



Gracegram

July 2015



WORSHIP SCHEDULE

Holy Communion
Every Sunday

Winter

(1st Sunday after Labor Day - May)
Sundays @ 8:00 & 10:45 a.m.

Summer

(June – Labor Day)
Sundays @ 8:00 & 10:00 a.m.
Sunday School in recess

5th Sundays

Sundays @ 10:00am

Advent and Lent

Wednesdays @ 7:00 p.m.



Winter

(1st Sunday after Labor Day – May)
9:30 AM

5th Sundays

@ 8:45 AM



**Evangelical Lutheran
Church in America**

God's work. Our hands.



**OUR
MISSION**

Saved by Grace.
Called to Worship.
Sent to Serve.

Mission Partners

**Redeemer Lutheran Church – Lansing
Trinity Lutheran Church - Battle Creek**



Grace Lutheran Church

239 E North St
Hastings MI 49058

Website: www.discover-grace.org

Facebook: Grace Lutheran Church-ELCA Hastings, MI

Phone: (269) 945-9414

(269) 945-2645

Fax: (269) 945-2698

Ministers: People of Grace

- Pastor Paul E. Kuhlman
E-mail: gracehastingspastor@gmail.com
- Parish Administrator: Victoria Alt
E-mail: ParishAdmin@grace-hastings.org
Mon – Thur 8 AM - 3PM Lunch 12 - 1 PM
- Financial Coordinator: Linda Trongo
E-mail: LTrongo@grace-hastings.org
E-mail: FinancialCoord@grace-hastings.org
or trongocamper@mei.net
- Custodian: Sharon Palmer
- Minister of Music: Cindy Olson
- Choir Accompanists: Marcia Bowman, Chris Bush
- Bell Choir Leader: Kim Domke
- Organist Emeritus: Donna Buehl

2013 - 2015

Executive Committee

- President, Mark Bishop
- Vice President, Doug Neeb
- Secretary, Steve Carr



Committee Chairs:

- Lorie Gladyness, Worship
- Tom Peck & Phil Poholski, Property
- Bill Freedlund, Evangelism
- Margaret Wood, Congregational Care
- Jana Bishop, Youth & Family
- Lorraine Freedlund, Education
- Tim Schoessel, Stewardship
- Diane Neeb, Social Activities
- Kay Howell, Sarah Circle

If you have any concerns or questions regarding church affairs contact one of these council members.

August Gracegram Deadline

July 17, 2014

Please submit articles to Stephen Kaiser (SLK) at: ihohrevlis@yahoo.com or the Gracegram mailbox.

Blessings of peace and love !

SLK _____

Leave-taking is hard.

For pastors (rostered leaders) and congregations who have worshiped, served, lived together and loved one another for even a few years, leave-taking, saying good-bye rather than “until we meet again,” feels unnatural. And even when we commit ourselves to cutting ties, the leave-taking is not like flicking a switch. It lasts and lingers for years. And it seems anything can trigger grief and loss.

While we were at assembly, the Lutheran School of Theology at Chicago had commencement. The last class that will know me as their preaching professor graduated. LSTC also recently called a professor of preaching. In a few weeks I will teach for the last time in the Doctor of Ministry in Preaching program where I served as dean. It’s taken two years, and I am finally over.

After my election, under President James Nieman’s and then Dean Michael Shelley’s excellent leadership, we mapped out an extraordinary leave-taking plan: a written document outlining what I would do until when and what I wouldn’t do after that; an invitation to return to LSTC to preach and preside and take leave; the granting of the title “adjunct professor” and the gift of the chair that professors ordinarily receive when they retire. We established boundaries and expressed appreciation. All was well.

Then LSTC’s Epistle arrived at our house—photos from commencement, my friend Antje Jackelén was the speaker, and articles on my predecessor, LSTC’s visiting preaching professor, and the difference LSTC’s adjunct professors are making in the church—no mention of me. Cathy felt bad for me, former students expressed their disappointment that I was omitted to me, and I felt unappreciated and sorry for myself. Imagine how former pastors feel when beloved parishioners and friends die and it’s not their place to do the funeral.

