***The Newsletter of Good Shepherd Evangelical Lutheran Church***

***Lindy, Nebraska***

Rev. Dr. Thomas E. Jacobson, Pastor; Email, tjacobson001@luthersem.edu; Home phone number (Menno, SD): (605) 387-5196

**The Rod and Staff**



**March and April 2021**

**Churches, Churches, and More Churches!**

***There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.***

* **Ephesians 4:4-6 ESV**

Across our country and the world, churches dot the landscape. These churches all claim to be authentic representations of the Church that our Lord Jesus Christ established with his early followers. There are so many kinds of churches that keeping track of them and what they stand for is bewildering. There are Roman Catholic and Eastern Orthodox churches. There are Anglican and Lutheran churches. There are Presbyterian and Reformed churches. There are Methodist and Baptist churches. There are Mennonite and Hutterite communities. And there are others too. There are even those churches that don’t claim a particular label. They call themselves “non-denominational,” which has become something of a denomination in itself!

To make it even more confusing, there are divisions within these broad groups. As we know, there isn’t just one kind of Lutheran. As well, there isn’t just one kind of Methodist, Baptist, Presbyterian, and so forth. Andy Rooney, the late social commentator on the TV show *60 Minutes*, joked one time about why it was necessary for there to be so many different churches, especially when most of them aren’t that full on Sunday mornings anyway.

How do we understand all of this? Every so often, I get asked about why there are so many different churches and whether such distinctions really matter. I agree to an extent with Andy Rooney. It is unfortunate that God’s people are divided into so many groups. Over the years, there have been many movements to try to find common ground between churches, which have met with some but limited success. And a lot of strides have been made over the last few decades in developing a positive relationship between different Christian traditions. It is encouraging that that Christians of different types do indeed cooperate with each other in many areas. In many cases, church denominations that used to make war against each other have at least called an informal truce.

But differences persist. Most every small town in America has multiple churches. For the sake of honesty, we should try to understand these divisions. Doing so can expand our horizons, lead to greater peace and harmony, assist us in a common Christian witness, and help us appreciate our own faith tradition. Over the next several months, I plan on devoting these newsletter articles to discussion of these different kinds of denominations, where they come from, what they believe, and how they are similar to and different from Lutherans. These divisions are often ethnic in their origin, but they are also theological. I will say more about all of this in the months to follow, but for now, I simply want to reflect a bit on how we understand our identity as Lutheran Christians in such a diverse religious landscape.

**My Call**

When I was fifteen and preparing to enter tenth grade, I experienced a renewal in my faith. I was baptized and had grown up in my local Lutheran church and Sunday school, but like most people, the message didn’t totally “sink in” when I was a child. I began to think of what I wanted to do with my life, and because of a joke my pastor told on my confirmation day, I thought about becoming a pastor myself. I was never able to shake that call, and here I am today.

**My Experience with a Baptist**

That summer of 1995, I was a part of a summer school program focused on vocational identity. A part of this program was a “job shadowing” day where we spent time with a professional in the community to learn about the work they do. I shared that I was interested in becoming a pastor. I suggested “shadowing” my own Lutheran pastor. In her wisdom, the teacher suggested that I get a little different experience by “shadowing” a pastor from a different kind of church.

She lined me up to spend the day with the pastor of the local Baptist church. I wasn’t quite sure what to think. I knew Baptists were a little different than Lutherans, but I went into the experience with an open mind. I figured that it couldn’t hurt to get a little different perspective on things and that the experience of being a pastor was probably similar across denominational lines.

When that day came and went, I was pleased with my experience. The local Baptist pastor was friendly and happy to spend the day with me. It’s hard for me to believe, but he was at the time a little younger than I am now. He didn’t try to make a Baptist out of me! He asked about my plans and whether I was interested in specifically Lutheran ministry. I said yes, and he shared what he knew about the process I would need to go through.

In our conversations that day, he emphasized that Christians of all different kinds have a great deal in common. We share a common faith in Christ as Savior, among other things. He even pointed out that he had a strong friendship with the local Catholic priest in our community!

