



# *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**

**SEPTEMBER 2025**

*From the thoughts of the pastor...*

We learned about the process of the Old Testament from oral tradition to written word, from original manuscripts (lost to history) to copies and copies of copies (some of which still exist). With the Old Testament being...well...old, its history is a bit more convoluted and extensive. The history of the New Testament, on the other hand, is less convoluted but still has some confusing points.

As we learned, the Old Testament began in the oral tradition and authorship is vague at best. Tradition states the Torah/Pentateuch came from the mouth of Moses after conversing with God on Mt. Sinai. The New Testament, though, began in the written form and/or a dictation-like service (where someone would write as the teacher speaks). It is from these writings the message spread, still orally, but was a little more consistent. However, when we talk about the New Testament, we mean the books beginning with Acts through Revelation. The Gospels still follow the Old Testament tradition – so we will discuss these a next month.

As Christianity began to spread, new scriptures were written in the *lingua franca* (common language) which was Koine Greek. Now the history of the Greek Language is like the history of the English language; Koine Greek was a stage in the development of the language. The Greek spoken and written in the time of Plato, Aristotle, and Socrates is known as Ancient Greek; this lasted as the official language (official Greek) until the time of Medieval Greek. Ancient Greek, as the official language, was used for more formal writing and formal business usage throughout the Aegean Sea area, but still had issues with different dialects. When the two main dialects came together (Ionian – the dialect of countryside – and the Attic – the dialect of the urban areas of Athens) began the first common Greek dialect – the common language. This common dialect is Koine Greek (aka Hellenistic Greek). This dialect was used across the Eastern Mediterranean and Near East. As Alexander the Great conquered the known world, this language became the common language even further. When Rome conquered Greece, the unofficial bilingualism of Greek and Latin was established with Koine Greek being the second language in the empire. To keep order in the eastern parts of the empire, Greek was used to communicate with the subjects rather than forcing Latin on the populous. (This wasn't without issues as some areas didn't speak Greek.) While Koine Greek is not used today, except for Biblical Studies, this dialect/language can be used to “get around” in the Greek speaking world today. As the Apostles and other teachers of Christianity spread the word, Koine Greek was used to reach the most people. Let us talk about the authors.

Authorship, for the New Testament, is more known – or agreed upon – than the Old Testament. For some of the books, biblical scholars dispute the attributed author, usually letters written by Paul. Let's begin with the books that are not in dispute.

The following books (as commonly known) are agreed by most biblical scholars to be written by St. Paul of Tarsus: Romans, 1&2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon. The other letters that are attributed to Paul but are disputed are: Ephesians, Colossians, 2 Thessalonians, 1&2 Timothy, and Titus. These books are considered by most to be written by another person and attributed to

Paul. Most biblical scholars believe these books were either written on their own in the style of Paul after Paul died, or as a student of Paul or a student of a student of Paul where tradition was to attribute the writing to the teacher. However, in the case of 2 Thessalonians and Colossians, opinions on these books' authorship are further divided. The final book attributed to Paul, but most scholars agree was not written by Paul is Hebrews.

We now move to the other epistles: James, 1&2 Peter, 1,2&3 John, and Jude. We begin with James. In the opening verse, we hear the author identify himself as James. Therefore, rather than a letter to James (as 1&2 Timothy, Titus, and Philemon are written) this is a letter from James. But what James? Scholars beginning in the 3<sup>rd</sup> Century CE believed this James was James the Just (aka James the brother of the Lord). However, many modern scholars are divided on this authorship but do agree this was written in the late 1<sup>st</sup> to early 2<sup>nd</sup> Century CE. Similarly, the Letter from Jude has the same disputes as to be this written by an apostle named Jude, Jude the brother of Jesus, was Jude both an apostle of Jesus and his brother or was this Jude neither an apostle nor the brother of Jesus.

The two letters of Peter, on the other hand, are a bit more complex. Until the 18<sup>th</sup> Century CE, the First Letter of Peter was considered to be written by Peter – the same Peter we hear in the gospels, the disciple and apostle, who was crucified in Rome. However, modern scholars believe this letter was only attributed to Peter, like the letters attributed to Paul. The language used, the formal education in Greek in rhetoric and philosophy would not be usual for a Galilean fisherman. Other signs this was written after the death of Peter was identifying Rome with Babylon (which came to true prominence after the destruction of the temple in 70 CE) portions are dependent on the letters of Paul, and finally there is a school of thought that believes these might have been written by Paul. When it comes to the 2<sup>nd</sup> Peter, while debate happened in antiquity, there is little debate today regarding the authorship of 2<sup>nd</sup> Peter that of not written by Peter.

