

Good Shepherd Lutheran Church

SHEPHERD'S VOICE



WORSHIP TIMES

Saturday

5:00 pm ~ Evening Prayer

Sunday

8:30 am ~ Traditional Service

11:00 am ~ Contemporary Service

FIFTH SUNDAY of MONTH

Combined 10:00 am service

(No Saturday service)



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P.J.'s Jotdowns

by Pastor Jamie Vannoy

Wow, what a summer it has been! It seems like it was just yesterday that I was writing an article for the May *Shepherd's Voice* about people being willing to serve but not coming to worship. As I was in my depressed state and faking my way through work day by day I had no idea of the pain that people besides me were going through. Now it's four months later, I'm in a much different place and feeling happier than ever.

Then we had our series of meetings about our need to cut the budget and that we were cutting the music staff salaries and proposing to go from three services down to two services. Then it was as if the pressure cooker erupted...all sorts of feelings and passion and vigor came out about why each person liked their preferred service and what they were going to do if it went away. Wow, it hit me like a tidal wave and I was concerned for the future of GSLC. Then for various reasons, not solely due to the cut in pay, the whole music staff resigns in the course of a couple weeks. This didn't make me feel much better and I was even more worried about the future of this church. Then I experienced, to the best I can name it, an epiphany that we had chosen relationships over corporate worship.

.....with the help of our new Vision ... we have decided to shift our emphasis on relationships with our surrounding community and the churches around us to do ministry.

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To contact any of the staff, council or commissioners, visit our website for contact information. You may also call the office or send an email to the Office Manager and she will be glad to assist you.

Council Voting Results

In the recent congregational voting in the month of September we are thrilled to report that all items were passed. Our budget was passed, along with our new Mission and Vision Statements. Three new council members were also elected.

Mission Statement - "Created, saved and gifted by God, we seek, serve, and share Jesus Christ."

Created, saved and gifted by God, we seek, serve and share Jesus Christ.

Vision Statement - Our vision is to grow Good Shepherd into a more loving, compassionate Christian community that is excited about actively living out our faith. We strive to form more faithful disciples by:

- ◆ Growing in our personal relationships with Jesus Christ through teaching, Bible study, and prayer
- ◆ Supporting and serving all God's children both locally and globally

New Council Members - Please welcome our three new council members:

- ◆ Roger Hartmann
- ◆ Duane Tackis
- ◆ Judy Treadway

New Officers Will Be Elected - On October 17, the council will elect their new officers. These officers will be announced in the upcoming Weekly Staff. ☀

This newsletter is a publication of Good Shepherd Lutheran Church
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Don't get me wrong I have a relationship with all the music staff, and will miss them when they're gone, but we have put our eggs in the "well-developed worship" basket and it hasn't helped our growth. So with the help of our new Vision that has been adopted we have decided to shift our emphasis on relationships with our surrounding community and the churches around us to do ministry.

It saddens me that we are saying good-bye to Deb, Deborah and David who are tremendous musicians and I'm sorry to see them go because they have been a part of GSLC's family for awhile and will be missed. For most of you reading this newsletter, they not only have led us in worship but have been a part of our lives for a long time. But I am also invigorated by the possibilities of what the future could hold for us. We have a lot of healing to do. We have to heal from the loss of these fine people, and we have to heal and forgive each other for the things that have been festering for ten+ years now. A lot of it is worship-oriented but there are other things as well and we will get to the bottom of it, deal with it and let it go so we can move together as one Body of Christ.

After we get the music staff situation worked out, then we will pick up on the conversation of airing out the dirty laundry so we can talk it through. These meetings are not fun (unless you're a sadist) but they are necessary for us to put it behind us. Nothing specific has been planned yet so if you have ideas on how to facilitate/plan for this please let me know your ideas.

Along those lines I have submitted a few articles for your reading and contemplation. One of them is an article titled "Church Worth Getting Up For" which



challenges us to evaluate how and why we do things. It also challenges us to re-think some long-time, but very destructive, mindsets and accepted thoughts.

Another article is titled "Five Principles of Stewardship in the Congregation" and hopefully it will help us as we enter into a year-round emphasis on stewardship for God's creation that he has left us. The funny thing is this article was originally written in 1994 for the ELCA and now is being re-submitted for another reading. Imagine if we'd taken it to heart the first time, maybe we'd be writing a new article on thriving stewardship practices instead of reading someone else's thoughts. One of my favorite quotes is from the article is the one the author has over his door: "We did not inherit the world from our parents; we borrowed it from our children. We are not owners but stewards." I hope you enjoy the article and glean some useful ideas of how we think about all that God has blessed us with.

