

# Good Shepherd Lutheran Church

## S H E P H E R D ' S V O I C E



### WORSHIP TIMES

**Saturday**

**5:00 pm** ~ Evening Prayer

**Sunday**

**8:30 am** ~ Traditional Service

**11:00 am** ~ Praise Service

**FIFTH SUNDAY of MONTH**

**Combined 10:00 am service**

**(No Saturday service)**



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## *New Things on the Horizon*

*by Pastor Jamie Vannoy*

First, let me begin by saying “thank you” for all of your care, prayers and support in response to my house fire. It has meant so much to me the way you have supported me in this difficult time. At the time of writing this article, I have moved into a rental property on Marshall Road and I have Mini back, so I am a happy minister ;-)

My clothing has been removed from the house and it appears that they will be able to save most of it. They continue to remove anything from my house that is not nailed down to see what can be saved and what has to be thrown away. I will meet with the contractor, and the demolition should have begun by the time you receive this newsletter.

*First, let me begin by saying “thank you” for all of your care, prayers and support in response to my house fire. It has meant so much to me the way you have supported me in this difficult time.*

I am excited about this *Shepherd's Voice* because we have a lot of different things going on at GSLC. We are coming up with a vision of what we want GSLC to look like in the future; we are journeying through Lent with St. Paul Lutheran Church and Lutheran Church of Our Savior; we are putting together short-term taskforce teams to deal with the Constitution and the Scholarship Fund. We are discerning new ministries in the future for which we have the resources. There is a lot going on and that is awesome.

So enjoy the information and the articles as we begin this journey with Jesus to the cross, so we can rise with him in the Resurrection. ☀

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**Life Long Learning**  
Don Bennett

**Parish Life & Response**  
Mary Ann Sauer

**Witness & Outreach**  
Roger Bauser

**Resource Development**  
Jim Kempf

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.

## Visioning for GSLC

by Pastor Jamie Vannoy

The Visioning Team (which is made up of Council members and Commissioners) has been meeting regularly and is making good progress. We have been meeting to pray, study Scripture, and work through a process to see how God is calling us into the future to serve Kettering and the surrounding area.

We have been identifying core values that we have as a body of Christ, and how we will use those beliefs as our foundation. We have looked at our Mission Statement and decided we need to live it out better in the world. We are looking at what we want the culture to look like, and how we want to communicate that to our current members and new members alike. We have been creating goals we are going to seek to attain over the next few years.

We have accomplished much, but there is still more to do. When the Visioning team gets finished with its part, we will then discuss it with the congregation, and the congregation will work through some processes to make this a reality at GSLC. Please continue to pray for us during this discernment process, and then plan to participate in the future when we need your help. ☪



**Created, Saved and Gifted by God, we are called to Seek, Serve and Share Jesus Christ.**

This newsletter is a publication of Good Shepherd Lutheran Church  
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The information contained in the *Shepherd's Voice* has been compiled using information and articles submitted by our members for publication. We regret any errors or omissions published in this newsletter, and inconvenience this may have caused. It is our intention to ensure that the contents of this publication are always as accurate as possible.

## Putting How Before What

*From Pastor Jamie: As you bear about our visioning here at GSLC to look into the future, hopefully this article will help explain the necessity for these things. Enjoy!*

from Alban Institute  
by Stephen Chapin Garner, Jerry Thornell

Before my arrival as pastor at the United Church of Christ in Norwell, Massachusetts, the congregation had plans underway to revamp its organizational structure. Their experience was one that is true for so many Christian communities today: Too few people are doing too much work in the church. Church leaders, both lay and ordained, grow older and grayer and they eventually burn out. That had become the situation at UCC Norwell toward the end of the twentieth century. The church was only a few decades old, but the organizational structure had become a burden that fewer and fewer people were willing to bear. The church had significant lay participation, but the boards and committees that oversaw the day-to-day operations of the church were slowly breaking down. The nominating committee had to call people up and beg them to join church boards. The sales pitch was nearly desperate: "Will you please, please, please join the trustee board? No one else wants to do it." Needless to say, that is not an effective means of drawing in new members.

The truth was that the different boards and committees were so overburdened with tasks that any sense of fellowship and passionate mission was drained out of them. The deacons, for example, were responsible for worship—and all of the minute tasks that that

entails—as well as for following up on absent church members, collecting information from visitors, running new member classes, and making sure that coffee was available for fellowship hour. The tasks lacked a central focus, and the board members lacked passion for their work. In fact, it felt as if any miscellaneous task the church needed done but didn't have a proper home for fell to the deacons.

*People rarely felt called to tasks, but almost always made room for relationships. If the work of the church was going to have any connection to the work of God, then the tasks in which the church engaged had to be primarily about relationships...with God and with one another.*

Additionally, because the different task groups were already maxed out with their load of commitments, this meant that starting new ministries was not something that could be freely considered or encouraged. Even if the church could find enough leaders for its board and committee structure, the structure itself was preventing ministerial innovation and growth. If that was not bad enough, because all board and committee chairs had a seat on the church council, few people wanted the position because of that additional commitment.

