



# 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

### OCTOBER 2025

*From the thoughts of the pastor...*

We are nearing our end of our history of the bible. From beginning in the August ECHO and learning about the history of the Old Testament from its oral traditions and oral stories written down to our New Testament letters from apostles and other writers in the first and second century CE; how the common language – the *lingua franca* – plays a part in the history and how different dialects cause books to be written certain ways; how even authorship is debated – especially in the Old Testament – and the pseudepigraphic of some New Testament letters (falsely attributed to an author) like some letters attributed to St. Paul. Now we enter the world and the writings of the Gospels.

The word “gospel” is the English translation of εὐαγγέλιον (pronounced eu-an-gell-e-on), the Koine Greek word for “good news”. Thus, “gospel” means “good news”. Unlike the time (and maybe forethought) of St. Paul, scholars do not believe there was anyone scribing the actions and words of Jesus during his teachings. And, as a customary practice at the time, Jesus taught in the oral tradition. Therefore, the Gospels are more like the Old Testament in that they are oral traditions passed down until someone eventually wrote them down. But they are also like the New Testament in that they are mostly written in Koine Greek and not as great of time passage before the tradition is written. They are, however, still written through the lens – and possible misunderstandings – of oral tradition passed down over time. Because of this, historians and modern biblical scholars are cautious of using these documents as accurate and solid historical documents.

It should be noted here, if not elsewhere, the whole Bible is not a scholarly historical source in the sense that it accurately records the history of the early years of Israel, time of Jesus, and post-ascension. The whole Bible is “a collection of religious texts which include instructions stories, poetry, prophecies, and other literary genres.”<sup>1</sup> The Gospels are the stories of a man named Jesus who we believe, by having faith, is the Son of God. There are some points where our literary story matches with historical records, but this only means our story has some historical basis and written at a time (or after a time) when people needed the stories, like we do today. Now, let's talk about the Gospels beginning with the ones in our bible.

The four gospels that we have in our bible (Matthew, Mark, Luke, and John) are known as the canonical gospels meaning they are in the canon (see August 2025 Big Churchy Word for canon definition/explanation). In these four canonical gospels are three synoptic (or similar account) gospels (Matthew, Mark, and Luke).

It generally agreed the Gospel of Mark is the first canonical gospel to be written around 70 CE. While the true authorship of all the gospels are not known for certain, some educated speculations are made. The Gospel of Mark is traditionally attributed to Mark the Evangelist, or St. Mark, an Egyptian who is thought to have formed the first Christian church in Alexandria. However, most biblical scholars do not agree with

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<sup>1</sup> <https://en.wikipedia.org/wiki/Bible>

this attribution but believe this was written later, either during or after the fall of the second temple period (c. 70 CE) using sources from oral sermons and other pre-Markian sources (e.g. the so-called Q source). It is generally agreed, though, this gospel is the earliest gospel written because of its length and uses in other gospels.

The Gospels of Matthew and Luke are the next two canonical gospels to be generally agreed were written next and at the same time – perhaps even in the same city. Let’s start with Matthew.

The Gospel of Matthew is, again, traditionally attributed to the Apostle Matthew, the tax collector, a companion and disciple of Jesus. But, again, biblical scholars do not agree with this attribution because it is generally agreed it was written after the Gospel of Mark is made available as about 90% of the Gospel of Mark is found in the Gospel of Matthew. The author of Matthew also was able to draw on other sources, such as this Q source and M source. Finally, the Gospel of Matthew gives a predominant role to Peter which causes biblical scholars to theorize the author was a student of Peter or Peter’s teachings.

The Gospel of Luke is similar as it uses large portions of Mark, the Q source, and the L source, but it differs from the Gospel of Matthew in one major way – its connection to Acts of the Apostles. Biblical scholars agree the author of Acts and the author of Luke are the same author, making up this two-volume work known as Luke-Acts. While the author is not named in either volume, the language and style indicate a man who was of means, who lived in an urban environment, who respected manual work but did not do manual labor himself. As the Gospel of Matthew gives a predominant role to Peter and the stories of Peter, the Gospel of Luke has more of a Pauline flavor to it. Scholars agree the author of Luke-Acts at least admired Paul if not a student of Paul and Paul’s teachings. While tradition attributes these writings to the physician Luke, a companion of Paul, many scholars doubt this theory though it is still debated today because of the “we’ passages”.

