

The Bethany Messenger

VOL. 78 No. 8

AUGUST 2026

369 Broad Street
Montoursville, PA 17754

OFFICE HOURS

MONDAY – THURSDAY

9:00 AM–2:00PM

Staff

Ministers: All God's People
Pastor: Rev. James Bartlett, STS
Organist: Mary Paulhamus
Choir Director: Carol Miller
Sexton: Deborah Harman
Secretary: Hope Harrington

Sunday Services

9:00 am Holy Communion
10:15 am Coffee / Fellowship
10:30 am Sunday School

Website: www.bethanylutheran.faith

Email: secyBethanyNALC@gmail.com

Emergency Pastoral Care:

Rev. James Bartlett
rev.james.bartlett@gmail.com
570-939-1471

Prayer Chain:

Gail Stover
Stover1104@gmail.com
570-368-2282



SUBMISSION DEADLINE FOR
MATERIAL FOR THE BETHANY
MESSENGER IS 9 A.M. ON THE
15TH OF EACH MONTH



From the pastor's desk...

As the sun-drenched days of August begin to shorten, a distinct shift occurs in our lives. The unhurried pace of June and July gives way to an undercurrent of anticipation. The horizon quickly fills with back-to-school shopping lists, sports practices, and complex carpool schedules. In the midst of this seasonal transition, August stands as a unique threshold. It offers a fleeting window of time—a sacred intermission—to pause, breathe, and intentionally gather with the people God has placed closest to us.

In our current culture, we are conditioned to measure the value of our time by its productivity. We look at an open calendar and feel a compulsive need to fill it with achievements and activities. Yet, Scripture offers a different perspective. The author of Ecclesiastes reminds us that "for everything there is a season, and a time for every matter under heaven." August is a distinct season given by God to harvest the fruits of summer rest, to deepen our foundational relationships, and to fortify our homes with love before the busyness of the autumn routine begins.

LUTHERAN VOCATION

In our Lutheran tradition, we hold a beautiful, and broad, understanding of vocation. While the world often reduces vocation to a career, Martin Luther reclaimed this term for everyday life. He argued that our primary, and most holy, vocations are found right within our own homes. To be a parent, a grandparent, a child, or a sibling is to be called into a divine office by God Himself.

Luther emphasized that the home is the first school of faith, the primary laboratory where the Gospel is lived out. Within the family unit, we first experience the tangible reality of God's character. When a parent forgives a child, when a grandparent listens with undivided attention, or when a family bears one another's burdens, the concept of God's grace becomes a living reality. Maintaining these relational bonds across generations is a core component of our spiritual stewardship. The relational assets we build during these intentional seasons serves as the soil in which the faith of the next generation takes root.

THE CHALLENGE OF MODERN FRAGMENTATION

Nurturing family connections has never been more challenging. We live in an era of unprecedented digital connectivity, yet many families experience emotional isolation. It is entirely common for a family to sit in the same room, physically close, yet miles apart as each individual is captivated by an isolated glowing screen.

Furthermore, our children and grandchildren face immense pressure to excel academically, socially, and athletically, often at the expense of their emotional and spiritual well-being. Left unchecked, these pressures fragment the family unit. They erode the foundational relationships that children need to feel secure and valued for who they are, rather than for what they achieve.

This is why the church must offer a counter-cultural narrative, one that values presence over productivity, and grace over grind.

PRACTICAL STEPS FOR INTENTIONAL CONNECTION

How do we claim this holy rest and connection for our families during the final weeks of summer? Consider incorporating these three practices into your family rhythms this month:

1. **Cultivate True Presence:** True presence requires us to put away digital distractions and leave the professional to-do list aside. Children and grandchildren do not need extravagant vacations to feel connected; they need our eyes, our ears, and our undivided attention. A backyard campfire, a late-night stargazing session, or a shared ice cream cone can host the deepest conversations.

2. **Bridge the Generational Gap with Storytelling:** For grandparents, August is a beautiful opportunity to bridge the generational divide. Children thrive when they understand that they belong to a larger family history. Take time to look through old photo albums, pass down a recipe, or share stories of God's faithfulness across your lifespan. Ask your grandchildren about their own hopes and anxieties for the upcoming school year, listening with openness and warmth.

3. **Establish Rituals of Blessing:** As family routines reset, introduce daily habits of spiritual blessing. Consider tracing a small cross on your child or grandchild's forehead before bed or when saying goodbye, using the simple words: "You are a beloved child of God." This small act acts as an emotional anchor, reminding them that their identity is securely rooted in Christ.