The other article, titled "Reconciled Relationships," gets to the heart of the matter for us right now. We need to recognize our parts in all the pain and division that has been occurring for the last decade and forgive each other. We need to intentionally allow for thoughts and feelings to be expressed; listen to these thoughts and feelings and try to understand where someone is coming from. Then we can work on forgiving one another and moving forward, not only united and stronger than ever, but also with respect for one another and our preferences on how to "do church."

I hope these articles are meaningful to you (if you take the time to read them). I'm not putting them in here so that the newsletter looks full. I want it to be worth your time invested to read them. We are in a transitional time in the life of GSLC, so what are we going to do next? I like how that question alone gets the fire in my belly burning hotter and hotter.

To the glory of God,

Pastor Jamie ☀

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Thank You!

by Pastor Jamie



I wanted to take a moment in this newsletter to thank several people for their service to GSLC over the years. First, I'd like to thank our outgoing Council



members Connie Jones and Rich Kellstrom. You have both served Good Shepherd well and have made this congregation a better and more faithful community of believers during your service the last few years.

Secondly, I'd like to thank our music staff for their service at GSLC. Deborah and David, you are not serving us during our early service any longer but you are missed.

Deborah, your organ ability and piano ability are second to none. The fact that you write your own songs and have shared that with us over the years has been a blessing. Thank you for sharing your music gifts as well as your tremendous faith in the power of prayer with us here at Good Shepherd. Good luck in your future as you continue to serve God.



David, you have been the backbone of the music staff and brought a level of education and professionalism that any congregation would be blessed by. I'm glad Good Shepherd has had you leading the choir and introducing us to new hymns and helping us

develop as better singers as we have become better disciples of Christ. You will be missed and we wish you the best with the Kettering Civic Band and other endeavors that you continue to pursue.

Deb, I know this decision has been unfolding over some time and I wish I would have had more time to work with you. I've work with a lot of people, but not too many have had the kind of passion and love to serve



God that makes them always seek to better themselves for the people of GSLC and to glorify God during worship. Good Shepherd has been blessed with not only your love for contemporary music, but also with your long history of membership here and all the ways you have enhanced this congregation. You are not only a valuable musician but you have created and participated in many good ministries here at Good Shepherd over the years. Thank you for all you have done and good luck as you continue to discover other ways in which you can help others connect with God through music and teaching.

Lastly, as a collective whole, I want to thank all our music staff again for your service to this congregation in the different ways you have faithfully served us. GSLC will not be the same without your leadership, but I have faith in the new leaders that will continue to be revealed to us and lead into this next phase of Good Shepherd's ministry to the Kettering community and the world. 🌸



Church Worth Getting Up For

by Charles E. Gutenson
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Over the course of the last few years, I have found myself traveling often and, consequently, attending different churches. Sometimes my wife has been with me, sometimes not. Too often, though, I have found myself either asking her or saying to myself, "If I were not already a Christian, why would I have gotten out of bed to come to this?"

I don't mean to be as critical as it might sound on first blush, although I'll admit, I have attended some very disappointing church services. Instead, I was trying to put myself in the position of that growing percentage of our population that finds church no longer worth getting up for. If I, a lifelong Christian, was having a hard time finding myself engaged, encouraged, or challenged, then is it any wonder that those not already followers of Jesus would find church largely boring and irrelevant?

So, the question for me, as a person for whom giving up on the church is not an option, quickly ceased being "Why would I get up?" and became "What would make it worth getting up for?" What are the factors that are either keeping folks away from church or driving away those who had been regulars? We are painfully aware that for some time, studies have shown decline in church attendance as well as decline in the number of Americans who self-identify as Christians. In fact, given the level of decline among the group under 35, one cannot help being seriously concerned about the

"If I were not already a Christian, why would I have gotten out of bed to come to this [church]?" ...is it any wonder that those not already followers of Jesus would find church largely boring and irrelevant?"

future of the church in America. It is to this set of questions and concerns that this book is committed.

