



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017



From the Desk of Pastor Steve: The Ordinances and Church Membership The Lord's Supper Is the Renewing Oath-Sign of the New Covenant¹

In February I began a series of articles entitled, "Baptism and Church Membership". After further reflection, I think it better to call the series, "The Ordinances and Church Membership". Ordinance is just another word for command but by it we are referring specifically to the covenantal commands our Lord gave us, *Baptism* and the *Lord's Supper*.

To review the key ideas from my last article, baptism matters because it is a command from Jesus that provides a formal, public ceremony to covenantally bond individuals to Himself and to his body. We noted that baptism was both an *oath* and a *sign* of our covenant with Jesus. Bobby Jamieson articulates it well:

...we see in Matthew 28:19 that the new covenant commands comprehensive obedience to Jesus' teaching, and baptism pledges us to this obedience. Further, baptism into the Triune name is a new-covenantal identification with the Lord of the covenant, with the result that we now belong to him. As a pledge of submission to Christ's lordship, baptism is a covenant oath-sign, an enacted vow analogous to Israel's "all that the Lord has spoken we will do" (Exod 24: 7). This doesn't necessarily require that the one being baptized must verbally pronounce a vow to obey all of Jesus' teaching— though that is certainly allowable, even advisable. Instead, as with Old Testament covenant-cutting ceremonies, the act is the oath.²

Baptism then publicly and formally joins us to Christ and to other believers (his body). Through baptism we enter the covenant community assuming both the benefits and obligations of that community.

Now, as we turn our attention to the Lord's Supper we find a related covenantal aspect to this second ordinance. The covenantal language can be seen when our Lord first gave us this ritual:

Luke 22:19-20

¹⁹ And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my

body, which is given for you. Do this in *remembrance* of me."²⁰ And likewise the cup after they had eaten, saying, "This cup that is poured out for you *is the new covenant in my blood*."

The most obvious language comes in verse 20, "this cup...is the new covenant in my blood". But there is also the word, "remembrance," or, "memorial." This word is referring to a remembering of some sort, but who is being asked to remember, and why? Our minds usually gravitate to the idea that God has given this sign to help us remember Christ's death and I suppose it does also do that. However, it might surprise you to know that God is the one being asked to remember. Consider the Apostle Paul's comments about this remembering: **1 Corinthians 11:26** For as often as you eat this bread and drink the cup, you *proclaim the Lord's death* until he comes.

Now think carefully with me here. Who is proclaiming the Lord's death here and who are they speaking to? The context Paul has in view is believers gathered for worship. The believers are doing the proclaiming as they break bread and share the cup. If they are doing the proclaiming, who are they addressing? They are addressing God. This "memorial" is where we formally ask God to remember the broken body and poured out life blood of our savior. In this sense we are not asking God to, *not forget*, (as if God needed reminding or it might slip his mind), but rather we asking him to *act toward us* according to the promised terms of this covenant. We are saying in essence, "remember the sacrifice of your Son on our behalf Lord, so that we can be forgiven and receive the promised adoption into your household."

Oath-renewal is not the only significance of the Lord's Supper but I highlight this often overlooked aspect because it will help us understand the connection it has with baptism and church membership. Do you see the significance of the Lord's Supper as a covenant renewal ceremony? Each time we share this meal with God and one another, we *renew* our covenantal bond. To quote Bobby Jamieson again:

Because we have fellowship with Christ in the Lord's Supper, we also have fellowship with one another. And because the Lord's Supper is a covenant pledge to Christ, it is also, implicitly, a covenant pledge to one another.³

I hope you are beginning to get the picture of the relationship between baptism and the Lord's Supper. What we initiate with baptism we reaffirm repeatedly with the Lord's Supper. You might even be guessing at the connection between the ordinances and church membership. That however will have to wait until my next article.

These ideas will also come up within our new Sunday School class, "Understanding the Congregation's Authority." I would highly recommend you attend for those important discussions.

¹ Jamieson, Bobby (2015-07-01). Going Public: Why Baptism Is Required for Church Membership (p. 113). B&H Publishing Group. Kindle Edition.

² Jamieson, Bobby (2015-07-01). Going Public: Why Baptism Is Required for Church Membership (p. 69). B&H Publishing Group. Kindle Edition.

³Jamieson, Bobby (2015-07-01). Going Public: Why Baptism Is Required for Church Membership (p. 121). B&H Publishing Group. Kindle Edition.



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017

Family Fun Fair

Short and Up a Tree!



Jesus I Would See!

**RBC 8th Annual Family Fun Fair
August 12th 11:00 to 3:00**

**How are you going to help kids
learn about Zacchaeus and his
friend Jesus?**

Have you signed the Job List?