GATHERING AT THE TABLE: THE ANNUAL CHURCH PICNIC

As we seek out these vital spaces for family connection, we are reminded that our immediate families are part of a much larger, eternal family: the Body of Christ. We are not meant to navigate the challenges of family life in isolation.

To that end, our congregation has an exceptional opportunity for intergenerational fellowship coming up this month. You are warmly invited to join us for our Annual Church Picnic on August 16th. This beloved tradition is a living manifestation of our identity as God's family. It is a space where the pressures of the world are set aside in favor of shared tables, laughter, and community.

For parents and grandparents, the church picnic is the perfect, low-stress environment to model the importance of Christian community. Our church picnic is a place where your children can see that the church is a living, loving family of grace to which they truly belong.

CLINGING TO THE PROMISE

As the calendar turns, claim this August as a season of intentional connection and intergenerational blessing. Show up for one another, laugh generously, and join us at the church picnic to celebrate our shared life in Christ. We rest securely in the promise that the same God who guided our families through the past will go before us into the routines of autumn.

Pastor James



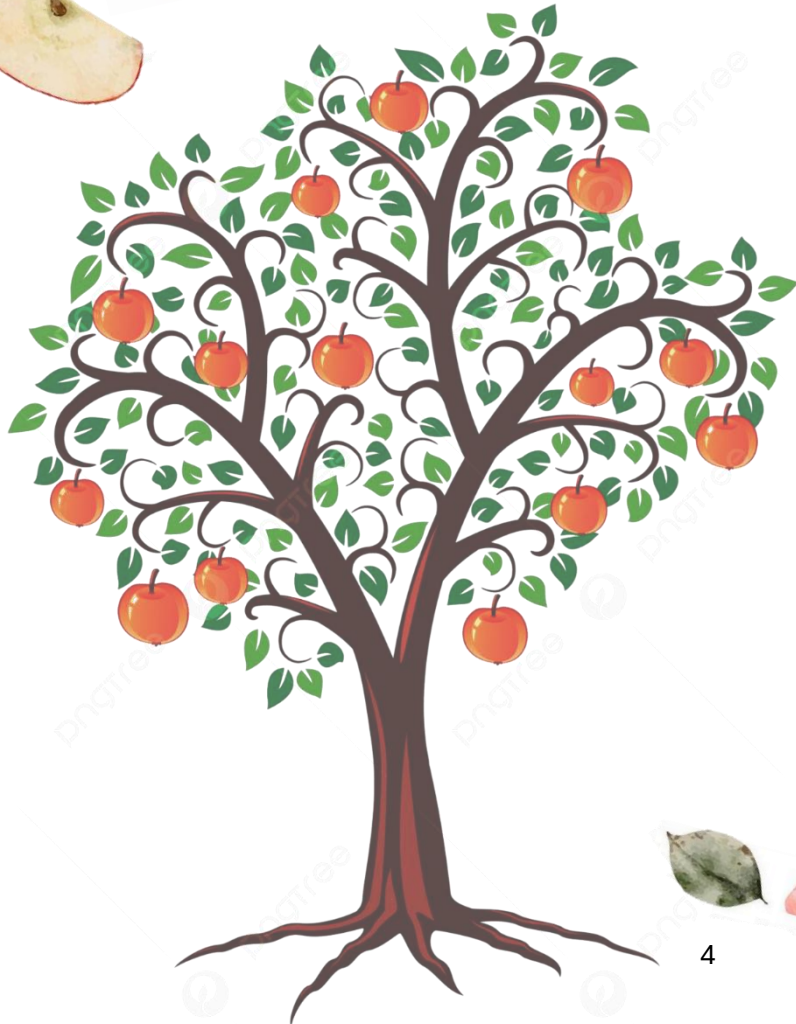
PRAYER FOR SPIRITUAL RENEWAL

Please pray this prayer daily

Oh, loving Lord. We know You and accept You as Lord and Savior. So, we come to You seeking a fresh, new perspective, not to throw away past lessons but for Your spirit to rebuild and breathe new life into our faith. Show us how to do this. Let us open ourselves completely to Your voice. The voice that tells us God is love and in Christ all things are new. Renew us and restore us in Christ name. Amen

REMEMBERING THOSE WHO ARE AT HOME

NAMES & ADDRESSES
REDACTED FOR ONLINE
VERSION



Bethany's Mission Statement

Matthew 28:19-20

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that I have commanded you!