Far too often, I fear, the answers we give to these challenges end up being self-serving. Why do folks avoid coming to church? Well, so we say, it is because we preach about sinful behaviors and folks don't want to hear about that. They want to be affirmed in the midst of their behaviors, so they stay away from church. Except, of course, numerous studies conducted over quite a span of years by noted pollster George Barna have demonstrated that self-identified, born-again Christians really behave, for all practical purposes, no differently than the culture at large. That would suggest that if there is any truth to the claim that folks are staying away because of the church's stance on sinful behaviors, it's more

likely because we are too easy on ourselves. In other words, it's more likely because our behaviors simply don't match what we preach. Even more critically, they don't match the behaviors they expect from those who are supposed to look like Jesus. It's easy to turn the finger at those staying away and blame church decline on them, but it might be more profitable to take a good hard look inside the church walls.

There is a song by the late Christian singer and songwriter Rich Mullins entitled "Surely God Is with Us." Two particular lines from this song that haunt me speak of Jesus:

"The whores all seem to love him
And the drunks propose a toast"

I doubt if any of us would accuse Jesus of being "soft on sin." Yet, the sick, poor, lame, blind, and beggars and prostitutes all flocked to Jesus. What was it that they saw in Jesus' life and understood from his teachings that drew them in? Somehow the idea that the true reason

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behind church decline is the church's tendency to speak strongly, consistently, and biblically against sinful behavior just seems unlikely.

In the course of this study, we will examine numerous steps that churches might undertake in order to become more inviting and relevant to the contemporary culture. And by relevant, I do not mean merely accepting of the norms and standards of the culture as our own, but rather the ability to speak faithfully and accurately about the state of the culture in terms the culture can understand. It is oxymoronic to claim that the good news is good news to those who cannot even grasp it.

First Issue: The Church Faces an Uphill Battle

Before getting into the details of the project, however, there are two issues that require our attention—particularly, to those of us who self-identify as followers of Jesus. First, because we live in a culture that tends to over-emphasize the “freedom to do as we please” above all other forms of freedom, we have to admit that the church faces an uphill battle. We have been told our whole lives that individual freedom and autonomy are at the core of what constitutes a human person. As a consequence, the gospel's call to self-sacrifice, “mortification” of the flesh, and elevating the interests of others surely sounds strange and, perhaps more importantly, unconvincing.

Even so, [my] book does not suggest how better to market your church as a more desirable consumer choice. Am I opposed to marketing church per se? No, of course not. Good marketing creates awareness of the church's ministry—hopefully, with special attention to the ways in which it reaches out and serves those around it. However, I reject the idea that

churches are like so many other consumer choices—like the latest “whiter than white” toothpaste, or the restaurant that promises they are committed to letting you “have it your way.” If we see the church as just another commodity, marketing the church becomes all about telling folks why “our church” has the best set of benefits for them personally.

Rather, “marketing the church,” if we can call it that, must be more along the lines of clearly

communicating what the church is, how it relates to questions of ultimate reality, and why God's intentions for human life together include as a centerpiece the religious gatherings we call church. Our answers to the question “What makes church worth getting up for?” will consistently be rooted in the biblically-based presupposition that God has created us for participation and fellowship with others in local, communal settings. To go in this direction, though, explicitly recognizes the challenges created by refusing to cater to the idea of church as one more consumer choice and local parishioners as little more than consumers

to be wooed and attracted to our “product line.” Only as that notion is undermined will it be possible to see the sort of church renewal for which we long.

Second Issue: Our Job Is To Help Solve the Problem

Second, asking the question “What would make church worth getting up for?” implies that I agree that there are many cases where it seems that church is not worth getting up for. Seems not worth getting up for? Perhaps we should just be blunt—there are many cases where church certainly is not worth getting up for. In fact, we might do well here to heed the words of the Danish philosopher Søren Kierkegaard, who once observed that the practice of Christian faith could become so corrupted that rejecting it would be a sign of spiritual discernment. However, the obligations of Christian discipleship do not allow me (or us) to use that as an excuse to avoid regular

worship attendance. If we do not find church “worth the time,” if we believe the practice of faith has become terribly distorted, then we need to roll up our sleeves and help solve the problem—help make church worth the time it requires. No, finding that church is not worth getting up for does not let us off the hook. Instead, the hook bites more deeply as we are called to find ways once again to create a spirit that “the whores would all love and the drunks would toast.”

The Structure

I began this project naively hoping that there was a set of common factors that we could put into practice in our local churches that would fuel growth in discipleship. It was not a very realistic hope, though. If things were that simple, many of those who have dedicated themselves to evangelism and church renewal would have long ago discovered that set of factors. Similarly, if it were that simple, I could merely recount to you the common elements derived from my interviews. That, in turn, could become a formula for creating and sustaining churches worth getting up for. As it turns out, however, what passes for a “church worth getting up for” varies a good deal



from one context to the next. Are you located in a highly multicultural setting? Or one more ethnically monolithic? Where do the people in your area fall on the modernist/post-modernist spectrum? What is the demographic of the local community? Do you have a large population of folks who have had bad experiences with church? It should not be surprising that divergent answers to these questions will mean that what works well in one context may not work well in another.