But he was also upfront with me about the fact that there are real differences in how Lutherans and Baptists look at a number of issues, how our relationship with God works. He respectfully told me that there are some things that Lutherans believe and teach that he didn’t agree with. He told me that he disagreed with his friend the Roman Catholic priest about lots of things as well. And even though he said that he agreed more with the local Presbyterian pastor, even then he said there were some significant theological differences between them.

**Making Sense of Denominationalism**

Though I have long since lost contact with this Baptist pastor, he remains something of a role model for me as I think about my commitment a Lutheran Christian and pastor. I appreciate his candor and conviction. Even though he and I disagree theologically on some things, I share with him the perspective he expressed to me on that summer day in 1995. There are a lot of things that Christians of various shades share with each other. I am grateful for that as well as for the common witness to Christ that we give to an increasingly secular culture that is at times hostile to Christianity of any kind.

But at the same time, there *are* real differences between different kinds of churches, and that isn’t something we can ignore. In some cases, the differences are small and are matters of emphasis. But in other cases, differences are much larger. For example, differences between Lutherans and Reformed do exist, but they are smaller than the differences between Lutherans and Baptists.

We often use the word “denomination” to refer to these different kinds of Christian “families.” However, sometimes the word “denomination” refers to particular church organizations, subgroups within the larger denominational tradition. For example, our church belongs to the larger Lutheran denominational family, but specifically our denomination is called the North American Lutheran Church (NALC).

How nice it would be if denominations didn’t exist, where we could all be a part of one big group of Christians! This has been tried before. But this attempt to create a denomination to end all denominations resulted in three more denominations! Denominational controversy is nothing new. In the early 1800s, a Scottish immigrant named Alexander Campbell was raised as a Presbyterian, but he grew tired of the theological bickering among that group. He broke with them and decided to focus on what he called “primitive” Christianity. He believed that Christians should have “no creed but Christ!” His followers joined with the followers of Barton Stone, who had similar ideas. This group came to be known as “Christian Church-Disciples of Christ.” But even then, there were divisions in perspective. In time, three different groups came out of this so-called “Restorationist” movement.

What about so-called “non-denominational” churches today? I contend that there really is no such thing as a “non-denominational” church. These churches don’t use a particular label. But these churches do have stated views on issues. Even if they don’t have it written down, they do have theology that guides them. Every church has theology, which is simply the way they think about God. Most of the time, so-called “non-denominational” churches are essentially Pentecostal or Baptist in their perspective.

**The True Religion?**

Like it or not, this fragmentation in the Christian world is reality. Sometimes, you’ll hear people say something like, “It’s not my goal to make Methodists (or fill in the blank with whatever other denominational group) out of people. It’s my goal to make Christians.” But this kind of statement reflects a misunderstanding. Methodists believe that their views *are* authentic Christian views. Presbyterians believe that their views *are* authentic Christian views. Baptists believe that their views *are* authentic Christian views. Roman Catholics believe that their views *are* authentic Christian views. Likewise, Lutherans believe that their views *are* authentic Christian views. All of these groups claim to have it right with their interpretation of the Bible and the meaning of the Christian faith. No matter how hard people might try, it’s not possible to set aside these differences completely. Eventually, we end up coming down on one side or another.

In the 1950s, The Rev. G. Elson Ruff was the editor of *The Lutheran* magazine, which was then the publication of the old United Lutheran Church in America (ULCA). In an interview, he was asked, “Do Lutherans believe that theirs is the only true religion?” His response might surprise you. He answered, “Yes.” This is confusing, as the old ULCA was at the time the most ecumenical (open to working with other churches) of all Lutherans in the United States.

But he went on to explain what he meant. He said, “But they do not believe that they are the only ones who have it.” He added, “There are true Christian believers in the majority of the churches, perhaps in all.”

What Rev. Ruff meant is that he believed Lutheran teaching to be correct. But that doesn’t mean that everyone else in other churches is completely wrong. He believed that though other denominational families contain some errors in perspective, there are indeed many people in those churches who trust in Christ as their Savior. In fact, many Christians from other traditions are valuable role models for me.