PRAYING FOR OUR PEOPLE



COLLEEN DAVIDSON

LOU & EMILY BASSLER

EVELYN SEAMAN

EILEEN LAUCHLE

BEBE BOLICH

DAVE SHIPTON

REV. RAY & NANCY FORSYTHE

FAY SAUSSER

SALLY & MARK LOMISON

BUD & LOUISE JORDAN

PEGGY SHULTZ

PASTOR JEFF & DAWN ZETTO

LINDA & RAY BOMBOY

DARLENE & ROBIN CONELLY

PASTOR PADDY ROONEY

DON SNAUFFER

LEN & KATHY HINTON

ANTHONY SALVATORE

LOUISE & JIM

ANN LONG

SHAWN JANOSCRAT

GEORGE DAVIDSON





CONNECTING WEALTH AND POSSESSIONS WITH OUR SPIRITUAL LIFE

The Rev. Dona Johnson

Living & Giving Stewardship

North American Lutheran Church

During the seminary process, clinical pastoral education (CPE), or during spiritual retreats, seminarians and Christ-followers alike are often asked to write a spiritual autobiography tracing how their lives have been intentionally shaped by God's love, grace, and sovereign care.

Now imagine taking this same spiritual practice and writing an autobiography about your personal relationship with God, money, and material possessions. Some of you may relate to this and some of you may think this is a waste of time, but wherever you land, those who desire to NALC News 4 June 2026

develop a character of Christlikeness, the ways in which you and I relate to our wealth and possessions are a direct reflection of our faith, our ability to trust, and our willingness to place everything in our lives under the Lordship and authority of Jesus Christ—who is our Creator, Sustainer, and Redeemer.

So, what does a spiritual autobiography reveal about your relationship with money and material possessions? Simply stated, it tells a story about you and money. It gives you a snapshot of your Christian character. It brings to light the authenticity of your discipleship and how through the passing years you were and are still being formed spiritually in regard to what you value most in this life, what you prioritize in this life to secure a future for yourself, and it also discloses the abundance or lack of generosity and gratitude you express towards God and others.

In addition to a personal money autobiography, a congregation can collectively write a faith and giving autobiography which traces their history with money—generational attitudes, emotional transference that is



passed on from pastor to pastor, congregation to congregation and it can uncover how congregations relate to money in times of financial crisis, and in times of joyful gratitude for what God has provided. Many times, the conflicts surrounding financial issues are not about money at all but are only symptoms of some deeper spiritual, emotional and relational issue whether in a marriage, a family system, or a congregation.

We so often go through life not connecting the material with the spiritual. And for many Christians there is a terminal deception regarding wealth and possessions—what we decide to keep for ourselves and what we choose to give away is entirely at our discretion. Much of the time, this deception remains undisclosed, remains strictly a private matter and hidden.

However, writing a spiritual autobiography about how we relate to money and possessions can be the start of genuine spiritual formation—breaking free of the strong attachments we have with money to secure a current lifestyle or future—one that at its very best is superficial. Reflecting on how you acquire, spend, save, borrow, accumulate, and give away money and possessions will give you a good idea on where you stand in your own discipleship.



Here are only a few of many probing questions that you can use to begin your money autobiography: When you think about your faith and giving, who and what life events had the greatest impact on how you relate to money—spending, saving, earning and borrowing habits? Beginning in childhood, what are some of your earliest memories of money? How did your family’s faith play a role in spending, saving and earning wealth? Or did it? Did your family worry a lot about money or experience financial hardships? A true story—my friend Bob, an elderly man, was a very serious and frugal man. He counted every penny and controlled the money his wife could spend. This created much dissonance in their marriage. During an in-depth conversation with him, he divulged that during the Great Depression, he came home from school one day to find his mother sitting next to a foreclosure sign with all their belongings spread out on their front lawn. That image, the shock of being homeless shaped Bob’s heart, and he managed his wealth and possessions through the lens of scarcity for the rest of his life. Now Bob is not the only one who carries these lived out life events, attitudes and traumatic experiences—we all do to some degree. Naming and being transparent about them can bring healing and release the power they have over us.

A few other questions that are also good to explore are: Where was generosity and gratitude routinely expressed to you during childhood? Was the topic of money a source of joy or anxiety? How is your current use of money influenced by what you value? Where is there secrecy regarding money in your life? How do the teachings of Jesus regarding money and possessions shape your behavior? Can you distinguish the biblical truths from the myths of faithful stewardship? For instance, money and possessions are not bad things in themselves, but making money a god, lusting,



overspending, debt, worrying and fretting that there is never enough is an indicator that money has a crippling hold on you. Do you experience being asked to give financially to support your congregation as a joy, an irritation, strictly an obligation or both a duty and delight? If there was a critical financial need in your congregation, would you forego your current lifestyle, renounce a much-desired purchase to contribute to the needs of the Body of Christ of which you are a member? Are you more generous now than you were ten, five, and one year(s) ago? Do you wake up every morning looking for opportunities to give?