In the chapters [in my book], we will discuss factors that different church leaders have found to be contributors to success in their particular context. It is

my sincere belief and hope that among the different ideas that these leaders have deployed, there is potential for churches in many different situations. The bottom line? Discernment of the local context, guided by the presence of the Holy Spirit, will be the critical factor in designing a church experience that folks will find worth getting up for. What will make a church worth getting up for in the Midwest may be quite different from what makes one worth getting up for in the Northeast, for example. However, I am confident that church leaders from across the spectrum will find the analysis provided to be helpful in their attempts to be churches worth getting

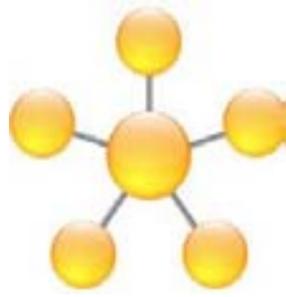
up for. May God grant us renewal in our day!

Excerpt from: Church Worth Getting Up For by Charles E. Gutenson. ☸

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Five Principles of Stewardship in the Congregation

by Roger Smith, March 13, 2011



Commandments. A person living by these commands would surely be a good steward. The Commandments were the foundation under which people lived in relationship with their God and with each other for centuries. In Matthew 22:34-40, Jesus repeats this law of Moses as the basis for every action in life. Loving God above all else and our neighbor as ourselves would make us all good stewards of God's gifts.

Unless we as leaders/servants in the church personally own something or acknowledge its faithful presence in our lives, it becomes difficult to accept the responsibility to care for it. Developing stewardship models in the congregation requires the freedom to care for and nurture relationships at the personal and interpersonal levels. We need to find ways to nurture trust and responsibility and faith among those who would share a common vision and mission. We must develop a sense of community, a readiness to acknowledge both our dependence on others and our commitment to others. Stewardship development in the congregation seeks to integrate three very important foundations.

Experience shows that results happen when we acknowledge 1) we are gifted; 2) we are stewards; and 3), we are accountable. The message of the book of Genesis is that we have been created in God's image, and that we have been given responsibility to take care of and to enjoy God's creation. We live under the Biblical premise that everything we have, even life itself which is lived in relationship with others, is a gift of God. Nothing is ultimately our own. God is the giver of everything. Creation is still God's; the people of God have only been entrusted with the stewardship of it.

When the Israelites were fleeing the Egyptians and problems compounded, God worked through Moses to give his people the Ten

Yet, when we showed that we could not be faithful stewards with the Ten Commandments alone, God gave us Jesus Christ (John 3:16). Through his life, we have an example to follow. Through Jesus' parables his teaching on stewardship became specific. Through Christ's death and resurrection we are accepted as God's children and given God's Spirit to help us live in relationship with God and humanity as intended at

creation. It is in accepting this gift of God and allowing his spirit to live in us through faith that we become the stewards we were intended to be.

So being a steward suggests that it is a process of developing a disciplined Christian lifestyle that is practiced in and through the church, but it is also practiced through one's occupation, community involvement, neighborhood, anywhere and everywhere a Christian goes and in whatever she or he might do. We learn stewardship in the church not for the sake of serving the church — but basically to serve — in and through the church, in our lives.

The stewardship of the gospel begins where we are. It is within and outside the congregation that we share the responsibility and accountability with other stewards of the gospel. And it needs to be said as forcibly as possible that what

we do is as important as what we say. Someone has wisely observed that "It is not enough to talk the talk,

unless we also walk the walk." A similar message appears on a recently observed sign: "If you don't live it, you don't believe it!"

Soren Kierkegaard wrote: "Order the parsons to be silent on Sunday. What is there left: the essential thing remains, their lives, the daily life by which the parsons preach. Would you then get the impression by watching them, that it was Christianity they were preaching?" What we do to and with each other in the congregation is of primary importance.

A committed community reveals itself in patterns of caring and sharing. Stewardship unfolds with "the willingness to be accountable for the outcomes of a community that affirms our choice of being a servant over the pursuit of self-interest" (Stewardship, Peter Block, Berrett-Koehler, 1993). This choice requires a high level of trust. Trust comes out of the experience of pursuing what is true and is the highest form of human motivation. What is true lies within each of us.