In that spirit, I am open to friendship with Christians of all kinds. Indeed, I do count as friends Baptist, Catholic, Mennonite, Methodist, Presbyterian, and Reformed Christians, among others. Generally, we agree that being a part of the “one body” (Ephesians 4) is something beyond our divisions. We can pray together and encourage each other in our faith in Christ, even if we disagree about some details. But there clearly are limits. Albert Mohler, who happens to be a Baptist, wrote a book about how all genuine Christian churches can affirm at least the points found in the Apostles’ Creed. Some churches affirm more than what is found in that ancient statement of faith, but no genuine Christian church affirms anything less. As a Lutheran, I agree. There are certain things I consider absolutely non-negotiable in order to be considered Christian.

But among my friends from other Christian traditions, none of us expect that we will surrender our particular theological views. Like that Baptist pastor who mentored me for a day, we are honest about our differences, and we realize that there are some differences that will likely never be overcome. For example, many churches believe that only adults should be baptized. As a Lutheran, I disagree. I cherish my Lutheran doctrine, which teaches me that baptism is for “all nations,” which includes children, and that through that baptism, God gives us the gift of the death and resurrection of Christ, faith that is nurtured all throughout life. Though I can pray with Christians who disagree with me about that issue (and some Lutherans do not go that far; for example, the Wisconsin Evangelical Lutheran Synod prohibits prayer with anyone that does not share full agreement on doctrine) and cooperate in some other endeavors, our disagreement about the meaning of baptism is a barrier to full fellowship.

The Lutheran theology that is in my heart is dear to me, and I won’t let it go. I believe it is biblical and faithful. I believe it gives proper glory to God. I preach and teach according to my tradition. But life in this world can be messy, and I believe faith in Christ is found in other places as well. I continue to enjoy friendship and whatever cooperation is possible with other Christians, and in the end, I leave it to God to sort out. And I pray that we will continue to find common ground for the purpose of sharing the love of Jesus to the world.

* Pr. T. E. Jacobson

**Commemoration of the Saints**

Lutherans do not pray to special people called “saints.” Our Lutheran confessional documents speak against that practice. However, those same documents that prohibit the veneration of saints encourage Christian people to look to the lives of significant Christians of the past as a source of encouragement for our lives in the present. They form a “great cloud of witnesses” as we remain pilgrims and strangers on earth (Hebrews 12:1).



For March and April of 2021, we remember **Dietrich Bonhoeffer**. He is commemorated on April 9.

Bonhoeffer was born in Breslau, Germany in 1906, the youngest son of a professor of psychiatry and neurology at the University of Berlin. He amazingly earned his first doctorate at the age of 21 and became a professor of theology at the age of 25. When Hitler came to power in 1933, Bonhoeffer became a leading spokesman for the Confessing Church, the center of Protestant resistance to the Nazis. He organized and ran the illegal seminary of the Confessing Church. He wrote a number of books that are read to this day, the most famous of which is *The Cost of Discipleship*, which attacks what he calls "cheap grace," meaning God’s grace used as an excuse for moral laxity. In 1939, his brother-in-law convinced him to join a group planning the overthrow of Hitler, and he reluctantly contributed to their work. He was arrested in April 1943 and imprisoned in Berlin. After the failure of the attempt on Hitler's life in April 1944 and when the full extent of his activity became known, he was sent first to Buchenwald and then to Schönberg Prison in southeastern Germany. On Sunday 8 April, 1945, the second Sunday of Easter, he had just finished conducting a service of worship at Schönberg, when two soldiers came in to escort him away for his execution. As he left, he said to another prisoner, "This is the end, but for me, the beginning of life." He was hanged the next day, April 9, 1945, less than a week before the Allies liberated the camp. His life stands as a testimony of “costly grace,” the conviction that our Christian faith impacts how we live.