Would your story with money and possessions describe you as a natural giver or keeper, or describe you as greedy, frugal, or a recklessly generous person? The story of your relationship with money and material possessions is a network of intersecting stories—the story of your family’s response to money and possessions—hardship, scarcity, abundance and joy, the story of your life with God and how God’s Word profoundly shaped your attitude through His divine love and grace—His character—it’s the story of your vocational path and how you responded financially to your wants, needs and longings. All of these threads are organically woven together and influence one’s reaction and relationship with money and possessions either consciously or subconsciously.

Dallas Willard said, “The general human failing is to want what is right and important, but at the same time not commit to the kind of life that will produce the action we know to be right.” Paul said it another way, “I do not understand what I do. For what I want to do, I do not do. But what I hate I do” (Rom. 7:15). What do you do with your money and possessions that you hate doing? Or what do you do that you don’t want to do? Deep down, I

believe each of us know what God wants us to do with our money and possessions, but the desire for immediate security, the constant lure for gratification and impulsive indulgence is so great that it is extremely difficult for some of us to commit to the kind of life that will produce the behaviors toward wealth and possessions that bring honor and glory to God.

The good news is God's love and divine nature is woven into every nook and cranny of the universe. Everything has its origin and source in Jesus Christ. As we grasp more tightly to Jesus, God's love penetrates the deep recesses of our hearts and minds producing an insatiable desire to be radically generous with our wealth and possessions. Then and only then are we free to let go of our tight grasp on worldly attachments for we see their attraction for what it really is—a false self, a false sense of security. Freed from attachments, we then attach every aspect of our lives to Jesus. Then God who is the source of all our spiritual longings and our need for unconditional love and acceptance fills our souls with His perfect love, peace, and contentment. Thus, our need to acquire more money and more possessions is supernaturally transformed and tempered into a need to seek first God's will, to hunger, and find our true identity not in things but in God's indescribable and inexhaustible love for us, the entire human family, and all of creation!

May each of us explore our autobiographies with wealth and possessions and allow God to speak through it, transform us, and make us even more generous and gracious than we are at the present moment.



FOUR MOVEMENTS OF A HEALTHY CHURCH:

INVITE, RETAIN, DISCIPLE, SEND

The Rev. Tom Brashears

*Director of Leadership Development
North American Lutheran Church*

Many congregations work hard and care deeply yet still struggle to explain how all their ministries fit together. Worship, education, outreach, care, service, youth, fellowship—each area matters, but without a shared framework, leaders can feel like they're managing a collection of unrelated activities rather than stewarding a coherent mission. When that happens, energy



scatters and decisions become harder than they need to be.

One helpful way to regain clarity is to step back and look at the life of the church through four simple movements: Invite, Retain, Disciple, and Send. These movements are not programs or departments; they are ways of describing how people encounter the church, grow in faith, and are sent into the world. Healthy churches tend to be attentive to all four—not perfectly, but intentionally. When one movement is neglected, imbalance shows up elsewhere.

The RENEW process uses this framework to help leaders see the whole picture with fresh eyes. By mapping what the church is already doing into these four movements, congregations gain a shared language for discernment. Gaps become visible without blame. Strengths become clearer. Conversations shift from defending individual ministries to asking: How is God forming us as a whole? When leaders can see how Invite, Retain, Disciple, and Send work together, clarity increases—and faithful focus becomes possible. When leaders can see how Invite, Retain, Disciple, and Send work together, clarity increases—and faithful focus becomes possible.

MESSAGES & GRATITUDE



**Our next blood drive is Friday,
Sep. 18th
from 12:00pm – 5:00pm.**

If you can help with your time,
cookies, or brownies, please
contact:

**Denise Bergenstock at (570) 323
2984**

Future Dates:

- **November 20th 2026**

We extend our heartfelt thanks to Mary Paulhamus for her faithful service as our Director of Church Music. After much prayer and consideration, Mary has chosen to step down from her responsibilities as director. We are grateful that she will continue serving as our organist and pianist. Carol Miller has graciously agreed to serve as the Director of both our Chancel Choir and Bell Choir.

Please keep both Mary and Carol in your prayers as they begin these new roles, and join us in thanking them for their faithful service to Bethany.

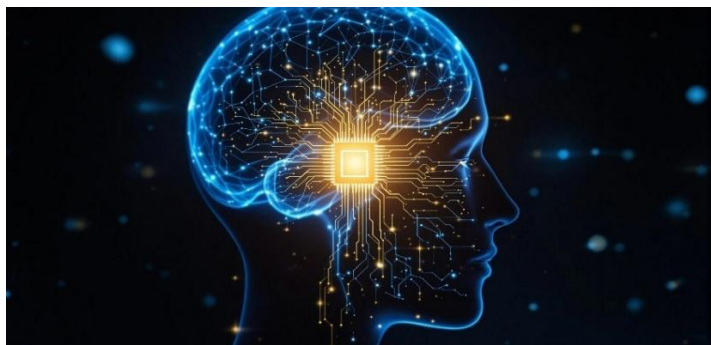


Thank You...