To serve is to grow as persons, and through the process of being served to learn new ways to share our Christian faith for the benefit of the people we touch. We must stress the value of interrelationships and communication rather than focusing on things. Accountability and partnership should be centered on principles. Principles are human qualities that form the core of effective servant leadership. The most effective stewardship programs are principle-centered. Here are several principles that should be modeled in the congregation.

1. Stewardship — A Spiritual Matter

T. A. Kantonen says "that in the final analysis, the doctrine of the priesthood of all believers is the

Five Principles

1. *The main problem with financial support is not getting into people's pocketbooks...but into their hearts.*
2. *Each one of us is called to share the good news with those we contact... at the same time...we can support others who are called to proclaim the gospel to those beyond our reach.*
3. *Concentrate on the need of the giver to give rather than on the need of the congregation to receive...Giving is living. Giving adds meaning to life and reflects the priorities of God's people.*
4. *We never have to earn our place as stewards. It is given as God's free gift in Jesus Christ.*
5. *Giving is an act of worship... We cannot give what we have not received. But we can withhold what we have received.*



answer to the central question of stewardship: what does it mean to be a Christian? (A Theology for Christian Stewardship, Philadelphia: Muhlenberg Press, 1956). He further states "Unless Christ has priority in the life of a church member, he or she may be persuaded to support the church but will not be a true steward. Thus the main problem in the financial support of the church is not getting into the people's pocketbooks but getting Christ into people's hearts." The priesthood of all believers is the reality that every Christian, by virtue of baptism, is to be the conduit through which the love of God flows into the life of the world.

2. Where Your Treasure is — There Your Heart Will Be (Matthew 6:21)

Christian giving has to do with our stewardship of the gospel. Christ's call to proclaim God's love to all people remains our charge. "The end, the goal of all Christian teaching, all prayer, all study of scripture, all theologizing is to live with open and grateful hearts. In our journey of life, our quest for meaning and the purpose in our spiritual pilgrimage, the test is in

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how we invest it” (Donald W. Hinze To Give and Give Again, Pilgrim Press, New York, 1990). Each one of us is called to share the good news with those we contact in our daily lives. At the same time our prayers and gifts can support others who are called to proclaim the gospel to those beyond our reach. It is in regard to the stewardship of the gospel that the extension of self through our gifts of money is most evident. I was reminded of this when I visited the small farming community (53 families) of Lava Lava, in central Bolivia, part of the Andean Region of South America. This community of Quechua Indians installed, through the assistance of a Lutheran World Relief project organization, a distribution system through which running water was piped into each farm yard. Instruction was given on basic medical care and personal hygiene. One mother stated, “We have not had a child’s death since the water came.”



3. Need of the Giver to Give

Always concentrate on the need of the giver to give rather than on the need of the congregation to receive. In a recent letter to the congregation of St. James Lutheran Church,

Gettysburg, PA, the stewardship/finance committee had this to say: “This past year has been one of education and transition for us as we learned that stewardship begins when we say, ‘We believe.’ Our Lord will provide us all our needs while we are here. . . . All He asks is that we give a portion of what has been given to us back to assist in helping others. It matters not where or how you give it. If you don’t have a favorite charity in mind, your church acts as one body in Christ to search out the greatest needs of many.” Giving is living. Giving adds meaning

“We did not inherit the world from our parents; we borrowed it from our children. We are not owners but stewards.”

to life and reflects the priorities of God’s people, who love God and their neighbor as themselves. As Luther said, “I no longer live for myself, but I live in Christ and my neighbor.”

4. Affirmation of Our Baptism

William O. Avery defines stewardship as “the process of living in/into our baptism in such a way as to be co-workers with God in God’s stewardship for this world.” He further states that, “‘Living in our baptism’ indicates that our stewardship is always based

on something given, namely, our relationship to God established in our baptism. We never have to earn our place as stewards. It is given as God’s free gift in Jesus Christ.” (Lutheran Theological Seminary Bulletin, Volume 70, Number 4, Fall 1990). The understanding of stewardship is always rooted in the gift of our baptism.

5. Serve the Kingdom — Keep it Spiritual

The apostle Paul laid down a clear stewardship foundation in his letter to the Corinthian church. In 1 Corinthians 16:1-4, Paul suggests to this young struggling church, full of controversy, to turn its attention outward. He presents a cryptic understanding of stewardship education in the congregation. “In verse two, he makes four admonitions:

First, giving is an act of worship. On the day of worship, Sunday, set aside an offering.

