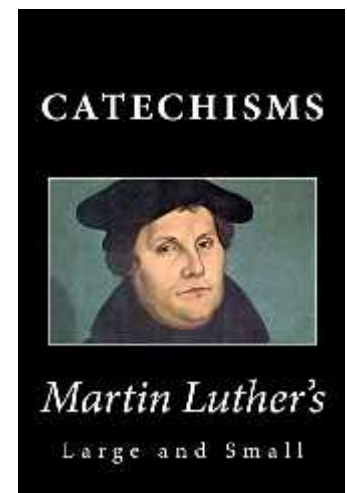
In April of 1529, he published his *Large Catechism*, which was drawn from sermons he had preached over the years on the Ten Commandments, the Creed, the Lord's Prayer, and the Sacraments. The *Small Catechism* was published the following month, May 1529.

Each of Luther's *Catechisms* have six chief parts, but they were written for different purposes. The *Large Catechism* reads like a book of sermons and was intended for pastors and the head of the Christian household to read and study so as to help them impart the faith to their congregation or household, respectively. The *Small Catechism* is written to be memorized, and not just by children! It was also meant to be read, repeated, and meditated on. Luther says "the Holy Spirit is present in such reading, repetition, and meditation. He bestows ever new and more light and devoutness."

Luther felt strongly that all Christians should know the basic texts and tenets of Christian doctrine, and he led by example, "But for myself I say this: I am also a doctor and preacher; yes, as learned and experienced as all the people" who think they have no need of the Catechism. "Yet I act as a child who is being taught the catechism. Every morning—and whenever I have time—I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, and such. I must still read and study them daily. Yet I cannot master the catechism as I wish. But I must remain a child and pupil of the catechism, and am glad to remain so."

Luther said the most important reason to read and study the Catechism, was because it opens us to the Holy Spirit, who brings us to faith in Christ and drives away the devil. Indeed, "for this reason alone you ought gladly to read, speak, think, and use these things, even if you had no other profit and fruit from them than driving away the devil and evil thoughts by doing so. For he cannot hear or endure God's Word... Yes indeed, it is the power of God that gives the devil burning pain and strengthens, comforts, and helps us beyond measure."

Open the *Catechisms* and read, repeat, meditate on the *Small Catechism*. Learn it by heart; then, you can take it with you through life and into eternal life.



# ASK THE PASTOR



## IS THERE SOMETHING YOU ALWAYS WANTED TO ASK?

By Pastor Dave Hill

### PASTOR . . . **DID JESUS REALLY VISIT HELL? IF SO, WHY?**

Throughout the Lenten season we learned about it. And we confess, in both the Apostles' Creed and the Athanasian Creed, that after Jesus died, He descended into hell. But lots of people have asked me: "Where in the Bible is that taught? And why did Jesus go there?"

From earliest times, my friends, Christians have believed that Jesus' descent into hell is most clearly taught in 1 Peter 3:18–19. Within the context of encouraging Christians who were in danger of suffering persecution for their faith, the apostle Peter wrote: **"For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit, in which He went and proclaimed to the spirits in prison"** (ESV).

We also see this teaching in Ephesians 4:8–9: **<sup>8</sup>Therefore it says, "When he ascended on high, he led a host of captives, and he gave gifts to men."** <sup>9</sup> In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth? and Romans 10:6–8: **<sup>6</sup> But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" that is, to bring Christ down <sup>7</sup>"or 'Who will descend into the abyss?'" that is, to bring Christ up from the dead. <sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart" that is, the word of faith that we proclaim.** (ESV).