Thankfully, a couple of years before I began my ministry in Norwell, the church had begun a process of re-envisioning its structural and institutional life. A task force was formed with the explicit instruction to develop a new way of gathering around the varied tasks of the community. A church consultant was brought in to help energize the imaginations of the congregation. Project 2000, as it was called, was launched ... and shortly thereafter a new pastor was called.

Project 2000 was a multi-phased structural visioning process that took several years and numerous task forces to complete. Different task forces began to sense that the purpose of gathering people together in the structural life of the community needed to be more than just about completing a task. People rarely felt called to tasks, but almost always made room for relationships. If the work of the church was going to have any connection to the work of God, then the

*(continued on page 8)*

## Constitution Taskforce

by Debbie Kempf



A taskforce is being formed to review Good Shepherd's Constitution and recommend updates. Good Shepherd's constitution was written for a "program"<sup>(1)</sup> size church, typically 150–350 attending worship

each week. We are now a "pastoral" size congregation of 100–150 worshipers each week. An update to the constitution is needed to make it more applicable to our current size.

<sup>(1)</sup> 'Program' and 'pastoral' are definitions posed by Alice Mann in her book titled "The In-Between Church."

The basic organizational structure consisting of the staff, the Council, and Commissioners is sound and will not change. However, recommendations are needed to clarify responsibilities and eliminate perceived overlap between different positions within our structure. Other considerations include adding a Publicity Commissioner and the oversight/coordination of the offering counters by the Financial Secretary.

The Constitution Taskforce will:

- ◆ Solicit input from the staff, Council, Commissioners, and other members of the congregation.
- ◆ Provide a marked-up draft of the Constitution with recommended revisions.
- ◆ Recommend updates to the Bylaws so that the revised Constitution and Bylaws are consistent.

The target completion date for this activity is **Thursday August 1**. This will enable us to review the proposed updates to the Constitution and Bylaws during the annual Congregational Meetings in late August or early September.

The members who will serve on the Constitution Taskforce are Pastor Jamie Vannoy, Don Bennett, Judy Treadway, Wayne Weyhrauch, and Vern Gantz. 🌸

## Scholarship Taskforce

by Pastor Jamie Vannoy



The purpose of the Scholarship taskforce is to re-evaluate the Scholarship Program at Good Shepherd. This taskforce will be given the guidelines that have been used thus far, and will then decide how it wants to proceed into the future.

None of the present guidelines are exempt from questioning or revision. This is to be a process of complete overhaul in how this fund assists Good Shepherd's mission and ministry. Some items that will be considered:

- ◆ Decide who is eligible—in the past it has been restricted to those attending a Lutheran college. Do we want to open it to those attending any college or university? Should it include seminary or other post-graduate work?
- ◆ Are there limits on the number of years the scholarship can be awarded to the same individual?
- ◆ How are we going to provide this ongoing opportunity to support our people going to school: endowment and use of interest? use the money we have each year that is given by people of the church? is there some other idea for generating initial monies and then sustaining them for the future?
- ◆ What are the amounts of the scholarships and what can the money be used for (i.e. tuition, room and board, books, etc.)?

The target completion date for this group is no later than May or June of this year, if money is to be made available for the upcoming 2013-14 school year. At any time during the process, the group can share information with the church Council for review, feedback, or questions. 🌸

## Youth Ministries

by Don Bennett

Our youth have a busy winter and spring ahead of them participating in many different ministries.

### Breakfast Club

Our high school youth, because of their busy schedules, have had a hard time getting together regularly for study and fellowship. Sunday mornings are no longer sacrosanct, with many activities and sports being scheduled at that time. If our youth want to be a part of those activities, then they need to be there, even if they are on Sunday mornings.

To make it possible for our youth to get together, the Breakfast Club has started meeting every Thursday morning here at Good Shepherd before school. We have breakfast and study what it means to be a Christian in today's world.

Right now, we're reviewing some theological words, discussing their meanings and implications. So far, we've looked at faith vs. religion, baptism, and sin.

If you would be interested in preparing breakfast for the Breakfast Club, contact Don Bennett.

### Fourth Sunday Breakfasts

Our youth (high school and middle school) are looking forward to serving breakfast for the needy on the fourth Sunday of every month at First Lutheran Church in downtown Dayton.

This is exciting on many levels. One of the big reasons youth leave the church in our current age is that they don't see their faith making a difference in the world. By living out their faith and serving the hungry, our youth will be making a difference in the lives of over 115 people every month. This benefits the hungry and our youth.

Feeding 115+ people is not inexpensive, but several members of our congregation have stepped forward,



pledging the money needed for this important ministry. We thank you for making this ministry possible.

### Easter Pancake Breakfast

Our youth will once again be serving pancakes and sausage on Easter morning **Sunday March 31**. We will have services at both 8:30 am and 11:00 am, with breakfast between services. Because this would normally be our combined service on the fifth Sunday, the youth will also be taking prominent parts in the two Easter services that morning.

### Spring Mission Retreat

In what is becoming an annual tradition, our youth will be going on a mission retreat to southern Ohio from **April 12 to 14**. We will once again be staying at the Lutheran Social Services Distribution Center in McArthur, Ohio, south of Hocking Hills. We will be doing some work for people in the community who are unable to help themselves. We will also be assisting in the distribution center.