Feelings are not facts. As I said, my leave-taking was extraordinary. The fact is that I am no longer a seminary professor; I surrendered that call to become bishop. Thankfully, Jim Nieman was my friend before becoming president so I could email and say I was feeling unappreciated. Jim quickly emailed to say he was sorry I was feeling unappreciated, and we both got back to the work to which God has called us.

I am so thankful to have boundaries to help and protect me and, more important, those I love and serve when I was not at my best and my needs and feelings might get the better of me. Several months into my time as bishop, I was asked to prepare a document offering my guiding principles on the boundaries that help and govern rostered leaders, since much of the work of interpreting those boundaries is the bishop’s direct responsibility. The document is called “Pastoral Expectations” and it’s posted on the synod website under Leaders.

As I build personal relationships, even friendships, with the people of our synod and grow in the office of bishop to which you have called me, I do so in the awareness that, when this call ends, I will face more leave-taking. I know already that leaving you and this office will be hard. So once again I will rely on the Church and its boundaries to guide me and protect you whom I love and serve when I make the transition to the next phase of the life to which God calls me.

Yes, I know firsthand that maintaining the correct boundaries can be hard on pastors and rostered leaders. So, please, whether you are a colleague or parishioner, do your best to help us to maintain them!

The Rev. Craig Alan Satterlee, Ph.D., Bishop

Want millennials back in the pews? Stop trying to make church ‘cool.’

May 10, 2015 Written by *North/West Lower Michigan Synod*

By Rachel Held Evans

Bass reverberates through the auditorium floor as a heavily bearded worship leader pauses to invite the congregation, bathed in the light of two giant screens, to tweet using #JesusLives. The scent of freshly brewed coffee wafts in from the lobby, where you can order macchiatos and purchase mugs boasting a sleek church logo. The chairs are comfortable, and the music sounds like something from the top of the charts. At the end of the service, someone will win an iPad.

This, in the view of many churches, is what millennials like me want. And no wonder pastors think so. Church attendance has plummeted among young adults. In the United States, 59 percent of people ages 18 to 29 with a Christian background have, at some point, dropped out. According to the Pew Forum on Religion & Public Life, among those of us who came of age around the year 2000, a solid quarter claim no religious affiliation at all, making my generation significantly more disconnected from faith than members of Generation X were at a comparable point in their lives and twice as detached as baby boomers were as young adults.

In response, many churches have sought to lure millennials back by focusing on style points: cooler bands, hipper worship, edgier programming, and impressive technology. Yet while these aren't inherently bad ideas and might in some cases be effective, they are not the key to drawing millennials back to God in a lasting and meaningful way. Young people don't simply want a better show. And trying to be cool might be making things worse.

You're just as likely to hear the words "market share" and "branding" in church staff meetings these days as you are in any corporate office. Megachurches such as Saddleback in Lake Forest, Calif., and Lakewood in Houston have entire marketing departments devoted to enticing new members. Kent Shaffer of ChurchRelevance.com routinely ranks the best logos and Web sites and

offers strategic counsel to organizations like Saddleback and LifeChurch.tv.

Increasingly, churches offer sermon series on iTunes and concert-style worship services with names like "Vine" or "Gather." The young-adult group at Ed Young's Dallas-based Fellowship Church is called Prime, and one of the singles groups at his father's congregation in Houston is called Vertical. Churches have made news in recent years for giving away tablet computers, TVs and even cars at Easter. Still, attendance among young people remains flat.

Recent research from Barna Group and the Cornerstone Knowledge Network found that 67 percent of millennials prefer a "classic" church over a "trendy" one, and 77 percent would choose a "sanctuary" over an "auditorium." While we have yet to warm to the word "traditional" (only 40 percent favor it over "modern"), millennials exhibit an increasing aversion to exclusive, closed-minded religious communities masquerading as the hip new places in town. For a generation bombarded with advertising and sales pitches, and for whom the charge of "inauthentic" is as cutting an insult as any, church rebranding efforts can actually backfire, especially when young people sense that there is more emphasis on marketing Jesus than actually following Him. Millennials "are not disillusioned with tradition; they are frustrated with slick or shallow expressions of religion," argues David Kinnaman, who interviewed hundreds of them for Barna Group and compiled his research in ["You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith."](#)

My friend and blogger Amy Peterson put it this way: "I want a service that is not sensational, flashy, or particularly 'relevant.' I can be entertained anywhere. At church, I do not want to be entertained. I do not want to be the target of anyone's marketing. I want to be asked to participate in the life of an ancient-future community."

Millennial blogger Ben Irwin wrote: "When a church tells me how I should feel ('Clap if you're excited about Jesus!'), it smacks of inauthenticity. Sometimes I don't feel like clapping. Sometimes I need to worship in the midst of my brokenness and confusion — not in spite of it and certainly not in denial of it."

When I left church at age 29, full of doubt and disillusionment, I wasn't looking for a better-produced Christianity. I was looking for a truer Christianity, a more authentic Christianity: I didn't like how gay, lesbian, bisexual and transgender people were being treated by my evangelical faith community. I had questions about science and faith, biblical interpretation and theology. I felt lonely in my doubts. And, contrary to popular belief, the fog machines and light shows at those slick evangelical conferences didn't make things better for me. They made the whole endeavor feel shallow, forced and fake.

While no two faith stories are exactly the same, I'm not the only millennial whose faith couldn't be saved by lacquering on a hipper veneer. According to Barna Group, among young people who don't go to church, 87 percent say they see Christians as judgmental, and 85 percent see them as hypocritical. A similar study found that "only 8% say they don't attend because church is 'out of date,' undercutting the notion that all churches need to do for Millennials is to make worship 'cooler.'"

In other words, a church can have a sleek logo and Web site, but if it's judgmental and exclusive, if it fails to show the love of Jesus to all, millennials will sniff it out. Our reasons for leaving have less to do with style and image and more to do with substantive questions about life, faith and community. We're not as shallow as you might think.

If young people are looking for congregations that authentically practice the teachings of Jesus in an open and inclusive way, then the good news is the church already knows how to do that. The trick isn't to make church cool; it's to keep worship weird.

You can get a cup of coffee with your friends anywhere, but church is the only place you can get ashes smudged on your forehead as a reminder of your mortality. You can be dazzled by a light show at a concert on any given weekend, but church is the only place that fills a sanctuary with candlelight and hymns on Christmas Eve. You can snag all sorts of free swag for brand loyalty online, but church is the only place where you are named a beloved child of God with a cold plunge into the water. You can share food with the hungry at any homeless shelter, but only the church teaches that a shared meal brings us into the very presence of God.

What finally brought me back, after years of running away, wasn't lattes or skinny jeans; it was the sacraments. Baptism, confession, Communion, preaching the Word, anointing the sick — you know, those strange rituals and traditions Christians have been practicing for the past 2,000 years. The sacraments are what make the church relevant, no matter the culture or era. They don't need to be repackaged or rebranded; they just need to be practiced, offered and explained in the context of a loving, authentic and inclusive community.

My search has led me to the Episcopal Church, where every week I find myself, at age 33, kneeling next to a gray-haired lady to my left and a gay couple to my right as I confess my sins and recite the Lord's Prayer. No one's trying to sell me anything. No one's desperately trying to make the Gospel hip or relevant or cool. They're just joining me in proclaiming the great mystery of the faith — that Christ has died, Christ has risen, and Christ will come again — which, in spite of my persistent doubts and knee-jerk cynicism, I still believe most days.

One need not be an Episcopalian to practice sacramental Christianity. Even in Christian communities that don't use sacramental language to describe their activities, you see people baptizing sinners, sharing meals, confessing sins and helping one another through difficult times. Those services with big screens and professional bands can offer the sacraments, too.

But I believe that the sacraments are most powerful when they are extended not simply to the religious and the privileged, but to the poor, the marginalized, the lonely and the left out. This is the inclusivity so many millennials long for in their churches, and it's the inclusivity that eventually drew me to the Episcopal Church, whose big red doors are open to all — conservatives, liberals, rich, poor, gay, straight and even perpetual doubters like me.

Church attendance may be dipping, but God can survive the Internet age. After all, He knows a thing or two about resurrection.

Rachel Held Evans is a blogger and the author of ["Searching for Sunday: Loving, Leaving, and Finding the Church."](#) This article was originally published by The Washington Post.



President's Pen

Wasted Time... Colossians 4:5-6 Walk in wisdom toward them that are without, seizing the opportunity. Let your speech be always with grace, seasoned with salt, so that you may never be at a loss to know how you ought to answer anyone who poses a question to you. "It's water under the bridge son". Just one of many comments delivered to me and my siblings at an appropriate time. Dad spoke in parables, and as I come of age I realize how good his timing was. He was a great mentor not only to me but to anyone that needed a "wake up call" from time to time. He always used to say, "Don't wish your life away – that's wasted time." I must admit that I/we have all wasted time along the way. Time can be wasted everywhere you turn. His advice about wasted time include: being angry, worrying, negative thoughts, addictions and sweating the little things in life that you have no control over. Live in the moment. I use Dad's advice as an example because it is universal and applies to family, work, school, relationships and at your place of worship.

I lost my Dad recently. As we all know, losing a loved one is never easy, even if you know their time is near. I look around me now and I see my life before me and I am thankful that my siblings and I had the time to spend with Dad before his passing. This is a blessing because tragic loss of a loved one does not offer that opportunity. I'm sure Pop is fly fishing for brook trout with my Grandpa right now. Let the water come and carry him away...he is whole again. And...

I have a final thought on another subject. These lyrics are stuck in my brain like peanut butter. I've got to get them out. You are one person, You are too (2) alone, Let's be 3 together, So we are for (4) each other. This play on numbers is my prayer for the community of faith at Grace Lutheran Church.

God is with us!

Peace to you,
Mark

Saved by Grace

Called to Worship

Sent to Serve

July Office Hours

Financial Coordinator Office Hrs.

July 24, 2015

8:00-12:00

July Birthdays

- 7-3 Jan Schreiner, Terry Bushee
- 7-6 Dana Gonzalez
- 7-7 Bob Bolton, Linda Trongo
McKenzie Rudesill
- 7-8 Molly Patton
- 7-9 Mike Kemper
- 7-12 Sharon Palmer
- 7-14 Beverly McDyer
- 7-16 Phyllis Lietz, Peg Kaiser
- 7-17 Lisa Golnek
- 7-19 Paula Allerding, Matt Converse
- 7-21 Kathryn Pohl
- 7-22 Paul Kuhlman
- 7-25 Frank Bolton, Anne Johnson, Kim Ogden
- 7-28 Kristin Wisenbaugh
- 7-29 Dakota Henion, Luke Poholski
- 7-30 John Poholski

July Baptisms

- 7-1 Vickey Argo, Irene Loughlin
Beverly McDyer
- 7-2 Tim Schoessel
- 7-5 Devin Wynn
- 7-6 Dan Kane
- 7-11 Kristi Winick
- 7-13 Jerry Knickerbocker, Susan Barnaart
- 7-14 Joyce Daugherty
- 7-19 George Weller
- 7-20 Margaret Wood
- 7-24 Tom Drumm
- 7-29 Eileen Oehler, Mary Kleinbrink
Jackson Barnaart

Wedding Anniversaries

- 7-2 Peg & Terry Newton
- 7-3 Cindy & Dave Beckwith
- 7-7 Tim & Nancy Schoessel
- 7-8 Doug & Diane Neeb
Kristi & George Winick
- 7-16 Rob & Emily Burrus
- 7-26 Mary & Dave Williams
- 7-29 Curt & Anne Johnson
- 7-31 Steve & Sumire Kogge

Memorials

7-1-1993	Janice Jordan
7-3-1952	Robert Leary
7-8-1973	Jeffrey Rase
7-11-1990	Orley Daugherty
7-11-1991	Martha Whittum
7-13-1987	Alfred Carr
7-14-1988	Jayne Clinton
7-19-1994	Joann Jagielo
7-22-1975	Randy Lydy
7-25-1973	Edna Barry
7-25-1993	Lillian Gillette
7-26-2002	Josh Duits
7-28-2000	David Leary