Mustard Seed ~ April 2017

| | |
|--|----|
| Family Fun Fair..... | 2 |
| MISSION NEWS..... | 2 |
| Rehoboth Baptist Spring Missions Conference..... | 3 |
| Child Evangelism Fellowship..... | 5 |
| Pentateuch Quiz..... | 5 |
| Let the River Run Deep..... | 6 |
| He Knows How You Feel..... | 7 |
| Why Jesus Had to Die..... | 8 |
| April 2017 Calendar..... | 10 |
| May 2017 Calendar..... | 11 |

Visit us at: www.RehobothBaptistChurch.org
Ideas & Comments: dla85@dlittlehale.com

MISSION NEWS

Save these dates and invite others:

**Sunday, April 2nd, 6 PM
Teen Challenge Men's Choir**

Free will offering and toiletries will be collected.

**Saturday, April 22nd, 5:30 PM
Potluck Supper**

Wayne Raychard, retiring missionary to the Digo people of Kenya will make a presentation.

**Stayed tuned for more details of our
Spring Missions Conference.**

Missionaries of the Month

Martha Gushee is one of our featured missionaries for the month of April. She is currently the Associate Professor of Music at Indian Bible College in Flagstaff, Arizona.

About Indian Bible College-

IBC is a nondenominational, evangelical college with an independent board of directors. Since its inception in 1958, Southwestern School of Missions/Indian Bible College, trains native men and women for ministry as well as preparing missionaries to native people.

Their goal is to provide excellence in education, with Christ as the foundation for Christian Native Americans. They strive to prepare men and women to live faithful, intentional, and mature Christian lives in whatever vocation God leads them, whether in urban or reservation settings.

The ultimate goal of the school is to fill the void of Evangelical indigenous leadership in both Christian and secular vocations. Also, to help the Native church cease to BE the mission field, and rise to fulfill its potential as a mighty missionary-sending church.

About Martha-

Martha was born into a Christian home in Blue Hill, Maine. By the age of five, she was telling people that she was going to be a missionary to American Indians. This became her life goal, and Martha read everything she could find on Native Americans. her father was a preacher, and the family moved quite a bit, allowing her to access quite a few libraries!

Martha attended Word of Life Bible Institute in Schroon Lake, New York for one year after high school. It was during this time that Martha understood for the first time that Jesus took her place on the cross, for the sin she was guilty of. With renewed faith and confidence, Martha recognized that salvation is all of Him and none of her.

After completing her course at Word of Life, she attended a state college in Massachusetts, and majored in Elementary Education. It was her thought that she could teach on a reservation. Two years into her studies, her mom told her of a new major at Moody Bible Institute, which was Intercultural Ministries, with one emphasis being Native Americans. After three more years of study, Martha finished her Bachelor's Degree at Moody Bible Institute.

In 1980, she applied to United Indian Missions, and spent the next year and a half raising prayer and financial support.

Martha moved to Broken Arrow Bible Ranch in New Mexico. It was a Christian camp for Native kids. From 1982-1992, she worked at Broken Arrow in the summer, and assisted with the ministries of a local Navajo church for the remainder of the year.



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017

The Navajo people at the church, and in the local community helped Martha learn their language and culture. Through their encouragement she gained insights into Navajo culture she never could from a book. Her piano skills improved greatly too!

In 1992, Martha's former pastor from the Navajo church convinced her to follow him to Flagstaff, Az to work as a music professor at Indian Bible College. She quickly began taking music classes at Northern Arizona University, while teaching music. Martha completed her degree in 1999, and continued teaching piano, guitar, and music theory at IBC.

Martha's Current Ministry-

Martha's ministries at the college include teaching music courses, church history, Christian education, study skills, history of missions in North America, and personal finance. She also edits the school newsletters, oversees preparation for chapels twice a week, and maintains the mailing list of the school. Martha is also Director of the Christian Service Department.

One of her life goals is to present to God a heart that is fully devoted to Him, in order that He might show Himself strong on her behalf.

Martha's favorite verse from God's Word is, II Chronicles 16:9a "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on the behalf of those whose heart is perfect toward Him."

Updates and Highlights from IBC Newsletters-

Accreditation update- In November of 2016, an accreditation team visited IBC for possible candidate status. Reports were positive and encouraging.

Good News! In February 2017, IBC announced that the Association of Biblical Higher Education awarded the school with Candidate status. A very crucial step toward accreditation! IBC praises God for his favor in the process that the college has talked and prayed about for 25 years!

"Indigenous Voices" -

This Flagstaff city-wide initiative will attempt to provide a place for local Native people to express their concerns and propose solutions.

Students were heard expressing that they felt like outcasts. Stories of racial profiling, and of being stereotyped as "stupid drunks" were heard. Ouch!

IBC has a strong emphasis on community. They desire to live out the truth that the bond of being brothers and sisters in Jesus is stronger than ethnic or even biological family ties. The school attempts to be sensitive to the unique needs and struggles of the Native Americans.

Lapwai, Idaho-

The students are heading to (or are already there!) an annual ministry trip in Idaho. More details to come in the April newsletter.