The members of the Lace Group extend their sincere thanks to the congregation of Bethany Lutheran Church for your hospitality in allowing us to meet here each week!

CHIPPING AWAY

China has recently approved the world's first coin-sized commercial brain implant called NEO, a technology meant to help people with spinal cord injuries and paralysis. Elon Musk has called similar advances "Jesus-level technologies" because of their potential to restore lost abilities.



WHY IT'S NOT SOMETHING TO BE AFRAID OF...YET:

Headlines about brain chips have often sparked fear (and inspired films) about privacy and mind-reading technology. But one teen we spoke with pointed out that "people get too focused on these fantasy problems that are going to oppress you, but the problems already exist." Brain chip technology raises important and ethical questions about the invasion of privacy, but many companies already collect enormous amounts of data through phones, apps, social media, and health wearables. The challenge for teens (and parents) may be less about a chip being implanted in their brain someday and more about how much information they're already giving away. It's easy to accept terms and conditions as we hurry through app downloads or even fill our homes with Alexas, but perhaps slowing down and rejecting convenience is the first practical step in protecting ourselves as technology advances.

LET'S TRANSLATE THIS ONE FURTHER...

Perhaps the dystopian fears of surveillance technology are already truer than we realize. But what about the utopian hopes of technology for other uses—like healing?

In his book *Miracles Today*, Dr. Craig Keener tries to explain why miracles aren't more common in the cultural West. Part of his answer was that God often chooses to bless natural (scientific) methods of healing when they are available. He writes, "God usually performs dramatic signs either when people desperately need them or when He is getting people's attention for the good news of Christ's love in a special way. As African Christians who have witnessed miracles often tell me, 'You don't need them as much in America. Your medical system works better!'"

Of course, being hundreds of thousands of dollars in medical debt is no one's idea of things "working better." But if Keener's basic point is correct, then it should follow that brain implants might also be something God would work through. The issue is not that more people might be healed "apart from God," because God is present in the ingenuity that can lead to advances in technology. The main problem is that human beings are forgetful.

In Albert Camus's novel *The Plague*, Dr. Rieux argues that it's better for his patients that he is an atheist, because then he's less apt to wait on divine intervention for their healing. But this perspective ignores that many of the world's greatest scientific pioneers believed in God—men like Newton, Kepler, Pascal, and Faraday, whose devotion to God led them to study His world. The modern scientific enterprise stands on their shoulders. But again, it's easy for human beings to forget how we got to where we are.

In Proverbs 30:8-9, Agur son of Jakeh writes, "Give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, and so dishonor the name of my God." In other words, desperation might drive a person to sin, but abundance might cause them to forget that we are ultimately dependent on God for everything—even the things that we create with our own hands. Our very ability to make anything—to do anything at all—is a gift.

So perhaps it's reasonable to be cautiously optimistic about the potential of this technology. Our role will simply be to remind others of the Apostle Paul's searching question in 1 Corinthians 4:7: "What do you have that you did not receive?"

Here are three questions to help you continue the conversation with your teens:

- What goes through your heart and mind when you hear people talking about brain implants?
- How can you tell the difference between concerns that are genuine and overblown?
- Do you think the availability of brain implants will change how people think about God?



AMUSING OURSELVES TO DEATH

Why teaching discernment is hard, but essential.

Cultural critic Neil Postman, in his book *Amusing Ourselves to Death*, argued that television was not merely entertainment; it reshaped how we think, what we expect, and what we desire. And that was in the 1980s! Today, we carry around forms of influence far more interactive, personalized, and pervasive than anything Postman could have imagined.

What your teenager consumes for hours each day is not neutral.

It carries a liturgy all its own of repeated rituals that form their imagination and the affections. It shapes for them a warped vision of the good life — what bodies should look like, what success is, what relationships are for, how to handle boredom, what to do with pain. This is why discernment is the topic for teenagers today.

Parents, we can't debate our way to wisdom when it comes to our kids. We have to practice our way there. Which means the home is still one of the most formative spaces for this to take place.

Decades of studies and surveys consistently show that the single greatest predictor of a teenager's spiritual health and identity formation is not their peer group, their youth pastor, or social media.

It is the quality of their relationship with their parent. In Deuteronomy, parents are instructed not to lecture, but to *shanan* — a word that means to sharpen, to repeat, to press in.