*Gracious God, who gave grace to your servant Dietrich Bonhoeffer to know and teach the truth as it is in Jesus Christ and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may receive your word and embrace its call with an undivided heart; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.* (Prayer adapted from justus.anglican.org)

* Pr. T. E. Jacobson

**From Martin Luther’s Small Catechism:**

**The Ten Commandments**

***The Third Commandment***

*Remember the Sabbath day, to keep it holy.*

***What does this mean?***

*We should fear and love God so that we do not despise his Word and the preaching of it, but acknowledge it as holy and gladly hear and learn it.*

**Adopt a Calf!**

As many members of the congregation know, the Calf Project has been a valuable part of the life of Good Shepherd Ev. Lutheran Church of Lindy over the years.

The church council recognizes that because of changing circumstances, not everyone who would like to contribute to the Calf Project in the traditional way is able to do so.

For that reason, we would like to open up participation in the Calf Project to anyone. We will continue to operate the Calf Project in the traditional way through donations of calves, but anyone is welcome to “adopt a calf.” The way to do so is simply by committing to make a donation to the Calf Project in any amount and according to your own schedule. You can make an annual contribution to the Calf Project, or you can space out your contributions monthly or however works best for you.

Please consider “adopting a calf” as a way to ensure the continuation of the Calf Project into the future!

**Featured Hymn for March and April**

***A Lamb Goes Uncomplaining Forth***

*Lutheran Hymnal for Church and Home, 135*

A lamb goes uncomplaining forth to save a world of sinners. He bears the burden all alone, dies shorn of all his honors. He goes to slaughter weak and faith, is led to die without complaint; his spotless life he offers. He bears the shame, the stripes, the wrath; his anguish, mockery, and death for us he gladly suffers.

This lamb is Christ, our greatest friend, the Lamb of God, our Savior, the one, his only Son, God sent to win us rebels over. “Go down, my child,” the Father said, “And free my children from their dread of death and condemnation. The painful stripes are hard to bear, but by your death they all can share the joy of your salvation.”

Of death I am no more afraid; his dying is my living. He clothes me in his royal robes that he is always giving. His love is dress enough for me to wear throughout eternity before the highest Father, where we shall stand at Jesus’ side, his Church the well-appointed bride, when all the faithful gather.

Paul Gerhardt, 1607-1676

*Note: Written in 1647, this Passion hymn reflects on Isaiah 53:4-7, proclaiming that Jesus Christ is the “lamb that is led to slaughter.”*

**Monthly Watchword for March**

Jesus answered, “I tell you, if these [people] were silent, the very stones would cry out.”

* Luke 19:40 ESV

**Ushers for March and April:**

* Head Ushers (March):
	+ Cecilia and Reed Eckmann
* Ushers:
	+ Patty Kumm
	+ Troy and Paige Poppe
	+ Kash Poppe
	+ Leah Poppe
	+ Kora Poppe
* Head Ushers (April)
	+ Cecilia and Reed Poppe
* Ushers:
	+ Gary and Bev Kumm
	+ Vicki Jensen
	+ Jeff Hanson
	+ Addison Barger
	+ Hudson Barger
	+ David and Diane Kumm

**Website:** The web address is as follows:

* **www.gselclindy.weebly.com**

**Martin Luther’s Morning Prayer**

I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have kept me this night from all harm and danger; and I ask you to protect me this day also from sin and every evil, that in all I do today I may please you. For into your hands I commend myself, my body and soul, and all that is mine. Let you holy angel watch over me, that the wicked foe have no power over me. Amen.

**Birthdays for March and April**

*Note: This list of birthdays is a work in progress, as we are currently trying to gather membership information from the old congregational record into an electronic form. If your name is not listed in the appropriate month, please let pastor know your birthday so that it can be added in the future. If you would not like your name to be listed, simply let pastor know. The birthdays are provided here as a way of giving thanks for the lives of members of the congregation. Happy birthday to all!*

* March 3: Ciera Petersen; March 8: Ryker Guenther; March 12: Lyle Scott; March 18: Melvin Barger
* March 18: Stran Sage; March 20: Del Cross; March 27: Leah Poppe; March 29: Hudson Barger
* March 31: Trenton Guenther; April 2: Jakob Eisenhauer; April 4: Arlene Barnes; April 7: Troy Poppe
* April 11: Dale McDonald; April 14: Alice Carlow; April 26: Sherri Ermels; April 29: Owen Eckmann
* April 29: Paige Poppe