Support needs-

Martha states, "For the first time in many years, for a number of reasons, I find myself struggling to maintain

a positive balance in my support account even after a significant reduction in salary and housing.

What an opportunity for growth! Please pray that I would trust God no matter what the circumstances.

Praise and Prayer requests-

- Martha praises the Lord for His faithfulness is all things, and for the love and prayers of her supporters

- pray that she would be an effective teacher, counselor and servant for the Glory of God.

- for student growth and maturity in their walk with the Lord

- for guidance as she deals with financial and support needs

- for the ability to address her health issues

- for the two students who withdrew from school, and the struggles that they face

- God's work to be done in and through the students and staff on the Idaho trip

- that she would have time to begin organizing her trip home this summer

Thank you for keeping Martha in your prayers, as she serves faithfully with the students and in her many ministries, for God's Glory.

Rehoboth Baptist Spring Missions Conference

This year's spring missions conference at Rehoboth Baptist Church will feature two speakers, Wayne Raychard, AIM, Kwale, Kenya, and Elizabeth Cernoia, Campus Ambassadors, Fitchburg State University, Fitchburg, MA.



Mr. Raychard will speak on Saturday evening, April 22nd, after a 5 PM potluck supper, about the Digo people group with whom he and his wife worked for many years. Wayne and his wife are newly retired and transferred the ministry to a team of others. He will provide an update on the status of the ministry.

Mrs. Cernoia will make a presentation of her ministry on campus of Fitchburg State University on Sunday, April 23rd at 6 PM. Her heart for this ministry comes out of her own experience as a young person lacking a solid foundation. She desires to "stand in the gap" for others, especially young people.



All are welcome to attend. The church is located on Route 118, 2 miles south of the intersection of Routes 44 and 118. For more information about Rehoboth Baptist Church, see our website: www.rehobothbaptistchurch.org.



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017

SAVE THE DATE!



Church Picnic June 24th

Child Evangelism Fellowship

(CEF) is a Bible-centered organization composed of born-again believers whose purpose is to evangelize boys and girls with the Gospel of the Lord Jesus Christ and to establish (disciple) them in the Word of God and in a local church for Christian living.

The primary means for reaching boys and girls is through Good News Clubs (weekly) and 5 Day Clubs (consecutive days). To support these programs, CEF trains volunteers and staff and prints curriculum. Training is available at several levels for full-time workers, teachers and youth (Christian Youth in Action).

In 1937, 80 years ago, CEF was founded by Jesse Irvin Overholtzer. Growing up in a religious family, Jesse at the age of 12 was convicted of his own sin and sought counsel from his mother. He was told, "Son, you are too young." It wasn't until Overholtzer was in college that he heard the Gospel and trusted Christ as his Savior. Later as a pastor Mr. Overholtzer read one of Charles Spurgeon's sermons which stated, "A child of five, if properly instructed can as truly believe and be regenerated as an adult." The Lord used this statement in Mr. O's life to lead him to begin the ministry of *Child Evangelism Fellowship* when he was 60 years old.

CEF reached 19.8 million children worldwide with the Gospel in 2015. The goal is to reach 100 million in 2027; with 15% growth each year, this goal can be reached. That's the international picture.

In the USA, in MA, in RI, there are state and local chapters. Tim Beachell is the MA State CEF Director. Last year 4000-5000 children in MA were reached with the Gospel. That's 4% of MA's child population.

VERY locally, our team of CEF workers, Linda Azevedo, Behiye Oldro, Linda Rose and Cindy Williams teach a club at the community room of Hillcrest Oaks Housing in Attleboro. Since Nov. 2 there have been 12 different children who have come to club. One child has prayed to believe on Jesus as her Savior. She recently came to meet with me again. I asked her, "what do you want to talk to me about?" She said, "I just want to talk about God."

Last summer a 5 Day Club was held in the park next to this housing unit with summer missionaries (CYIA) teaching. We had an average of 14 children attend each evening. None of them have attended our Good News Club. I hope that we can have that club again this summer and that the city will waive the park use fee again.

How can you pray for CEF?

- That more and more children around the world will be reached with the Gospel.
- That in the US, church people will see the need to evangelize children, that more workers will prepare themselves.
- That the Lord will lead our state board as we wrestle with the culture-- where children are SO busy, schools are not open to having a club, parents don't see the importance. Sites for summer 5 Day clubs in particular are difficult to schedule.
- That the children in our Attleboro club will believe on Jesus as their Savior, be disciplined and become part of a Bible-preaching local church.
- That we'll be able to host a 5 Day Club in Attleboro this summer.