"These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." — Deuteronomy 6: 6-7

This is the language of life lived alongside one another. And in this sense, it echoes Proverbs 27:17, "As iron sharpens iron, so one person sharpens another." The image of character being formed here is violent, actually. It is friction, created by contact, that produces sparks. Two stubborn metals clashing against one another until their dull edges become sharp.

Aristotle — pagan as he was — understood that we become virtuous by being around virtuous people. Not by hearing lectures about virtue, but by *shanan* — by watching it, practicing it, by being called back to it. Aristotle may have been reasoning from pure observation, but he arrived at the same conclusion the Proverbs offered first:

"Walk with the wise and become wise, for a companion of fools suffers harm." — Proverbs 13:20

All of this leads us back to the theme we've been exploring this month. If one of our central roles as parents is Tastemaker, how do we help our kids cultivate a taste for discernment?

Saint Augustine would say that we were made with a longing that only God can fill, and that disordered loves are what produce the chaos of human experience. He wrote, "Our heart is restless, until it finds rest in Thee."

Every teenager on earth understands this restlessness. In a landscape of unlimited content, entertainment, opinions, and influence, they feel it acutely. So how do we help them discern what is truly worth valuing?

A taste for discernment — the ability to sense whether something is pulling us toward what is true, good, and beautiful, or away from it — develops the way all

virtues do: slowly, and in the company of people who value it.

Which means the conversations that matter most with our teens aren't, "Is this song okay?" but, "What does this song tell you love is?" Not, "Should you be friends with that person?" but, "What does this friendship bring out in you?" They are questions that train discernment in our teens, and express that we, as their parents, genuinely believe they are people capable of wisdom, moral agency, and integrity.

Ultimately, the question — how do we know what is truly worth valuing? — is not answered by philosophy alone. It is answered in the life of a person. Jesus, who ate with the “wrong” people and valued what the world called worthless, who said the last would be first and a child was the greatest in His Kingdom, modeled for us what rightly ordered love looks like.

And you are raising someone in His image.

Which means no ordinary act of love is ever wasted. And that is great news.

A taste for what is true, good, and beautiful is formed slowly, through repeated acts of attention and love. Therefore, never underestimate the power of your steady presence.

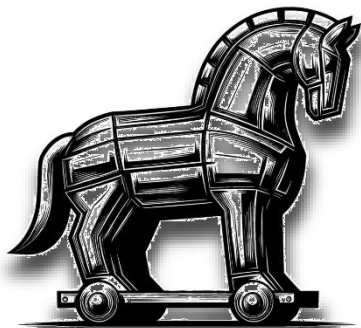
“Let us not grow weary of doing good, for in due season we will reap, if we do not give up.” — Galatians 6:9

For You to Ask Yourself:

- What would my kids say I value most?

For You to Ask Your Teen:

- What's something popular right now that you think people value too highly? Why?



GOOD CATASTROPHES AND WOODEN HORSES

Last month, thousands of people lined up to watch the newest film by director Christopher Nolan.

In its simplest terms, it's a war story — one involving a wooden horse, a ten-year voyage home, and a single face said to have launched a thousand ships. It is a film of truly epic proportions, in service to a story that is roughly 2,700 years old.

That a story could survive 2,700 years, and find its way to an IMAX screen, shouldn't really be possible. In fact, the Bronze Age civilization that first told the epic collapsed around 1200 BC, and with it, the only writing system Greece had at the time disappeared. For roughly four hundred years afterward, Greece left no written record of anything.

How, then, did the story survive?

The answer is that it was kept alive by people — reciters who rebuilt it from memory, performed it for generations, and in doing so preserved not only its plot, but its core cultural tenets of honor, courage, and loyalty until literacy finally returned to Greece, and Homer set it down for good.

A civilization, it turns out, cannot afford to lose its story.

Cultures across the world have wrestled out this very question: how do you keep people from forgetting who they are?

In West Africa, the answer was the Griot — a living poet, musician, and archivist who carried a family's genealogy, triumphs, and failures in memorized song, able to recite a lineage stretching back centuries. In ancient Ireland, it was the Filí — a hereditary class of poets and historians whose recitation of a king's lineage carried enough weight to make or break his legitimacy to rule. In the Jewish home, practiced to this day, is the retelling at the Passover table each year, built on a direct command:

"On that day tell your son, 'I do this because of what the Lord did for me when I came out of Egypt.'"

— Exodus 13:8

In these cultures, story was — and is — infrastructure: the load-bearing wall that upheld a family's memory, a people's identity, and one's understanding of where they came from and what they were made for. Lose the story, and eventually you lose the people.

Someone in every generation, in every home, has to hold the story.