### 30-Hour Famine

On **Saturday April 27** our high-schoolers will be taking part in a national 30-Hour Famine. This involves fasting for 30 hours (or close to it). It also involves learning about hunger in our world, and doing projects to help alleviate that hunger. The youth may be coming to you asking for donations of food which will be given to the Neighbor-to-Neighbor Food Pantry in the Greenmont area. Monetary donations will be sent to World Vision, which is a leading Christian ministry serving people and fighting hunger and poverty in nearly 100 countries.

We will have a lock-in that Saturday night and because that will be a fourth Sunday, we will be serving breakfast at First Lutheran before we break our fast. 🌸

## Poinsettia Project Proudly Presents



### Purchases. . . by Deb DeVilbiss

Here's what we "bundled" together from ELCA Goodgifts to be sent on their way to many needy families, children and communities.

#### Two Community Gardens

Everyone takes a turn tending the community garden. The result? Plenty of carrots, cabbage, beans, melons, and other fruits and vegetables to be shared by all. Extra produce and seeds are shared with neighbors in need.



#### 200 Feet of an Irrigation Canal Project

Many rural farmers have no other choice but to rely on rain water to grow their crops. When the rain doesn't fall, an entire community can go hungry.

An irrigation canal, piped directly to the largest fields of a far-away village, along with community management training and maintenance, can help ensure that there is always enough water so there's food to eat and they can make a living—even in times of drought.

#### Training of Three Village Health Teams

A village health team helps integrate the work of doctors, nurses and volunteers to provide immediate medical care to those with malaria. These teams also work with the community to help people learn how to prevent and diagnose the disease.

#### Start-Up of Three Sunday Schools

Crafts, songs, games and lessons are specifically designed to help teachers and volunteers relate to kids of all ages. Aside from their parents, Sunday school programs are often the first place children learn about the love of God.

#### Three Goats

Goats can survive hot temperatures, rocky terrain or drought—you name it! This makes them especially valuable for families living in hot, dry climates where it's tough to raise other animals. Fresh milk, which is great for children, can also be used to make cheese, yogurt and other dairy products to eat and sell. As goats multiply, families often share the offspring with neighbors, helping lift entire communities out of hunger and poverty.

#### Ten Chickens

The little chicks make a big difference! When they are just months old, these chicks begin laying eggs, which make nutritious meals for families who are hungry. The extra eggs are often enough to start a small business by selling them for additional income.



Need we say more? Because of YOUR generosity, the lives of many people are going to be changed forever. When you think about it, your contribution to the Poinsettia Project may very well have been the best Christmas gift you gave!

The impact of the \$1663 generated through this endeavor is hard to even measure. Thank you! Thank you! Thank you! God bless you – every one! 🌸

## In Lieu of Lilies Project by Deb DeVilbiss



It's hard to believe that Easter will soon be here—Ash Wednesday is **February 13** and the first Sunday of Lent is **February 17**. So...it's time to start thinking about a new project called "In Lieu of Lilies." Since the Poinsettia Project was so successful, we decided to try the same kind of project as we celebrate Easter.

Once again, instead of purchasing flowers to decorate the church, you will have the opportunity to contribute to a special fund. Contributions of any amount will be accepted in memory of or in honor of loved ones all during the Lenten season. Instead of a Christmas tree, a cross will be on display in the narthex from February 17 through Easter Sunday. As contributions are received, silk lilies will appear on the cross with your contribution details. In addition, memorials and/or honorariums received on or before **Palm Sunday March 24** will appear on an insert in the Easter Sunday bulletin. Then on Easter morning, just as on Christmas Eve, there **will** be a few lilies on the altar, but most of the money that is contributed will go into a special fund to help others.

This time, however, we're going to keep that money right here in the Kettering/Dayton area. A fund will be set up to support the fourth Sunday Breakfast at First Lutheran, enabling us feed the hungry much closer to home. In addition, these monies will be available to help with the increasing number of people in need who stop by the church when area organizations like Jeremiah's Letter are closed. Those funds will be overseen by Pastor Jamie and Church Council as needs arise.

After the unselfish and generous participation of so many members in the Poinsettia Project, we're convinced that the "In Lieu of Lilies" Project will also be a success. Watch for a special envelope in

the bulletin on **Sunday February 17**, as well as contribution forms throughout all of the Sundays of Lent.

Why not consider giving up some small expense for pleasure in honor of the Lenten season—and contribute that money to this fund? Jesus sacrificed his life for us—might we sacrifice something of our own for someone in need? The "In Lieu of Lilies" Project is the perfect opportunity to do just that! 🌸

## Enrich Your Journey through Lent

by Deborah Macaulay

Enrich your journey through Lent by attending "St. Matthew's Passion" on **Sunday March 10** with the Dayton Bach Society and Kettering Children's Choir. Bach took Luther's German translation of Matthew 26 and 27 and set it to music. The narrative form of the gospel text is interspersed with vocal solos and choruses that interpret the text both personally and theologically. These arias and chorales give us insight into Bach's personal relationship with Christ. The Lord is often referred to as "my Jesus." The music is heart-wrenchingly beautiful. It is considered one of the major works of western sacred classical music.