Second, give systematically. If we give when we worship, we will give regularly.

Third, give proportionately to income. We cannot give what we have not received. But we can withhold what we have received.

Fourth, plan your giving in advance.

“By the time I have arrived,” Paul is saying, “the offering will be in hand.” (*Generous People, Eugene Grimm, Abingdon Press, 1992*).

Finally, this message greets me as I walk in my front door: “We did not inherit the world from our parents; we borrowed it from our children. We are not owners but stewards.” 

Reconciled Relationships

By Lisa Toney

We are to forgive others for the ways they have wronged us. Sometimes doing this is exhausting and difficult. When a disciple asked Jesus if he should forgive someone up to seven times, Jesus responded by multiplying that number by seventy. Jesus invites us to forgive often so that we can be forgiven often.



Jesus wants us to be a people who can forgive one another; a carpenter skill he wants to pass on to all of us is how to remove splinters. First he extended this forgiveness to us so we could experience it. Then he said, “OK, now it’s your turn.”

With Jesus as a model, we know a

life that thrives practices forgiveness.

Even when it is hard. Even when we do not want to do it. This isn’t a sugarcoated throwaway comment such

as, “It’s OK . . . whatever.” That’s putting a Band-Aid on the splinter without taking it out. I’m talking about acknowledging brokenness and seeking restoration in that relationship, or at least in that situation, to the best of our ability.

To thrive, we reach into the places of hurt in our lives and extend forgiveness. To thrive, we let go of the pain, anger, hurt, and rage we have for a person or institution and what he, she, or it did. We cannot always mend the relationship. And I am pretty sure that we cannot ever completely forget. It’s said that Clara Barton, founder of the American Red Cross, was once reminded of an egregious wrong done to her years earlier. She acted as if she didn’t know what the speaker was talking about. “Don’t you remember

First [Jesus] extended this forgiveness to us so we could experience it. Then he said, “OK, now it’s your turn.”

it?” she was asked. “No. I distinctly remember forgetting it.” Barton understood that we cannot let the wound become so infected that it becomes toxic. When we let that poison remain inside us, it changes us. It changes our mind-set. It changes our relationships. It changes our right relationships. We don’t want to trust others. We don’t want to risk getting hurt again.

Failure to thrive (FTT) is a medical term given to a child whose physical growth over time is way below the norm. In adult medicine, FTT describes someone who is not doing well physically, possibly for dietary reasons or poor self-care. FTT describes a condition more than a specific disease. Thriving is a condition—something that can be changed. That means you can make changes that will lead to a life that does not just survive but thrives.

Forgiveness is the process of letting go of the pain and the poison that the situation has caused to fester within you. And the first step in this process is valuing introspection...You acknowledge that you’ve been hurt and you’ve felt wronged. Something happened. In time, it might be clear that you misunderstood motives or that you somehow contributed to the

situation, but for starters, it’s helpful to admit that something is wrong in a relationship, something has happened, you’re in pain, and you need relief. Denying the problem (denying the pain or infection of the splinter) isn’t helpful.

Recognize the consequences for your life that have resulted because of someone’s hurtful words or actions. Admit how you wish things would have gone. Forgiveness does not condone the actions of others. It does not excuse inappropriate behavior. Forgiveness is not a stamp of approval. Wrong actions and offensive words are still wrong.



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Jesus calls us to forgive even when it is hard and even when we are not at fault. Once the splinters are removed (no matter how painful), the wound can begin to heal. You likely will never be the same. The wounds can be deep. Forgiving people for something they did to you gives them back those little pieces of wood that have been lodged in your heart. Actually, you do not even need to hand them back. Just drop them or throw them. Fling them out of your life. Let the healing begin.

Sometimes the splinter is lodged too deep. Sometimes removing the splinter involves asking Jesus to enter the situation with tweezers to dig and pull that splinter out of you. Sometimes it involves tears. Sometimes removing the splinter causes you to bleed, and sometimes a cartoon Band-Aid doesn't help much.



Remember all the time and energy that you spent thinking about it and hurting because of it? Forgiveness says, "I am not going to let this affect my life anymore. I am not going to be consumed by anger and hate any longer. I am forgiving you by releasing the impact of your actions on me." Mercy removes the splinter. Forgiveness plucks it out and drops it on the ground. Go ahead and step on it for good measure. Go ahead and have your Braveheart moment . . . "FREE-DOM!"