Now, we finish our New Testament discussion on the Johannian works. Biblical scholars treat 1,2&3 John, the Gospel of John, and Revelation of John as a single mass of literature, but not the same author. Within the text, especially between the Gospel of John and 1 John, exists a remarkable similarity in language, style, and theology. Tradition has taught us 1-3 John and the Gospel of John were written by the disciple John (the one whom Jesus loved). However, modern biblical scholars no longer hold on to this idea, mainly due to the age of this writing (c. 100 CE). Debate continues regarding the authorship, not only of the Gospel of John, but even between 1-3 John. The questions are: did one person write all three Johns, did three people write Johns, was it John the apostle, John of Patmos (author of Revelation), John the Presbyter, the unnamed loved disciple, and so forth.

The final book of the New Testament is one book that we have more information on, Book of Revelation aka Apocalypse of John. (Side note: Apocalypse in Greek means “revelation” or “unveiling” and only through mistranslation/misinterpretation of Revelation of John has Apocalypse equaled “end of world” meaning in English; it means revealing what was previously unknown.). The Book of Revelation author is identified as John of Patmos – a man exiled to this island of Patmos around 75-85 CE. Who exactly this John was is still up for debate, but scholars agree he was a Jewish-Christian prophet accepted by the congregations in Asia Minor (modern Turkey) to whom this letter is addressed.

This John wrote Revelations c. 95 CE and wrote about the destruction of Jerusalem and the temple under the reign of Emperor Vespasian (c. 70 CE) but began under Emperor Nero (c. 66 CE). A common belief at the time of writing this was the return of Emperor Nero, whom, towards the end of his reign and life, began losing control of the army and senate after not acting on the Great Fire of Rome (c. 64 CE). Nero accused the Christians of Rome for starting the fire to move suspicion from himself and as such became one of the great persecutors of Christians and a great fear for Christians. It is because of this fear and this

widespread belief of Nero's return John writes the return of the beast and 666 to mean Nero. (Side note: there is some evidence that 666 is a scribal error because in the *Codex Ephraemi Rescriptus* and Papyrus 115, older copies of Revelation, the number 616 appears. According to philosophers and scholars the number 666 was substituted for 616 to be analogous to 888 – the Greek number for Jesus, or because 666 is a triangular number adding up 1-36.)

We will finish up our bible history next month with the Gospels and which books – and why – are in our bibles today.

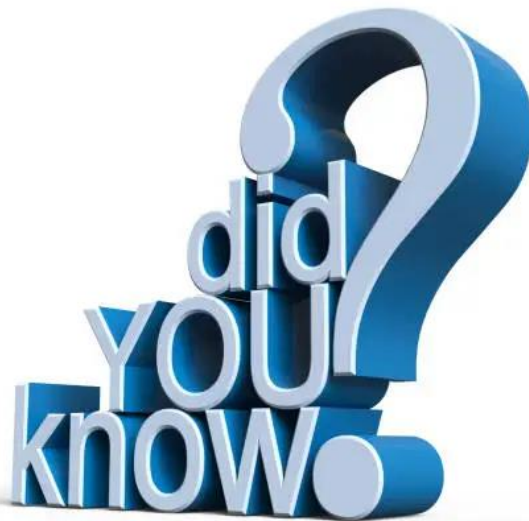
*Amen+*

السلام عليكم

*(Peace be upon you)*

*The Reverend Joshua Krenz*

The Reverend Joshua Krenz



Did You Know...

The connection between Lutherans and coffee is more than skin deep. Lutherans are known for a strong sense of community and coffee has played as a social lubricant for fostering these connections. While coffee being served after worship service isn't entirely and solely Lutherans, coffee does have some roots in the Scandinavian-American Lutheran churches. Lutheran World Relief, a major organization within the ELCA that offers assistance around the world, promotes and encourages Fair Trade Coffee; they work closely with farmers in developing countries to ensure their crops receive a fair market price. Finally, the Lutheran composer, Johann Sebastian Bach, known for his liturgical/sacred music, also composed a Coffee Cantata and was first performed in a coffee house making the intersections of Lutherans and coffee in Bach's time. I invite you to stick around and have a cup of coffee after service on Sunday.

# The Big Churchy Word



**Lectionary** (Lat. *Legere*, “to read”) A compilation of Scripture readings from the OT and NT for each day of the year for personal use or for church worship services.<sup>1</sup>

Even in the early church, “pre-assigned” readings were scheduled to be read from scripture. One of the earliest known “lectionaries” goes back to the mid-5<sup>th</sup> century.