Several years ago I attended the Bach Society's performance of Bach's "St. John's Passion" and found it to be a profoundly spiritual experience that deepened my thankfulness for Christ's sufferings. This is a wonderful way to deepen your walk through the Lenten season.

The performance will be **Sunday March 10** at 4:00 pm at the Kettering Adventist Church, 3939 Stonebridge Road in Kettering. Concert preview will begin at 3:00 pm. Tickets are \$18 for adults and may be purchased by phone at 294-BACH or at their website: [bachsocietyofdayton.org](http://bachsocietyofdayton.org). 🌸



(continued from page 3)

tasks in which the church engaged had to be primarily about relationships—relationships with God and relationships with one another. Building Christian community was the first priority of the church; task accomplishment would be a somewhat distant second. This came to mean that the ‘how’ of our gatherings was more important than the ‘what’ of our time together. The way we gathered was of greater importance than what we did when we gathered. If teams were going to gather around particular tasks, then we had to set some expectations for how community could be more deeply cultivated while engaging in the work of the church.

The various Project 2000 task forces also began to sense that people should be prompted to ministry inside and outside the church, not by a sense of guilt but by careful discernment of call. In short order, the work of Project 2000 demonstrated the need to have a call-based organizational structure. If we were going to engage in a particular ministry, we would do so because a group of people felt truly called by God to engage in that work. We would no longer engage in ministries simply because we had always done so. If we were going to be a call-based church, we had to honor the fact that we might be called away from long-standing ministries that we had always deemed essential. This was one of the most significant leaps of faith our community took in the whole restructuring process.

As is the case with most churches, our community is quite reluctant to give up long-standing ministries, even if there aren't enough people to support them. Moving to a call-based structure would potentially

require some letting go. Following this line of thinking, we had to grapple with the possibility that if we did not have anyone stepping forward to teach fourth-grade church school, perhaps, as a community we were not called to offer fourth-grade church school. If no one felt called to make and serve coffee after worship, perhaps we were not called to have coffee at Fellowship Hour. If no one felt called to join Women's Fellowship, perhaps we were no longer called to that particular ministry. This was a challenging ethic to consider implementing. How could a church not have fourth-grade church school, or coffee, or Women's Fellowship? What would it mean if no one felt called to be a deacon, or a trustee, or a member of the finance board? The church could literally fall apart!

These very real fears began to point to our need to trust in the Holy Spirit's ability to form community, more than in our need to fill boards and committees. We began to suspect that the crisis we were facing was not a crisis of structure, but a crisis of faith. Whose work were we really trying to do? Did we really believe that the fortunes of the church rose and fell primarily by our own efforts? Did we assume our nominating committee was the only force for recruitment within

the church? During this time I began to feel fairly passionate about letting the Holy Spirit take a greater hand in the running of UCC Norwell. If Jesus Christ was truly alive and active in the world, perhaps he could lead his church better than we could. If the church was only focused on doing what we wanted to do, instead of trying to discern what God wanted

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*During this time I began to feel fairly passionate about letting the Holy Spirit take a greater hand ... If Jesus Christ was truly alive and active in the world, perhaps he could lead his church better than we could.*

the Holy Spirit's ability to call individual members of our church into service.

Having experienced both the blessings and the challenges of this call-based, Holy Spirit-reliant ministry structure, I remain not only a fan but an advocate for this organizational model. I have come to believe that everything that is done in the life of the church is about building community. The music ministry team's focus should not be about producing a flawless Christmas concert, but it should find ways to build community through rehearsal and performance. The trustee ministry team's primary interest should not be about ensuring the most cost-effective approach to facility maintenance, but rather should be about how our building promotes fellowship. A prayer shawl ministry team gathering should be as intent on caring for one another as they are about stitching baby blankets and comfy throws. The reason for having any church structure at all is to help enhance and secure the welfare of the community. Staff, the church council, ministry team members, and other lay leaders should understand that their work is foundationally about relationship. The sharing and caring that we

us to do, perhaps our most faithful action would be to shutter the church and join a secular civic organization instead. Of all the many blessings of Project 2000, one of the most pronounced gifts was the realization that the church was entrusted to our stewardship, but it belonged to Jesus Christ. If we were going to be faithful to Christ's call on our community, then we needed to trust in

have witnessed through our ministry team model is evidence that our organizational structure is helping us to pursue our most sacred task—cultivating Christ's community in the world. ☀



## GSLC Facility Request Forms for 2013

by Linda Newcomer

The office manager has updated the Facility & Equipment Request Forms and sent forms to all internal and external groups so

they can be filled out with all current information. This ensures that all available rooms within our facilities and equipment are properly accounted for. There are a few things to take note of on the 2013 forms.

