

- Health Needs: Lorraine Hort, Gord Rue
- Email us your prayer requests or to join the Prayer Line!

**TUESDAY MARCH 31**  
 10 am Mums' Fellowship  
 6:30 pm Adventure Club  
 6:30 pm Youth Group

**WEDNESDAY APRIL 1**  
 6:30 am Men's Breakfast  
 9:30 am Seniors' Ministry

**FRIDAY APRIL 3**  
 10:30 am Good Friday Service

**SATURDAY APRIL 4**  
 10 am Easter Egg Hunt @ Eastview Estates Community Hall

**SUNDAY APRIL 5**  
 No Sunday School  
 10:30 am Easter Cantata

**FRIDAY APRIL 10**  
 9:30 am Ladies' Bible Study

**SATURDAY APRIL 11**  
 9 am Apologetics Conference

**SUNDAY APRIL 12**  
 9 am Apologetics Conference Session 5

JOIN OUR LIFE GROUP

- EVERY SUNDAY AFTERNOON
- Tim & Michelle Archibald
- EVERY OTHER SUNDAY
- Martin & Lorna Scholz
  - Tom & Tina Smith
  - Peter & Nancy Erratt
- EVERY WEDNESDAY
- Don & Jan Collier
  - David & Laurel Street
- EVERY THURSDAY
- Mark & Shannia Guenther
- EVERY OTHER THURSDAY
- Lyndon & Leah Unger

MINISTRY HIGHLIGHTS

Easter

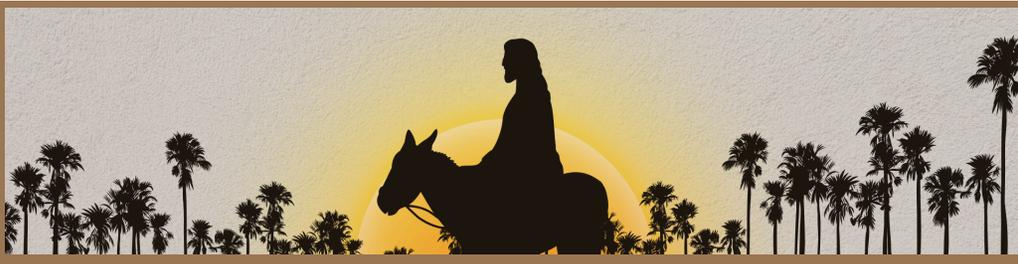
Please pray for our Good Friday Service, Easter Egg Hunt Outreach, and Easter Cantata.

Lorna S. is coordinating the Good Friday Service, and many church members will be contributing to it. Please pray that we will glorify the Lord together as we remember what Jesus did for us on the cross.

Tim A. has been organizing the Easter egg hunt, and this year Lilian will be learning from him so that she can take over next year. By God's grace, all necessary materials have been purchased. Thanks to the youth, the chocolate eggs have been assembled for the egg hunt on April 4. The youth will also be handing out invitation flyers. We have volunteers and a kitchen team ready to serve on that day. May we work together for God's glory, and may this event become a point of connection with the Eastview families.

The choir is busy practicing for the Easter Cantata. They will also be singing at Deer Park Village. Please pray for Daniel A. as he leads the choir. May God draw people to the Easter Cantata, and may all who participate come to know that God is Lord and that the resurrected Jesus is our only salvation.

**We forget too easily the tension and danger under which Jesus fulfilled his ministry and thereby misunderstand the extent of his sufferings for us.**



**The purpose of Bethany Baptist Church is to bring glory to God by making disciples who reflect the character and priorities of Jesus Christ.**

SUNDAY SERVICE SCHEDULE

- 9:00 AM Sunday School
- 10:30 AM Worship Service & Children's Church during sermon
- 6:00 PM Prayer Meeting

Nursery is available in the supervised room downstairs or the unsupervised room in the back of the sanctuary with audio

SERMON

**Scripture: 1 Cor 5:6-13**

**Speaker: Pastor Peter**

Holiness is a shared responsibility (Part 2)

OUR ELDER SHEPHERDING GROUP

- A-B → Lyndon Unger
- C-D → Tim Archibald
- E-H → David Street
- I-M → Pastor Peter Erratt

- N-R → Tom Smith
- S → Cory Leniuk
- T-Z → Dennis Burriss

According to the first letter of your last name, feel free to bring any questions or concerns to your assigned elder or email them at [elders@bethanybaptist.ab.ca](mailto:elders@bethanybaptist.ab.ca)

GET TO KNOW US

- ✉ [office@bethanybaptist.ab.ca](mailto:office@bethanybaptist.ab.ca)
- 🌐 [www.bethanybaptist.ab.ca](http://www.bethanybaptist.ab.ca)
- ☎ 403-347-7900
- 📍 3901 44 St. Red Deer, AB T4N 1G7

**Lead Pastor:**  
 Peter Erratt  
[peter@bethanybaptist.ab.ca](mailto:peter@bethanybaptist.ab.ca)  
**Assistant Pastor:**  
 Daniel Lara  
[daniel@bethanybaptist.ab.ca](mailto:daniel@bethanybaptist.ab.ca)  
**Church Admin & Children's Ministry Coord:**  
 Lilian Lara  
[lilian@bethanybaptist.ab.ca](mailto:lilian@bethanybaptist.ab.ca)

**February Financial Report**

General Fund Donation	Monthly Budget	Received
	\$31,835	\$26,795.35

**OFFERING**

E-TRANSFER: [treasurer@bethanybaptist.ab.ca](mailto:treasurer@bethanybaptist.ab.ca)

OR DROP OFF YOUR EVELOPE AT THE OFFICE

**Donation Policy**

The spending of funds received by Bethany Baptist Church is confined to Church approved programs and projects. Each gift designated toward an approved program or project will be used as designated with the understanding that when any given need has been met, or the specified program or project cannot be reasonably carried out or has not been approved, designated gifts will be used where needed most. Where appropriate, an official receipt for tax purposes will be issued as soon as possible after the year end.

## MISSIONARY UPDATES

### Kevin and Micaela Miller

Over the past several months, we have connected further with ZOR Engineers, developing an agreement to work with them in Pakistan. ZOR Engineers is a company that provides design assistance to Christian ministries in Pakistan. We have discussed coming on part-time so we also have focused time for evangelism and discipleship. We have been awed over the past months at how God has been bringing all of the pieces together. Kevin initially studied engineering thinking it would help gain access to unreached countries. The opportunity to work with EMI this past year and with Zor in the future has encouraged us that God is at work directing our path. We are excited to see how our gifts can be used to help build the church and how they are opening doors for us to return to Pakistan.

Kevin's Professional Engineer designation application has been progressing. APEGA has finished their initial follow up and confirmed the application is complete. We anticipate a decision by the board no later than the end of June. The application can be approved, refused, or deferred (ie. they request further experience or work competency examples). Please pray with us for approval.

Independent of Kevin and his relationship with ZOR, EMI's Middle East and North Africa (MENA) office has also been working towards a memorandum of understanding with ZOR so the two organizations can partner together in better serving Christian ministries in Pakistan. Kevin has been able to connect with some of the EMI MENA staff as well as one of their ministry partners who is planning to work on a Christian school project in Pakistan.

In his work with EMI Canada, Kevin has helped with managing their emerging leaders program. Kevin has been processing the applications and helping prepare two young Canadian engineers for missions with EMI. These engineers will take part in EMI's Fellowship Program, which provides two years of engineering experience helping Christian ministries as well as discipleship training through seminary courses.

In February, Pakistan and Afghanistan resumed fighting. There have been skirmishes along the border and Pakistan has made strikes on Kabul. The last time these nations fought in 2025 the conflict lasted a couple of weeks. Please pray for a quick end to the violence and for preservation of lives.

In February our family was able to take a vacation and visit with Kevin's parents at their place in Arizona. It was a really relaxing time for our whole family. Our kids had a lot of fun with their grandparents, we got some warm weather, and had a great time reading, praying, and resting.

#### Prayer Requests:

- Please pray for the conflicts in the middle east. Pray for Pakistan, Afghanistan, Iran & Israel: for resolution to these conflicts and for the Prince of Peace to guide how they unfold. Pray for protection for our friends & colleagues in these regions.
- Pray for Kevin's P. Eng. application as it goes before the board in the coming months; that it would find favor and be approved.
- Our family has been sick regularly throughout the winter. Please pray for health and healing for our family as we get over the flu.

## LIFE GROUP QUESTIONS

1. Why do you think the Corinthian church was tolerating and even boasting about serious sin? How might we see similar attitudes today in churches or groups?

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2. Matthew 7:3–5 reminds us to examine our own hearts before correcting others. How can we apply this principle when we notice sin in others without falling into hypocrisy or pride?

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3. Jesus' process in Matthew 18:15–20 starts with private correction. Why do you think the process is gradual, and how does this show God's heart for restoration?

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4. Paul talks about “not associating” or “not eating with” someone persisting in unrepentant sin (1 Corinthians 5:9–11). How does limiting close fellowship protect both the church and the person in sin?

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5. What happens to a church community when unrepentant sin is left unaddressed? Why does it make us uncomfortable to confront sin publicly?

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6. Paul draws a distinction between judging “those inside” and leaving “those outside” to God (1 Corinthians 5:12–13). Why is this distinction important for the church's role in accountability?

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7. How does the metaphor of old leaven in 1 Corinthians 5:6–8 help us understand the urgency of removing persistent sin from the church?

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8. 2 Thessalonians 3:14–15 tells us to warn a sinner “as a brother.” How can we hold someone accountable while still showing care, prayer, and the goal of restoration?

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9. Paul reminds the church that preserving holiness is a communal responsibility (1 Corinthians 5:12–13). How can we, as a group or church, support one another in living holy lives and lovingly addressing sin when necessary?

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## GOT QUESTIONS ARTICLE

### What is excommunication in the Bible?

First, we should note that the Bible never uses the word excommunication. It's a word that has been adopted by some religious groups, especially by the Catholic Church, to denote the formal process of removing someone from membership and participation in the church, from relationship with the church community, or, in the Catholic view, even from the family of God.

While the Bible does not teach that a Christian can lose his salvation, it does describe the process of church discipline in several passages. The final step of church discipline is excommunication—a removal from the local church.

In Matthew 18:15–17, Jesus teaches His disciples about excommunication. The Lord details a multi-step approach for responding to sinful offenses in the church community:

Step 1: Go to the person privately, tell him how he has sinned against you, and be reconciled if he is willing. If the offending person repents, no more action is required.

Step 2: If he won't listen, go back with two or three witnesses to have the conversation again, establishing the facts and the evidence.

Step 3: If he still refuses to listen and repent from his sinfulness, bring him before the full church body and make the case against him.

Step 4: If there is still no repentance, the church is to excommunicate the sinner. Jesus' words are "let him be to you as a Gentile and a tax collector" (Matthew 18:17, ESV).

The Jews saw both groups Jesus mentions—Gentiles and tax collectors—as outsiders. Gentiles were pagan idolaters, and tax collectors were in collusion with Rome. In Jesus' day, religious Israelites would not associate beyond what was strictly necessary with Gentiles or tax collectors. They would not have meals with them, for instance, or invite them to social gatherings. So, when Jesus says to view the unrepentant sinner in the church as "a Gentile and a tax collector," He is instructing the church to officially and with clear communication stop having close fellowship with the unrepentant sinner; the sinner is to be put out of the close-knit community of Christians. This is excommunication.

What is the purpose of excommunication? The dismissal of an unrepentant, defiant sinner from the community of believers is not about public shaming or judgment. It's about loving that person enough to do what is best for him or her and about doing what is best for the church as a whole.

We have an example of excommunication and its aftermath in two passages from Paul. A man in the church in Corinth was having sex with his step-mother, a sin so egregious "that even pagans do not tolerate [it]" ([1 Corinthians 5:1](#)). Paul rebukes the Christians in Corinth for accepting this man's incest. Apparently, the Corinthians had misunderstood the grace of God so badly that they had come to believe all sin should be tolerated, maybe even celebrated proudly, as evidence of God's grace and forgiveness (verse 2).

Paul says, "No way." Sin in the church must be dealt with. He instructs the Corinthians to come together for the purpose of excommunication. The local body of believers was, under [apostolic authority](#), to turn this man over to Satan for "the destruction of the flesh, so that his spirit may be saved in the day of the Lord" ([1 Corinthians 5:4–5](#)). Evidently, in this particular case, there was a physical affliction of supernatural origin associated with the excommunication; it was excommunication with an added apostolic curse.

Scripture does not indicate that every excommunication is followed by physical consequences. The general principle, however, is that excommunication lets the sinner experience the full, painful consequences of his sinful choices so that he will repent, submit to God, and be saved from spiritual ruin. The motive for excommunication is not punishment or vengeance but reformation and spiritual health.

Paul's second letter to the Corinthians deals with the follow-up to excommunication. In [2 Corinthians 2:5–11](#), Paul seems to be talking about the very same person he had instructed the church to excommunicate. The sinner had repented, and Paul writes, "The punishment inflicted on him by the majority is sufficient. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him" (verses 6–8). As soon as the excommunicated believer repents, he should be welcomed back into warm relationship with the church community. Once repentance has been established, the excommunication should be fully reversed. The goal has been accomplished.

So, who is eligible for excommunication? The Bible is clear that excommunication is only for church members (not unbelievers) and only in response to obvious and ongoing sin from which a person refuses to repent despite multiple exhortations: "I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people" ([1 Corinthians 5:11](#)).

Five important things to remember about excommunication:

1. The Bible never instructs individual Christians to decide on their own or even in a small group to "excommunicate" another believer. Excommunication is meant to be a formal action taken by the local church as a whole.

2. Excommunication is primarily about relationship. Those in the church are specifically instructed to stop sharing meals with the unrepentant person ([1 Corinthians 5:11](#)), to limit their contact with him.

3. This process of excommunication is for believers, for those who declare themselves to have sincerely trusted in Christ for their salvation. Excommunication is the church's response to one who says, "Yes, I'm a Christian, and, no, I will not turn from this sin."

4. The process of excommunication is not meant for someone who admits his sin and is repentant but continues to struggle to break free of it. If a believer sins and, when confronted, says, "Yes, that was wrong. I'm sorry. I want to start again," he is to be [forgiven](#)—even if he has sinned in the same way repeatedly ([Matthew 18:21–22](#)). In such a case, Scripture doesn't suggest that person's sin should be exposed to the full church as a kind of penalty, unless he chooses to reveal it himself.

5. The goal of excommunication is restoration. According to Jesus, the whole process of removing a member from the church is to be gradual, deliberate, and cautious. If at any point in the process the sinning person repents, then "you have gained your brother" ([Matthew 18:15](#)), and the fellowship is restored.