

TOGETHER



We're ready to
welcome you back!

FAITH THAT WORKS

WELCOME BACK
TO WORSHIP!

WE RETURN NORTH TO THE WILDERNESS
AND SOUTH TO THE HOLLERS

IT'S A NEW DAY
AT CAMDEN PROMISE

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SUNDAY WORSHIP

Worship with Communion
online every Sunday at
goodshepherdmpls.org

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ON THE COVER:

Director of Worship and Music Ralph Johnson and Pastor Elise Pokel prepare for your return. Photo by Mara Halvorson.

TOGETHER



**THIS IS WHO
WE ARE
HERE, AND
WHAT WE
ARE ABOUT:**

**LUTHERAN
CHURCH OF THE
GOOD SHEPHERD:
FAITH THAT
WORKS**

“For everything there is a season...”

Sometimes the author of Ecclesiastes, often called the Teacher and other times the Preacher, strikes me as a bit a cynic. Actually, more than a bit.

He speaks of “vanity,” which literally means “puff of air” or “fleeting thing.”

If we take him literally at his word, then his strange sort of biblical pessimism might lead us away from the comfort of faith and into the question of what the meaning of it all is. But, if we take him a little more carefully, a little more thoughtfully, and a little more faithfully, we can see that it is trust in God that sees him through the various vanities that he observes.

In perhaps the most well-known passage from the Book of Ecclesiastes (just ask The Byrds, *Turn! Turn! Turn!*) we read that,

“For everything there is a season,
and a time for every matter under heaven” (Ecclesiastes 3:1).

The Preacher goes on to list a number of things for which there is a time, often in terms of opposites: a time to kill and to heal, to break down and to build up, to weep and to laugh, to keep silence and to speak, to love and to hate. . . .

Which brings us, to now.

We have had a time for struggle, a time for physical distance, for being careful, a time to mourn for many, and even for a rest of sorts. Now, as (we pray) this pandemic comes to a sort of conclusion (thanks be to God!), I am asking, what is it time for?

It is a time to return, a time to come back to church, and to take church with us; a time to worship in person together, and a time to stay online; a time to get back to doing what we have always done as a congregation, and a time to try some new things — a time for a faith that works.

You will see this reflected in the rest of this issue of *Together*. It is my hope that, for you, this is the right time to stay engaged with the life of faith that we share in this congregation.

As always, I'd love to hear from you as well. For what do you see a time for, now? I am inviting you to shoot me an email, or drop a note in the mail, send a text, or give me a call and finish this thought, for Good Shepherd, and for the communities in which we live:

For us, this is a time to...

See you soon!

Yours in Christ,
Pastor Karl Jacobson

**FAITH THAT WORKS IS FAITH THAT CAN TRANSFORM
THE WORLD — “MINE,” “YOURS,” “OURS,” “THE.”**

P.E.P. TALK

DURABLE FAITH FOR A GRITTY WORLD



BY PASTOR ELISE POKEL

Seven Revelations about Revelation

1. The book exists to bless.

Despite the Book of Revelation's unfortunate reputation as a roadmap to the end of the world, the opening lines encourage us to look again: "Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it; for the time is near" (1:3).

Like so much of Scripture, folks like us are eavesdroppers and outsiders. The Hebrew Scriptures (Old Testament) were, of course, written for and by Jewish believers. The New Testament was also written by Jewish believers who were followers of the new Jesus movement and who struggled to understand their place in their communities and in the world. The book of Revelation, though, it is filled with strange monsters and scary imagery, a book of visions meant to bless its hearers who are on uneven ground. The author, John of Patmos, is an exile following the aftermath of the Roman-Jewish wars in the first century – a time of violence, confusion, and heartbreak. The Second Temple has been destroyed and, once again, the people find themselves under the thumb of the empire, and that thumb is pressing straight down. John writes his letter that we call Revelation to seven little churches struggling to understand who they are under the oppression of Rome, churches who would like to live out their new-found freedom in the person of Jesus.

2. In John's first vision, Jesus seeks to calm fear.

Like Isaiah in his call story and Peter in the Gospel of Luke, John falls to his knees in terror when he encounters the living Christ. (To be fair, Jesus' eyes are flashing like fire, his feet appear as "burnished bronze," and his voice is like "many waters.") He tells John, "Do not be afraid; I am the first and the last, and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades" (1:17b-18).