- ◆ All groups, even those folks that are part of our congregation, will be asked to fill out the form. This applies to church-related events as well as any personal gatherings. It is important to keep track of all rooms and particular needs for every event that is scheduled here at GSLC.
- ◆ Anyone requesting to use the facilities will be responsible for their own set-up and tear-down. We will no longer be able to assist with this effort. If you need to know where the tables and chairs are stored, contact the office for more information.
- ◆ Don't forget to make a donation if at all possible for events scheduled here at GSLC. We want to make sure to keep our new Fellowship Hall looking as nice and fresh as it is now, and maintenance is expensive. A donation of any amount is greatly appreciated.
- ◆ If you need to use any special equipment (such as the sound system, projector equipment, coffee pots, etc.) there is a place on the form now to check out those materials so we can better track who has used them and for which activities.
- ◆ As always, utmost charity is expected from everyone using our facilities. If you must travel through rooms occupied by another group, please be courteous. ☀

# Benevolence Giving Report

## October 1, 2012 ~ December 31, 2012

by Roger Bauser

| Project/Recipient                       | 1st Qtr        | TOTAL          |
|---|----------------|----------------|
| Southern Ohio Synod/ELCA                | \$1500         | \$ 1500        |
| Quarters Hunger Project/Disaster Relief | 1170           | 1170           |
| Lutheran Outdoor Ministries             | 495            | 495            |
| Missionary Support                      | 375            | 375            |
| Jeremiah's Letter/Project Blessing      | 375            | 375            |
| We Care Arts                            | 397            | 397            |
| Global Health Ministries                | 375            | 375            |
| Undesignated/Not yet spent              | 375            | 375            |
| <b>TOTALS</b>                           | <b>\$ 5060</b> | <b>\$ 5060</b> |

### Significant gifts have also been made in cash or in kind to:

|  |  |
|--|--|
| Greenmont Food Pantry (monthly food donations) | Poinsettia Project (almost \$1700)     |
| Compassion International                       | First Lutheran Monthly Breakfast       |
| Christmas Adopt-A-Family                       | Quilters and Knitters/Crocheters Gifts |
| Lutheran World Relief Projects                 | LYC Giving                             |

Thank you, Good Shepherd, for your generous support of these benevolence projects. 🌸

## December 2012 YTD Results

by June Newell

**Net Income** — For the time period of October 1 through December 31, 2012, GSLC had positive net operating income of \$2,716.

Year-to-date offerings through December totaled \$66,074. When compared to the budget of \$69,625, offerings were \$3,551 less than planned. Offerings include contributions made directly to the Heritage Fund of \$1,760. In order to meet the offering budget for the year, weekly offerings need to average \$5,356. For the first three months we averaged \$5,083 per week, or approximately \$273 less per week than what is required.

Total operating expenses were \$63,358 which was \$7,968 less than the year-to-date budget of \$71,326. The under-spending was the result of lower utility expense than planned.

**Assets**— The ending cash balance as of December 31 is \$108,343; including \$12,935 designated for the Memorial fund. Also included in this cash balance are: \$31,475 in the Heritage fund, \$6,800 in the Screen fund, \$1,005 in the Scholarship fund, \$1,224 for LYC and \$13,686 in an education bequest. As of December 31, 2012, approximately \$41,218 is available for operating expenses. GSLC currently does not have any outstanding debt.

In December 2011, the Church received a bequest of \$104,663. Per the approval of the congregation; \$10,466 was used to increase Benevolence giving, \$19,400 was used to pay off the parking lot debt, \$24,797 was transferred to the Heritage fund, and \$50,000 was allocated for renovation of the Fellowship Hall. The actual expenses for the Fellowship Hall project were \$46,312. The remaining \$3,688 was added to the Heritage fund. 🌸



## Lenten Schedule of Events

by Pastor Jamie Vannoy

This year we will be journeying to the cross during Lent with our brothers and sisters from St. Paul Lutheran Church (239 Wayne Ave.) and Lutheran Church of Our Savior (155 E. Thruston Blvd.). We will be rotating every week beginning **Ash Wednesday February 13** through **Saturday of Holy Week March 30**. Every Wednesday we will have a meal at 6:00 pm and will begin worship at 7:00 pm, with the exception of Holy Week. During Holy Week, we will **not** have meals, just worship at 7:00 pm.

Please plan to carpool with each other to St. Paul and Church of Our Savior, since the services are at night, during some of our rough winter weather.

The three pastors have decided that all offerings from our mid-week services combined will be given to a ministry that we all support: Project Blessing. At our mid-week services, regardless of location, place your offering in your Good Shepherd envelope or mark an envelope for Good Shepherd. Then you will be sure to get credit for your contribution. Any loose cash or unidentified monies collected will be counted at the location where we are worshipping that week. Again,



ALL offerings will go to support Project Blessing, but if you want credit for tax purposes, then make sure your contributions are in an envelope marked for Good Shepherd Lutheran Church.

### Lenten Schedule

\*6:00 pm Meal ~ 7:00 pm Service

2/13 Good Shepherd (Ash Wednesday)\*

2/20 St. Paul\*

2/27 Church of Our Savior\*

3/6 Good Shepherd\*

3/13 St. Paul\*

3/20 Church of Our Savior\*

3/28 Good Shepherd (Maundy Thursday)

3/29 St. Paul (Good Friday)

3/30 Church of Our Savior (Easter Vigil) 🌸



## Sponsor a Visionary Missionary

by Brenda Thieman

Sharen Eninger is an art teacher at We Care Arts. She is an exciting and interesting person to work with. She has asked if I would help sponsor her endeavor to take a mission trip to Tanzania this summer. I have already given my donation, but feel compelled to ask more Christians to see her vision through.