Then tell the person, if you can and if it is safe to do so, that you have forgiven him or her. This is not for that person's sake. The offender might not even realize he or she wounded you or how

deeply the wound affected your life. But verbalizing the reality of your forgiveness is an important solidifying step. You can gain important closure of the situation by verbalizing forgiveness.

Sometimes it is just impossible to make a broken relationship right. Extending forgiveness is one thing,

but that forgiveness may or may not be rightly received. You can be responsible only for your part. If the other person involved refuses to meet you halfway, you have to make your peace, knowing that you tried. If the other person is dangerous or toxic, do not put yourself in that place of danger. That is not freedom. Sometimes you can love people best from a distance. It doesn't mean you love them less. It means that you love them and yourself by not letting them hurt you again. Right relationship means that you discover the appropriate way to relate to others. Sometimes it means spending more time with a person; sometimes it means spending less or no time with a person. If the offending person is no longer in the picture and you cannot find peace, you may want to speak the forgiveness to God or to a trusted friend.

Forgiveness can take time. Some things can be forgiven quickly, and other things take a lifetime to work through. Often wounds have built up over years; sometimes scabs have formed over the splinters, and inflammation or scar tissue lingers. But God understands complicated relationships. When you commit to the process, God honors your intent and helps you extend forgiveness—even if incrementally. God loves to see forgiveness, which is an amazing, beautiful, mind-blowing, mystifying thing.

Tell the person... that you have forgiven him or her. This is not for that person's sake. The offender might not even realize he or she wounded you or how deeply the wound affected your life. But... you can gain important closure of the situation by verbalizing forgiveness.

Forgiveness is a miracle, a gift from God, who pulls out the splinters in your life. It takes time, effort, and practice.

Forgiveness is a miracle, a gift from God, who pulls out the splinters in your life. It takes time, effort, and practice to bring that forgiveness to others. Commit to the process. Invest

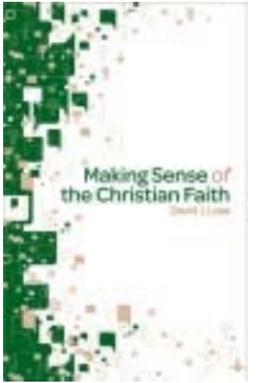
in it. Make a decision to be a person of forgiveness. Pull out those splinters. Change your world. Change your family tree. Change your life. Thrive.

QUESTIONS

- ~ When have you had to remove splinters?
- ~ When have you been forgiven for something?
- ~ How do you struggle to forgive others?
- ~ Is there a particular person you are struggling to forgive?
- ~ Do you know someone who forgives well?
- ~ Are you committed to thriving in life enough to make efforts to reconcile broken relationships?
- ~ How will you begin to take steps to forgive? 🌸

"Making Sense of the Christian Faith"

Join us on Wednesday evenings after the Fellowship Dinner or on Saturday morning after breakfast for our continuing study of Dave Lose's book "Making Sense of the Christian Faith." We began this study on October 9 but you are welcome to join us whenever you can. Contact the office for more information. 🌸



Monthly Bible Study



We will be joining together again with St. Paul Lutheran Church and Lutheran Church of Our Savior to have a monthly a Bible study. The Bible study will meet on

the third Tuesday of each month. This year we will be studying the Book of Acts and will be using the book "Acts: The Gospel throughout the World" by Concordia Publishing Company. The study begins on Wednesday October 15 with a meal at 6:00 pm and the study beginning at 6:45 pm. GSLC is hosting the first evening and we will be meeting in the Chapel for BOTH the meal and the study. Upcoming weeks will rotate between St. Paul, LCOS and GSLC. 🌸

Communication & Technology Update

by Don Bennett

In an effort to stay current with technological advances, the office staff has been busy updating some of the ways we communicate with you. Some of these ways are:

Automated Phone Call Out

We know many of you take advantage of this service. Our list of users became a little outdated and we are working on making it current



again. If you DO NOT currently get automated phone call-outs from Good Shepherd and would like to, please contact the office and we will add you to the list. If you DO receive them and would rather NOT, again please contact the office and we will take you off the list. (Some folks have been inadvertently put back on the list so please let us know again if you want to be removed from our call-out list.) If you are experiencing difficulties with the call outs, please let us know that also so we can try and remedy it.

Instant Messaging/Texting

Because many of you send and receive text messages and for some it has become a primary way of communicating, we have set up a text messaging service called Remind-101. We will not overwhelm you with text messages and you can sign up or sign out of the service at the touch of a couple buttons. Once we have it up and running smoothly, we will provide sub-lists to the main list, for instance one could be just for choir members and one could be just quilters, etc. We will let you know when we have the everything set up and ready, and we will provide instructions to sign in and begin receiving texts.