Jesus, a wandering young man who was killed by the Roman Empire, is the Son of God and is seated on the throne of glory! Instead of seeking revenge on humankind for his death, he lives to give us life. Jesus also interprets for John the reason he is hold-

ing seven stars in his hand. They represent the guardian angels of the seven churches to which John is writing. Jesus does not abandon his churches, but is always praying for them and holding them in his hands.

3. There's a LOT of singing in the heavenly realm.

The book of Revelation is rather cyclical. You've got your classic battle scenes and scary moments, but there is always time for a rousing chorus or two! Wonderful creatures fly and float around God's throne, offering up their unique praises. Each time they burst into song, the occupants of God's council get caught up in the joy and mystery, too. Worship is exuberant and exciting around God's throne!

4. We have the sheet music!

Our worship services are filled with the echoes of worship happening in the heavenly realm. John reports in chapter 5 that he "looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice, 'Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!' Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, 'To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!'"

Whenever we sing the communion liturgy, we sing along with creatures and angels in praising our wonderful God (5:11-13).

5. The saints in heaven will be too many to count!

There is a misconception about Revelation that it casts heaven as an exclusive club for an elite group of predestined individuals. But folks forget to keep reading in chapter 7: "After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!'" (7:9-10).

And I heard a loud voice from the throne saying, “See, the home of God is among mortals.”

REVELATION 21:3a

Heaven will be a glorious gathering of many cultures, languages, tribes, peoples, and colors. Who wants to spend eternity somewhere boring?

6. The luxuries of the empire will be judged by the Lamb of God.

Revelation 18 includes a funeral dirge for Babylon (Rome re-cast as the Israelites’ ancient foe who scattered them first). The angel of God announces Rome’s downfall and urges the believers of the seven churches not to pattern their lives according to Rome’s values of luxury and plenty for a few and crushing oppression for the many. John’s vision includes the merchants weeping over the loss of Rome and gives a detailed list of what they were trading in: “And the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, cargo of gold, silver, jewels, and pearls, fine linen, purple, silk, and scarlet, all kinds of scented wood, all articles of ivory, all articles of costly wood, bronze, iron, and marble, cinnamon, spice, incense, myrrh, frankincense, wine, olive oil, choice flour and wheat, cattle and sheep, horses and chariots, slaves – and human lives” (18:11-13). “Human lives” is listed as almost an after-thought. Any society that benefits in the trafficking and enslavement of human beings will be held accountable by the God who created each person.

7. Heaven’s coming to us!

“And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, ‘See, the home of God is among mortals’” (21:2-3a).

Lutherans love leaning on the fact that we don’t have to do anything to be chosen and saved by our merciful God. The good news keeps on coming! God will renew the earth and will renew the heavens, and heaven will be right where we are. Our proper place is with God. God’s proper place is with us -- no divisions or barriers or distance. Just God, us, and endless rounds of glorious music and feasting. The renewed life to come is going to be excellent!

Thanks be to God for this strange letter that has been handed down to us!



The baptism of our brother in Christ, Soren Lee Nelson

[IN OUR COMMUNITY OF FAITH]

LIFE PASSAGES

BAPTISMS

SOREN LEE NELSON - BAPTIZED MAY 2

DEATHS

KERRY SPENCER - FEBRUARY 13

MYRNA JOHNSON - MARCH 23

MARLENE ENGSTROM - APRIL 11

STEVE GROBE - APRIL 11

BORGHILD GISSELQUIST - APRIL 20

CHET KARNOWSKI - APRIL 18

LOIS DRURY - MAY 8

Welcome Back to Worship at Go

BY PASTOR KARL N. JACOBSON

Sundays and Wednesdays This Summer

Starting on June 6, we are returning to in-person worship at Lutheran Church of the Good Shepherd. Our plans are to have two worship services each week, one on Sunday mornings, and one on Wednesday evenings.

Here is what you can look forward to:

Sundays.

We will have one service on Sunday mornings, at 10:00 AM.

Our goal will be to be outside (weather allowing) either in the courtyard, on the plaza, or even in the parking lot (numbers necessitating).