Sharen says, "Teaching people how to create for themselves is my goal. The need is so great in this school that I am trying to give my attention to three areas at this time. I wish to help them **start a Junior Achievement-style group** in the school to give them an essential foundation on starting their own business. The tourist trade is blossoming in Tanzania and these are high-school children that will not be going to college. I also wish to **jump-start their computer lab**. They have six 20-year-old computers that do not work. I would love to take six computers over to them when I go. We do not have access to transporting large items without paying large amounts to do so. They also need major instruction on how to use these computers. Realize they have very few electric outlets in the school and everything is still dial-up to access the internet. But it can be done. I also wish to **upgrade their sewing department**. All of their sewing machines are Singer treadle machines, due to lack of electricity in the sewing area. These machines need new belts, needles and thread on an ongoing basis. They also need scissors, measuring tapes, hand needles, straight pins, and most of all —material to work with. Their instructor, who was trained in Paris, is well-qualified but without the equipment and using only scraps, it is very hard for her to teach."



Go to Sharen's webpage ([gofundme.com/eninger](http://gofundme.com/eninger)) to learn more, or stop by We Care Arts any Wednesday or Thursday afternoon and watch her teach art! 🌸

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# Memories from Marge

by Roger Bauser

Many of our congregation know that Marge Palmer celebrated her 100th birthday on December 31, 2012. Below are excerpts from an interview with her to record some of her memories, stories and sage advice.

Marge was born on a small farm in Clinton County between St. Martin and Westboro on December 31, 1912. Until second grade, she and her family lived as tenant farmers on land belonging to her grandparents. At that time, her dad was able to buy “their own place,” and they moved to a farm about four miles outside of Lynchburg. The house is still standing and when Marge visited there, she thought it looked pretty good even 100 years later – just like Marge.

There was very little access to the farm – especially in the winter – when the freezing and thawing and deep snows would make the roads virtually impassable. In the summer the roads became dust bowls.

Marge wasn't sure of her earliest memories, but she vividly remembered the return of her uncle who had been off in Europe fighting in WWI. The family celebration not long after November 11, 1918 was most memorable.

Marge attended several schools – all of them with only one room, a wood-burning stove, and small desks with ink wells. All the schools were grades 1-8. She said emphatically, “There was NO kindergarten in those days.” At least one of the buildings is still standing, but she long ago lost track of her teacher Mildred O'Connor. Although she couldn't find a report card, Marge says she was a good student, but she had to work hard to get her good grades. Every

night she had to do her homework by the light of a kerosene lamp. Even when she was in high school, her farmhouse had no electricity. There was also no phone so she never knew the joy of hanging with her girlfriends on the phone. To get to school she and her older sister had to drive a horse

and buggy. At lunch time, one of them had to go to a nearby rented stable to make sure the horse was watered and fed with hay and oats. Marge “loved” school and “just can't understand some kids today who don't value the gift of good education.” There were 27 students in Marge's graduating class, and she actually earned a scholarship to Wilmington College. Unfortunately, because of the distance to school and the lack of family funds, she was never able to make use of it.

Marge's family's house was a modest midwest farmhouse with a wood-burning stove and a water reservoir in the kitchen, a small pump house “out back” and an outhouse which you still had to use “even in the coldest weather.” The whole family worked hard to grow corn, wheat, and soy beans – mostly to feed the livestock of cows and pigs and with an occasional surplus to sell. She and her sister would take turns helping her mom with the breakfast dishes or milking the cows before heading off to school. In the late summer it was a great day when all of the neighbors would gather together for a “threshing ring” and would go from farm to farm to help each other harvest the crops – using the mechanized equipment that one of the farmers owned. All of the men and older children would work the fields while the wives and younger children would be sure there was plenty of food and cold drinks for all.

Marge's family were Lutherans and attended church regularly, but because they lived out of town she did not attend catechism classes. Her mom and dad owned a 1919 Model-T Ford, but “Dad would never have let me drive it.” It was a touring car with open sides, and when the kids were told to “sit still in the back seat” it was serious. They could have easily hit a bump in the road and been bounced out of the car. Marge never had to take a driving test. She was taught to drive by an early beau who had his own Whippet, an early car made by the Willys Jeep company. She didn't get her first actual license until the law was changed and she had to have one. She just walked in and got the license – no test and no driving exam.

Marge's high school had no “commercial classes” until her senior year when she took some typing and shorthand. This led to a job with the Remington-Rand Company in Norwood, near Cincinnati. Her sister also worked there and helped her land her first job. Marge shared an apartment with her older sister and brother-in-law. She made \$5 a week - \$3 of which she gave to them to share living costs and \$2 she used every weekend to go back home to visit.

She met her future husband Lee, who was an apprentice toolmaker, who just happened to wander through the office every day on his way home from work and couldn't help but notice the “cute young chick” at the typewriter. They dated for a few years and were married on Saturday, October 20, 1934, in the pastor's parsonage. Marge's mom and her aunts had a big family feast for the bride and groom back at the family farm. The mother of the bride was also the caterer.