Finally, we come to the Gospel of John. This gospel is considered “a magnificent ancient literature piece which reaches the hearts and minds of both mystics and philosophers.”<sup>2</sup> When it comes to putting historical context on this gospel, we find a bit more trouble. Most modern scholars believe the Gospel of John in our bibles is at least a third edition of the gospel, if not a fourth or fifth. We again have tradition that attributes this gospel to the “unnamed disciple whom Jesus loved” and even the author is the same as the Johannine Epistles (1-3 John) and the Revelation of John. However, scholars are doubtful of this theory and believe either the author was a student of this unnamed disciple or a student of his teachings (like Matthew of Peter and Luke of Paul). It is also agreed the date of the authorship is between 90 and 100 CE which would make it nearly impossible for the author to be a disciple of Jesus. Finally, it is also agreed the author was writing in Ephesus (a port city in modern-day Turkey) and not on Patmos where the Revelation of John is the place that is agreed to be written.

The one thing to remember, throughout all the past months of ECHOs, is this: it doesn’t matter who wrote the books, only that you get some meaning from them. Whether they are historically accurate or just good stories, they do form the story of the basis of our belief.

Next month, we finish with how our canon was formed and finalized.

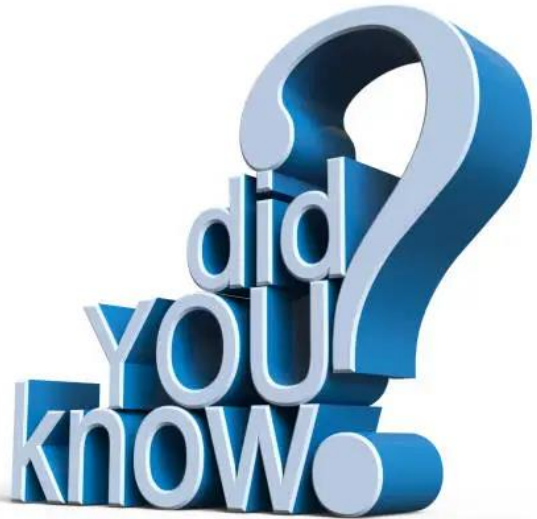
*Amen+*

السلام عليكم

*(Peace be upon you)*

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<sup>2</sup> Mark Allen Powell. 2018. *Introducing the New Testament: A Historical, Literary, and Theological Survey*. Second. Grand Rapids, Michigan: Baker Academic. P.183.



Did you know...

One of the ministries that have been at Good Shepherd for a number of years is the Quilting Ministry. In the Quilting Ministry, a number of wiser ladies get together to either cut out squares of fabric, sew these squares together, layer some batting between the cloth, sew the edges together, and/or tie the two together in the middle using yarn. Sometimes, these ladies take the material home to sew the squares together at home; sometimes, these ladies take the material home to cut out the squares; sometimes, these ladies do both. The Quilting Ministry gives people a chance to work with their hands and create something that is, not only beautiful, but useful as well.

The majority of the quilts that are created are sent overseas to places of poverty, famine, and war. In 2024, over 300,000 quilts were produced and sent around the world, by groups like our Quilting Ministry, to countries in Africa, Turkey, Ukraine, and South America. Sometimes, these quilts go to places of natural disasters in the United States including hurricane victims, flood victims, and fire victims. Lutheran World Relief (LWR) – the organization that sends these quilts out – sent over 10,000 quilts to the fire victims during the terrible fires in California. And each quilt that is made here and in all the other ministry sites are made by hand.

It is also important to our local Quilting Ministers to keep some quilts local for our community. Every year, any graduate within the congregation – high school or college – has an opportunity to choose a quilt of their liking to remind them of their home church as they go off to college or begin a family of their own. On top of this gift, the Quilting Ministers donate one and sometimes two quilts for our annual basket raffle as a sign of this ministry working in conjunction with other ministries of this church. Finally, when tragedy strikes those in this and surrounding communities, the Quilting Ministry donates their quilts to families in need.

All of this is done through generous donations of time, fingers, and monetary donations through either cash/checks or using Thrivent Card (the Action Team). And, beginning last year, a quilt raffle where proceeds from a raffle ticket purchase would fund this ministry. This year, after the basket raffle, another quilt raffle will commence each month until spring 2026. Finally, the quilts are available to purchase outright for \$40.00 each.