We will share the Lord's Supper, sing together, and share in worship as we have known it for years. *Masks will still be expected, for now.*

Wednesdays.

We will have another service on Wednesday evenings, at 7:00 p.m.

Our goal will be to be outside (weather allowing) either in the courtyard, on the plaza, or even in the parking lot (numbers necessitating).

This worship experience will be somewhat different than what we are used to. We will share more conversationally in reflection on

the biblical story or theme for the week, with a teaching-sermon followed by questions, reactions, observations, and conversation from any who want to participate.

We will also share in music leadership and participation (get ready to bring not just your voice, but your instruments!), in prayer, as well as sharing in service opportunities as an expression of our worship of the risen Lord. Again, *masks will still be expected, for now.*

Some might be wondering what that means for our online worship presence, and for those who cannot, or who choose not, to return to in-person worship just now. Our goal is to leave no one behind, and so we will continue to offer online worship. This summer we plan to experiment with live streaming our Sunday morning services, but will also be considering continuing our recorded worship. Stay tuned (literally) for more information on what all of this will look like for the fall.

Summer Worship: Love Reconsidered

There has been so much loss this last year; loss of time with loved ones, of the day-to-day lives that we are used to, of a sense of peace and surety in that day-to-day, of the chance to celebrate highs—like baptisms and weddings and graduations and more—and to say goodbye to those we have lost. Many of us have felt hard pressed and flooded by all of this.

Yet, in the face of all of this loss and all of these hard things, we can also rejoice that we are now at a point where we can begin to come together again.

While the year behind us has been hard, the year ahead of us can be full of hope, if we hold on to the one thing that can see us through it all. As the Song of Songs puts it, even “many waters cannot quench love” (Song 8:7).

Or, as another kind of love song put it,

Oh, the thing about a broken heart
The remedy's the same as the breaking
Telling us all what we already know
And it all comes down to love*

*“It All Comes Down to Love,” Darrell Scott and Tim O'Brien.



Good Shepherd!

Worship Themes for the Summer

One of the unified messages of the Old and New Testaments is that love is the answer, the answer to virtually every challenge we face; love as an attitude, love as a stance, love as action, love as a way of life.

We invite you to join us as we return to in-person worship, and as we examine *Love Reconsidered*.

June 6 and 9	1 John 1:1-10	Love, and confession of sin.
June 13 and 16	1 John 2:7-17	Love, a new commandment.
June 20 and 23	1 John 2:29-3:10	See how God loves us.
June 27 and 30	1 John 3:11-20	Love, do our hearts condemn us?
July 4 and 7	Song of Songs 1	Love, beauty, God, and God's people
July 11 and 14	Song of Songs 2:8-13	The time of singing has come.
July 18 and 21	Song of Songs 3:1-5	Whom my soul loves...
July 25 and 28	Song of Song 8:6-7	Love is stronger than death.
August 1 and 4	Ephesians 1	Grace is bestowed by the Beloved.
August 8 and 11	Ephesians 2	God's love makes us alive.
August 15 and 18	Ephesians 3	Rooted and grounded in love.
August 22 and 25	Ephesians 4:1-5:2	As beloved children, live in love.
August 29 and September 1	Ephesians 5:3-33	As Christ loves the church....
September 5 and 8	Ephesians 6	Love in all things: the mystery of the Gospel



We Return North to the Wilderness and South to the Hollers

BY MARK HALVORSON, DIRECTOR OF YOUTH AND FAMILY MINISTRIES

It's probably a good thing that we didn't know, as we returned from our summer trips in 2019 that we wouldn't be back for 24 months, but here we are two years later, excited to be able to point rental vans north and south with middle and high school students this summer.

These two experiences for students have become anchoring points for our summer ministries. Being able to paddle out into the boundary waters canoe area wilderness and dig holes and swing hammers in the Appalachian mountains have been high points

for the students and leaders as we grow and navigate our shared faith journey together.

To once again be able to bring students into the part of God's creation six hours north of here as well as what lies at the end of the twisting roads down south is very exciting to say the least.

This summer we will have two groups of students and leaders heading north to Grand Marias and then taking a hard turn and traveling 60 miles up the Gunflint Trail to Seagull Lake. After a day of planning and prep on site, we will paddle out into the protected



In Appalachia, Jason Davenport and Mr. Shay confer.