While Lee's family had come from Indiana originally, he was pretty much a city boy. The new couple moved into an apartment in Norwood where Lee continued at Remington-Rand and Marge became a housewife. Married women were not supposed to work. In fact, Marie remembers an early Good Shepherd friend Marie Eickman and her husband Willis who actually hid their marriage for a long time so that she could continue working.

Because of labor problems and the effects of the Depression, Remington-Rand closed its doors in 1936 and moved to New York. Lee and Marge decided to move to Dayton where they had heard there was lots of work for good young toolmakers. Lee worked for General Tool from 1936 until 1969, but never really had a pension or vacation program. He decided to move to NCR for security reasons because there was no job like a job “at THE CASH.” Unfortunately, that did not work out well when much of NCR closed its operations in Dayton.



Marge and Lee's first son Gary was born in 1940 but died at the age of three after a long battle with an undiagnosed digestive disorder, even after numerous trips and consultations at Miami Valley and Children's Hospital in Cincinnati. It was “a very sad time to have a beautiful child and then to have nothing.” Son number 2, David, was born in 1947, and Marge remembers what hard work it was to have a baby in the pre-Pampers era.

Lee and Marge had a number of different apartments in East Dayton and Belmont until they decided to move to Van Buren Township (Kettering). They wanted a home of their own on Mengel Drive so that David could start first grade at Oakview. She remembers a day in late August, shortly after they moved in when a young Lutheran Pastor Bud Hesterman came walking down the dusty unfinished street to pay a call. She was embarrassed to invite him in because the “house was still a mess.” But it wasn't long after that she and David started going to church and Sunday School at Oakview School where Good Shepherd was renting space. Lee had been born and raised Catholic so it took awhile for him to come to services, but when he did, he and Marge were faithful attendees every Sunday. Lee was the men's softball coach for many years and Marge was a devoted fan. Marge moved to her cottage at Bethany in 1991. But for many years before that she had been a long-time volunteer at the facility. She spent many days helping the women residents do their hair every week, but she never imagined she would ever be living there. The cost was 50 cents for a shampoo-and-set, and for a dollar the ladies could get a full perm. There was only one Bethany building at the time and she marvels at how the campus has grown over the years.

Marge started playing golf later in life, and she and Lee spent many hours together chasing the white ball on the fairways at NCR – usually on a Sunday evening after everyone else was done. She also played in several ladies' leagues.



*(continued on page 15)*

# 25

## Facts about Lutherans

From [livinglutheran.com](http://livinglutheran.com)

In honor of the 25th anniversary of the ELCA we have collected 25 facts about Lutherans and Lutheranism. This, of course, is only a small sampling from our almost 500-year history.

1. The Lutheran Church is the oldest Protestant tradition.
2. Martin Luther issued the “Disputation of Martin Luther on the Power and Efficacy of Indulgences” that became known as his “95 Theses” in Wittenberg on October 31, 1517.
3. Lutherans went viral nearly 500 years ago, when Martin Luther and his allies used the new media of the day — pamphlets, ballads and woodcuts — and circulated them through social networks to promote their message of the reformation of the church.
4. Following the practice of naming a “heresy” after its leader, the name Lutheran originated as a derogatory term used by Johann Eck during the Leipzig Debate in July 1519.
5. Rather than “Lutheran,” Martin Luther preferred to describe the reformation as “evangelical,” which is derived from the Greek word meaning “good news.”
6. Generally speaking Lutheran teaching can be summed up by “Three Solas”: (1) Grace Alone; (2) Faith Alone; (3) Scripture Alone.
7. The split between the Lutherans and the Roman Catholics began with the Edict of Worms in 1521, which officially excommunicated Luther and all of his followers.
8. Luther’s Small Catechism (“Der Kleine Katechismus”) was published in 1529 for the teaching of children at home by their parents.

9. Luther’s Large Catechism consisted of works addressed particularly to clergymen to aid them in teaching their congregations.
10. The Book of Concord or “Concordia” (1580) contains documents that explain what Lutherans believe. It includes the three creeds of the ancient church and Reformation writings such as Luther’s Small and Large Catechisms, and the Formula of Concord.
11. Composer Johann Sebastian Bach, a devout Lutheran, is credited with 1,126 musical works listed in the complete Bach catalog (Bach-Werke-Verzeichnis, or BWV). He wrote about 200 cantatas, including at least two for each Sunday and holy day in the Lutheran church year.
12. Lutherans believe in “Salvation by grace through faith” — that salvation comes by grace through faith alone, not by works and sacraments.
13. Philipp Melanchthon (February 16, 1497–April 19, 1560), was one of the primary founders of Lutheranism. Born Philipp Schwartzert, he translated his name to its Greek form — Melanchthon. He made the distinction between law and gospel the central formula for Lutheran evangelical insight.
14. Since 1520, regular Lutheran services have been held in Copenhagen.
15. During the 16th century, Lutheranism spread through all of Scandinavia as the monarchs of Denmark-Norway (also Iceland) and Sweden (also Finland) adopted Lutheranism.
16. The first Lutheran worship service in North America is believed to have taken place in what is now known as Manitoba on January 23, 1620. The sermon was delivered by Pastor Rasmus Jensen.
17. Massive immigration from traditionally Lutheran countries to the United States between 1840 and 1875 resulted in 58 Lutheran synods being formed.