Pentateuch Quiz

1. Genesis is the book that tells the story of:
 - A. The Creation, Cain and Abel and Noah and the Ark
 - B. The tower of Babel, Abraham, Isaac and Jacob
 - C. Joseph in Egypt
 - D. All of the above
2. The first five books of the Bible are called:
 - A. The Pentagon
 - B. The Pentateuch
 - C. The Menorah
 - D. The Memorandum
3. Who wrote the first five books of the Bible?
 - A. Adam
 - B. Moses
 - C. David
 - D. Abraham
4. Why did Adam call his wife Eve?
 - A. She was the firstborn among women
 - B. She was a help meet fit for him
 - C. She was the mother of all living
 - D. She was taken out of man
5. After Adam and Eve sinned, what did God make for them?
 - A. A garment of fig leaves
 - B. Coats of skin
 - C. Clothing made from the dust of the earth
 - D. A loincloth of pure linen
6. Who was Adam and Eve's first son?
 - A. Seth
 - B. Abel
 - C. Cain
 - D. Joshua



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017

7. Which of Adam and Eve's sons was 'a keeper of sheep'?

- A. Enosh
- B. Cain
- C. Seth
- D. Abel

8. Which of Adam and Eve's sons was 'a tiller of the ground'?

- A. Enosh
- B. Cain
- C. Seth
- D. Abel

9. The book of Exodus tells the story of:

- A. The reign of Joseph in Egypt
- B. Moses and the Israelites coming out of Egypt
- C. The building of Solomon's temple
- D. All of the above

10. Moses was hidden among the bulrushes in what river:

- A. Euphrates
- B. Jordan
- C. Nile
- D. Tigris

11. Who found Moses and adopted him?

- A. The Pharaoh's wife
- B. The Pharaoh's daughter
- C. The Pharaoh's sister
- D. The Pharaoh's maid-servant

12. The brother of Moses was named:

- A. Aaron
- B. Joshua
- C. Levi
- D. Abraham

13. Where did Moses first encounter the Lord?

- A. In a dream
- B. In a vision
- C. At a well
- D. At a burning bush

14. Where did Moses send men to spy out the land?

- A. Caanan
- B. Egypt
- C. Midian
- D. Syria

15. How old was Moses when he died?

- A. 100
- B. 120
- C. 270
- D. 290

16. Who was chosen to lead Israel after Moses had died?

- A. Lot
- B. David
- C. Joshua
- D. Saul

17. In the book of Joshua, how long did God lead the children of Israel around in the wilderness before arriving at the promised land?

- A. Forty years
- B. Forty months
- C. Forty weeks
- D. He didn't

Let the River Run Deep

John Piper

I have always felt that the works of the famous British New Testament scholar, F. F. Bruce, are unnecessarily dry. In reading his memoirs, in retrospect, I discovered one of the reasons why. He said, "I do not care to speak much-especially in public-about the things that mean most to me."¹ When you eliminate what means most to you from your writing and speaking, they will be dry. For myself, I would say just the opposite: "I do not care to speak much-especially in public-about the things that don't mean most to me."

This raises a question that is larger than the relative transparency of our souls. It raises the question about the way in which deep emotions can be expressed in public. What is the place of spontaneity and form in venting the passions of one's heart? This is more of a problem for me than for Bruce. That's one reason I moved from teaching in college to preaching in the church. I assume passion has a big place in the life of a preacher. So maybe my ruminations on how Jeremiah handles emotions in the Book of Lamentations will fit your soul too.

I will make two observations about "The Lamentations of Jeremiah" and then draw out some implications for the use of spontaneity and form in the expression of "what means most to us."

First, Lamentations is a deeply emotional book. Jeremiah writes about what means most to him, and he writes in agony. He feels all the upheaval of Jerusalem in ruins. There is weeping (1:2), desolation (1:4), mockery (1:7), groaning (1:8), hunger (1:11), grief (2:11), and the horrid loss of compassion as mothers boil their own children to eat them (2:20; 4:10). If there ever was intensity and fervor in the expression of passion from the heart, this is it.

The second observation, then, comes as a surprise: This seems to be the most formally crafted book in the Old Testament. Of the five chapters, chapters 1, 2, and 4 are each divided into twenty-two stanzas (the number of letters in the Hebrew alphabet), and each stanza begins with a different letter of the alphabet. They are three acrostics.

Chapter 3 is even more tightly structured. Again there are twenty-two stanzas, but now each stanza has exactly three lines. The three lines in each stanza begin with the same letter, and each of the twenty-two stanzas begins with a different letter in alphabetical order.

This is the only chapter that is not an acrostic. But it still has twenty-two lines in conformity with the acrostic pattern of chapters 1-4. Now what do these two observations imply? First, they imply that genuine, heartfelt expression of our deepest emotions does not require spontaneity. Just think of all the mental work involved in finding all the right words to construct four alphabetical acrostics!



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017

What constraint, what limitation, what submission to form! Yet what passion and power and heart! There is no necessary contradiction between form and fire.

Chapter 3 of Lamentations is the most personal and most intense. Here first-person references abound: "Remember my affliction and my wanderings, the wormwood and the gall!" (3:19). Here the peak of hope is reached: "Great is your faithfulness!" (3:23). But here the author submits himself to the narrowest form in all the book.