Lucy Jacobson has all her bags packed for the Boundary Waters.



area known as the Boundary Waters Canoe Area. With help and a guide from Wilderness Canoe Base along with an adult leader from Good Shepherd, our students will spend three nights on trail together.

Campfires and fishing and portaging and cooking meals together and sunrises and sunsets and quiet time and laughter will fill those days and nights. After our time on trail, these two groups will meet up together back at base to share stories and relive experiences before heading back to civilization, bringing with them a deeper appreciation for the quieter parts of creation and our place in them.

A month or so later the vans, filled with a completely different set of supplies, will begin their journey south towards the Appalachian mountains. These students and leaders, some of whom missed out on this experience last year, will spend a week together deep in the hollers, partnering with residents of that area to make their homes warmer and safer and dryer.

In addition to the drywall and the muddy boots and new flooring and outrunning the rainstorms, we are given the opportunity to meet and build relationships with homeowners as well as members of those communities. We learn not only about construction, but also about all we have in common with these residents—our brothers and sisters in Christ many states away.

This mission trip challenges students and leaders to learn new skills, pushes us all outside of our preferred comfort zones, and gives us an opportunity to see that the world is bigger than the zip codes we call home.

The week-to-week experiences that students share with each other and with adult leaders within our congregation is important and keeps us connected on an ongoing basis. However these events and trips that take us out of our regular schedule and give us a chance to share full weeks together are an important part of how we grow together in our faith and see ourselves as active disciples in God's world.

Sometimes traveling to the Boundary Waters helps us see the beauty in our own backyards. Sometimes traveling a day and a half away helps us focus on others' needs and encourage us to continue serving in our own communities.

I invite you to keep our students and leaders in your prayers as we prepare for these experiences the weeks to come, we look forward to sharing all sorts of wonderful stories when we return—after everyone's had a chance to take a shower.



VBS Will Be in Person, at the Church!

BY TOR JOHNSON, DIRECTOR OF CHILDREN'S MINISTRIES AND PERFORMING ARTS

Sunday School has been on Zoom for the past year. However, with some of the restrictions loosening and with increased vaccinations, we will be hosting summer Vacation Bible School (VBS) at the church, with actual, living bodies! It's been two years since we did a real version of VBS. Last summer, 2020, we did it all online.

This summer, 2021, I'm very optimistic that we'll be able to have a relative sense of normalcy. Everything, of course, will be done while closely following the COVID guidelines. I'm sure wearing masks and social distancing are somewhat normal now for even the youngest members of our world.

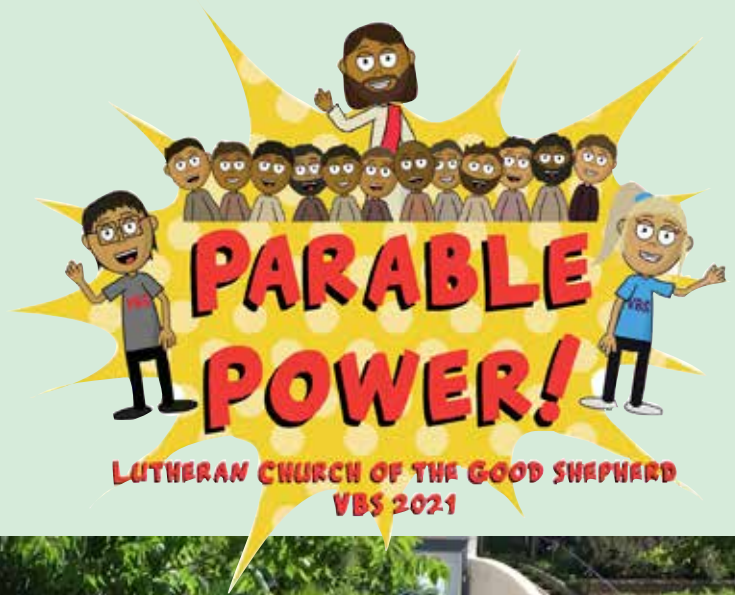
Our theme for VBS will be PARABLE POWER! It will be a way of capping off a year in which we've looked at Jesus' parables to help get us through the challenges of the COVID era. We'll be looking at four parables; the Lost Sheep, the Workers in the Vineyard, the Prodigal Son, and the Good Samaritan.