18. The first Lutheran pastor to be ordained in the United States was German-born Justus Falckner on November 24, 1703.
19. German Lutheran Pastor Henry Muhlenberg was sent to North America as a missionary upon the request of Pennsylvania colonists. He is considered the patriarch of American Lutheranism.
20. As late as the 19th century, Lutherans in the United States still looked to their European homelands to supply pastors and worship materials.
21. Founded in 1826, the Lutheran Theological Seminary at Gettysburg in Pennsylvania is the oldest operating seminary in the ELCA.
22. Lutherans form the largest religious denomination in Namibia, formerly German Southwest Africa.
23. Founded in 1947 in Lund, Sweden, The Lutheran World Federation now has 143 member churches in 79 countries around the world representing 70.5 million Christians.
24. On January 1, 1988, The American Lutheran Church, The Association of Evangelical Lutheran Churches, and The Lutheran Church in America officially merged to form the Evangelical Lutheran Church in America (ELCA).
25. The ELCA is the largest Lutheran body in the United States. 🌸

## Memories from Marge

(continued from page 13)

Marge remembers hearing the news of Pearl Harbor and the beginning of WWII while watching a movie at the Keith’s Theater in downtown Dayton. Lee was not drafted because he was in an essential tool-making industry, and when his number finally did come up late in the war he was “too old” at age 33 and was sent home. Dayton was a booming town during the war with many of the local industries geared up for war production. But rationing was very

real for many commodities as everyone pitched in for the success of the war effort. V-E and V-J Day (the end of WWII) were cause for great celebration.



She remembers the first radio in her home as a teenager and gathering around it to listen to KDKA from Pittsburgh and the Grand Ol’ Opry from Nashville. She saw her first movie at the junior-senior high school banquet – a Janet

Gaynor-Charles Farrell film in 1930. The best movie she ever saw was “Gone With The Wind” at Loew’s downtown. When she and Lee got their first TV in 1950 they enjoyed watching Uncle Miltie on Tuesday nights. David enjoyed the children’s programming, and Marge “had lunch” every day with Ruth Lyons on the 50-50 Club.

Her fondest Good Shepherd memories include all of her Dorcas Circle friends over the years and all of the wonderful people who have been a part of her and Lee’s life.

On her “secrets” to living to be 100 and being sound of mind and in good physical shape, she reflected “it may have been all of the fresh foods we ate growing up on the farm, but my parents and brother and sister had the same diet and ‘only’ lived to their late eighties and early nineties.” With a twinkle in her eye, she mused, “Maybe it was my love of chocolate. I like Esther Price, but I’m just as happy with a simple Hershey’s milk chocolate kiss.” Maybe “Keeping It Simple” was the real secret.

Thanks, Marge, for sharing your memories and for being such a vital part of Good Shepherd for so many, many years. 🌸

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Visit us at [www.goodshepherdkettering.com](http://www.goodshepherdkettering.com).

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## *Ongoing Opportunities*

### **Saturday Morning Breakfast/Bible Study—**

Saturday mornings 8:30 am - Lounge

### **Men's Bible Study—**Thursday mornings

6:30 am - Bob Evans (Dorothy Lane)

### **Women's Bible Study—**Usually third Thursday -

12:30 pm and 7:00 pm - Lounge

### **Bethany Communion—**

Third Wednesday of month - 2:00 pm

### **Knitters/Crocheters Group—**

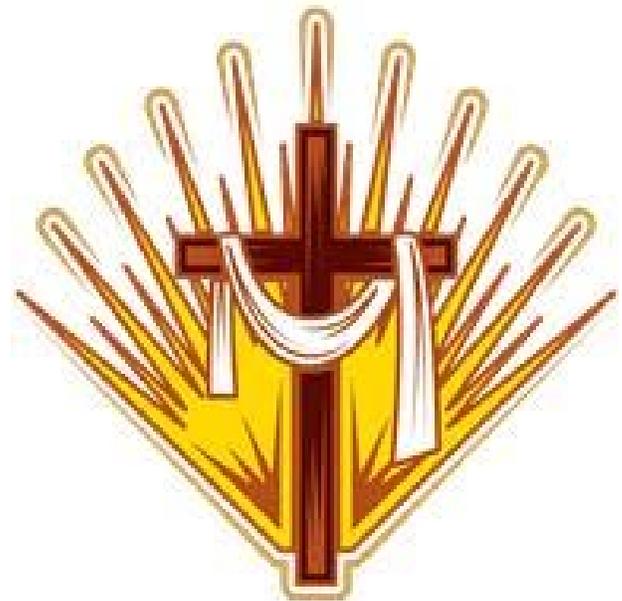
Second Monday - 1:15 pm - Lounge

### **Quilting Group—**First & third Monday -

9:00 am - Lounge

### **Council Meetings—**February 14, March 14, April 11 -

7:00 pm - Lounge 🌸



## *Easter Services Sunday March 31*

*8:30 am and 11:00 am*

*Easter Breakfast between services*