



# *Good Shepherd Lutheran Church*

## **ECHO** the love of Christ

**We are a Christian community united in God's call  
to serve others by sharing the love of Christ.**

**A congregation of the Evangelical Lutheran Church in America**

**MARCH 2024**

*From the thoughts of the pastor ...*

History of the Land We Call Israel  
(Part 5)

I promised in my last article that part 5, this part, would be the last part and a promise that I am going to hold on to...even if this article is a bit longer than others.

We left this region in the early 1500s with the Ottoman Empire taking over this land. If we recall, the Mamluk joined Palestine with Syria and then the Ottoman Sultan Selim I conquered this area thus joining it to the Ottoman Empire, calling this region Ottoman Syria. Throughout this history, we've stayed in this region (for the most part) because it would be books upon books to talk about how Jews and Christians interacted with this area from the beginning of time. But there is something that cannot be ignored that is happening in Europe – the persecution of the Jews in the Catholic Europe.

The Catholic Church, during this time, is incredibly corrupt – as we remember from our Lutheran History – and was paranoid about losing this power and control. As such, the Catholic Church began the Inquisition (a judicial procedure to combat heresy); the Jews were the ultimate heretics according to the church. Thus, many Jews began to flee Europe and settle in this area again in the mid-1500s around the

Sea of Galilee in the northern part of modern-day Israel/Palestine.

In 1660, though, a power struggle within the Ottoman Empire, specifically in this Galilean region, causes a minor civil war with the Ottoman troops pillaging the area and ending up destroying the cities of Safed (north of the Sea of Galilee near the Golan Heights) and Tiberias (directly on the shores of the Sea of Galilee). The history here gets a little confusing as for the next century control of this smaller region within the larger region of Palestine changes hands but eventually, the Ottoman Empire restored their rule.

In 1799, Napoleon occupied Palestine for a brief period and was planning to create a Jewish state. But, again, Napoleon was defeated at Acre (on the coast of the Mediterranean Sea) after a failed siege of that city controlled by the Ottoman Empire. In 1831, Muhammad Ali of Egypt – who was an Ottoman ruler who left the Empire to modernize Egypt – conquered Ottoman Syria (which includes Palestine). However, the “modernization” of Egypt and the now rule from Egypt led to high taxes and Egyptian conscription leading to the Arab Revolt (a revolt led by the peasants who were bearing the brunt of these policies).

Revolt after revolt happened and the whole region of Palestine was in

chaos. Yet through this all, the Jewish population continued to grow. By 1844, Jews were the largest population group in Jerusalem but was still not the largest population overall in Palestine – 88% were Muslim and 9% were Christian.

Between the years of 1882 and 1903, the First Aliyah (a major wave of Jewish immigration) took place with approximately 35,000 Jews moving to Palestine. This was due to the continued persecutions of Jews in Europe forcing the Jews to move to the Russian Empire where they were persecuted again as well as their legal rights removed and restricted. It is estimated that about half of the Jews of the world lived in the Russian Empire in the 1800s. (Side note: the musical *Fiddler on the Roof* takes place during this time and depicts the persecution the Jews endured in the Russian Empire.) Because of the constant persecutions where they went, an estimated 2 million Jews left the Russian Empire with about 1.5 million heading to the United States. By the early 1900s, the Jewish persecutions in Europe died down a bit and thus some went to Germany, France, England, and Holland. Finally, others went to South America particularly Argentina.

The Jewish people have had enough. The Russian Jews immi-

grating into Palestine wanted to establish their own area, their own agricultural settlement – the Land of Israel. This was led by the movements of Bilu and Hovevei Zion (or “Lovers of Zion”) – both responding to the Anti-Semitic programs of the Russian Empire. In 1884, the second movement was officially constituted and led by Leon Pinsker. In 1878, the first villages were established, Petah Tikva (or “The Beginning of Hope”) followed in 1882 by Rishon LeZion (or “First to Zion”). The existing Jewish settlements from those emigrated out of Spain and Europe – the Ashkenazi-Jewish communities – were located around Jerusalem, Hebron, Safed, and Tiberias (aka the Four Holy Cities). The Ashkenazi-Jews were extremely poor relying on donations from groups abroad. But these new settlements – now known as the Zionist settlements – were small farming communities, better off than the Ashkenazi-Jewish settlements but still being funded by the French Baron, Edmon James de Rothschild, who wanted to establish a profitable enterprise. When the Ottoman Empire conquered Yemen in 1881, a large group of Yemenite Jews emigrated to Palestine.

In 1896, the Austro-Hungarian Jewish journalist, Theodor Herzl, published *Der Judenstaat* (*The Jewish State*) where he gave the answer to the growing “Jewish Question” – the growing rampant antisemitism in Europe. His solution was to establish a Jewish State, an established home for the Jewish people in Palestine secured under public law. In 1897, the World Zionist Organization was founded and took this goal as its aim. Under this group, and with the increasing number of Jews entering Palestine,

private Palestinian lands were taken and given to Israeli settlers.

The Second Aliyah occurred between 1904 and 1914 where about 40,000 Jews settled in Palestine. The World Zionist Organization (WZO) called the newly taken land and the established settlements Israel. In 1904, the WZO set up the Palestine Bureau in Jaffa and began to establish the systematic Jewish settlement policy. In 1909, Jewish residents in Jaffa (now the focal point of Jewish immigration) bought the land outside the Jaffa city walls and built the first Hebrew only speaking town and named it Ahuzat Bayit...it was later renamed Tel Aviv.

So far, in these last few paragraphs, we’ve covered a few decades. The memories, then, of the persecutions in Russia are still very present. And now we come to World War I times. In extremely basic terms: the coalition of the Allies (France, the United Kingdom, Russia, Japan, Italy, and eventually the United States, as well as others) fought the coalition of the Central Powers (Germany, Austria-Hungary, Ottoman Empire, eventually Bulgaria, as well as others). The majority of the Jewish population supported Germany (and the Central Power coalition) because they were fighting the Russians, who still regarded the Jews as the main enemy. The British, however, continually sought Jewish support playing on the antisemitic perception in the Ottoman Empire as well as the American Jewish support to help bring the United States into the war on Britain’s behalf. Support by the Jewish people included active membership in the militaries, political influence, and funding. However, between 1914 and 1915, over 14,000 Jews were expelled by

the Ottoman military commander from the Jaffa area due to suspicions they were subjects of Russia – the enemy – or they were Zionists wishing to detach Palestine from the Ottoman Empire. In April of 1917, the entire population, including Muslims, was ordered to leave both Jaffa and Tel Aviv...the affected Jews could not return until the British conquest (driving the Turks out of Southern Syria) ended in 1918. The British government was in favor of the establishment in Palestine of a national home for the Jewish people; this favor was written in a letter from the British Foreign Minister Arthur Balfour to the British Lord Rothschild and became known as the Balfour Declaration. This Declaration gave the British government a pretext for claiming and governing the country. (Side note: World War I was fought globally, which is often forgotten as we tend to focus on the Trench Warfare of Europe. For our region of study, the British and the French – and others – fought primarily the Ottomans in Sinai, southern and northern Palestine, and Jordan.)

At the end of the war in 1918, the French and British – being the victors – created new Middle Eastern boundaries. Egypt would control what it has to this day. The British and the French, though, would control the remaining Eastern Shore of the Mediterranean Sea. The French would control the Syrian and Lebanon regions and the British would control the Palestine, Jordan, and Iraq regions. Towards the end of the war, in 1917, the Bolshevik Revolution began leading to civil war in the Russian Empire. This civil war led to the persecution and deaths of a minimum 100,000 Jews with a further 600,000 displaced and migrating to Palestine. The Third Aliyah occurred

between 1919 and 1923 where about 40,000 Jews arrived in Palestine. Many of these new arrivals supported the Bolsheviks and were Socialist Zionists. The Valley of Megiddo, originally marsh land, was bought and drained and turned into agricultural use.

The Arab Kingdom of Syria was conquered by the French thus ending any hopes of an independent Arab country. This led to clashes between Arabs and Jews in Jerusalem during the 1920 Nebi Musa riots; a year later clashes happened in Jaffa. Both these clashes led to the establishment of the underground Jewish militia called Haganah. Some would say this is the beginning of the current Jewish army.

While the British retained control of the Trans-Jordan and Palestine area, a Jewish Agency was created to administer entry permits and distribute funds from donations of Jews across the world...mainly the United States. Between 1924 and 1929, the Forth Aliyah occurred with more than 80,000 Jews fleeing persecutions and heavy tax burdens in Poland and Hungary. While many wanted to come to Palestine, others were forced due to the Immigration Act of 1924 in the United States which severely limited the number of immigrants entering the United States from Eastern and Southern Europe.

By the mid-1920s, Palestine was becoming more and more modernized with independent power stations built, the first Hebrew University built, the Palestine pound established replacing the Egyptian pound and more. Democratic elections were held for the Jewish National Council – the representatives of the Jewish community in Palestine and non-

Zionist Jews were included. This council began to establish more government-type functions such as: education, health care, security, and (with permission from the British) taxes and independent services for the Jewish population.

However, not everything was going great. In 1929, tensions increased over the Wailing Wall, which at the time was a very narrow alleyway, where the British banned Jews from using chairs or curtains. (Chairs were needed because some worshipers were elderly and needed to sit to do their prayers and curtains were needed to separate men from women.) The spark that caused the 1929 Palestine riots was the Muslim leader of Palestine named Mohammed Amid al-Husseini, said the property (the alleyway) belonged to the Muslims and had cattle driven through this alley. He accused the Jewish representatives of taking control of the Temple Mount. Riots began all over Palestine but the main victims were the non-Zionist communities at Hebron. The underground Jewish militia now became the right-wing Zionist militia, called Etzel, and were no longer underground but actively committed to an aggressive policy towards the Arab population.

Between World War I and World War II, an understanding was growing that an irreconcilable tension between the two Mandatory functions of ruling Palestine – creating a Jewish homeland in Palestine and preparing the country for self-determination – was becoming evident. The British rejected any notion of majority control or any other notion that would allow the Arab population control of the Palestinian territory.

The Fifth Aliyah happened between 1929 and 1938 where about

250,000 arrived in Palestine. In 1933, the Jewish Agency and the Nazis in Germany negotiated a Ha'avara Agreement (transfer agreement) where 50,000 Jews would be transferred to Palestine. Per this agreement, though, the Jews' possessions were confiscated and in return the Nazis allowed the Ha'avara organization to purchase 14 million pounds worth of German goods for export to Palestine for compensation to the immigrants. While many Jews wanted to leave Nazi Germany, the Nazi government restricted the Jews from taking any money and allowed only two suitcases. Because of these restrictions, so few Jews could pay the British entry tax (1,000 pounds for families equating to about 72,000 British Pounds in 2021, 500 pounds if they had a profession, and 250 pounds if they were skilled laborers); many were afraid to even try to leave. The Labour Zionist leader who negotiated the agreement, Haim Arlosoroff, was assassinated in Tel Aviv the year of the agreement. This assassination was used by the British to create tension between the Zionist left and Zionist right.

With such a large influx of Jewish immigration and Nazi propaganda, between 1936 and 1939, Arab Revolts in Palestine occurred. The goal was to end the British rule of Palestine. The Jewish Agency responded to the Revolts with a policy of Havlagah (self-restraint and a refusal to be provoked by Arab attacks to prevent polarization). The Jewish militia, Etzel, broke away from this policy (and the Jewish Agency) in opposition to this new policy. The British response to the Arab Revolts led to the Peel Commission of 1936 and 1937. This commission led to the recommendation that an exclusively Jewish

territory be created in Galilee and the western coast along the Mediterranean Sea; the rest of Palestine being exclusively Arab. While the Zionist Congress approved the Peel recommendation as a basis for more negotiation, the Palestinian Arab leadership rejected the proposal, renewing the revolts which led the British to appease the Arabs and abandon the plan as unworkable. (This is perhaps the first "Two-State Solution".) In 1938, the United States called an international conference to address the question of the vast number of Jews trying to escape Europe. The British contingent would attend only if Palestinian was kept out of the discussion. The Nazi contingent proposed a solution to send the European Jews to Madagascar. This conference proved fruitless, and the Jews were stuck in Europe. No Jewish representatives were invited to this conference.

Country after country were closing their borders to Jewish migration. Eventually, the British decided to close Palestine. In 1939, the policy issued by the British government, known as the White Paper of 1939, acted as the governing policy for Palestine. This White Paper recommended an independent Palestine to be governed jointly by Arabs and Jews be established within 10 years. The White Paper allowed 75,000 Jewish immigrants into Palestine between 1940 and 1941; beyond the 75,000, additional migrations would require Arab approval. Both the Jewish leadership and Arab leadership rejected the White Paper. In 1940, the British Commissioner for Palestine issued the edict to ban Jews from purchasing land in 95% of Palestine. This resorted to illegal immigration. Between no country willing or able to admit a Jewish migration and no outside

help, between 1939 and 1945, very few Jews were able to escape Europe. For the illegal immigrants caught by the British, they were imprisoned in Mauritius, an island off Madagascar.

On September 1, 1939, Germany invaded Poland beginning World War II in Europe. The Jewish Agency wanted to establish a Jewish army that would fight alongside the British forces. While Churchill supported this idea, the British military and the rest of the government rejected this proposal. The British would only support an army if the number of Jewish recruits equaled the number of Arab recruits. In 1940, when Italy joined the war on the side of Germany, Italian planes bombed Tel Aviv and Haifa. In 1941, the Palmach (the "special forces" for the Etzel) was established to defend against the planned Axis invasion through North Africa. However, the British refused to provide arms to the Jews, even after Rommel's forces were advancing through Egypt getting close to Palestine with the intention to occupy Palestine. Between this refusal and the 1939 White Paper, the Zionist leadership in Palestine believed conflict with the British was inevitable. As the war grew on, the Jewish Agency encouraged the Palestinian youth to volunteer for the British Army. 30,000 Palestinian Jews and 12,000 Palestinian Arabs enlisted in the army during the war. In 1944, the British agreed to a Jewish Brigade that fought in Italy.

During the war, about 200 activists devoted themselves to resist the British administration in Palestine. These 200 broke away from the Etzel and formed the Lehi. In 1942, the USSR released the Revisionist Zionist leader Menachem Begin from the Gulag where he traveled to

Palestine. He took control of the Etzel and reorganized the policy of Etzel to increase conflict with the British. Around the same time, Yitzhak Shamir escaped a British prison camp and took command of the Lehi.

After the Holocaust in Europe, an Anglo-American Committee of Inquiry was established to examine the Palestine issue. This committee found that over 95% of surviving Jews in Europe wanted to migrate to Palestine. In Palestine, the Jewish Agency now being led by the anti-British Socialist-Zionist party headed by David Ben-Gurion. Because of the war, the British was severely weakened and became dependent on Arab oil. Also, in the British Government, the Labour Party won. While the Labour Party called for years the establishment of a Jewish state in Palestine, now in control of the government, they decided to maintain the 1939 White Paper policies.

Illegal immigration (Aliyah Bet) became the main form of entry into Palestine for Jews. Organizations across Europe would smuggle Holocaust survivors from Eastern Europe to the Mediterranean ports; the boats would then attempt to run the British blockade of Palestine. Overland, Jews from Arab countries began to move. Despite British attempts to curb immigration, over 110,000 Jews entered Palestine. By the end of World War II, the Jewish population grew to over 33% of the total Palestinian population. The Zionist within Palestine, and even in the governing bodies, waged guerrilla war against the British. By 1947, the Labour Party government in Britain was ready to refer the Palestine problem to the General Assembly of the United Nations.

The General Assembly created the United Nations Special Committee on Palestine (UNSCOP). In July of 1947, UNSCOP went to Palestine and met with Jewish and Zionist delegations. The Arab Higher Committee (the political organ of Palestinian Arabs in Palestine) boycotted the meetings. Eventually, the UNSCOP proposed an independent Arab State, an independent Jewish State, and the City of Jerusalem who would be under an International Trusteeship System (the Partition Plan). On November 29, 1947, in Resolution 181 (II), the General Assembly adopted the UNSCOP report with slight modifications. However, neither Britain nor the UN Security Council took any actions to implement this Resolution and Britain continued to detain Jews attempting to enter Palestine.

The vote within the General Assembly caused joy within the Jewish community but anger within the Arab community. Violence broke out between the two sides escalating into civil war by the beginning of 1948. Britain did agree to withdraw from Palestine and increased their withdrawal during this civil war. Arab forces from Egypt and other Arab countries joined forces consolidating their forces in Galilee and Samaria. Jewish residents were blockaded from Jerusalem and armored trucks were used to attempt to supply the city but failed. This civil war led the United States to withdraw their support for the Partition plan which encouraged the Arab League to believe the Palestinian Arabs could

put an end to the plan for partition. The British, still withdrawing from the area, decided on February 7, 1948, to support the annexation of the Arab part of Palestine by Transjordan...the Jordanian army was commanded by the British.

David Ben-Gurion now declared conscription obligatory for every man and woman in the country. They received military training thanks to funds raised from sympathizers in the United States as well as Stalin's decision to support the Zionist cause. With this inflow of funds, Jewish representatives of Palestine were able to purchase important arms in Eastern Europe. Ben-Gurion ordered the military analysis in which the result was Plan Dalet – the military plan to conquest territory in Palestine for the establishment of a Jewish state. Plan Dalet turned the Haganah from defensive to offensive eventually leading to Tiberias, Haifa, Safed, Beisan, Jaffa, and Acre to fall causing more than 250,000 Palestinian Arabs to flee. This caused the intervention of neighboring Arab states.

On May 14, 1948, the last day of British forces to leave from Haifa, the Jewish People's Council gathered at the Tel Aviv Museum to proclaim the establishment of a Jewish state to be known as the State of Israel. Immediately following this declaration, both superpowers in the world recognized the new state. The Arab League refused to accept the UN Partition Plan and proclaimed the right of self-determination for the Arabs across the whole of Palestine. Since

the Jewish state is established and recognized by the superpowers but not by the Arab League, the civil war turned into the 1948 Arab-Israeli War.

The Arab-Israeli War really hasn't ended, just pauses from time to time. Over these last five parts, we've learned the Israelites we hear in the bible are not the same Jews that occupy Palestine today. From Before Common Era to present time, this land has been in conflict. Finding a solution for peace in this region is not an easy task. Until we can all agree to live with all religions, all histories, all cultures, this area will always be a region of conflict. We need to change our minds and our hearts to peace for our Holy Land to finally have a Holy Land in peace.

Thank you for allowing me to bring history to you. On Saturday March 23<sup>rd</sup> at 6:00 pm, I will show my Trip to the Holy Land Presentation. This presentation takes about 2 hours with a 15-minute break about midway through. Part of this presentation will include some photos of the Via Dolorosa (the route of Jesus' path to Golgotha) which will help us as we enter Holy Week.

Peace be with you.

Amen+

السلام عليكم

(Peace be upon you)

*The Reverend Joshua Krenz*

The Reverend Joshua Krenz

# The Big Churchy Word



We are continuing our education for the worship furniture with a bonus word for something that is coming to Good Shepherd – something that we have but has not been used, or at least used to the knowledge of the Altar Guild, since the building of the church. But first, our furniture word.

**Credence** (Lat. *Credentia*, “belief,” “trust”) To give weight to an argument in terms of plausibility or truth. Also, a small side table near an altar to hold the elements for the Eucharist and other items used in a worship service.<sup>1</sup>

In our sanctuary, we have the main table – the altar – and the side table to the pulpit side of the chancel. This side table is the credence table. In some churches, this table is hidden from sight to help keep the chancel area, especially around the altar, clear from clutter. In very traditional churches, this table is placed on the south wall of the sanctuary and tended by either the acolyte or even the altar server – a person who assists the minister by bringing the gifts or the books or other things to the altar for the minister. The items on the credence table usually include: the bread and wine prior to

consecration<sup>2</sup>, a bowl and/or ciborium, the cruets, the trays, and the chalice and paten (both being covered by the veil). At churches that participate in very high mass, the additional items include: a lavabo – bowl – and cruet of water to wash the hands<sup>3</sup>, a towel, a perforated spoon – used to distribute Holy Community – an ewer – or pitcher, sometimes called the flagon – that holds extra wine during communion, and any holy oils or things that need to be consecrated – officially called ablutions.

The need for this table, other than to keep things from cluttering the altar, is to have a definite break – almost a hard line – between the word portion of the worship service and the sacrament portion of the worship service. If we were to break up the worship service into its two parts regarding grace, we first hear the words of grace – through the Word from confession and forgiveness, the readings, and the sermon – and then we (for lack of a better word) ingest grace – through the Sacrament of Holy Communion. I have heard of some churches that experience worship in two different places, but that is very rare and extreme. (Side note:

the Easter Vigil Service, held the Saturday before Easter, is set up as this kind of idea, two different places...almost.) Going back to the credence table, everything is set up (and theoretically hidden from view) on this side table. Then, during the offertory, everything is moved to the altar for the consecration of the sacrament.

Now, here is the bonus word, of where everything goes after communion – **Aumbry (ambry)**. **Aumbry (ambry)** (Lat. *Armarius*, “a cupboard,” “a safe”). In the Middle Ages, a cabinet or safe in which elements consecrated for Holy Communion were stored for distribution to the sick, and where oils blessed by bishops were kept. Aumbries are no longer used.<sup>4</sup>

While it might be true the technical Aumbry is not used, we, at Good Shepherd, have something very similar which I would call an Aumbry; it is that square hole that the offering plates usually sit in behind the pew in the chancel. The only difference between what we have and a “true Aumbry” is a door on the chancel side...there is already a door on the sacristy side. As our definition said, the consecrated bread and wine are

<sup>1</sup> McKim, Donald K. *The Westminster Dictionary of Theological Terms* 2 Ed. Westminster John Knox Press: Louisville, Kentucky, 2014.

<sup>2</sup> At Good Shepherd, and many other Lutheran churches, the host and cruet of wine is brought forward during the

offertory as a sign of bringing gifts and offerings to be consecrated and used in the sacrament.

<sup>3</sup> At Good Shepherd, we use hand sanitizer to help control the spread of germs but NOT as a replacement for this practice.

<sup>4</sup> McKim, Donald K. *The Westminster Dictionary of Theological Terms* 2 Ed. Westminster John Knox Press: Louisville, Kentucky, 2014.



placed in this safe place to be used for Holy Communion for the homebound and sick. We have just restarted the home communion volunteers, therefore, we need a safe place to keep the consecrated bread and wine to “refill” their kits, as well as a safe place to put our communion ware that is blessed after communion.

I have, slowly (more slowly than the slowest snail), been working on the door for the chancel side, transforming this hole into the Ambry. Once this project is done, the chalice and the paten (or host

box or ciborium) will be placed in there prior to service beginning and thus, the separation from Word and Sacrament will be more pronounced. For those who have volunteered or who wish to volunteer to bring communion to the homebound or sick, there will be consecrated wine and hosts in this space for you to refill the kits without the need to consecrate more during the worship service. Also, I will be putting consecrated oils in there if you are called to use them or a healing service or during your visits with the people.

Both places – the credence table or aumbry – are made to help us feel, hear, and see a difference in the worship service between word and sacrament. We all get to hear the gospel, the good news of grace, and we all get to ingest the gospel. But there is something special about having these two different parts of worship being separated and yet part of one service. To me, it feels like our differences separate us and yet we come together to worship the one God in the same service.

## **A Moment in Faith**

### **By Richard P. Tulino, a Layman’s Interpretation**



In the Gospel of Luke 14:1,7-14, we hear Jesus preparing us for a world a lot different from the world we live in today. Jesus is preparing us for a celestial banquet much greater than anything we have experienced in this world. He is preparing us for the day that we will sit down at the table in the kingdom of God. He is giving us some tips on how not to offend, how not to embarrass ourselves, when invited to sit at God’s table. In other words, He is telling us how it will be in the kingdom of God.

When Jesus tells us all this, we need to remember that He is calling us to start now, living by the rules of the kingdom of God. We can do this in many ways, volunteer to visit the sick, help out at a soup kitchen, donate to the poor, provide a meal to a homeless person, give clothing to a charity. Anything that we can do outside of the walls of the church is what Jesus is talking about. As Christians, we have one foot in this

world, a world that sometimes wants nothing to do with God, but we have the other foot in the kingdom of God. This can be quite uncomfortable, because the world today tells us to look after number one (us), but Jesus calls us to love our neighbors and pray for our enemies. What Jesus is trying to help all of us to understand is that the etiquette here in this world is far different from what we will find in the hereafter.

In this Gospel from Luke, we hear about a Pharisee leader inviting Jesus to dinner. When Jesus arrives, He finds everyone trying to get the best seat. Typical behavior, right?! It happens all the time even at church functions. Everyone wants to sit up front, never in the back because you can’t see or hear, but up front you can see and be seen. One exception to this is in church itself. Nobody wants to sit up front, the pews are always empty.

In Luke 14:8-11, Jesus tells us not to take the best seat but take a lower place because everyone who exalts himself will be humbled and he who humbles himself will be exalted. Remember that Jesus isn’t preparing us for ordinary things, but for a celestial banquet, dinner with the King of Kings, the Lord of Lords, with music by the celestial band and service by the angelic host. This event will be the greatest there ever was and the guests will include all the faithful from the beginning of time, and there won’t be a bad seat in the place. Abraham and Sarah will be there, Moses, David, King Solomon, the Apostles, and all our loved ones. What a time it will be!

Jesus invites us to become members of God’s team. He invites us to start following the rules of the Kingdom of God now! If we do, His promise is that we will be blessed and be repaid at the resurrection of the righteous! (14:13-14)

The Grace and Peace of God be with all of you.



**ATTENDANCE**

1/28	59
2/4	50
2/11	72
2/14	45
2/18	53
2/21	16

Prayer and visitation requests may be submitted in the box in the Narthex using the cards provided.

Prayer chain requests can also be initiated by calling Pearl Ann Curtis (440-593-2190).

If you know of someone who is hospitalized, sick, or needs a visit, you may also call the church office (440-599-8908) so that a visit can be arranged.



**GENERAL FUND BALANCE AS OF JANUARY 31, 2024**

**\$4,260**

MONTH	OFFERING INCOME	OTHER INCOME	YTD INCOME	%ESTIMATE BUDGETED REVENUE	EXPENSE	YEAR TO DATE	% ESTIMATED OPERATING COST
January	\$10,527	\$369	\$10,896	68.2%	\$18,831	\$18,831	115.3%
						<b>Budget income YTD</b> \$15,976.04	<b>Budget expense YTD</b> \$16,331.09
Need \$15,622 ea Mo.	\$187,465/yr		\$ (5,080)		EXPENSE V BUDGET	\$ 2,500	
						<b>12/31/2023</b>	<b>1/31/2024</b>
Capital Improvement Endowment Fund						\$ 883,942	\$ 883,942
<i>Money Market Fund</i>							
Family Center Endowment Fund Balance						\$ 34,440	\$ 34,440
Mission & Education Endowment Fund						\$117,212	\$ 117,212
Thrivent Fund						\$ 12,832	\$ 12,832
Capital Improvement						\$ -	\$ -
Youth Missions Fund						\$ 12,771	\$ 12,771
Abiding Memorial						\$ 13,264	\$ 9,211
Detroit Street						\$ 14,062	\$ 14,062
Sandusky St						\$ 15,335	\$ 15,728
Reserve Account						\$ 15,328	\$ 4,828
10% Biblical Tithe to Synod							\$1,944.51

*Stacy Racut, Treasurer*



# NEWS & UPDATES



**Lenten Suppers** Soup & Sandwiches  
6:00-6:45pm  
**Service at 7:00pm**  
Wednesdays February 21– March 20

Lenten Offering Envelopes are available in the Narthex.

Bell Choir Practice is now  
Thursdays at 5:30pm,  
starting January 25<sup>th</sup>



## CAMA Services 6pm:

Sunday, March 3<sup>rd</sup>  
at United Church of Christ  
with Pastor Joshua Krenz

Sunday, March 17<sup>th</sup>  
at Amboy Methodist Church  
with Pastor Rusty Andrews



**\$7**

**Nisua Bake March 23<sup>rd</sup>**  
Volunteers Welcome  
Order on or before March 17<sup>th</sup>



Palm Sunday	March 24 <sup>th</sup>	8:30 and 11 services, as usual
Holy Thursday	March 28 <sup>th</sup>	7pm service
Stations of Cross	March 29 <sup>th</sup>	12pm - Township Park
Good Friday	March 29 <sup>th</sup>	7pm service
Holy Saturday	March 30 <sup>th</sup>	6pm service
Easter Sunday	March 31 <sup>st</sup>	8:30 and 11 services, as usual Breakfast 9:00-10:30; no Sunday School

**Eucharistic Ministers**  
Volunteers for Visitation, in homes and hospitals  
Visitations will include communion  
Sign-up sheet available in the Narthex



## GSLC SHIRTS

- \$15 for short sleeve
- \$20 for long sleeve
- Additional \$2 for 2x, \$3 for 3x

**Sportscraft Air Hockey Table for sale.**  
It's still in really good condition, works perfectly fine.



Purchase of this table helps support &  
fund the Wave-Walker Youth Group!  
\$400 OBO

**Palm Sunday Food & Fun in Fellowship Hall!**

Sunday, March 24, 9:45 a.m.



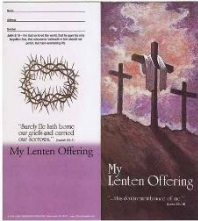
Activities will include:

- A table where you can update and personalize your name tags.
- Some papers to make cards for the people who are homebound or in nursing homes and coloring pages.
- Demonstrations and help to fold your palms into crosses.
- And we'll have a few games, like Palm Sunday BINGO and corn hole.



We will have a fantastic hospitality brunch. This is going to be fun for the whole family!

If you're interested in helping or have any questions, contact Jen.



Lenten Offering Folders are available in the Narthex. Some of our members may remember using them in the past. The Lenten Offering Folders have slots for quarters to offer 50 cents each day of Lent.



**WORSHIP SERVICES will only be CANCELED if there is a LEVEL 3 SNOW EMERGENCY**

The OFFICES will be CLOSED if the Schools are CLOSED



- It is the easiest and quickest way for us to get info out to members and the community if something changes.
- If we get over 500 followers, we could be eligible to earn money through our Facebook page.
- Talk with Jen or Pastor for more details or questions.

**EASTER PLANTS**



Tulip and lily plants will be available at a cost of \$10.00 for each plant. Payment, along with this form, may be placed in the offering or mailed to the church office. Checks can be written to *GSLC*.

**Good Shepherd Lutheran Church  
876 Grove St, Conneaut, OH 44030**

***DEADLINE FOR ORDERING IS MARCH 17, 2024***

We ask that ONE NAME OR ONE COUPLE be honored or memorialized for ONE PLANT ordered.

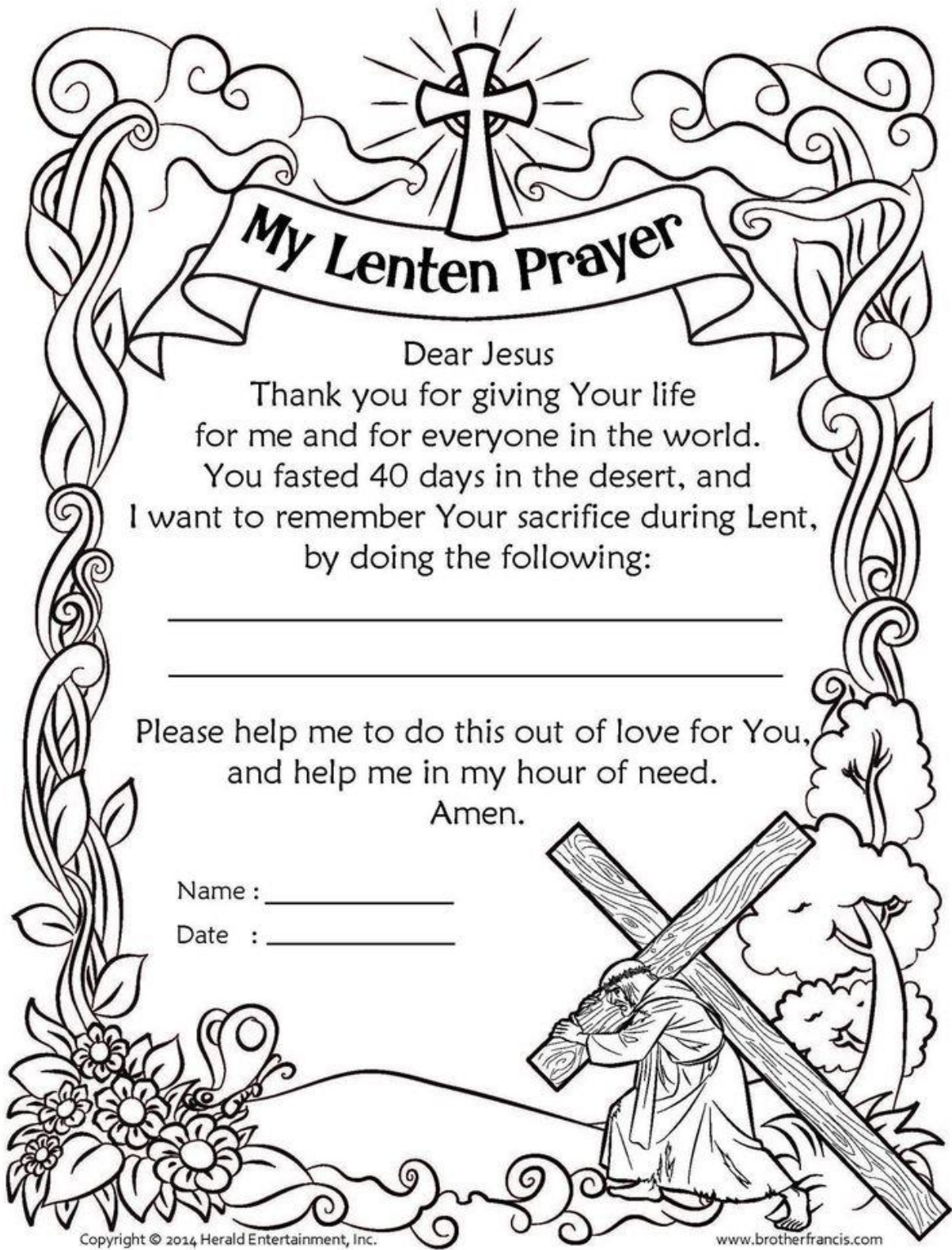
In Memory of \_\_\_\_\_

In Honor of \_\_\_\_\_

Donor's Name \_\_\_\_\_ Envelope No. \_\_\_\_\_

No. of Plants Ordered \_\_\_\_\_ Amount Enclosed \_\_\_\_\_ Tulip \_\_\_\_\_ Lily \_\_\_\_\_

Plants need to be picked up after the late service on Easter: Yes \_\_\_\_\_ No \_\_\_\_\_



# My Lenten Prayer

Dear Jesus

Thank you for giving Your life for me and for everyone in the world.

You fasted 40 days in the desert, and I want to remember Your sacrifice during Lent, by doing the following:

\_\_\_\_\_  
\_\_\_\_\_

Please help me to do this out of love for You, and help me in my hour of need.

Amen.

Name : \_\_\_\_\_

Date : \_\_\_\_\_



# Committee News

## Evangelism

Reminders about upcoming events:

Total Solar Eclipse Event April 8th 11-4

Come see the full Solar Eclipse in Conneaut at GSLC. It will be a fun event for all ages.

Concessions will be available for purchase, parking by donation, and souvenir Solar Eclipse glasses available for \$5.

Spa Day May 18th 12-4pm

Tickets are \$15. Tickets will be on sale soon.

Lunch provided by Waters Catering, massage, reiki, inversion table, foot soaks, warm wax for hands, and several make & take activities--just to name a few.

Full-Service Community Dinner (AKA Date Night)

Saturday, June 8th; Doors open at 5:30 pm; Dinner starts at 6:00 pm  
Dinner provided by Biscotti's; Childcare provided; BYOB.  
\$20 for single; \$35 for couple;  
Tickets must be purchased on or before June 1st.

Blessings to each and every one,

*Michelle Logan*

The Evangelism Team

## Property & Maintenance

### Property Changes around Church:

During the month of February of 2024

1) Changed out 9 older LED lights that are in the chancel area of the sanctuary, repaired one of the fluorescent lights (for the last time due to part availability)

2) Converted an old key box to a two slot drop box for Offering Drop Off and Prayer Requests and installed in airlock to administration wing.

3) Cleaned out Detroit Street property including removal of bags of clothing left in basement, furniture, removal of all carpeting and window coverings. Filled a 30 yard roll off dumpster!

a. Special thanks to Ron Young for leading these efforts including a very generous monetary donation toward the costs. We will be removing the shed as soon as the weather permits.

4) Hung new pictures and signs in the Education Wing.

5) Repaired major roof leak around exhaust over stoves in kitchen that was leaking into the hallway outside

the kitchen. Also repaired the leak at the base of the steeple leaking into the organ pipe room.

We continue to send out "group text" weekly so the team is aware of tasks we would like to accomplish that week. Some people like to attend when there is a project on the list that is of special interest to them. **If you would like to be added to the group text, please let me know even if it's just to keep up with what is being done around the church, you might see something you want to be involved in making it happen.**

We adjusted our schedule late in 2023 to meet on Saturday mornings to accommodate those that suggested switching to a day and time they have off work and could be available. This helped some and we can make more scheduling adjustments. **Let us know what works for you!**

**Member's Maintenance Ministry Announcement (3M's):** Starting in April we will be offering a monthly Pancake Breakfast. We are starting this as a fundraiser for the purpose of a new mower and storage garage. The shed next to the garage is in

terrible shape with the floor and side walls destroyed by rodents making it unusable. The plan will be to consolidate into one garage that can be an organized usable space to store our valuable equipment used to maintain our property. This breakfast will be one Saturday morning a month. **More to come!**

### List of Projects and Work items:

- Repair leaking slop basin in boiler room.
- Locate and repair leak underground to storm sewer. This leak is creating very wet and soggy ground near the flower garden.
- Repair or replace all damaged down spouts around the church
- Remove "Storage" shed
- Clear trees and weeds from around tractor garage and replace siding
- Paint walls in narthex and hallways
- Paint all interior doors the same color
- Paint walls in both hallways on each side of the stage in fellowship hall
- Investigate and install best options for blocking line-of-sight to storage area for tables and chairs in fellowship hall.

- Replace counter curtain between kitchen and fellowship hall
- Find a solution for stall walls in both old restrooms
- Replace flooring in old restrooms
- Install larger drain for wine sink
- Remove pull down screen and projectors from sanctuary
- Re - install screens and projectors in fellowship hall
- Remove non-working ceiling fan from sanctuary
- Repair Good Shepherd statue in front of Church.

Thank you and be blessed,  
*George Peterson*  
 Property Chairman

## March Birthdays



Colton Cameron  
 Donald Cummins  
 Nicalli Fill  
 Bellalyn Fimiano  
 Amy Gallagher  
 Michelle Gauvin

E. Jay Hybert  
 Margo Kaihlanen  
 Christopher Lampela  
 Jerry Lampela  
 Suzanne Malys

Nickolas Mason  
 Todd Pew  
 Nancy Sackett  
 John Thompson  
 Amy Warren



### Keep Everyone Informed

Committees, groups, and ministries: Share your news here! Keep the congregation informed of all the wonderful things you're planning, how past events went, and invite them to join in the fun. Submit information for this publication to Kelly Anthony by the 20<sup>th</sup> of each month; email [klanthony@gwcmil.net](mailto:klanthony@gwcmil.net).





# March 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		CAMA Lenten Services, 6:00 p.m.: March 3 – United Church of Christ March 17 – Amboy Methodist Church			<b>1</b> <b>OFFICE CLOSED</b> 10:30 YMCA <i>Fitness</i>	<b>2</b> 8:00 3M's Free Lunches Food Pantry & Nick's Closet
<b>3</b> 8:30 Service 9:45 Sunday School 11:00 Service	<b>4</b> 9:00 & 10:30 <i>YMCA Fitness</i>	<b>5</b> 9:00 Quilting	<b>6</b> 9-2 Food Pantry & Free Lunches 9:00 & 10:30 <i>YMCA Fitness</i> 6:00 Soup 7:00 Service	<b>7</b> 5:30 <i>Line            Dancing</i> 5:30 Bell Choir	<b>8</b> <b>OFFICE CLOSED</b> 10:30 YMCA <i>Fitness</i>	<b>9</b> 8:00 3M's 11-12:30 Free Lunches Food Pantry & Nick's Closet
<b>10</b> 8:30 Service 9:45 Sunday School 11:00 Service	<b>11</b> 9:00 & 10:30 <i>YMCA Fitness</i>	<b>12</b> 9:00 Quilting	<b>13</b> 9-2 Food Pantry & Free Lunches 9:00 & 10:30 <i>YMCA Fitness</i> 6:00 Soup 7:00 Service	<b>14</b> 5:30 <i>Line            Dancing</i> 5:30 Bell Choir 6:00 Finance	<b>15</b> <b>OFFICE CLOSED</b> 10:30 YMCA <i>Fitness</i>	<b>16</b> 8:00 3M's 11-12:30 Free Lunches Food Pantry & Nick's Closet
<b>17</b> 8:30 Service 9:45 Sunday School 11:00 Service 12:30 Council	<b>18</b> 9:00 & 10:30 <i>YMCA Fitness</i>	<b>19</b> <i>Primary            Election Day</i>	<b>20</b> 9-2 Food Pantry & Free Lunches 9:00 & 10:30 <i>YMCA Fitness</i> 12-5 Red Cross <i>Blood Drive</i> 6:00 Soup 7:00 Service	<b>21</b> 5:30 <i>Line            Dancing</i> 5:30 Bell Choir	<b>22</b> <b>OFFICE CLOSED</b> 10:30 YMCA <i>Fitness</i>	<b>23</b> 8:00 3M's 11-12:30 Free Lunches Food Pantry & Nick's Closet Nisua Bake
<b>24</b> <u>Palm Sunday</u> 8:30 Service 9:45 Family Activities & Brunch 11:00 Service	<b>25</b> 9:00 & 10:30 <i>YMCA Fitness</i>	<b>26</b> 9:00 Quilting	<b>27</b> 9-2 Food Pantry & Free Lunches 9:00 & 10:30 <i>YMCA Fitness</i> 6:00 Soup 7:00 Service	<b>28</b> <u>Holy Thursday</u> 5:30 <i>Line            Dancing</i> 5:30 Bell Choir 7:00 Service	<b>29</b> <u>Good Friday</u> <b>OFFICE CLOSED</b> 10:30 YMCA <i>Fitness</i> 12:00 Stations of the Cross* 7:00 Service	<b>30</b> <u>Holy Saturday</u> 8:00 3M's 11-12:30 Free Lunches Food Pantry & Nick's Closet 6:00 Service
<b>31</b> <u>Easter Sunday</u> 8:30 Service 9:00-10:30 Breakfast 11:00 Service	Upcoming Events: April 1 – Office Closed April 8 – Total Solar Eclipse Event, 11:00-4:00 May 18 – Spa Day, 12:00-4:00 June 8 – Full-Service Community Dinner (AKA Date Night)			*at Conneaut Township Park Submissions for April ECHO due Wednesday, March 20. Key: <i>Italics = Non-GSLC Programs &amp; Events</i>		



*Lord, we are your servants . . .*

DATE/ TIME	ASSISTING MINISTER	COMMUNION ASSISTANT	USHERS	GREETERS	READER	ACOLYTE
3/3/2024 8:30	Richard Tulino	Katrina Pavolino	Pearl Ann Curtis & Kathy Mills		Richard Tulino	
11:00	Paul Mechling	Joanne Mechling	Ruth Brown	Joanne Mechling	Paul Mechling	Chrisanne Lewert
3/10/2024 8:30		Katrina Pavolino		Nancy Altman	Dolores Pelow	
11:00	George Peterson	Mark Lytle	Kay Peterson & Michelle Logan	Bob & E Jay Hybert	Mark Lytle	Bellalyn Fimiano
3/17/2024 8:30	Amy Gallagher	Katrina Pavolino	Pearl Ann Curtis & Kathy Mills	Shirley Harco	Amy Gallagher	
11:00	Jen Best	Ruth Brown	Michelle Logan	Mary Lou Moisio	Susan Tan	
3/24/2024 8:30	Amy Gallagher	Katrina Pavolino	Mike & Suzanne Malys		Amy Gallagher	
11:00		Greg Betteridge	Glenda Betteridge	Mary Lou Moisio	Greg Betteridge	
Holy Thursday 3/28/2024	Richard Tulino	Katrina Pavolino	Peggy & Shirley Harco		Richard Tulino	
Good Friday 3/29/2024	George Peterson			Kay Peterson	Richard Tulino	
Holy Saturday 3/30/2024						
3/31/2024 8:30	Richard Tulino	Katrina Pavolino	Mike & Suzanne Malys	Shirley Harco	Richard Tulino	
11:00	George Peterson		Kay Peterson & Michelle Logan	Kay Peterson	Stacy Racut	

**MARCH ALTAR GUILD:** Ruth Brown, Peggy Harco, Shirley Harco, Barb Talan  
Easter helper: Katrina Pavolino



**APRIL ALTAR GUILD:** Ruth Brown, Janelle Cole, Katrina Pavolino

*Good Shepherd Lutheran Church*

876 Grove Street  
Conneaut, OH 44030  
440-599-8908 / [www.gslcc.org](http://www.gslcc.org)

**Worship Times**

Sunday 8:30 Contemporary  
Sunday 11:00 Traditional  
Holy Communion at all services

**Office Hours**

Monday-Thursday – 8:30 am to 1:30 pm

**Pastoral Staff**

Rev. Joshua Krenz, Pastor  
[gslcpastor@gwcmail.net](mailto:gslcpastor@gwcmail.net)

**Office Staff**

Jennifer Best, Administrative Assistant  
[goodshepherd@gwcmail.net](mailto:goodshepherd@gwcmail.net)

*A congregation of the  
Evangelical Lutheran Church in America*



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