It is absolutely amazing what these ladies do. And while I have been using ladies throughout this, gentlemen are also very welcome to this ministry. This is even a ministry for the whole family to gather together and do God's work with our hands.

# The Big Churchy Word



**Hymn** (Gr. *Hymnos*, “song of praise”) A song of praise rendered to God. The term is used in the Septuagint to refer to the psalms and in the NT for Christian songs (Eph. 5:19; Col. 3:16). Hymns are used in services of Christian worship, with both text and tune giving praise to God.<sup>3</sup>

**Hymnal** (Gr. *Hymnos*, “song of praise”) A book of hymns. Hymnals may also include other liturgical aids for worship. Often denominations produce their own hymnals. There are hymnals used for interdenominational or ecumenical purposes. Also hymnbook.<sup>4</sup>

Here at Good Shepherd Lutheran Church, we don’t use the hymnal as we think of it too much anymore. We usually print all the music and the liturgy in the bulletin or display on the screens. The one thing we use that might be considered a hymnal is our outdoor service green folder as it has the liturgy and songs printed and bound together in a book.

But this wasn’t always the case. And long before screens were even thought of within a worship space, the bulletin was used as a guide through the service on where the service was within the hymnal. I remember growing up in the Lutheran church in Santa Fe the bulletin was simply the title of each section (Kyrie, Glory to God, Lamb of God, etc.) with a page number. If you wanted to follow along with what is being said, you would have to look up that page number within the hymnal. I’m sure a similar situation occurred here back in the day. And, if you want to go even further back, the bulletin didn’t exist as there was no option for the liturgy; one would open the hymnal to the beginning and follow the service from there. Hymns would then either be announced or on the hymn board in the order they were being sung.

Some churches still do this practice with modern hymnals. Christ Lutheran Church in Santa Fe still uses the hymnals every Sunday for the hymns, not so much for the liturgy. They print the service in the bulletins with the liturgy and, when it’s time for a hymn, print the hymn number. (They also used to have a hymn board, but I do not think they use it anymore.) I believe it is very traditional to use a hymnal, but there are many drawbacks.

The first drawback is the hymnal being cumbersome. These books are not the lightest to hold up which causes people to rest the book on the back of the pew or chair in front of them, causing them to sing down towards the floor rather than up to the front or to God. This diminishes the point of the hymn in the first place as a praise song to God.

The next drawback is its unfriendliness to use. If the pastor (and/or music director) would choose a single setting (a single set of liturgical music) for the season, it would make it slightly easier. This is what

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<sup>3</sup> McKim, Donald K. *The Westminster Dictionary of Theological Terms* 2 Ed. Westminster John Knox Press: Louisville, Kentucky, 2014.

<sup>4</sup> Ibid.

many pastors and music directors do in churches that use the hymnal. But this pastor likes to incorporate different parts of different settings using as many resources as possible available to expand everyone's – including his – exposure to the wonderful musical liturgies in existence. Even if the pastor would stay within a single hymnal, taking music from multiple settings, it still requires a lot of page turning and flipping through the book during service. This brings me to the last important drawback.

The final important drawback, the one that I believe surpasses them all, is the difficulty for visitors and people who are new to the hymnals. We gather during our worship services to worship God, not follow along in a program, nor taking the time to try and find where we are in the service. Furthermore, the constant flipping between liturgy – even if the liturgy was in the same setting – and hymns takes away from the meditative state of worship, which takes away our communion with God.

I like hymnals. I like to use hymnals. I feel using a hymnal is very traditional, very (for lack of a better word) churchy. But with modern technology and the abundance of musicians producing wonderful liturgical music, a hymnal is becoming more of a burden than a useful tool. For places like Christ Lutheran Church in Santa Fe, it still might make sense for them, and it might still be very important for them. But for Good Shepherd, especially with the screens in the sanctuary, it doesn't.

Sometimes being a welcoming church means we must give up some things that we like so that new people, new visitors, new to the faith can experience worship and commune with God. If giving up the traditional use of the hymnals means just one person can commune with God, doesn't that make using bulletins and screens all the worthwhile?



Some 20 years ago, I received from the congregation a beautiful plaque that reads:

Bach gave us God's word  
Mozart gave us God's laughter  
Beethoven gave us God's fire  
GOD gave us music  
that we might pray without words...

which is what I have endeavored to share with you during my years of service as organist at Good Shepherd.

I would love to send individual thank you notes, but I can no longer hold a pen to write legibly. I wish to take this opportunity to thank you for the retirement party. The cards and honorariums I received are all very much appreciated.

It has been an honor to serve this congregation for these past 30 years. Thank you very much for all your support.

Yours in Christ,  
Bobbi Boles 🎵

# October Birthdays



Claudia Fill  
Glenda Betteridge  
JoAnne Seavey  
Chris Murtha  
James Crowl

Ariana Berry  
Susan Chapin  
George Lindgren  
Michelle Logan

Stephanie Patriarco  
Mike Bidwell  
Paul Mechling  
Janelle Cole  
Lauren Cameron



## ATTENDANCE

8/24	65
8/31	45
9/7	47
9/14	40
9/21	47

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

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 at 440-599-8908. To add someone to the prayer chain, you can call Betty at 440-265-2452.

# TREASURER'S REPORT AUGUST 2025

GENERAL FUND	BALANCE AS OF	31-Aug-25					\$514
MONTH	OFFERING INCOME	OTHER INCOME	YTD INCOME	%ESTIMATE BUDGETED REVENUE	EXPENSE	YEAR TO DATE	% ESTIMATED OPERATING 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%	\$ 13,890	\$ 107,732	96.5%
August	\$ 7,910	\$ 1,159	\$ 87,002	69.1%	\$ 12,442	\$ 120,174	93.5%
September							
October							
November							
December							
Need \$16,035 ea Mo.	\$192,425/year		\$ (38,961)		EXPENSE V BUDGET	\$ (8,330)	
						<b>7/31/2025</b>	<b>8/31/2025</b>
Capital Improvement Endowment Fund						\$ 937,418	\$ 949,473
Community Involvement Endowment Fund Balance						\$ 42,798	\$ 44,496
Mission & Education Endowment Fund						\$ 128,296	\$ 129,226
Thrivent Fund						\$ 15,393	\$ 15,626
Capital Improvement						\$ -	\$ -
Youth Missions Fund						\$ 8,484	\$ 8,484
Abiding Memorial						\$ 6,192	\$ 7,057
Detroit Street						\$ 105	\$ 105
Sandusky St						\$ 2,621	\$ 4,166
Capital Improvement Endowment Fund Usage for Operating Expenses YTD						\$ 9,000	\$ 12,000
	5% Biblical Tithe to Synod					\$ -	\$ 389.72
			<i>Stacy Racut, Treasurer</i>				

# NEWS & UPDATES

## 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

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



Volunteers always welcome

Closed on October 4<sup>th</sup>

**For food emergencies, call 440-381-1018**



12:30pm October 5<sup>th</sup>

PLEASE JOIN US

CONGREGATIONAL  
**MEETING**

SUNDAY, OCTOBER 12<sup>TH</sup> 12:30PM



**\$7 cash**  
Additional charges  
apply for online/credit  
card sales

**Nisua Bake October 25<sup>th</sup>**  
Volunteers Welcome  
Order on or before October 19<sup>th</sup>

Candy Crawl  
October 25<sup>th</sup>

Candy Donations  
& volunteers-  
See Jen / Michelle

**GSLC SHIRTS**  
\$15 for short sleeve  
\$20 for long sleeve  
Additional \$2 for 2x, \$3 for 3x



**Flower Sponsor  
Opportunities  
Available**

# Committee News

## Christian Education

**Christian Education Classes** have resumed. It's not too late to start bringing the kids. Classes are 9:45-10:45am. Signup sheets are in the Narthex. If you're interested in volunteering, see Jen. We really need a substitute in case one of our teachers can't make it, so we don't have to cancel classes.

**Adult Sunday School** has resumed as well. It's not too late to join the discussion. 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 are collaborating with Evangelism for the **Candy Crawl** on October 25<sup>th</sup>, 4-7pm. If you'd like to volunteer to help with food or games, please see Jen. We are also in need of candy donations; you can drop them off in the office.

## Evangelism

I would like to personally **thank** all the volunteers that helped with D-Day Parking and the Fish Dinner. With all your support and help, it made the events very successful, and we are able to provide so much to our community.