Our modern lectionary dates back only to the Second Vatican Council (1962 – 1965), to which prior the use of a one-year lectionary was used. This would naturally limit the amount of scripture that would be read. After the Second Vatican Council, the Pope promoted the *Ordo Lectionum Missae* aka Order of the Readings for Mass which gave indication of a revised structure and references to new passages to be included in the new official lectionary of the Roman Mass. This included an arrangement for readings on Sundays and principle feast days to recur in a three-year cycle. This also is where the tradition of four readings (OT, NT, Gospel, and Psalms) was introduced for each celebration except on weekdays.

This newly revised Roman Catholic Mass Lectionary became the basis for many Protestant Lectionaries, primarily the Revised Common Lectionary which we use at Good Shepherd. Like the Mass lectionary, the Revised Common Lectionary (RCL) is organized into the four readings beginning with the Old Testament, then the responsive Psalm, a New Testament reading, and finally the Gospel reading. Each of the three years are designated either A, B, or C. Each yearly designation is assigned a synoptic gospel: Year A is the Gospel of Matthew, Year B is the Gospel of Mark, and Year C is the Gospel of Luke. Other than during the season of Easter, Advent, Christmas, and Lent as appropriate, the gospel reading will come from the year designated. For 2025, we are in Year C and thus, the majority of our gospel readings comes from the Gospel of Luke. (Side note: Year B is a little different as the Gospel of Mark is short that during the 17<sup>th</sup> through the 21<sup>st</sup> Sundays of Ordinary Time – Sundays after Pentecost in July and August – the 6<sup>th</sup> Chapter of the Gospel of John is read.)

But lectionaries are not just for weekly church use; they are for daily mass use as well. In the Roman Catholic Church, the weekday mass reads from a two-year cycle lectionary. In some congregations, not Roman Catholic, that celebrate a daily Eucharistic service, this weekday lectionary is adapted to those congregations. One such denomination that celebrates a daily Eucharistic service is the Anglican Church of Canada. And other denominations, including the Lutheran Church, have made their own daily lectionaries. For example: the daily devotional *Christ in Our Homes* which has a reflective reading, and prayer which follows the RCL; Vanderbilt University has compiled a daily lectionary also following the RCL; and the devotional *Jesus Calling* by Sara Young can be thought of a one-year lectionary.

At Good Shepherd Lutheran Church, the big blue book I read the gospel from is a three-year Eucharistic Lectionary book.

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

# September Birthdays

Craig Huya  
Kelly Anthony  
Natalie Huya

Martha Jayne Thompson  
Nancy Altman  
Sue Robison

Aurelia Huya  
Bryce Douglas  
Kip Douglas



## ATTENDANCE

7/27	46
8/3	61
8/10	41
8/17	50

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.

**RENT THE GSLC  
FELLOWSHIP HALL!**  
Call the office for more info  
and to schedule your event.

# TREASURER'S REPORT JULY 2025

GENERAL FUND	BALANCE AS OF	31-Jul-25		\$55			
MONTH	OFFERING IN-COME	OTHER IN-COME	YTD IN-COME	%ESTI-MATE BUDG-ETED REVENUE	EXPENSE	YEAR TO DATE	% ESTI-MATED OP-ERATING COST
January	\$ 17,420	\$ 884	\$ 18,304	117.2%	\$ 13,770	\$13,770	85.5%
February	\$ 8,149	\$ 1,274	\$ 27,728	89.2%	\$ 14,636	\$28,407	84.3%
March	\$ 10,014	\$ 747	\$ 38,489	81.5%	\$ 20,915	\$49,322	100.3%
April	\$ 8,483	\$ 634	\$ 47,606	74.3%	\$ 16,106	\$65,428	102.1%
May	\$ 12,139	\$ 525	\$ 60,270	75.8%	\$ 12,981	\$78,409	95.9%
June	\$ 8,867	\$ 551	\$ 69,688	73.3%	\$ 15,433	\$93,842	96.8%
July	\$ 7,794	\$ 450	\$ 77,933	70.5%	\$ 14,534	108,376	97.1%
August							
September							
October							
November							
December							
Need \$16,035			\$		EXPENSE	\$	
ea Mo.	\$192,425/year		(32,560)		V BUDGET	(3,290)	
						<b>6/30/2025</b>	<b>7/31/2025</b>
Capital Improvement Endowment Fund						\$944,870	\$ 937,418
Family Center Endowment Fund Balance						\$ 41,949	\$ 42,798
Mission & Education Endowment Fund						\$127,421	\$ 128,296
Thrivent Fund						\$ 15,188	\$ 15,393
Capital Improvement						\$ -	\$ -
Youth Missions Fund						\$ 8,484	\$ 8,484
Abiding Me-morial						\$ 6,644	\$ 6,192
Detroit Street						\$ 901	\$ 105
Sandusky St						\$ 2,778	\$ 2,621
Capital Improvement Endowment Fund Usage for Operating Expenses YTD						\$ 5,000	\$ 9,000
10% Biblical Tithe to Synod						\$ -	\$ -

Stacy Racut, Treasurer



# NEWS & UPDATES

**SEPTEMBER 7<sup>th</sup> 9:45-10:45am**



Registration forms are available in the Narthex, office, email, & website.  
Meet in the Education Wing  
Volunteer opportunities available



**BLESSING OF THE STUDENTS & TEACHERS**

**September 7<sup>th</sup> during the services**

**The GSLC Offices will be**



**CLOSED September 1<sup>st</sup>**



Adult Sunday School will start Sept 7<sup>th</sup>.



**Quilting Ministries resumes September 9<sup>th</sup>**  
**Tuesdays at 9:00 a.m.**



The Goodwill truck will be at GSLC

**September 20<sup>th</sup>**  
**8am-5pm**

Please consider donating items.

**GSLC ANNUAL BASKET RAFFLE**  
**Saturday, October 4, 2025, 10 am 2 pm**

**Ticket Prices:**  
\$15 pre-sale (before Oct 3rd)  
\$20 day-of-sale (Oct 4th)  
+\$2 for credit card & digital pay



Additional raffle tickets (tier 1 & 2), 50/50 tickets, & food items will also be available for purchase.

Ticket price includes:  
entry for the door prize of \$250.00  
& 10 Tier 1 basket raffle tickets

**Basket Donations Needed**

**Bulletin Sponsor:**  
**Opportunities Available**



# God Made Me SPECIAL

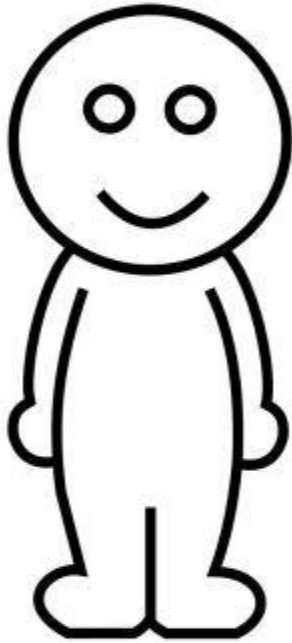
My name is:

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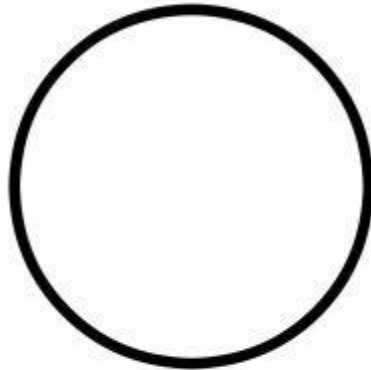
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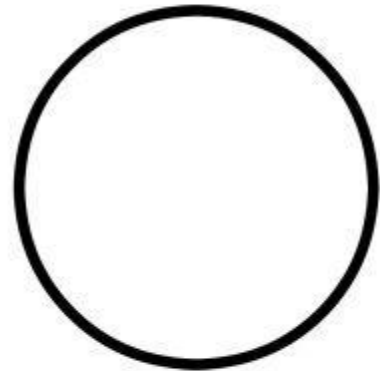
This is me:



My favorite food is:



My favorite color is:



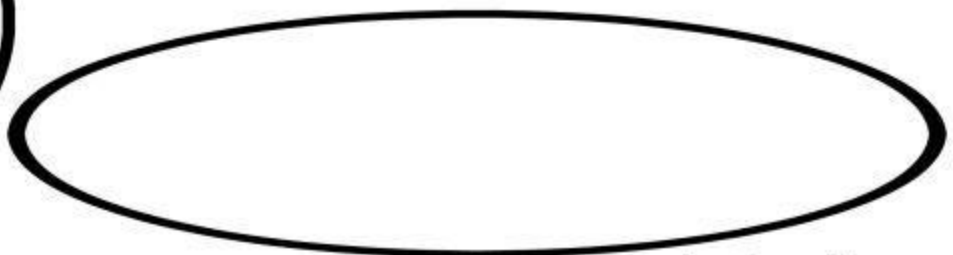
This is my family:



This is something  
I love to do:



This is how I serve God:



[www.cherigamble.com](http://www.cherigamble.com)



# Committee News

## Christian Education

**Christian Education Classes** will resume September 7<sup>th</sup> at 9:45am. Signup sheets will be in the Narthex. If you're interested in volunteering, see Jen. **Adult Sunday School** will start in the fall. The theme is Creeds and Councils of the Early Christian Church: a history of the Nicene Creed and the 1<sup>st</sup> few ecumenical church councils.

