



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

JULY 2025

From the thoughts of the pastor...

This year marks the 1700th anniversary of the original Nicene Creed. A continuation of the background.

Last month, we left off with the Western Church holding a non-Ecumenical Council at Toledo and the inclusion of the *Filioque*. We noted that the Eastern Church believed adding the *Filioque* was a violation of Canon VII of the Council of Ephesus, and adding the *Filioque* changes the understanding of the Trinity. We ended with a realization that the church does not exist in a vacuum and that it is impacted by social events.

In 476, Odoacer (who was a soldier and a statesman) overthrew the child emperor Romulus Augustulus and became ruler of Italy. This is traditionally understood as the end of the Western Roman Empire. Odoacer, through ruler of Italy, saw himself more as an agent or client of the Eastern Roman Emperor in Constantinople, Zeno. This left Italy in political chaos as it was technically part of the Eastern Roman Empire but head of the Western Church. As such, the popes (in Rome) and the Eastern emperors had a constant theological tension, causing constant theological controversies. One of such controversies was the inclusion of the *Filioque*, but this was not the only issue.

Besides the cultural differences between the Latin-speaking West and the Greek-speaking East, the two different governments and political situations caused the churches to develop differently. In the West, with the political chaos, the church filled the power vacuum that was created, which caused the popes, as head of the church, to gain a vast amount of political power. Yet in the East, a stable government and political situation led the Eastern Church to deal with emperors, leading to more civil intervention on church matters and theological debates. The leaders in the Eastern Church would debate and ask the emperor to intervene on one side or the other, and they did, crushing the opposing side. Emperors would choose the side that had greater political considerations and greater benefits.

By the 1050s, the differences were vast. The Western Church had power over the political world, while the Eastern Church the political world had power over the church. The *Filioque* was now in widespread practice and use in the West. The centuries of political chaos in the West finally came to an end when Charlemagne, the King of the Franks, conquered the former Western Roman Empire. Further theological issues began to divide the West from the East, such as whether leaven or unleavened bread should be used in the Eucharist, iconoclasm (the importance of the destruction of icons or other images/moments), and the Pope's claim to universal jurisdiction. The West and East finally had enough.

The first move of separating the Eastern Church and Western Church was in 1053, when Patriarch Michael I, Patriarch of Constantinople, ordered the closure of all Latin churches in Constantinople. The once Holy Seed of the Christian church now only worships with the Eastern Church theology and practices. The pope in Rome, Pope Leo IX, and a papal legate, travelled to Constantinople to meet with the Patriarch and the Byzantine emperor and insist that the churches be reopened, request help from the Byzantine Empire regarding the Norman conquest of southern Italy, and respond to the attacks on the use of

unleavened bread and other Western customs. The Patriarch refused the demands of the pope and the legate, which led Cardinal Humbert of Silva Candida to excommunicate¹ Patriarch Michael I. In response, Patriarch Michael I excommunicated the Cardinal and other members of the legates. These dual excommunications split the church – which historians term the East-West Schism – and which remain separated to this day. The separation was made worse during the Latin-led Crusades, which was meant to aid the Eastern Church, only brought further tensions.

In 1965, over 900 years later, Pope Paul VI and the Ecumenical Patriarch Athenagoras I nullified the 1054 negative actions taken without constituting any sort of reunion. The current Code of Canon Law – the rules and regulations within the Roman Catholic Church – specifically permits ministers to administer the sacrament of penance, the anointing of the sick, and the Eucharist to members of the eastern church when spontaneously requesting these sacraments. While both churches are friendly toward each other, including celebrating their respective patronal feasts (Saints Peter and Paul for Rome and Saint Andrew for Constantinople. Attempts have been made for reconciliation, both churches face sharp internal criticism.

When Martin Luther and the other reformists separated from the Latin Church in the 16th and 17th Centuries, Lutheran and other Protestant churches inherited the Nicene-Constantinopolitan Creed. Neither Luther nor the other reformists saw the creed with the *Filioque* as theologically problematic. Thus, we confess the creed with the *Filioque* included.

However, to clarify our Lutheran theology and our striving for ecumenism, Lutherans and the Ecumenical Patriarchate began engagement as early as the 15th Century. For over 40 years, the Lutheran World Federation (LWF) – the global communion of churches in the Lutheran tradition to which the ELCA is a member of – and the Orthodox Church have been in dialogue, or official discussions to build relationships and overcome historical divisions. During its 18th Session of the International Joint Commission on Theological Dialogue between Lutherans and Orthodox in May 2024, the 1,700th anniversary of the Nicene Creed was in mind. Therefore, the discussion focused on the Holy Spirit in creation, which included the *Filioque*. This was not the first discussion between the Lutherans and Orthodox regarding the *Filioque*.

At the 8th LWF Assembly in Brazil in 1990, the assembly approved omitting the *Filioque* in ecumenical services when the Orthodox Church was present. In 2006, when the ELCA published its current main hymnal – the Evangelical Lutheran Worship – the decision was made to include the asterisks in the Third Article, “...who proceeds from the Father and the Son,*...” with the saying, “Or, ‘who proceeds from the Father.’ The phrase ‘and the Son’ is a later addition to the creed.”²

Returning to the 18th Session in 2024, the expanding usage and acceptance of omitting the *Filioque* encouraged discussion to renew Trinitarian reflection, rather than abandoning the *Filioque* altogether. A joint statement on the *Filioque* was developed, and in June 2024, the LWF Council approved the statement.

The question presented to us now is simply, where do we go from here? Both Lutherans and Orthodox recognize the importance of the creed in shaping spiritual life. The Joint Statement on the *Filioque*

¹ Excommunication, especially during the first 1500-1900 years of the Christian church, was a serious matter. To be excommunicated means to be excluded from the communion of believers. Before the advent of sprawling cities, different denominations, and while power resided with the church, being excommunicated was near a death sentence. The excommunicated would be limited in what they could do within the community; their ability to receive the sacraments was removed, and the afterlife was put into serious jeopardy, if not condemned to hell and damnation.

² *Evangelical Lutheran Worship: Pew Edition*. Augsburg Fortress, 2006. P.104.

invites churches to reengage theologically on the Trinity especially on the role of the Holy Spirit. While many more steps are needed prior to any formal resolution of East and West, the Lutheran World Federation is continuing its calling to be ecumenical with all Christian siblings.

Bishop Eaton and members of the ELCA Lutheran Ecumenical and Inter-Religious Committee have put together a Study Guide on the Lutheran-Orthodox Joint Statement on the Filioque. During the summer and early autumn months, discussion sessions (or Adult Classes) will be held. These classes will include further history of the *Filioque* and the Ecumenical Councils which led to the *Filioque* to be included; we will look at Luther's Explanation of the Third Article and any mention of the *Filioque*; and we will discuss Good Shepherd's use and potential removing or changing the *Filioque* in our worship services.

A copy of the joint statement is available here:

<https://lutheranworld.org/resources/document-lutheran-orthodox-common-statement-filioque>

or can be produced upon request.

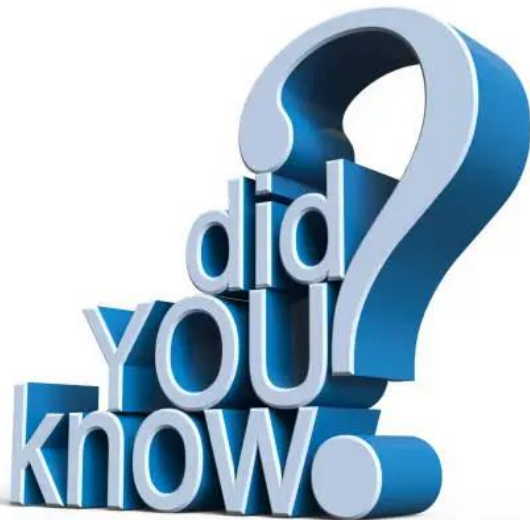
Amen+

السلام عليكم

(Peace be upon you)

The Reverend Joshua Krenz

The Reverend Joshua Krenz



Did You Know...

Mark Lytle offers his time and talent to create a flower cross that is hung on the Lake Road side of the sanctuary facing the lake. This creation takes 80 plants to create. This is a true gift to the church and the community.



ECHO Word July 2025

Baptismal Candle The candle that is lit off the Christ/Pascal Candle during baptism to remind the baptized of the light of Christ within them, and the death and resurrection they have with Christ.

Eternal Candle The candle that burns to represent the constant presence of God within the sanctuary.

At Good Shepherd, we have both types of candles that we use, but they serve very different purposes. We often mistake the Christ/Pascal Candle for the baptismal candle because it is often placed next to the baptismal font. However, this is just a happenstance because of the location of our baptismal font. In other churches and sanctuaries, the baptismal font is placed at the rear of the sanctuary, at the entrance into the nave, where people can remember their baptism as they enter the nave (the seating area of the sanctuary).

During the seasons of the Church year that are not the Easter season, the Christ/Pascal Candle is placed near the baptismal font and is not lit unless a baptism or funeral is happening during the service. During the season of Advent, the normal Christ/Pascal Candle is removed from the sanctuary until the season of Epiphany, where the above tradition applies.

During the Easter season, however, the Christ/Pascal Candle is moved next to the altar on the gospel side (pulpit side). (I've made the mistake for this past Easter season.) Additionally, during the Easter season, the candle is lit at every service, regardless of whether a baptism or a funeral is taking place during the service.

But this is the Christ/Pascal Candle, the big candle in the sanctuary; a baptismal candle is lit from the Christ/Pascal Candle during the baptismal rite and is taken home with the baptized. Some families remember their baptism every year by lighting the candle on their baptism anniversaries, and other families (like my own) store the baptismal candle with other important reminders of the service.

At Good Shepherd, the eternal candle is located on the back altar, under the cross, in the red glass candle holder. This candle harkens back to the perpetual fire burning in the temple to represent the enduring presence of God. While a perpetual fire burning would be more traditional, the practicality of it also comes as part of the sanctuary.

Traditionally, this candle burns during all seasons, all days, and is always in view. The only exception, to which we practice here but other churches do not, is during Good Friday (as the candle is removed while stripping the altar on Maundy Thursday) and Holy Saturday/Vigil of Easter. This is to remind us of the life that is taken and the emptiness of the world without God. The candle is relit during the Vigil of Easter service, when all the candles are lit for the first Easter service. In some churches, a second

“eternal candle” is located in the rear of the sanctuary or even in the narthex, but this should not be confused with the true Eternal Candle representing the perpetual fire and perpetual presence of God.

The Eternal Candle, as mentioned, is lit during the Vigil of Easter. At the beginning of that service, a large fire is kindled to remind us of the light God brought into the universe at the time of creation. A flint and steel are the traditional tools to light the fire, but a match or lighter is also permissible. Then, a taper or burning stick from the fire is taken and is used to light the Christ/Pascal Candle, which is being held by the assisting minister, who then leads the congregation from the fire into the darkened sanctuary, where the Vigil readings are read. Finally, as the readings end and the song of the three young men is said/sung, the sanctuary is brightened and all the candles, including the Eternal Candle, are lit from the Christ/Pascal Candle. The idea is the continuity from creation’s first light to the always present light of God, especially through Christ.

While practice and practicality vary, one practice that I try to do is light the altar candles, the Christ/Pascal Candle, and one memorial candle from the Eternal Candle. That way, all lights are little connections back to God and little invocations of God into whatever need or prayer is offered.

July Birthdays



Budd Brookhouser
Amelia Sanford
Mary Lou Moisio
Mil Niinisto
Aiden Vidmar

John Andrew
Mike Malys
Payton Poff
Anthony Gauvin
Julie Kantola

Don Cowey
Rachelle Douglas
Marion Patten
Janet Antila
Brandon Vidmar



ATTENDANCE

6/1	60
6/8	60
6/15	43
6/22	47

Prayer and visitation requests may be submitted in the box in the Narthex or box in the airlock by the offices, using the cards provided.

PRAYER

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.

TREASURER'S REPORT
MAY 2025

	A	B	C	D	E	F	G	H
1	GENERAL FUND	BALANCE AS OF	31-May-25					\$36,543
2	MONTH	OFFERING INCOME	OTHER INCOME	YTD INCOME	%ESTIMATE BUDGETED REVENUE	EXPENSE	YEAR TO DATE	% ESTIMATED OPERATING COST
3	January	\$ 17,420	\$ 884	\$ 18,304	117.2%	\$ 13,770	\$ 13,770	85.5%
4	February	\$ 8,149	\$ 1,274	\$ 27,728	89.2%	\$ 14,636	\$ 28,407	84.3%
5	March	\$ 10,014	\$ 747	\$ 38,489	81.5%	\$ 20,915	\$ 49,322	100.3%
6	April	\$ 8,483	\$ 634	\$ 47,606	74.3%	\$ 16,106	\$ 65,428	102.1%
7	May	\$ 12,139	\$ 525	\$ 60,270	75.8%	\$ 12,981	\$ 78,409	95.9%
8	June							
9	July							
10	August							
11	September							
12	October							
13	November							
14	December							
15	Need \$16,035 ea Mo.	\$192,425/year		\$ (19,283)		EXPENSE V BUDGET	\$ (3,380)	
16							4/30/2025	5/31/2025
17	Capital Improvement Endowment Fund						\$ 949,767	\$ 939,786
18	Money Market Fund							
19	Family Center Endowment Fund Balance						\$ 39,029	\$ 40,722
20								
21	Mission & Education Endowment Fund						\$ 124,492	\$ 127,272
22								
23	Thrivent Fund						\$ 14,127	\$ 14,638
24								
25	Capital Improvement						\$ -	\$ -
26								
27	Youth Missions Fund						\$ 8,484	\$ 8,484
28								
29	Abiding Memorial						\$ 6,609	\$ 6,619
30								
31	Detroit Street						\$ 995	\$ 995
32								
33	Sandusky St						\$ 1,918	\$ 3,488
34								
35								
36								
37		10% Biblical Tithe to Synod						\$ -
38								
39				Stacy Racut, Treasurer				
40								
41								

NEWS & UPDATES



Pastor's Vacation:
June 24th – July 3rd

Admin Office Closed:
June 30th & July 3rd



Wings, celery, carrots
\$1.50/wing

The first Wednesday of the month, this summer:
July 2nd and August 6th
4-7pm



Scholarship Applications are now available in the
GSLC office, on the website at gslcc.org/forms, and
in the email announcements
High School graduates and post-secondary students
are encouraged to apply.

Applications and paperwork are due before
the July Endowment Committee meeting

**Bulletin Sponsor:
Opportunities
Available**



The prayer chain is being updated.
Everyone who is on the prayer chain
or who would like to be added to it,
please contact the office.



**Rent the GSLC
Fellowship Hall!**

Call the office for
more info and to
schedule your event.



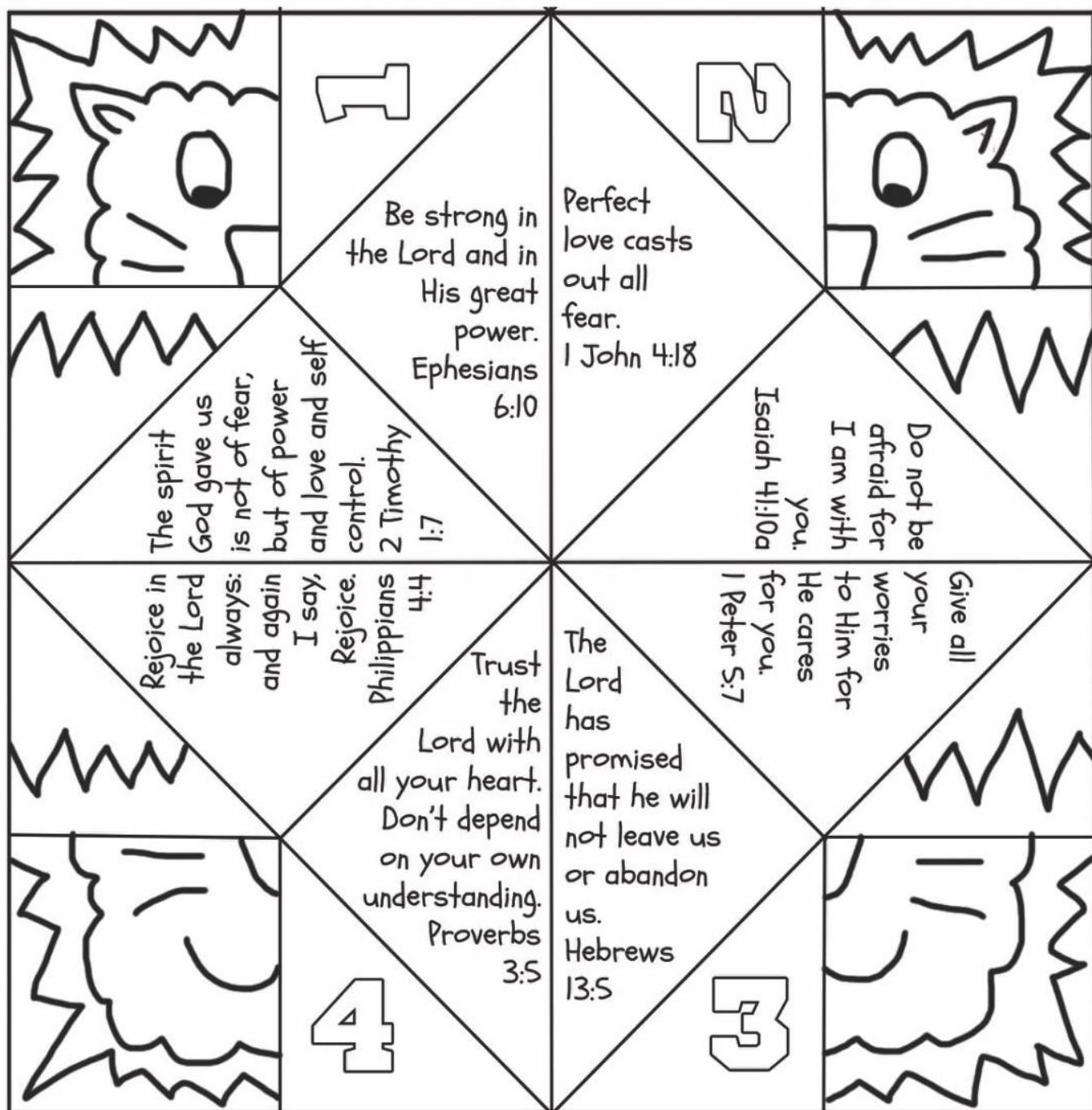
Free lunches & Food Pantry
Tuesdays 9:00am–2:00pm
Saturdays 11:00am–12:30pm

Volunteers always welcome

CLOSED Saturdays in July

For food emergencies, call 440-381-1018





Color the printable and then cut out the square. Fold the square in half and then in half again. Unfold the paper and fold the corners into the centre of the square. Turn the paper over and fold the new corners into the centre of the square. Fold it back in half. Place your fingers under the flaps and move it back and forth. Ask your friends to choose a corner of the lion to open and see which verse they get!

Committee News

Christian Education

Thank you to everyone who volunteered for **Vacation Bible School!**

Adult Sunday School is tentatively scheduled for July 20th-August 10th. The theme is Creeds and Councils of the Early Christian Church: a history of the Nicene Creed and the 1st few ecumenical church councils.

Evangelism

Join us for **Wing Night** July 2nd and August 6th from 4-7pm! Enjoy wings for \$1.50 a wing. Drinks will be available for purchase as well.

Firework Parking is Saturday, July 5th. See Michelle if you're interested in volunteering.

D-Day Parking and the Fish Fry are coming up in August. Sign-up sheets are in the Narthex. See Michelle for more information.

Fishes & Loaves – Fishes and Loaves and Nick's Closet will be closed Saturdays in July. The food pantry will only be open on Tuesdays from 9am-2pm in July. Free Lunches will be closed in July. We will resume normal hours in August. Normal hours are Tuesdays from 9:00 a.m. – 2:00 p.m. and Saturdays 11:00 a.m. – 12:30 p.m. For food emergencies, call 440-381-1018. Volunteers are always welcome to assist with the free lunches and food pantry.

3Ms: Member's Maintenance Ministry

Pitch in a few hours a month to help preserve the maintenance and beauty of our church.
All skill levels welcome!

Social Ministries

Volunteers welcomed to serve **hospitality** after each service. See the sign-up sheets in the Narthex.

Worship and Music

Make a joyful noise and share your musical talents! Join the choir and/or bell choir.

We need help organizing the **archive room**. See Pastor for more info.

We give thanks to Bobbi Boles for her many years of service!!!

For more info about GSLC ministries and volunteer opportunities, contact the office at 440-599-8908.

July 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						
June 29 8:30 Service 11:00 Service Pastor vacation	June 30 Admin OFFICE CLOSED <i>9:00 & 10:30</i> <i>YMCA Fitness</i> Pastor vacation	1 9-2 Food Pantry Pastor vacation	2 <i>9:00 & 10:30</i> <i>YMCA Fitness</i> Wing Night 4-7pm Pastor vacation	3 OFFICE CLOSED <i>5:00 Line</i> <i>Dancing</i>	4 OFFICE CLOSED <i>10:30 YMCA</i> <i>Fitness</i>	5 Firework Parking
6 8:30 Service 11:00 Service	7 <i>9:00 & 10:30</i> <i>YMCA Fitness</i>	8 9-2 Food Pantry	9 <i>9:00 & 10:30</i> <i>YMCA Fitness</i>	10 <i>5:00 Line</i> <i>Dancing</i>	11 OFFICE CLOSED <i>10:30 YMCA</i> <i>Fitness</i>	12
13 8:30 Service 11:00 Service	14 <i>9:00 & 10:30</i> <i>YMCA Fitness</i>	15 9-2 Food Pantry	16 <i>9:00 & 10:30</i> <i>YMCA Fitness</i>	17 <i>5:00 Line</i> <i>Dancing</i> Echo Articles Due	18 OFFICE CLOSED <i>10:30 YMCA</i> <i>Fitness</i>	19
20 8:30 Service 11:00 Service	21 <i>9:00 & 10:30</i> <i>YMCA Fitness</i>	22 9-2 Food Pantry	23 <i>9:00 & 10:30</i> <i>YMCA Fitness</i> <i>Blood Drive 1-6</i>	24 <i>5:00 Line</i> <i>Dancing</i>	25 OFFICE CLOSED <i>10:30 YMCA</i> <i>Fitness</i>	26
27 8:30 Service 11:00 Service	28 <i>9:00 & 10:30</i> <i>YMCA Fitness</i>	29 9-2 Food Pantry	30 <i>9:00 & 10:30</i> <i>YMCA Fitness</i>	31 <i>5:00 Line</i> <i>Dancing</i>	August 1 OFFICE CLOSED <i>10:30 YMCA</i> <i>Fitness</i>	August 2 11-12:30 Food Pantry Free Lunches & Nick's Closet

DATE/ TIME	ASSISTING MINISTER	COMMUNION ASSISTANT	USHERS	GREETERS	READER	ACOLYTE	HOSPITALITY
7/6/2025 8:30	Rich Tulino	Wes Combs		Nancy Altman	Rich Tulino		
11:00	Deac. Heidi				Stacy Racut		
7/13/2025 8:30	Amy Gallagher	Katrina Pavolino			Amy Gallagher		
11:00		Mark Lytle			Mark Lytle		
7/20/2025 8:30	Jen Best	Katrina Pavolino		Nancy Altman			
11:00	Jen Best				Susan Tan		
7/27/2025 8:30		Katrina Pavolino		Katrina Pavolino			
11:00	Deac. Heidi						



*Serving from
the Heart*

JULY

ALTAR GUILD:

Susan Combs, Katrina Pavolino
Kelly Anthony, Susan Tan

AUGUST

ALTAR GUILD:

Susan Combs, Katrina Pavolino
Kelly Anthony, Barb Talan, Susan Tan

Good Shepherd Lutheran Church

876 Grove Street
Conneaut, OH 44030
440-599-8908 / 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

Office Staff

Jennifer Best, Administrative Assistant
goodshepherd@gwcmail.net

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Evangelical Lutheran Church in America*



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Conneaut, OH 44030