After reading Lamentations, we can no longer believe that unpondered prayers are more powerful or real or passionate or heartfelt or genuine or alive than prayers that are thoughtfully and earnestly (and painfully?) poured out through a carefully crafted form. The danger of formalism is real. Prayers and sermons that are read from a manuscript are usually stiff and unnatural and artificial.

But the danger of spontaneity is also great. If the heart is without passion, it will produce lifeless, jargon-laden spontaneity. And if the heart is aflame, no form will quench it.

But not only is spontaneity no necessary advantage and form no necessary hindrance to deep, personal expression of feeling, but even more, formed affection often strikes deeper. Deeper into reality and deeper into the hearer. Formed grief, while not heaving to and fro with uncontrollable sobs, has a peculiar profundity.

Imagine a man's response when he first hears that his wife and children have been taken captive by the enemy and slaughtered. He throws himself to the ground, cries out in torment, rips his clothes, and rubs his head in ashes, until his energy ebbs into a pitiable "No, no, no." Here is utter spontaneity, utterly real emotion, no studied design, no conscious constraints.

But picture this man a week later, when the services are over and the friends have departed, and he is alone with the weight of his loss. The excruciating pain of the first blast is gone, and now there is the throb and ache of an amputated soul. What does he do to express this deep and settling grief? Between the periodic heaving sobs he reaches for a form and begins to make his lamentation.

Studied, crafted, pondered, full of power. When the time comes, he will read or recite this lamentation. But no one will say of this formed grief: "It is canned." On the contrary, it will strike deeper than the sobs. It will show more of what he has brought up from the depths.

Emotions are like a river flowing out of one's heart. Form is like the riverbanks. Without them the river runs shallow and dissipates on the plain. But banks make the river run deep. Why else have humans for centuries reached for poetry when we have deep affections to express? The creation of a form happens because someone feels a passion. How ironic, then,

that we often fault form when the real evil is a dry spring.

Years ago I wrote a poem called "The Innkeeper," about the pain that the innkeeper may have experienced when Herod's soldiers came to kill the baby boys and started the slaughter at the innkeeper's place—"the price for housing the Messiah here." In the introduction I pondered why poets struggle to let deep emotion flow through narrow forms of art.

Why this struggle? Why does the poet bind his heart with such a severe discipline of form? Why strain to give shape to suffering? Because Reality has contours. God is who He is, not what we wish or try to make Him be. His Son, Jesus Christ, is the great granite Fact. His hard sacrifice makes it evident that our spontaneity needs Calvarylike discipline. Perhaps the innkeeper paid dearly for housing the Son of God. Should it not be costly to penetrate and portray this pain?²

Many pastors are not known for expressing deep emotions. This seems to me especially true in relation to the profoundest theological realities. This is not good, because we ought to experience the deepest emotions about the deepest things. And we ought to speak often, and publicly, about what means most to us, in a way that shows its value.

Brothers, we must let the river run deep. This is a plea for passion in the pulpit, passion in prayer, passion in conversation. It is not a plea for thin, whipped-up emotionalism. ("Let's all stand up and smile!") It is a plea for deep feelings in worthy forms from Godbesotted hearts and minds.

1. F. F. Bruce, *In Retrospect: Remembrance of Things Past* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1980), 304.
2. John Piper, *The Innkeeper* (Wheaton, Ill.: Crossway Books, 1998)

Used by permission of Broadman & Holman Publishers. Excerpted from "Brothers We Are Not Professionals," copyright 2002 by John Piper. By John Piper. (c) Desiring God.

He Knows How You Feel

I've heard people say, "Why talk to God about my problems? He can't understand." According to the Bible--he can! The writer of Hebrews says, "he himself has shared fully in all our experience of temptation, except that he never sinned" ([Hebrews 4:15](#) Phillips).

He *himself!* Jesus himself shared fully, not partially, but entirely! In all our experience; every hurt; all the stresses and strains; with no exceptions! Why? So he could sympathize with our weaknesses.

Every page of the Gospels hammers home this crucial principle: your God gets you! God knows how you feel. When you tell God you've reached your limit, he knows what you mean. When your plans are interrupted by people who have other plans, he nods in empathy. He has been there. He gets you. He knows how you feel!

By Max Lucado From [Max on Life](#)



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017

Why Jesus Had to Die

Steve Brown

I struggled to put on some clothing and made my way to the house. When I got there, the smoke was heavy, the smell was horrible and the cries were even worse. Every member of the family had escaped the burning house except the father. I will never forget standing before that burning house, holding the hand of the teenage daughter. I will never forget the teenager watching as they carried her father's body out of the house, draped over by a sheet so that the family wouldn't have to look at the stark reality of death. I will never forget her looking into my eyes and asking, "Pastor, why? Why did he have to die?"