We will have a **Soup Sale** fundraiser the end of September. A sign up sheet will be in the Narthex.

## Evangelism

The **Basket Raffle** is October 4<sup>th</sup>. Tickets will be available in September. Basket donations appreciated.

**Candy Crawl** will be October 25<sup>th</sup>. Donations of candy will be needed.

**Fishes & Loaves** – 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.

## 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

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

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



# September 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>August 31</b> 10am Church Picnic Service	<b>1</b> 9:00 & 10:30 YMCA Fitness  <b>Offices Closed-Labor Day</b>	<b>2</b> 9-2 Food Pantry & Free Lunches	<b>3</b> 9:00 & 10:30 YMCA Fitness	<b>4</b> 5:00 Line Dancing	<b>5</b> <b>OFFICE CLOSED</b>  10:30 YMCA Fitness	<b>6</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet
<b>7</b> 8:30 Service 9:45 Christian Education 11:00 Service Blessing of Teachers and Students	<b>8</b> 9:00 & 10:30 YMCA Fitness	<b>9</b> 9-2 Food Pantry & Free Lunches  Quilting 9-11	<b>10</b> 9:00 & 10:30 YMCA Fitness	<b>11</b> 5:00 Line Dancing	<b>12</b> <b>OFFICE CLOSED</b> 10:30 YMCA Fitness	<b>13</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet
<b>14</b> 8:30 Service 9:45 Christian Education 11:00 Service	<b>15</b> 9:00 & 10:30 YMCA Fitness	<b>16</b> 9-2 Food Pantry & Free Lunches  Quilting 9-11	<b>17</b> 9:00 & 10:30 YMCA Fitness  Blood Drive 1-6pm  Echo Articles Due	<b>18</b> 5:00 Line Dancing	<b>19</b> <b>OFFICE CLOSED</b>  10:30 YMCA Fitness	<b>20</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet  <b>Goodwill Drive</b>
<b>21</b> 8:30 Service 9:45 Christian Education 11:00 Service	<b>22</b> 9:00 & 10:30 YMCA Fitness	<b>23</b> 9-2 Food Pantry & Free Lunches  Quilting 9-11	<b>24</b> 9:00 & 10:30 YMCA Fitness	<b>25</b> 5:00 Line Dancing	<b>26</b> <b>OFFICE CLOSED</b>  10:30 YMCA Fitness	<b>27</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet
<b>28</b> 8:30 Service 9:45 Christian Education 11:00 Service <b>Soup Sale</b>	<b>29</b> 9:00 & 10:30 YMCA Fitness	<b>30</b> 9-2 Food Pantry & Free Lunches  Quilting 9-11	<b>Oct 1</b> 9:00 & 10:30 YMCA Fitness	<b>Oct 2</b> 5:00 Line Dancing	<b>Oct 3</b> <b>OFFICE CLOSED</b>  10:30 YMCA Fitness	<b>Oct 4</b> <b>Basket Raffle 10-2</b>

DATE/ TIME	ASSISTING MINISTER	COMMUNION ASSISTANT	USHERS	GREETERS	READER	ACOLYTE	HOSPITALITY
9/7/2025 8:30	Rich Tulino	Katrina Pavolino		Nancy Altman	Rich Tulino		
11:00		Glenda Betteridge	Glenda and Greg Betteridge	Mary Lou Moisio	Greg Betteridge		
9/14/2025 8:30	Amy Gallagher				Amy Gallagher		
11:00		Mark Lytle		Mary Lou Moisio	Mark Lytle		
9/21/2025 8:30		Katrina Pavolino		Nancy Altman			
11:00					Susan Tan		
9/28/2025 8:30	Jen Best	Katrina Pavolino		Katrina Pavolino			
11:00	Jen Best				Stacy Racut		



*Serving from  
the Heart*

**SEPTEMBER  
ALTAR GUILD:**

Susan Combs, Katrina Pavolino,  
Michelle Flower, Kelly Anthony,  
Robin Bryant, Barb Talan, Susan Tan

**OCTOBER  
ALTAR GUILD:**

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

***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*



Good Shepherd Lutheran Church  
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Conneaut, OH 44030