Facebook

Pastor Jamie and I have been trying to post items of interest more often on the church Facebook page as we realize that many of you check Facebook regularly. Our hope is to keep our Facebook page relevant and up to date with congregational events and with current Christian thoughts and opinions by respected Christian writers. Feel free to post on the page if you have something of interest to share, bearing in mind that it is a church page. 😊

Our page name is: **Good Shepherd Lutheran Church Kettering Ohio**

Twitter

We are also dipping our toes into the world of Twitter. Currently, most of what gets posted are daily Bible verses, but I expect that to change once we (I really) get the hang of using it more. If you like to post and receive tweets, you can follow us at:



GSLC_Kettering.



Edmodo

Something new we're trying this year with our H2H Catechism youth is using the Edmodo web site service. This free service allows us to assign homework, quizzes, do grading, and chat – all through their web site. It is working well for us so far and if it continues to, we may be offering virtual Bible studies using it. You could sign up for a study, do the reading and answer any question at your own convenience and be able to chat with others also doing the study, all without leaving your desk or home. This may be a great way for some of our members who have a hard time getting out to stay active and in the Word.

If you have any questions or ideas about how to better use these or other services, please contact Don at 475-9445 or at donbennett.gslc@gmail.com.

Email

Nothing is changing with how we use email. We will continue to send out the weekly eBlast just like we've been doing. However, if your email address should change, please let the office know as soon as possible so that we might get our various email lists switched to your new one without any missed messages.



GSLC Website

Our Office Manager, Linda Newcomer, and I are working on updating our webpage, giving it a fresh look and hopefully making it a little more user friendly and outward-reaching. It's not quite ready for public viewing yet, but we will let you know as soon as we make the switchover from the current site to the new one. Shown here is a working prototype.



Blogging, Podcasting, online sermons, etc.....



Upcoming Events

Sunday October 20—Combined Service - 10:00 am
Bread for the World Sunday ~ Deb DeVilbiss' last day

Sunday October 27—Combined Service - 10:00 am
Reformation Sunday - New Member Sunday

Sunday November 3—All Saint's Sunday
Daylight Savings Time ends (clocks back)

Sunday November 3—Christ the King Sunday
Last Sunday of the Church Year

Wednesday November 27
Pumpkin Pie Fellowship & Service - 7:00 pm

Thursday November 28
Thanksgiving - Office Closed



Wednesday December 1

Advent begins
Worship services follow Fellowship dinner

Tuesday December 24 -

Christmas Eve
Services TBD

Wednesday December 25 - Christmas Day

NO Worship Service - Office Closed

Sunday December 29 - Combined Service 10:00 am
FIFTH SUNDAY - Body of Christ

Tuesday December 31 - New Years Eve

Wednesday January 1 - New Years Day
Office closed 🌸



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Kettering OH 45429-4688

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If you did not receive your newsletter
by mail and would like to be added to
the mailing list, contact the church office.

Contact us at 937-298-0136 or gslchurch@woh.rr.com.

Visit us at www.goodshepherdkettering.com.

Ongoing Opportunities

Saturday Morning Breakfast/Bible Study—

“Making Sense of the Christian Faith”

Saturday mornings 8:30 am - Lounge

Men’s Bible Study—Thursday mornings

6:30 am - Bob Evans (Dorothy Lane)

Bethany Communion—

Third Wednesday of month - 2:00 pm

Knitters/Crocheters Group—

Second Monday - 1:15 pm - Lounge

Quilting Group—First & third Monday -

9:00 am - Lounge

Council Meetings—

Usually third Thursday - Lounge

Praise Team Practice - Saturday 1:00 pm - Sanctuary

After-School Achievement Club -

Wednesdays 2:30 pm - Chapel



Alzheimer’s Support Group - Tuesdays 7:00 pm - Lounge

Alcoholics Anonymous - Saturdays 7:00 pm - Lounge

Kitty Hawk Square Dancing -

First and third Fridays 7:00 pm - Fellowship Hall

MAC User Group - Second Saturday

10:00 am - Fellowship Hall

Breakfast/Worship at St. Paul Lutheran Church -

Second Sunday (adults serve) and Fourth Sunday (youth serve)

Food Pantry Donations - First Sunday of month

Jeremiahs’ Letter Donations - First Sunday of month