In 1 Peter 3, the apostle refers to a sequence of events: Christ died, was made alive (or "quicken"), and went to preach to the spirits in prison. Interpretations have been given to Peter's words, but a key question is: *Why did Jesus, after He came to life and before His resurrection appearances, preach to departed unbelievers, the devil, and his angels in hell?* Was it to give unbelievers a "second chance" to hear the Gospel? Did He go to suffer more, or to deliver those who

died before the Flood, or Old Testament patriarchs and saints, or is this talk about His descent just a figurative expression for His suffering for humanity? Well, we Lutherans don't accept *any* of these explanations! We believe that the Bible teaches that Christ went to hell to declare His triumph as God's Son, our Messiah, over sin, death, and Satan. In fact, in one of our confessional writings, "The Formula of Concord," it says that: *"We simply believe that the entire person [Jesus Christ], God and man, descended into hell after the burial, conquered the devil, destroyed hell's power, and took from the devil all his might."* (+ Solid Declaration, Art. IX – Christ's Descent into Hell)

Although the reason for Christ's descent into hell is beyond our understanding, we can feel great comfort from this important teaching of the Bible, especially in times when our faith is being tested. We who believe in the triumphant Christ can be confident and certain that *"neither hell nor the devil can take captive or injure us"* (+ Solid Declaration IX – Christ's Descent into Hell). Amen???

I hope that this article helps to answer your question folks! If it hasn't, well, I'm here! So, give me a call!

In HIS love,  
*Pastor Dave*



**\*A Hebrew word for Hell + Formula of Concord (dated 1577) is an authoritative Lutheran statement of faith (called a confession, creed, or "symbol") that, in its two parts – Epitome and Solid Declaration – makes up the final section of the book of Lutheran Doctrine, known as the "Book of Concord." The Solid Declaration is a detailed explanation of the twelve articles of the Formula of Concord.**

# STEWARDSHIP



By Mary Jo Mikulski, Stewardship Chair

## Why We Give to Bethel?

During the past few months, I have asked several members of council to share why they give their monetary gifts to Bethel. I thought I would share a few of their thoughts with you.

Stewardship of our money is a subject that many think should be very private. The only part of the giving that should be private is the \$ amount you give. Why you give as a member of Bethel can be shared with all as a way to see the many different reasons people give.

Linc Schneider represents Bethel Worship Program on Council. He also has a beautiful gift of music and is multi talented in this way. He writes many musical compositions as well as lyrics for his music. He has shared the following with us, and I think it speaks to why we give when the offering plate is passed.

### Carry the Banner of Christ

***Walking down a path all alone. Being brave when it's easy to run.  
Takes faith in the Lord when the world doubts His coming. I'll carry the banner. Show what He gives.  
Carry the banner. Claim He lives. Carry the banner of Christ.  
Having hope when days becomes long. Owning up to an error when you're wrong.  
Takes faith in the Lord when the world doubts His coming. I'll carry the banner. Show what He gives.  
Carry the banner. Claim He lives. Carry the banner of Christ.  
He is filled with mercy and grace. All my sins will be erased. My fears will be gone as I near the end.  
I'll see His glory. Know He loves me. I'll carry the banner to Him.***

Ask Linc if he would share this some Sunday morning. It speaks very strongly why we give.

Another Council Member Jim Herr shares his thought with us in the following paragraph:

1. I give to Bethel because: It is a form of worship and thanksgiving to God that reminds me that all I have comes from Him.
2. Bethel is a good place with good people with good hearts and I want to see this church survive and succeed.
3. I get a sense of joy in giving to Bethel, knowing that I am entrusting God to put guide those resources towards His will.

Bethel has saved me more than once...I owe Bethel more than I can repay.

Gary Helgamo responded by sharing that "I give to help advance the word of God and support the missions of the church.

Ros Demaree responded with the following paragraph:

I cheerfully tithe at Bethel because filling an offering envelope is a simple expression of thanks and a powerful act of love. It allows me to live what we say in the offering prayer: to give back to God some of what He has given me. Certainly, there are big, necessary needs to keep Bethel operating, and I'm glad to help ensure those bills are paid. But it's the impact our mission gifts make that brings deep joy for what we accomplish as a congregation and appreciation for the blessings I'm given daily.

Mark Heckman, our President, shared the following:

"I think it is fair to say that I approach my giving to Bethel in much the same way I do other investments, that is measuring the return I get. But unlike my business investments, instead of a monetary return, the payback is something much stronger when I give back to the Lord.