There will be two sessions; for rising Pre-K to first graders, the session will be June 14 to 18. And for rising second to fifth graders it will be June 21 to 25. Both sessions will run from 9:00 a.m.

to 12:00 noon. There is also an opportunity for sixth to eighth graders and parents to volunteer as helpers.

Registration is up and running on our website. There is no deadline for registrations. Sign up!

If you have any questions, contact Tor Johnson.



SCRIPTURE STORY

Euodia & Syntyche

BY PASTOR ELISE POKEL

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion,[b] help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life (Philippians 4:1-3).

This may seem like a very odd tidbit to pull from St. Paul's letter of joy to his friends in Philippi. After all, the gorgeous Christ hymn is found in chapter 2 and his beautiful exhortations follow on the heels of this little section to "Rejoice in the Lord always" and "Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things."

This passage isn't even all that descriptive about the two women he lifts up to support: Euodia and Syntyche. But there are little treasures buried for us in the Greek that illuminate just how crucial women's ministry was in the early church—ministry that over time became discounted, dismissed, and erased. For example, at the end of Paul's letter to the Romans, he includes a fantastic list of men and women who were central to his evangelizing mission. One of the names of the apostles (an eye-witness to Christ!) was Junia. In the centuries that followed, Junia's name was translated into the masculine form, Junias, because copiers just couldn't quite believe that a woman would be an apostle (Hello? Mary Magdalene? Martha? Joanna? Susanna? Salome? The thousand other Marys?) or a teacher of the Gospel.

Since we have been celebrating the 50th anniversary of the ordination of women in our denomination, I thought it could be fun to highlight a few exciting clues about Euodia and Syntyche, two powerhouse evangelizers that we often pass over.

First, in verse 3, Paul names these women in Philippi as his "yoke-fellows." (σύζυγος—*suzugos*) He views them as colleagues and co-workers. But more than that, one gets the image of strong oxen, pulling together through the mud and the muck of early Christian life when safety was not guaranteed and worshipping Jesus was dangerous. Euodia and Syntyche were trusted to share a major part of Paul's burden in caring for souls.

Paul praises these women for their willingness to "struggle" beside him.



Lydia was a lay business woman in Thyatira, dealing in purple cloth, the most expensive dye in the first century Middle East. She was Paul's first known convert.

In the Greek, the word translated as "struggle" is συναθλέω (*syn-athleo*). Together athlete-ing! These women are powerful, aggressive, determined, and essential for Paul's work in shepherding and teaching the flock in Philippi. What a word! What a couple of women! These women had talents that he begged the church in Philippi to take hold of.

Often, decisions are made about how a word is translated based on context. One word can have several meanings. The Greek word συλλαμβάνου (*syllambanou*) is translated in the Gospel of Luke as "conceive." When Jesus is conceived by the Holy Spirit and Mary "catches" Jesus in her womb (which is a lovely word play considering Jesus will be a catcher of people), that's the word that is used.

The same word is translated as "to help." In the Gospel of Luke again, it's used to describe the desperate help Peter and his partners required in hauling in the miraculous catch of hundreds of fishes. In the Gospels of Mark and Matthew, the word is used to describe the seizing or catching of Jesus by the authorities. (Like the wonderful fish he is, he slips out of their grasp and the grasp of death!) *Syllambanou* is an incredibly dynamic word.

In Paul's letter to the Philippians, he's writing to a people who quite literally have been caught up into God's loving purposes for the world. Now, he's asking these seized people to take hold of the help that Euodia and Syntyche can offer. It's an endless lasso of love!

Thanks be to God the powerful witness of women to the transforming grace of God!