The **Basket Raffle** is October 4<sup>th</sup>. Tickets are available.

**Candy Crawl** will be October 25<sup>th</sup> from 4-7pm. Donations of candy are needed. Please see Jen to volunteer.

**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. Fishes and Loaves will be closed on October 4<sup>th</sup>.

## 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.

**Nisua** is on sale now. The bake will be October 25<sup>th</sup>.

## 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.



# October 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>Sept. 28</b> 8:30 Service 9:45 Christian Education 11:00 Service	<b>Sept. 29</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>Sept. 30</b> 9-2 Food Pantry & Free Lunches Quilting 9-11	<b>1</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>2</b> <i>5:00 Line Dancing</i>	<b>3</b> <b>OFFICE CLOSED</b> <i>10:30 YMCA Fitness</i>	<b>4</b> <b>Basket Raffle 10-2</b>
<b>5</b> 8:30 Service 9:45 Christian Education 11:00 Service <b>12:30 Pet Blessing</b>	<b>6</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>7</b> 9-2 Food Pantry & Free Lunches Quilting 9-11	<b>8</b> <i>9:00 &amp; 10:30 YMCA Fitness</i> <b>Worship &amp; Music Meeting 12</b>	<b>9</b> <i>5:00 Line Dancing</i>	<b>10</b> <b>OFFICE CLOSED</b> <i>10:30 YMCA Fitness</i>	<b>11</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet
<b>12</b> 8:30 Service 9:45 Christian Education 11:00 Service <b>12:30 Congregational Meeting</b>	<b>13</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>14</b> 9-2 Food Pantry & Free Lunches Quilting 9-11	<b>15</b> <i>9:00 &amp; 10:30 YMCA Fitness</i> Echo Articles Due	<b>16</b> <i>5:00 Line Dancing</i>	<b>17</b> <b>OFFICE CLOSED</b> <i>10:30 YMCA Fitness</i>	<b>18</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet <b>Maddox Sip and Paint</b>
<b>19</b> 8:30 Service 9:45 Christian Education 11:00 Service <b>Blessing of Quilts</b>	<b>20</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>21</b> 9-2 Food Pantry & Free Lunches Quilting 9-11	<b>22</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>23</b> <i>5:00 Line Dancing</i>	<b>24</b> <b>OFFICE CLOSED</b> <i>10:30 YMCA Fitness</i>	<b>25</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet <b>Nisua Bake Candy Crawl 4-7pm</b>
<b>26</b> 8:30 Service 9:45 Christian Education 11:00 Service <b>Reformation-wear red</b>	<b>27</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>28</b> 9-2 Food Pantry & Free Lunches Quilting 9-11	<b>29</b> <i>9:00 &amp; 10:30 YMCA Fitness</i>	<b>30</b> <i>5:00 Line Dancing</i> <b>Offices Closed</b>	<b>31</b> <b>OFFICE CLOSED</b> <i>10:30 YMCA Fitness</i>	<b>Nov 1</b> 11-12:30 Food Pantry Free Lunches & Nick's Closet

DATE/ TIME	ASSISTING MINISTER	COMMUNION ASSISTANT	USHERS	GREETERS	READER	ACOLYTE	HOSPITALITY
10/5/2025 8:30	Rich Tulino	Katrina Pavolino		Nancy Altman	Rich Tulino		
11:00			Michelle Logan	Mary Lou Moisio			
10/12/2025 8:30		Katrina Pavolino			Ron Young		
11:00		Mark Lytle	Ruth Brown	Mary Lou Moisio	Mark Lytle		
10/19/2025 8:30	Jen Best	Katrina Pavolino		Nancy Altman	Ron Young		
11:00	Jen Best		Michelle Logan		Susan Tan		
10/26/2025 8:30	Amy Gallagher	Katrina Pavolino		Katrina Pavolino	Amy Gallagher		
11:00	Paul Mechling	Glenda Betteridge	Greg and Glenda Betteridge	Jo Mechling	Stacy Racut		



*Serving from  
the Heart*

**OCTOBER  
ALTAR GUILD:**

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

**NOVEMBER  
ALTAR GUILD:**

Katrina Pavolino, Michelle Flower  
Kelly Anthony, Robin Bryant,  
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)

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Conneaut, OH 44030