**Baptismal Anniversaries for March and April**

*Note: Just as it is important to acknowledge the beginning of our earthly lives with our birthdays, it is even more important for us as Christians to remember the day when God has given us a new birthday, “a new birth into a living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3). Lutherans confess that baptism is the means by which God gives us as a part of sinful humanity a new relationship with him, a promise that our faith can look to all our lives. In turn, we are called to a life of repentance and faith that trusts in Christ as our salvation. As with the birthdays, this list is a work in progress. Blessed baptismal anniversaries to everyone!*

* March 3: Patricia Kumm; March 6: Kris True; March 8: Jett Sucha; March 12: Carsten Barger
* March 21: Sandra Ziegler; March 25: Keith Nielsen; March 30: Michael Beckmann
* March 30: Jakob Eisenhauer; March 31: Cassandra Barger; April 3: Norman Poppe; April 3: Stran Sage
* April 4: Renae Kauth; April 6: Pr. Tom Jacobson; April 10: Stella Branstiter; April 13: Michael Sage
* April 14: Dale McDonald; April 28: Jacob Jessen; April 29: Owen Eckmann

**Weekly Watchwords**

Note: These “watchwords” for each week can be considered “theme verses” on which to reflect for the week.

**The Fourth Sunday in Lent (3/7/21):** *Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”* - Luke 9:62ESV

**The Fifth Sunday in Lent (3/14/21):** *Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.* – John 12:24 ESV

**The Sixth Sunday in Lent (3/21/21):** *[T]he Son of Man came not to be served but to serve, and to give his life as a ransom for many.* – Matthew 20:28 ESV

**Palm Sunday/Sunday of the Passion (3/28/21):** *And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.* - John 3:14-15 ESV

**The Resurrection of our Lord/Easter Sunday (4/4/21):** *I died, and behold I am alive forevermore, and I have the keys of Death and Hades.* – Revelation 1:18 ESV

**The Second Sunday of Easter (4/11/21):** *Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead.* – 1 Peter 1:3RSV

**The Third Sunday of Easter (4/18/21):** *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.* – 2 Corinthians 5:17 ESV

**The Fourth Sunday of Easter (Good Shepherd Sunday) (4/25/21):** *My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.* – John 10:27-28 ESV

**Shepherd’s Garden**

The Shepherd’s Garden began a number of years ago and has been supported by the dedication of many church members in that time. Though the garden has been cleaned up for the winter, we include this reminder that the Shepherd’s Garden, located behind the church building, is available in the spring, summer, and autumn for anyone, church member or not, desiring a quiet place for prayer and reflection. In the Bible, gardens appear at significant points. It is our hope that the Shepherd’s Garden can be of service to our world in encouraging people to pray and listen to God.

**Important Announcements**

* We will continue having a time of coffee and fellowship before worship each Sunday, beginning at 9:30.
* Pr. Tom has begun the practice of recording short devotions of around fifteen minutes each, usually every other week. These recorded devotions involve a time of morning, evening, or afternoon prayer, a Bible reading and brief comment on it, as well as a hymn. These devotions may be accessed on the church Facebook page as well as on the church website: gselclindy.weebly.com
* Confirmation class will resume the Wednesday after Easter Sunday, April 7.
* The Rite of Confirmation for Kora Poppe is tentatively scheduled for June 6.
* Please take note of the announcement in this newsletter regarding “Adopt a Calf.”
* The season of Lent continues and Lenten vespers (evening worship) will continue as well. We continue on Wednesday evenings at 7:00 with the theme of “Why Did Jesus Have to Die?” Pr. Tom and Pr. Theresa will continue their rotation.
* Confirmation class will not be held during the season of Lent. Instead, students are encouraged to attend the Lenten evening worship time that is offered; they may use those opportunities to complete worship notes.
* Lenten suppers will continue as well, beginning on Wednesday evenings at 6:00. Many thanks to everyone who contributes to making that possible.
* This year, the Holy Week worship service will be held on Good Friday
* As we began at the beginning of the school year, we will continue using a different set of Bible readings (lectionary) on Sunday mornings. This “Narrative Lectionary” includes a single main preaching text along with an accompanying reading. It is an opportunity to become more familiar with the Holy Scriptures, hearing the stories of the Bible in chronological order, beginning with the book of Genesis. We have now moved on to the New Testament.
* The Eastern South Dakota Mission District of the NALC will have its convocation at Brookings, SD on April 23 and 24 (see information below); we will be collecting items at the church to bring for the “Stuff the Truck” event for NALC Disaster Response (see flyers in this newsletter); please also consider attending:

**Eastern South Dakota and Minkota**

**North American Lutheran Church**

**Joint Mission District Convocation**

April 23-24, 2021

Institute of Lutheran Theology, Brookings South Dakota

910 4th Street Brookings, SD 57006

**Registration cost:** $30.00\*; registration begins at 4:00 Friday; convocation concludes Saturday between 2:30 and 3:00

Register in advance by sending payment to Pr. Randy Eisenbeisz, treasurer of Eastern South Dakota Mission District. This is necessary for food planning:

Hayti Lutheran Church (c/o registration)

PO Box 8

Hayti, SD 57241

hparish@itctel.com

**Motel reservations:** (a block of twenty rooms has been reserved at each motel; ask for “NALC rate”)

Other lodging is available in Brookings, but these blocks of rooms have been set aside at these rates.

**Econo Lodge (605-692-3111)**

2515 E. 6th Street Brookings, SD 57006 (US Highway 14 & I-29)

Price per room: $89.99

Cutoff date: April 9, 2021

**Comfort Suites (605-937-5867)**

929 25th Avenue, Brookings, SD 57006

Price per room: $106.00

Cutoff date: April 9, 2021

**March 2021**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|  |  1 |  2 |  3 Pr. Tom in MennoLenten supper, 6:00Lenten vespers, 7:00 |  4 | 5 | 6 |
| 7Coffee and fellowship, 9:30Worship with Holy Communion, 10:30Purple | 8 | 9 | 10Pr. Tom in LindyFirst Communion instruction, 4:45Lenten supper, 6:00Lenten vespers, 7:00Church council after worship | 11 | 12 | 13 |
| 14Coffee and fellowship, 9:30Worship, Service of the Word, 10:30Jim Erickson preachingPurple | 15 | 16 | 17Pr. Tom in MennoLenten supper, 6:00Lenten vespers, 7:00 | 18 | 19 | 20 |
| 21Coffee and fellowship, 9:30Worship with Holy Communion, 10:30Purple | 22 | 23 | 24Pr. Tom in LindyLenten supper, 6:00Lenten vespers, 7:00 | 25 | 26 | 27 |
| 28Coffee and fellowship, 9:30Worship, Service of the Word, 10:30Palm SundayPurple | 29 | 30 | 31Pr. Tom in LindyWednesday inHoly Week |

**April 2021**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|  |   |  |  | 1Maundy Thursday | 2Good FridayHoly Week worship service, 7:00 | 3 |
| 4Coffee and fellowship, 9:30Worship with Holy Communion, 10:30 The Resurrection of our LordWhite | 5 | 6 | 7Pr. Tom in LindyConfirmation class,5:15-6:45 | 8 | 9 | 10 |
| 11Coffee and fellowship, 9:30Worship, Service of the Word, 10:30White | 12 | 13 | 14Pr. Tom in LindyConfirmation class, 5:15-6:45Church council, 7:00 | 15 | 16 | 17 |
| 18Coffee and fellowship, 9:30Worship with Holy Communion, 10:30 White | 19 | 20 | 21Pr. Tom in LindyWomen’s meeting, 10:00Confirmation class, 5:15-6:45 | 22 | 23ESD NALC Convocation, Brookings, SD | 24ESD NALC Convocation, Brookings, SD |
| 25Worship, Service of the Word, 10:30White | 26 | 27 | 28 29 30  |
|  |  |  |  |

Good Shepherd Evangelical

Lutheran Church of Lindy

89039 539 St.

Bloomfield, Nebraska 68718



**** 