10 QUESTIONS WITH MARY IRELAND & GINNY PEARSON

ARCHIVISTS AT GOOD SHEPHERD

BY DUSTIN HAIDER, PASTORAL INTERN

1 DOES GOOD SHEPHERD HAVE AN ARCHIVE OR SOMEPLACE WHERE WE STORE IMPORTANT DOCUMENTS AND ITEMS?

If you've ever passed the usually closed double doors just by the entrance to Fellowship Hall, you may have wondered what was inside. Older members may remember that it was initially used as a coatroom. If the doors are open, and you look inside now, you will see another multi-purpose room. There are quilts to be finished, tablecloths to be used for meals in Fellowship Hall, but no space for coats! And occasionally the room is used as a bedroom when we host Families Moving Forward. Today the main purpose of this room, now called the Heritage Room, is for the storage of the Heritage Collection, which is a collection of historical materials dealing with the history of our church. These materials have been collected since the Heritage Committee was formed in the early 1990s, in preparation for the 75th anniversary in 1997.

2 WHERE IS THE COLLECTION KEPT?

After many years of moving from place to place, surviving water damage and neglect, the Heritage Collection is almost ready for use. Organizing was begun years ago by Jean Sprague, and

continued by many church members and by the Heritage committee. Phil Davidson ably guided the committee for many years. Since the present working space is small, only two people have been working there for the past three years or so. Special thanks go to Bev Johnson, Lois Thompson, Laura Stein, Nancy Liddy, and Karen Wilkinson for their expertise and help. We would also like to thank our current and former custodians Ron Johnson and Roger Krafve for keeping the space in good order.

3 WHAT KINDS OF THINGS ARE IN THE HERITAGE COLLECTION?

It's called the Heritage Collection because it is a collection of all sorts of items, including official and legal documents, architectural and mechanical plans, photo albums, newspaper articles, old Bibles, audio and visual recordings, worship bulletins and printed newsletters, framed pictures, displays from past events, information about pastors and staff, banners – many items that are part of this church's past history.



This lighted cross was used at the beginning of Sunday School each week in the past. Mary Ireland remembers its use when she was a child.

As with all kinds of archival materials, some may be useful and some never used. The goal was to have this collection ready for use by the 100th Anniversary Committee as they plan for 2022.



The initial proposal for our church building was very different than the final design – Gothic and traditional. Instead the congregation leaders opted for a much more contemporary look.

4 HOW ARE YOU HELPING WITH THE 100-YEAR CELEBRATION?

We are assisting the Anniversary Committee in finding information they need to plan the celebration. We are helping them get any of the items or documents ready that may need to be displayed. Basically, we are helping in whatever way we can!

5 HOW HAS THE CHURCH CHANGED THROUGH THE YEARS?

One obvious change is the way we use media now to communicate and to preserve our history. Printed worship bulletins and weekly newsletters are now stored digitally; video and audio cassette recordings have been replaced by CDs, DVDs, and flash drives; and we use the internet for our weekly communication and even live streaming of our worship services.

Another obvious change is reflected in the building itself. Renovations to our building, such as the new entry, the Welcome Center, and the Foundation Bridge, were meant to make the building easier to navigate and more welcoming to visitors. Alterations to our worship space, such as seating in chairs instead of pews, reflected a desire to be more flexible with the use of that space.

Also, I see that as the church has grown, outreach and mission has become a more central part of church life, within and beyond our borders.

6 HOW HAVE YOU SEEN GOD'S PRESENCE THROUGH THESE RECORDS?

We see it through the faithful members and staff who devoted time and talent in service to the church.

7 WHAT IS SOMETHING ABOUT GOOD SHEPHERD'S HISTORY THAT YOU WOULD LIKE TO SHARE?

The Vic Gilbertson papers are an amazing piece that we are grateful to have in the Heritage Collection. It is a delight to see the designs



This watercolor of Good Shepherd's building by Vic Gilbertson is a treasured part of the archives' Heritage Collection.

and vision that Vic (and the congregation at that time) had for the church. We are still feeling the affect of that vision today.

8 WHAT IS THE MOST INTERESTING THING YOU HAVE FOUND OUT ABOUT OUR HISTORY?

The creative ways members have lived their faith. The many organizations that met needs and interests of members of all ages through the years. There were many groups that grew to meet the needs of the congregation and many different ways that we have understood how to care for each other and our neighbors.

9 WHY DO YOU THINK THE HISTORY OF OUR CHURCH IS IMPORTANT?

Preserving our history is important because it tells the collective story of the life and mission of the congregation. By remembering our history, we are able to honor those who came before. We can also learn from the past. Their approach to the church's mission and the way they lived it out is an inspiration and example for us.