Years later, another teenager had another question. She was a member of the church I then served and, like many teenagers, refused to accept clichés. She came to me and asked, "Pastor, why did Jesus have to die?" I didn't have an answer.

I don't remember the names of either teenage girl. Years have a way of erasing some things that are very important. I wish I could remember because I now have the answers to both of their questions. Wouldn't it have been better had Jesus lived to a ripe, old age? To have more time to teach us so that we might grow? Why did Jesus have to die?

Goodness

Jesus had to die because evil cannot stand in the face of good. "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst...you have taken by lawless hands, have crucified, and put to death" (Acts 2:22-23). Absolute goodness and absolute purity met evil; one had to be destroyed.

A woman once told me that she hated her sister. In an outburst of anger, she cried out, "I wish she were dead!" I asked the woman why and she answered, "Because my sister is beautiful and good."

Christ's absolute purity was an absolute threat to the evil, ugliness and hatred in the world. At the crucifixion, Evil prepared a cross. Evil drove the nails. Evil plaited the crown of thorns and pressed it on his forehead. Evil watched him die. And as he died, Evil laughed, laughed and laughed. Jesus Christ, as absolute goodness, could not be allowed to live.

Truth

Jesus had to die because a lie cannot stand in the face of truth. "He was in the world, and the world was made through Him, and the world did not know Him....For the law was given through Moses, but grace and truth came through Jesus Christ" (John 1:10, 17). Jesus said, "I am the Truth."

In the Civil War, Jefferson Davis had to flee from Richmond, from the force of the oncoming troops. When Davis left, he took with him three wagonloads of Confederate money that were later captured by a handful of Union soldiers. That night—tired, hungry and cheerless—the soldiers decided to play poker

with the Confederate money for \$100,000 per game. That is the way it is with the world—one great hustle for worthless tender. Jesus came to say, "Look! You're missing the reason why you were created.

You're wasting your life." At that, the world looked up from its poker game. One player took a cigar out of his mouth, pulled out a gun and shot Jesus dead.

It is dangerous to utter his truth in the world. His truth says that, in order to recognize God's sovereignty, men and women must give up their own. You either accept the truth or you kill it. Truth was crucified on Calvary. Truth was placed in the tomb. And when Christ got up and walked, his truth was loosed on the world, where no cross will ever stop it.

Love

Jesus had to die because aloofness cannot stand in the face of love. "Greater love has no one than this, than to lay down one's life for his friends. You are My friends..." (John 15:13-14).

A while back, I talked to a man on the phone who didn't want his daughter to marry the man of her choice. He said, "I'll tell you what, if she marries him, she will no longer be a part of my family." I said to the man, "There isn't anything my daughters could do that would cause me ever, ever to say anything like that." He said, "Don't get me wrong, I love my daughter." I had to say, "No, you don't. What you're saying is that you will love her just so long as she does exactly what you want her to do."

You have to check out love. If there is no expression of love, there is no love. A lot of things are defined by what they are; a few things are defined by what they do and love is one. Love is not just a word. Love must be expressed or it isn't love. At the cross, Christ came and he died...because of love.

Empathy

Jesus had to die because inaction cannot stand in the face of empathy. "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin" (Hebrews 4:15).

Jesus came into the world as human flesh. He didn't just sympathize; he empathized with us in the place where we live.

The day I received the telegram that my father was dying, I was preaching to five Presbyterian churches that had come together just outside of Knoxville, Tennessee. I had gone to minister to them and instead, they ended up ministering to me. I remember one big, beloved pastor who said, "Son, have you ever had anybody you loved die before?" When I answered "no," the pastor said, "Then use this. Use it so it can make you a better man of God." I didn't understand what he meant until I got back to the church I served. At the next funeral service, I found that I didn't just sympathize anymore. I empathized because I had been there. I identified; I knew.

God utilized the principle so that we might know his empathy. He died because you are going to die. He was lonely because you are lonely. He was afraid



The Mustard Seed



Rehoboth Baptist Church Newsletter ~ April 2017

because you are afraid. When you face your cross, you can never say to him, "You just don't understand."

Reflection

Jesus had to die because vacuity cannot stand in the face of reflection. "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps" (1 Peter 2:21).

As Christians, we are to reflect Christ's image; if that image is nothing but a vacuum, then we can't reflect it. We are to be a reflection of the cross of love.

When a Christian says, "It isn't fair!" that Christian has not yet understood what it means to have the mind of Christ. When a Christian complains that nobody understands, that Christian has not yet understood what it means to have the mind of Christ. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross" (Philippians 2:5-8).

When a Christian says, "It isn't fair!" that Christian has not yet understood what it means to have the mind of Christ.

That is not just Christ. That is us when we follow him. Until we understand what servanthood and the cross in our lives mean, we haven't understood his cross. That is why Christ died...that we might understand.

God

Jesus had to die because sin cannot stand in the face of God. "For the wages of sin is death" (Romans 6:23). That is a fact.