Over the years, when you think about the amazing and incomprehensible gift of eternal life through Christ Jesus, whatever amount of money, time, or talent I can offer to Him through Bethel Lutheran will always fall short of my actual debt to Him. So, I continually listen to God and He continues to avail to me new resources from which to give and new ways in which to serve.

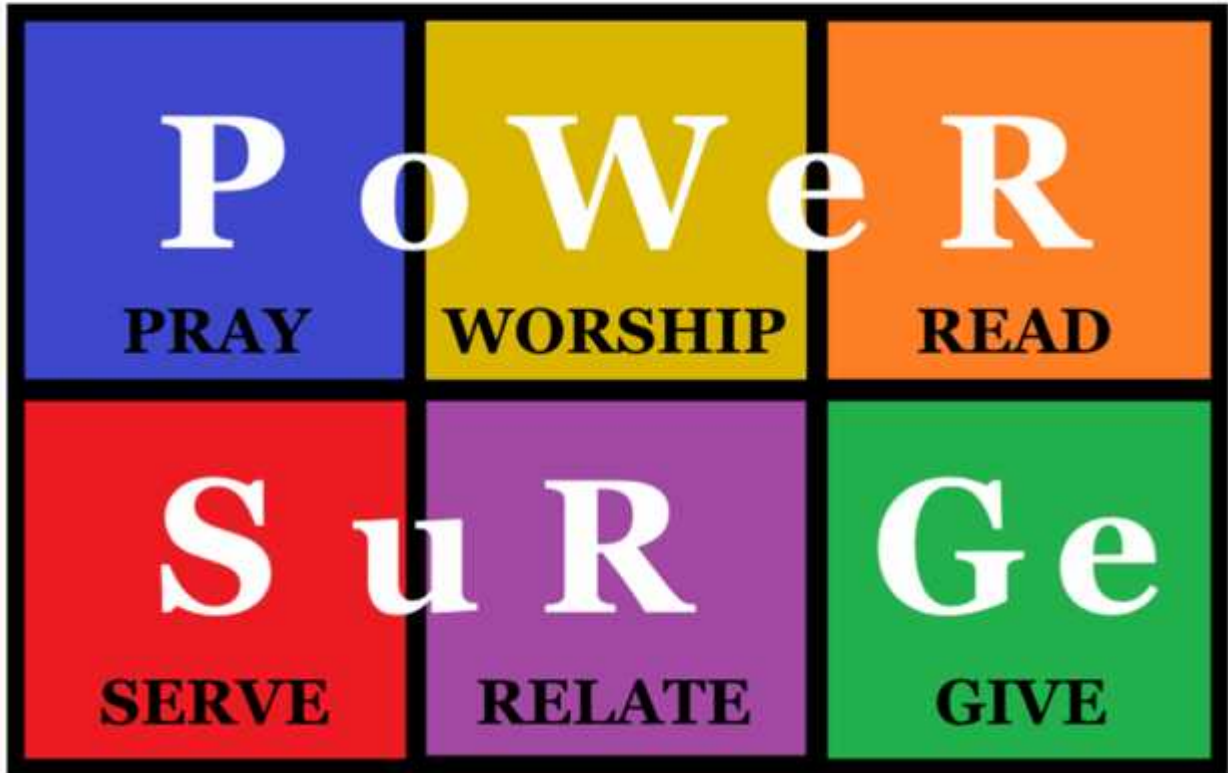
My return also comes in the daily blessings I receive from the smiles I see on the faces of my Bethel family, also from getting to know our pastors and lay leaders better. But most of all I have received an immeasurable return from simply spending time in worship in the Bethel sanctuary, where the Holy Spirit has uplifted me whenever I am there ...whether it be in times of grief and celebrations of joy."

And as your Stewardship Chair I have shared why I give to Bethel, but I will repeat that Bethel has been a blessing to Bill and I. Here is where we made our friends, where we worship and praise God for the goodness, he has bestowed on us. Here is where we feel peace, in a tumultuous world. As a result of what Bethel has given us, we feel a need to give back to Bethel in our monetary giving to regularly give in a biblical way help with the various programs and needs of the church and just to say thank you to God and to our church for their care for us. I can Rejoice that I am a member of Bethel and I know that Bethel has been a wonderful blessing to me and to Bill. I pray that in the coming year Bethel will be a Blessing to each one of you here today and to your family as well and you may wish to share why you give to Bethel with us. I also welcome your sharing the reason you give to Bethel with us so that we can lift up our Stewardship sharing together.

Mary Jo Mikulski, Stewardship Chair

# DISCIPLESHIP

The six marks of discipleship can be expressed in the acronym **PoWeR SuRGe**,



I will strive to...

**PRAY** daily  
**WORSHIP** weekly  
**READ** the Bible  
**SERVE**

Be in **RELATIONSHIP** to encourage spiritual growth in others  
**GIVE** of my time, talents and resources

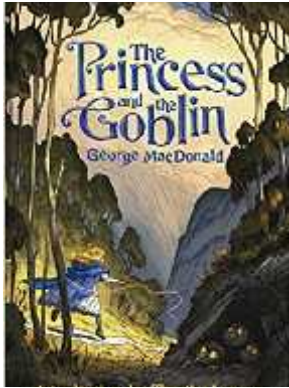
<b>Marks of Discipleship</b>					
Pray	Worship	Read	Serve	Relate	Give



# BOOKS OF INTEREST

By Trudy Kussov

Reading level:  
Ages 6-12



**THE PRINCESS  
AND THE GOBLIN**  
*By George MacDonald*

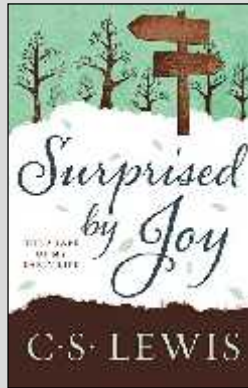
MacDonald was a serious Christian thinker whose published material was valued by C.S. Lewis and many others. Like Lewis, he could write well-loved children's fiction also. This tale was a personal favorite of Lewis and J.R.R. Tolkien.

When 8 yr. old Princess Irene and her nursemaid stay out too late one night and are chased home by some goblins, who live by day deep inside the mountain, a young miner boy, Curdie, comes to their rescue. They must try to stop a goblin invasion, helped by Irene's mysterious great-great-grandmother. The story and the sequel, which is included, are about goodness and courage in the face of adventure and danger.

An excellent choice for family reading-aloud evenings. Both the listeners and the reader will want to know what happens next!



Reading level:  
Teen — Adult



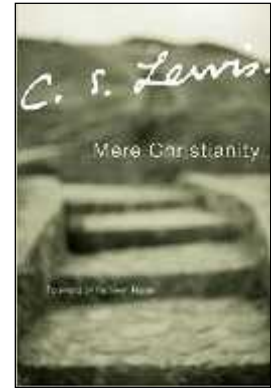
**SURPRISED BY  
JOY**  
*By C.S. Lewis*

In this autobiography, we learn about Lewis' life as a boy in England. He attended boarding schools during most of those years and usually was quite unhappy there and critical of the experiences. Lewis was raised in the Church of England, but became an atheist during his teen years. The autobiography reveals his thoughts regarding faith during his years as an atheist and the many deep, probing talks he had with Christian friends.

He describes his conversion first to the truth that there is God and then to full faith in what God has done for us through Jesus' sacrifice and resurrection. It is a joy to read how he was thus "Surprised by Joy" when the truth of the Christian faith became convincingly clear to him.

To have this testimony from a giant in the faith is truly a gift to the Christian church.

Reading level:  
Adult



**MERE  
CHRISTIANITY**  
*By C.S. Lewis*

This is one of the most beloved and convincing introductions to the Christian faith ever written. In it Lewis brings together in book form the well-loved radio broadcasts he made during the war years, 1942-1944. He set out simply to "explain and defend belief that has been common to nearly all Christians at all times." He avoids completely any discussion of the denominational differences that divide the Christian churches and provides an unequalled opportunity for believers and non-believers alike to hear a powerful, rational case for the Christian faith.

Lewis is amazing in his ability to write expository works that need careful thought to even begin to understand and then on the other hand to write profound truths in words and sentences that can be readily understood by the common man. This book is one of the latter, and should be read by every one who takes the Christian faith seriously.

# CHRISTIAN EDUCATION

## YOUTH & SPIRITUAL DEVELOPMENT



**Sunday School** for children, ages Kindergarten through 12th grade, begins every Sunday at 10:00 a.m. All classes go to their usually assigned classrooms and parents can pick them up from those classrooms at 10:55 a.m.

**Nursery** is staffed on Sunday 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 31<sup>st</sup>, and those in Kindergarten, can join our Preschool-Kindergarten Sunday School Class at 10:00 a.m. Gospel Light Curriculum teaches them Bible lessons in a fun, age-appropriate way, with engaging songs, stories, videos and puppets!

**1<sup>st</sup>-5<sup>th</sup> Grade** — Children are grouped in Sunday School classes by age/grade. Students learn basic Bible stories and Lutheran teachings in preparation for Confirmation during Middle School.

### High School

We explore various topics of mutual interest, seeking to apply our faith to real-life situations and challenges and to move beyond the accumulation of more head knowledge, into the area 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 in a prayer that honors prayer requests.



### Confirmation

A class for Middle School students (grades 6-8) who want to understand what their faith in Jesus is all about. The goal is to develop a life-long faith through a combination of engaging learning events, regular fellowship activities, and service opportunities in and outside our congregation. Need info? Contact [Pastor Dave](mailto:pastordave@bethellutheranchurch.com) at [pastordave@bethellutheranchurch.com](mailto:pastordave@bethellutheranchurch.com).

**LIVE @ 5:17**

### YOUTH & FAMILY FUN NIGHTS

“Live” @ 5:17 **Youth & Family Fun Night** on the last Sunday of the month starting at 5 p.m. in the Fellowship Hall.

**3D (Dinner, Devotions, & Discussion) Thursdays**, will meet **every Thursday from 6:30 to 8 p.m.** at the church. It's for middle and high school students and parents. For more information contact: [eddie@bethellutheranchurch.com](mailto:eddie@bethellutheranchurch.com)



**JOIN US ON MAY 21  
AS WE HONOR OUR  
SUNDAY SCHOOL  
TEACHERS AND  
STUDENTS!**



### 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. Contact [Pastor Dave](mailto:pastordave@bethellutheranchurch.com) at [pastordave@bethellutheranchurch.com](mailto:pastordave@bethellutheranchurch.com) or call the church at 317-773-4315 for more information.



### First Communion Class

Children in 4th grade and up learn about God's promises and the importance of Holy Communion. The Rite of First Communion is on Maundy Thursday Service. Contact the church office at 317-773-4315 for more information about the next class.



### Discovery:

#### Becoming a Disciple of Jesus Sundays — TBD

Participants will grow deeper into the life of discipleship during this interactive and engaging “new disciple” orientation as we explore key aspects of our Lutheran Christian faith, including how God has wired each of us to be ministers rather than simply members of the Church. Contact the church office (317-773-4315) or the pastor for information.

# CONGRATULATIONS

## 2023 CONFIRMANDS



Confirmation

**Beck  
Erianna  
Justin  
Zane  
Brooklyn  
Emma**



*Confirmation is May 28—Pentecost at the 11:11 a.m. Service*

## 2023 HIGH SCHOOL GRADUATES

**Aiden Biddle  
Joshua Burks  
Logan Gustafson  
Jacob Jallini  
David Moore  
Gavin Poland  
Landon Poland  
Adalynne Robbins**