10 WHAT CAN PEOPLE DO IF THEY WANT TO PARTICIPATE?

We encourage anyone who wants to help out to participate! We are sure the Anniversary Committee will need people to help with the celebration.

We are also retiring as "archivists" as of May 31, 2021. We would encourage any members to reach out if they want to continue work in the Heritage Room.

This banner was created by Good Shepherd member Betty Hemstad and others to celebrate the congregation's history and its ministries in 1971, at Good Shepherd's 50th anniversary.



It's a New Day at Camden Promise

BY KAREN WALHOF, DIRECTOR OF OUTREACH

The Food Shelf, jammed with generic foods in the upstairs gym is gone. Instead a newly constructed building dominates the parking lot at Gethsemane Lutheran Church, the home of Camden Promise. Rather than lumbering up stairs that have seen better days with heavy boxes of food, a van will drive into the warehouse space at the Gethsemane Lutheran Church Farmers Market and easily unload into the warehouse area. From the warehouse, shelves will be stocked with some generic food, but also culturally appropriate food that meets the needs of its users on the north side. Each day shoppers will receive a pre-packed box of “found food” (food received from stores and Second Harvest) plus they will have an opportunity to choose additional food that meets their families’ needs.

The beautiful new building, appointed with new warehouse shelving, new display shelves, commercial freezers and refrigerators, and wide rollup doors will welcome shoppers. And food will not be available only on Saturdays. Its doors will welcome those who need food for several hours mid-day, Monday through Saturday. Offering not only food stuffs, the new building also will offer community space, with a hot lunch provided each day at picnic tables in front of the building. There shoppers can meet neighbors and speak their hearts.

Pastor Jeff Nehrbass, pastor of Gethsemane Lutheran Church, director of Camden Promise, and dreamer extraordinaire, has

worked with Cub Foods and other organizations to make this place a reality, finding funding from corporate donors, foundations, congregations, and individuals. “We have not had a problem finding the funding we need,” he says.

In addition, this warehouse will provide food stuffs for several other food shelves in the north Minneapolis area. “Congregations should be places of hope for people,” Pastor Nehrbass says.

“It’s beyond my dreams and expectations,” exclaims Pat Seitz, Good Shepherd member and Clothes Closet master at Camden Promise.

But there are more dreams and expectations ahead, in which Good Shepherd will play an integral part. The former Food Shelf area will be transformed into the Clothes Closet (which had been limited to a tiny area near the food shelf) as well as a Housewares Shop, stocked with what Pastor Jeff calls “first apartment” furnishings. So here’s where you may be involved! During the next two months Good Shepherd folks will be renovating the second-floor gym into a clothes closet and housewares shop. We’ll be cleaning, painting, adding retail store fixtures to display donations, then filling the space with things that families desperately need.

Are you a cleaner? A painter? An organizer? A handyman? A clothes hanging pro? We have a place for you. Watch for times



Pat Seitz and Pastor Nehrbass check out the new building.



Top: Members of Mount Calvary Lutheran Church in Excelsior loaded shelves in the warehouse. The warehouse will supply four food shelves in the north Minneapolis area.



Left: Commercial grade freezers and refrigerators will keep food safe, preserved, ready for distribution.

Below: New shelving will hold food for shoppers, including both general and culturally appropriate food.



when we will be working during the next couple months. Then, when the space is ready, instead of a Camden Promise Parking Lot Sale, we will collect housewares and clothes for this ongoing resource center.

And just so you know, Good Shepherd has offered to take the lead on this renovation, and Camden Promise is thrilled to say “yes.” We have work to do, to help our brothers and sisters on the north side. And we will do it!

Modified Summer Musical Theater Camp Reappears in August

BY TOR JOHNSON, DIRECTOR OF CHILDREN'S MINISTRIES AND PERFORMING ARTS

For the second summer in a row, there will not be a two-week Summer Musical Theater Camp as we have hosted in the past. We are planning a smaller type of theater camp in August. The focus would be on drama, art, and other cool stuff.

The camp would have two sessions: August 2 to 6 for rising first to third graders, and August 9 to 13 for rising fourth to sixth graders.

Please contact Tor Johnson with any questions and look for updates in the weekly emails from Good Shepherd.





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