It is believed that when they thrust the spear into Christ's side, releasing blood and water, it was an indication that Jesus literally died of a broken heart. In other words, there was an actual break in the heart vessel. Most physicians say that a death on a cross should not have caused this unless he went through agony greater than the cross. On the cross, Jesus bore our lust, our jealousy, our hatred, our disobedience and our sin.

God is holy and righteous. For that reason, he is also frightening. God said, "The wages of sin is death." Who dies? Christ dies with your sin. Every time the Father looks at you, he looks to see if you have accepted it through his Son. Your penalty was paid on the cross. Are you forgiven, perfect, loving and kind? No way! But in God's eyes, you are...forever.

If I could go back to those two teenage girls, what would I tell them? I would tell the first girl whose father died in the fire, "Your father had to die in order to really live." I would tell the second girl who wouldn't accept clichés, "Jesus had to die so that another teenager's [father](#) wouldn't have to stay that way."

Why did Jesus have to die?

For you.

(used with permission)

He Is Risen

Matthew 28(nkjv)

Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead men.

But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you."

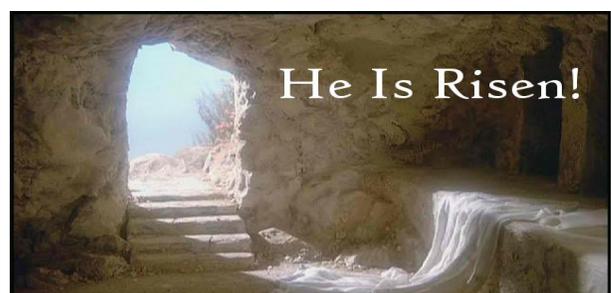
So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. Then Jesus said to them, "Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me."

...

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.



April 2017

Rehoboth Baptist Church Mustard Seed

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|--|--|---|--|---|---|---|---|---|---|---|---|---|---------|--|--|--|--|--|--|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|--|---|---|---|---|---|---|---|-------------|--|--|--|--|--|--|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|--|--|--|----------------------------------|
| <div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center; margin: 0;">Mar 2017</p> <table style="width: 100%; border-collapse: collapse; font-size: small;"> <tr><td style="border: none;">S</td><td style="border: none;">M</td><td style="border: none;">T</td><td style="border: none;">W</td><td style="border: none;">T</td><td style="border: none;">F</td><td style="border: none;">S</td></tr> <tr><td colspan="7" style="border: none;">1 2 3 4</td></tr> <tr><td style="border: none;">5</td><td style="border: none;">6</td><td style="border: none;">7</td><td style="border: none;">8</td><td style="border: none;">9</td><td style="border: none;">10</td><td style="border: none;">11</td></tr> <tr><td style="border: none;">12</td><td style="border: none;">13</td><td style="border: none;">14</td><td style="border: none;">15</td><td style="border: none;">16</td><td style="border: none;">17</td><td style="border: none;">18</td></tr> <tr><td style="border: none;">19</td><td style="border: none;">20</td><td style="border: none;">21</td><td style="border: none;">22</td><td style="border: none;">23</td><td style="border: none;">24</td><td style="border: none;">25</td></tr> <tr><td style="border: none;">26</td><td style="border: none;">27</td><td style="border: none;">28</td><td style="border: none;">29</td><td style="border: none;">30</td><td style="border: none;">31</td><td style="border: none;"></td></tr> </table> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center; margin: 0;">May 2017</p> <table style="width: 100%; border-collapse: collapse; font-size: small;"> <tr><td style="border: none;">S</td><td style="border: none;">M</td><td style="border: none;">T</td><td style="border: none;">W</td><td style="border: none;">T</td><td style="border: none;">F</td><td style="border: none;">S</td></tr> <tr><td colspan="7" style="border: none;">1 2 3 4 5 6</td></tr> <tr><td style="border: none;">7</td><td style="border: none;">8</td><td style="border: none;">9</td><td style="border: none;">10</td><td style="border: none;">11</td><td style="border: none;">12</td><td style="border: none;">13</td></tr> <tr><td style="border: none;">14</td><td style="border: none;">15</td><td style="border: none;">16</td><td style="border: none;">17</td><td style="border: none;">18</td><td style="border: none;">19</td><td style="border: none;">20</td></tr> <tr><td style="border: none;">21</td><td style="border: none;">22</td><td style="border: none;">23</td><td style="border: none;">24</td><td style="border: none;">25</td><td style="border: none;">26</td><td style="border: none;">27</td></tr> <tr><td style="border: none;">28</td><td style="border: none;">29</td><td style="border: none;">30</td><td style="border: none;">31</td><td style="border: none;"></td><td style="border: none;"></td><td style="border: none;"></td></tr> </table> </div> </div> | | | | | | S | M | T | W | T | F | S | 1 2 3 4 | | | | | | | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | | S | M | T | W | T | F | S | 1 2 3 4 5 6 | | | | | | | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | | | | 1 April Fool's Day |
| S | M | T | W | T | F | S | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1 2 3 4 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 5 | 6 | 7 | 8 | 9 | 10 | 11 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 12 | 13 | 14 | 15 | 16 | 17 | 18 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 26 | 27 | 28 | 29 | 30 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| S | M | T | W | T | F | S | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1 2 3 4 5 6 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 28 | 29 | 30 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Teen Challenge Men's Choir | 3 7:00 PM Advisory Meeting | 4 7:00 PM Deaconess 7:00 PM Missions | 5 7:00 PM Prayer Meeting 8:00 PM Choir | 6 7:00 PM Vine Bible Study | 7 | 8 10:00 AM Neighborhood Visitation Val Stout | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 9 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service <i>Palm Sunday</i> | 10 | 11 7:00 PM Elders & Deacons | 12 7:00 PM Prayer Meeting 8:00 PM Choir | 13 7:00 PM Vine Bible Study | 14 7:00 PM Good Friday Service <i>Good Friday</i> John & Rebekah Gendron 26th Anniversary | 15 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 16 7:00 AM Sunrise Service 9:00 AM Sunday School 10:30 AM Worship <i>Easter</i> No Evening Service | 17 | 18 7:00 PM Elders/Deacons Pray & Visit | 19 7:00 PM Prayer Meeting 8:00 PM Choir | 20 7:00 PM Vine Bible Study | 21 | 22 5:00 PM Potluck Supper 7:00 PM Missions: Wayne Raychard | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 23 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Missions: Elizabeth Cernoia, Campus Ambassadors | 24 Dawn Phelps | 25 | 26 <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;"> 7:00 PM ANNUAL MEETING </div> 8:00 PM Choir | 27 7:00 PM Vine Bible Study | 28 | 29 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 30 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