A Storyteller shapes the lens through which the next generation understands the world, and themselves.

C.S. Lewis and J.R.R. Tolkien, friends who sharpened each other's thinking across decades of walks and arguments, both believed that the old myths and fairy stories that form us aren't decorations added to truth, but often the very means by which truth is first able to reach us.

Tolkien had a word for the moment a story turns, against all odds, toward joy: eucatastrophe.

It comes from the Greek eu- ("good") and catastrophe — literally, a "good catastrophe." It's the sudden turn that catches you off guard and allows you see the one True story every other story echoes. Tolkien believed the resurrection of Christ was history's ultimate eucatastrophe — the impossible good turn, built into the center of the True story of humanity.

"One generation commends your works to another; they tell of your mighty acts. They speak of the glorious splendor of your majesty—and I will meditate on your

wonderful works. They tell of the power of your awesome works — and I will proclaim your great deeds. They celebrate your abundant goodness and joyfully sing of your righteousness." — Psalm 145: 4-7

Throughout Scripture, the passing down of story is part of our heritage. Tell your children. Tell your children's children.

Your teenager's life is a thread inside that larger story. Which means your job as their Storyteller is simple: tell and retell what God has done — in your life, in your family's life, in their life. Tell it and retell it until they start recognizing their own eucatastrophes as evidence of the same Author at work.

Many voices are competing to tell your child's story for them. The story of who they are, or who they should be. Henri Nouwen, in his book *Bread for the Journey*, wrote:

"Many voices ask for our attention. There is a voice that says, 'Prove that you are a good person.' Another voice says, 'You'd better be ashamed of yourself.' There also is a voice that says, 'Nobody really cares about you,' and one that says, 'Be sure to become successful, popular, and powerful.' But underneath all these often very noisy voices is a still, small voice that says, 'You are my Beloved, my favor rests on you.'"

As your teen's Storyteller, you help shape the narrative they're living inside, and the one they'll eventually tell about themselves. You get to pay attention to the story that's already being told. You get to help ask whether the story is true. Whether it's good. Whether it's leading them somewhere worth venturing.

CONVERSATION STARTERS:

Take a few minutes to sit with your role as a Storyteller in your teen's life. Ask yourself:

- What are my eucatastrophes? Do I share them openly in my home? If not, how could I begin?
- Am I a reliable Storyteller? Is the story I am handing down true? Or do I need to ask God for a renewed lens through which to see my story inside His true story?
- What story is culture currently telling my teen about their worth, their identity, and their future — and how am I helping them evaluate it?
- By the time my teen leaves my house, what do I want the story of our family to include?
- How am I helping my teen become a storyteller in their own right — someone who can narrate their life with honesty and hope?

OUR DAILY CRUMBS

our daily crumbs

MONTHLY RECIPES FROM OUR MEMBER'S COOKBOOKS!

CREAMY CHICKEN & SWEET CORN

PREP: 20 MINUTES

COOK: 40 MINUTES

SERVES: 8



DIRECTIONS...

1. Preheat the oven to 350°F and lightly grease a 9×13-inch baking dish.
2. In a large mixing bowl, combine the cooked chicken, rice, corn, celery, onion, and shredded cheddar cheese.
3. In a separate bowl, whisk together the cream of chicken soup, sour cream, milk, garlic powder, parsley, thyme, salt, and pepper until smooth.
4. Pour the sauce over the chicken mixture and stir until everything is evenly coated.
5. Spread the mixture into the prepared baking dish.
6. In a small bowl, combine the cracker crumbs, melted butter, and Parmesan cheese. Sprinkle evenly over the casserole.
7. Bake for 35–40 minutes, or until hot and bubbly and the topping is golden brown.
8. Let the casserole rest for 5–10 minutes before

SUBMIT YOUR RECIPES!

One of the ways we can share in fellowship with one another is to share our favorite, or most requested, recipes. We are asking everyone to share their recipes by submitting them to the church office and each month we will share a recipe in our newsletter. Please take a moment to copy your favorite recipe and email it to secybethanyNALC@gmail.com or drop it off at the church office. We look forward to seeing all the yummy recipes as they come in!

INGREDIENTS...

FOR THE TOPPING

1 CUP BUTTERY ROUND

CRACKER CRUMBS

3 TABLESPOONS MELTED

BUTTER

2 TABLESPOONS GRATED

PARMESAN CHEESE

(OPTIONAL)

CHOPPED FRESH PARSLEY FOR
GARNISH, CHOPPED

FOR THE CASSEROLE

3 CUPS COOKED CHICKEN, DICED
OR SHREDDED

3 CUPS COOKED WHITE OR
BROWN RICE

2 CUPS FRESH SWEET CORN
KERNELS (OR FROZEN, THAWED)

1 CUP DICED CELERY

½ CUP FINELY DICED ONION

1½ CUPS SHREDDED SHARP
CHEDDAR CHEESE

1 (10.5-OUNCE) CAN CREAM OF
CHICKEN SOUP

1 CUP SOUR CREAM

¼ CUP MILK

1 TEASPOON GARLIC POWDER

1 TEASPOON DRIED PARSLEY

½ TEASPOON DRIED THYME

½ TEASPOON BLACK PEPPER

½ TEASPOON SALT



Worship Participants

SERVING DURING AUGUST & SEPTEMBER



AUGUST

AUGUST 2

Lay Reader: Greg Dwulet
Communion: Greg Dwulet, Barb Winchester
Ushers: Deb Harman, Fred Paulhamus, Bev Brown
Lock-Up: David Grube

AUGUST 9

Lay Reader: David Neidig
Communion: David Neidig, Barb Pentz
Ushers: Michael Stover, Gail Stover
Lock-Up: Philip Oechler

AUGUST 16

Lay Reader: Phil Riggs
Communion: Phil Riggs, Yvone Sechler
Ushers: Richard Hillegas, Mark Whitmoyer
Lock-Up: Mark Whitmoyer

AUGUST 23

Lay Reader: Beverly Brown
Communion: Karen Paulhamus, Barb Winchester
Ushers: Tracy Rhian, Earla Gower
Lock-Up: William Bagwell

AUGUST 30

Lay Reader: Arlene Klepper
Communion: Arlene Klepper, Tracy Rhian
Ushers: Philip Oechler, Gary Oechler
Lock-Up: David Grube

SEPTEMBER

SEPTEMBER 6

Lay Reader: Greg Dwulet
Communion: Greg Dwulet, Yvone Sechler
Ushers: Michael Stover, Gail Stover
Lock-Up: Philip Oechler

SEPTEMBER 13

Lay Reader: Michael Stover
Communion: Michael Stover, Gail Stover
Ushers: Deb Harman, Fred Paulhamus, Bev Brown
Lock-Up: Mark Whitmoyer

SEPTEMBER 20

Lay Reader: David Neidig
Communion: David Neidig, Barb Pentz
Ushers: Richard Hillegas, Mark Whitmoyer
Lock-Up: Mark Whitmoyer

SEPTEMBER 27

Lay Reader: Phil Riggs
Communion: Phil Riggs, Karen Paulhamus
Ushers: Philip Oechler, Gary Oechler
Lock-Up: David Grube



ALTAR FLOWERS

AUG 2 TRACY RHIAN

AUG 9 OPEN

AUG 16 GAIL STOVER

AUG 23 BONNIE SECHLER

AUG 30 ARLENE KLEPPER

SEP 6 BARB WINCHESTER

SEP 13 DENISE BERGENSTOCK

SEP 20 JOHN BENNETT

SEP 27 MIKE & JAMIE BROUSE



AUGUST MINISTRIES

ALTAR: Gail Stover, Barb Pentz

COMMUNION: Barb Pentz

GREETING CARD: Marian Harris



SEPTEMBER MINISTRIES

ALTAR: Jean Beard, Denise Begrenstock

COMMUNION: Tim & Brenda Logan

GREETING CARD: Sara Jane Aucker

UPCOMING EVENTS

SUNDAY AUGUST 2 *PENTECOST 10*

9:00am Holy Communion
10:15am Coffee/Fellowship
10:30am Sunday School

Tue. Aug 4

9:00am Quilters
1:00pm Lace Group

Sat. Aug. 8

9:00am Kayaking

SUNDAY AUGUST 9 *PENTECOST 11*

9:00am Holy Communion
10:15am Coffee/Fellowship
10:30am Sunday School

Mon. Aug 10

7:15pm Council

Tue. Aug. 11

9:00am Quilters
1:00pm Lace Group

SUNDAY AUGUST 16 *PENTECOST 12*

9:00am Holy Communion
10:15am Coffee/Fellowship
10:30am Sunday School
4:00pm Church Picnic

Tue. Aug. 18

9:00am Quilters
1:00pm Lace Group

SUNDAY AUGUST 23 *PENTECOST 13*

9:00am Holy Communion
10:15am Coffee/Fellowship
10:30am Sunday School

Mon. Aug. 24

7:00pm Christian Ed

Tue. Aug. 25

9:00am Quilters
1:00pm Lace Group

SUNDAY AUGUST 30 *PENTECOST 14*

9:00am Holy Communion
10:15am Coffee/Fellowship
10:30am Sunday School

Tue. Sep. 1

9:00am Quilters
1:00pm Lace Group