*We will honor our graduates on May 28 at the 8:45 a.m. Service*

***You are entering the mission field!***

## CROSSWORD PUZZLE

### Across

1 One who goes against established religious beliefs (7)

5 Location of a room in the Bible (5)

8 Ancient Phoenician city (5)

9 Jesus experienced this before his crucifixion (7)

10 Strengthening the resolve or confidence of others; a common theme in Paul's letters (13)

11 Like Solomon in the Old Testament (6)

12 Opposite of sacred or divine (6)

15 A place where Jesus performed miracles (3,2,8)

18 To make information known (7)

19 Mythical creature in the Bible (5)

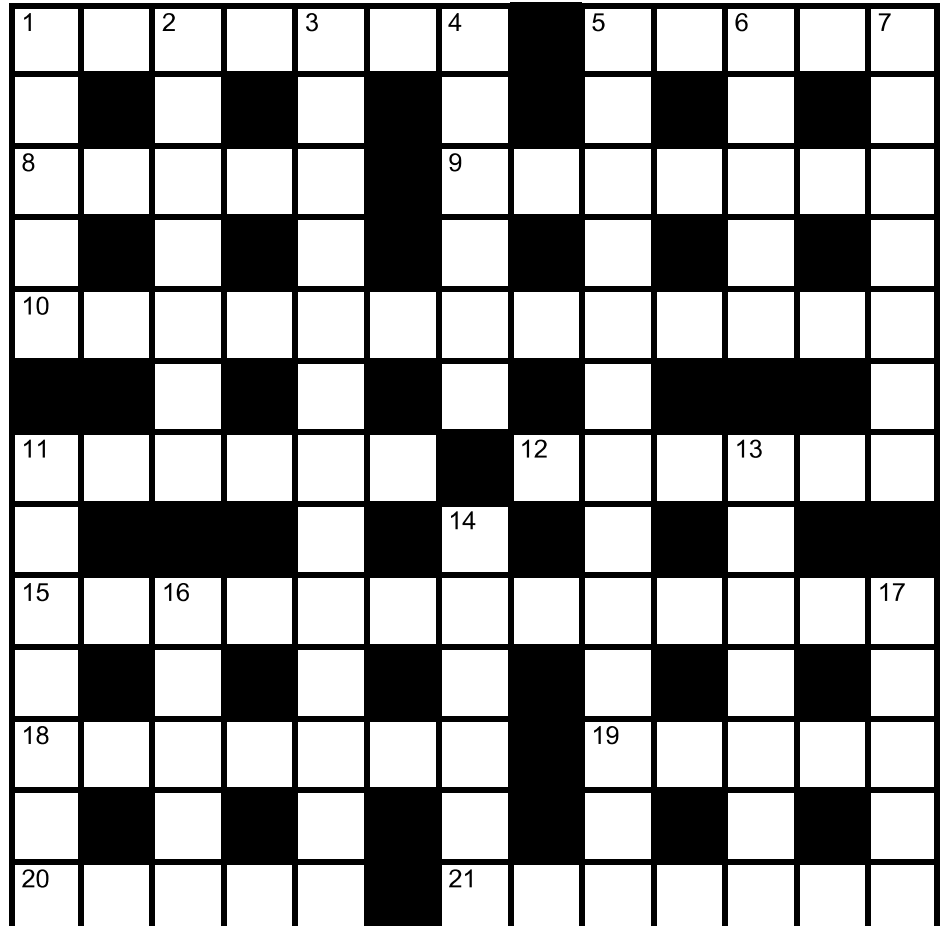
20 The number of days Jesus spent in the tomb (5)

21 Region in Asia Minor where Paul preached (7)

### Down

1 To move quickly, like the Israelites leaving Egypt in Exodus (5)

2 Diminishes (7)



by Philologus

© BiblePuzzles.com

3 A sign of the Holy Spirit's presence at Pentecost (7,2,4)

4 Musical instrument mentioned in Psalms (6)

5 Ritual impurities described in Leviticus (13)

6 One of the seven deadly sins (5)

7 In a just and accurate manner (7)

11 Vessel (7)

13 Left out, like certain verses or passages in some Bible translations (7)

14 A high-ranking church official (6)

16 A color often used to describe divine light or presence in the Bible (5)

17 Country in the Middle East, home to ancient cities like Damascus (5)

Answers may be found on Page 22.

# PLAY

## TOWER OF BABEL WORD SEARCH



BABEL  
BITUMEN  
BRICKS  
BUILD  
BUILDING  
CITY  
CONFUSED  
DISPERSED  
EARTH

FACE  
HEAVENS  
LAND  
LANGUAGE  
LORD  
MIGRATED  
MORTAR  
ONE  
PEOPLE

PLAIN  
SHINAR  
STONE  
TAR  
TOWER  
UNDERSTAND  
WHOLE

# 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	5/7/23	5th Sunday of Easter
Sunday	5/14/23	6th Sunday of Easter
Thursday	5/18/23	Ascension Day
Sunday	5/21/23	7th Sunday of Easter
Sunday	5/28/23	Day of Pentecost
Sunday	6/4/23	Holy Trinity Sunday
Sunday	6/11/23	2nd Sunday after Pentecost
Sunday	6/18/23	3rd Sunday after Pentecost
Sunday	6/25/23	4th Sunday after Pentecost
Sunday	7/2/23	5th Sunday after Pentecost
Sunday	7/9/23	6th Sunday after Pentecost
Sunday	7/16/23	7th Sunday after Pentecost
Sunday	7/23/23	8th Sunday after Pentecost
Sunday	7/30/23	9th Sunday after Pentecost

## EVENTS & ACTIVITIES

May 1, 2023 — July 31, 2023

May 3	Healing Service 7 p.m.
May 11	Preschool Mother's Day Tea
May 11	Eucharistic Minister Training 6:30 p.m.
May 14	Mother's Day
May 18	Preschool: last day & program 7p.m.
May 21	Sunday School Recognition Day/ last day of Sunday School
May 28	High School Senior Sunday at 8:45 a.m. Pentecost / Confirmation at 11:11 a.m.
Jun 7	Healing Service 7 p.m.
Jun 15-17	Rummage Sale: Thurs 3 p.m.-7 p.m.; Fri 9 a.m.-1 p.m.; Sat 9 a.m.-1 p.m.
Jun 18	Father's Day
Jun 21-24	SERVE Noblesville
Jul 4	Independence Day
Jul 5	Healing Service 7 p.m.
Jul 9-15	HS Summer Camp

### Crossword answers from page 20

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

### Word Search — answers from page 21

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

# Events & Activities



The collage consists of several diamond-shaped tiles, each containing an event or activity:

- SERVICE OF HEALING**: Icon of hands holding a chalice.
- Mother's DAY**: Icon of a pink rose.
- Bethel Lutheran Preschool & Parent's Day Out Program**: Icon of a cross and butterflies.
- SUNDAY SCHOOL RECOGNITION**: Icon of a church building.
- SENIOR SUNDAY**: Icon of a graduation cap.
- Pentecost**: Icon of a dove and flames.
- CONFIRMATION**: Icon of a dove in a stained-glass window.
- Happy Father's Day**: Icon of a heart made of words.
- Holy TRINITY SUNDAY**: Icon of a triangle with a cross, hands, and a crown.
- RUMMAGE sale**: Icon of various household items.
- 4th of July**: Icon of an American flag and a torch, with the text "Blessed is the nation whose God is the LORD... Psalm 33:12".
- SERVE: Noblesville**: Icon of a stylized 'S' and 'N' logo, with the text "CONNECTING COMPASSIONATE NEIGHBORS".
- SUMMER LUTHERAN HILLS CAMP**: Icon of a camp logo with the text "LUTHERAN HILLS LUTHERAN CAMP" and "LUTHERAN HILLS LUTHERAN CAMP".



## 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

### CONFIRMATION — PENTECOST

Sunday, May 28, 2023 at 11:11 a.m. service

**Bethel Lutheran Church**

20650 Cumberland Road

Noblesville, IN 46062

317.773.4315

[www.BethelLutheranChurch.com](http://www.BethelLutheranChurch.com)



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North American Lutheran Church