May 2017

Rehoboth Baptist Church Mustard Seed

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|--|---|---|---|--|----------------------------------|--|---|---|---|---|---|---|---|--|--|--|--|--|--|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|--|--|--|--|--|--|---|---|---|---|---|---|---|--|--|--|--|--|---|-----|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|--|
| | 1 | 2 7:00 PM Deaconess 7:00 PM Missions Rachel Sullivan | 3 7:00 PM Prayer Meeting 8:00 PM Choir | 4 7:00 PM Vine Bible Study | 5 | 6 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 7 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service | 8 | 9 7:00 PM Elders & Deacons Elliot Hess | 10 7:00 PM Prayer Meeting 8:00 PM Choir | 11 7:00 PM Vine Bible Study Bev Winsor | 12 April/May Birthday Dessert | 13 10:00 AM Neighborhood Visitation Cari Azevedo | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 14 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service Mother's Day | 15 Al Soares | 16 7:00 PM Elders/Deacons Pray & Visit | 17 7:00 PM Prayer Meeting 8:00 PM Choir Paul & Liz Schneider 42nd Anniversary Stephen & Cindy Kitchen 14th Anniversary (Gold Jewelry) | 18 7:00 PM Vine Bible Study | 19 | 20 Armed Forces Day | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 21 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service | 22 Matthew & Shannon Littlehale 7th Anniversary (Desk Sets) | 23 Leland Hess | 24 7:00 PM Prayer Meeting 8:00 PM Choir | 25 7:00 PM Vine Bible Study | 26 | 27 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 28 9:00 AM Sunday School 10:30 AM Worship 6:00 PM Evening Service | 29 Brian Hess Memorial Day (Observed) | 30 | 31 7:00 PM Prayer Meeting 8:00 PM Choir | <div style="display: flex; justify-content: space-around;"> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Apr 2017</p> <table border="1" style="width: 100%; text-align: center;"> <thead> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> </thead> <tbody> <tr><td></td><td></td><td></td><td></td><td></td><td></td><td>1</td></tr> <tr><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td></tr> <tr><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td></tr> <tr><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td></tr> <tr><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td></tr> <tr><td>30</td><td></td><td></td><td></td><td></td><td></td><td></td></tr> </tbody> </table> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Jun 2017</p> <table border="1" style="width: 100%; text-align: center;"> <thead> <tr><th>S</th><th>M</th><th>T</th><th>W</th><th>T</th><th>F</th><th>S</th></tr> </thead> <tbody> <tr><td></td><td></td><td></td><td></td><td></td><td>1</td><td>2 3</td></tr> <tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr> <tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr> <tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr> <tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td></td></tr> </tbody> </table> </div> </div> | | | S | M | T | W | T | F | S | | | | | | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | | | | | | | S | M | T | W | T | F | S | | | | | | 1 | 2 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | |
| S | M | T | W | T | F | S | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | | | | | 1 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 30 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| S | M | T | W | T | F | S | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | | | | 1 | 2 3 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 25 | 26 | 27 | 28 | 29 | 30 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |