

May 2026

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April showers bring May flowers. May also brings us another holiday – Mother's Day. Mother's Day is one of those holidays that feel different every year because it grows alongside us. When we're kids, it's about messy handmade cards and breakfast in bed; as we get older, it turns into a quiet realization of everything our mothers (and mother figures) carried while we weren't looking.

The older I get, the less I see "Mom" as a title and the more I see her as a person. There's a specific kind of gravity in realizing that before she was a parent, she was a woman with her own separate dreams, fears, and a life entirely independent of mine. Reflection often brings up a sense of gratitude for the "invisible labor"—the mental load of keeping a household running and the emotional resilience required to be someone else's safe harbor.

At its best, Mother's Day is a pause button. It's an invitation to recognize the nurturing force in our lives, whether that comes from a biological mother, a grandmother, a mentor, or a chosen family member. It's a reminder that no one "makes it" on their own; we are all products of the care, patience, and sacrifices of those who came before us.

We appreciate the mothers who make our church special! Thank you. We will celebrate Mother's Day on Sunday, May 10th. Join us!



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BIRTHDAYS

May 2: Jill Cole
May 3: Mary Ingram
May 11: Theresa Baker
May 12: Becky Penton
May 14: Kendra Hall
May 16: Elaine Hall
May 17: John Cole
May 18: Dane Hamilton, Joe Penton
May 23: Alex Karnafel
May 24: Michael Swartzell
May 29: Duane Sailors

ANNIVERSARYS

May 1: Max & Paulette Waltz
May 14: Casey & Carmen Jones
May 28: Michael & Tonya Goodspeed

WEEKLY SCHEDULE

Mon: Men's Ministry, 7 am, Parlor
Staff Meeting, 10 am, Parlor
Tues: Prayer, 10:30 am
Women's Bible Study, 1 pm, Parlor
Wed: Bell Choir, 5 pm, Sanctuary
Choir, 6 pm, Fellowship Hall
Thurs: Bible Study, 5 pm, Parlor

MONTHLY DATES TO REMEMBER

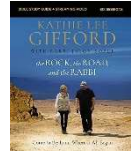
Mon, May 4: Trustee Meeting, 6 pm, Parlor
Thurs, May 7: National Day of Prayer,
11:30-12:30 pm, Calvary Church
Fri, May 8: LCM Graduation, 6 pm
Sun, May 10: Mother's Day
May 11-22: Pastor Vacation
Fri, May 15: LCM Closed for Prof Dev
Sat, May 23: Paper Pantry, 10 am-noon
Tues, May 26: Barb Leffert Celebration of Life
Thurs, May 28: Last Bible Study, Summer Break
Fri, May 29: LCM Car Wash, 10 am-2 pm

JOY CIRCLE

Joy Circle will meet on Wednesday May 13, at 10 am in the parlor. Program will be about the Cass County Health Department Mobile Lab by Serenity Alter. Hostess is Doris Regan and Nancy Hamilton will give the devotions. All ladies of the church are invited.

WOMEN'S BOOK CLUB

The next Women's Book Club will be Tuesday, June 2 at 5 pm. Book: The Prayer Box by Lisa Wingate



MILITARY

Braxton Baker, US Air Force, Texas
Isaac Cicchelli, US Army, Louisiana
Duncan Greenhill, US Marines, Washington
Jacob Kaley, US Army, Texas
Alex Karnafel, US Air Force, Missouri
Michael Karnafel, US Marines, Virginia
Oakley Lewellen, US Marines, California
Lynda Redrup, US Army Virginia
Jarret Regan, National Guard, Georgia

MAY BIBLE READING

1 2 Kings 8-9	16 1 Chron. 24-26
2 2 Kings 10-12	17 1 Chron. 27-29
3 2 Kings 13-14	18 2 Chron. 1-4
4 2 Kings 15-16	19 2 Chron. 5-7
5 2 Kings 17-18	20 2 Chron. 8-10
6 2 Kings 19-21	21 2 Chron. 11-14
7 2 Kings 22-25	22 2 Chron. 15-18
8 1 Chron. 1	23 2 Chron. 19-22
9 1 Chron. 2-4	24 2 Chron. 23-25
10 1 Chron. 5-6	25 2 Chron. 26-28
11 1 Chron. 7-9	26 2 Chron. 29-30
12 1 Chron. 10-12	27 2 Chron. 31-33
13 1 Chron. 13-16	28 2 Chron. 34-36
14 1 Chron. 17-19	29 Ezra 1-2
15 1 Chron. 20-23	30 Ezra 3-5
	31 Ezra 6-8



HEARING AWARENESS MONTH – HEATHER PLATT, PARISH NURSE

May is Hearing Awareness Month

Hearing loss, whether it's diagnosed or not, is a very common finding. In fact, our hearing is at it's peak between the ages of 18 and 25 years old! Taking steps to preserve our hearing can include avoiding loud noises or wearing hearing protection when we cannot avoid the situation plus managing our chronic health conditions such as high blood pressure, diabetes and coronary artery disease. Like everything else, eating a healthy diet rich in omega 3's can be beneficial too.

Since communication is a two way street, everyone plays a role in contributing to a conversation in which both parties actually hear what is being said and participate fully. For the individual who is hearing impaired, it's important to wear the hearing aids if you have them, express to the other person that you are hard of hearing and may need them to speak up. As the person speaking to someone who has challenges with hearing, speak clearly and regulate your tone. Get the person's attention before speaking and don't obstruct your mouth so they are able to read your lips. Attempt to be within 3-6 feet when you speak, demonstrate patience and grace. By all means don't become frustrated and yell or talk slower as if the other person is mentally compromised. Remember that when the conversation is occurring in a place with a lot of background noise, the person who is hard of hearing will have greater difficulty participating in the conversation.

Hearing loss can be related to acute problems such as earwax build up, an ear/sinus infection, allergies, certain medications, anxiety, alcohol consumption or a head injury. However, more commonly, hearing loss is a gradual, painless, progressive and permanent issue that simply has to be managed. Hearing aids are commonly prescribed to amplify sound and can be very effective.

For children and adults who are profoundly deaf or severely hard of hearing, a cochlear implant may be an option. This is a surgical procedure and involves bypassing the damaged portion of the ear and directly stimulating the auditory nerve. An implant does not restore normal hearing but instead gives a representation of sounds to help individuals understand speech.

Be mindful of the fact that we all have communication barriers. Some people have difficulty with hearing, some people have a difficult time listening, some people have a difficult time annunciating, some have a difficult time deciphering and some people have a difficult time projecting. Take the time to communicate effectively and do your part to help the other person avoid feeling ashamed, frustrated or from simply withdrawing socially.

Take care,

Heather

NURSING HOMES

Miller's Merry Manor: Pat Wilkinson
Milner Healthcare: Bev Bartunek

Cedar Creek: Jim Harris, Mary Stuart
Woodbridge: Jan Blackburn



BELINDA JORDAN, LCM DIRECTOR

Little Children’s Ministry is gearing up for summer break and preschool graduation. The preschool graduation ceremony is scheduled for Friday, May 8th at 6 p.m. in the sanctuary. There will be a reception in the Fellowship Hall following the ceremony. This year we are celebrating 12 preschoolers who will be going on to Kindergarten this fall. The preschool staff has done a fantastic job of getting the kids ready for elementary school. Good job ladies!!

Summer break is near and so is the start of our school aged summer program. We will begin the summer with a car wash on May 29th from 10 a.m. – 2 p.m. (side parking lot of the church). Proceeds will pay for activities and goodies for zoo crew throughout the summer. This is a donation car wash so please come and support the LCM school age youth. There will be a second fundraising car wash in late June or Early July.

Once again, Logans Landing has invited zoo crew to participate in the “Celebrate Logansport” ceremony. LCM will set up a lemonade stand for our school age children to serve the community. The festivities will be on June 4th in downtown Logansport. We hope to see you there!

The LCM staff will be traveling to Indianapolis for the INAEYC conference on Friday, May 15th. This will be a wonderful opportunity for the staff to get professional development hours in the field of early childhood education as well as bond with their coworkers. We are looking forward to this event and the new skills we can bring back and implement here at LCM. LCM will be closed on Friday, May 15th.

May Birthdays:

Emma Palomares May 27th

Sincerely,

Belinda Jordan

PRAYER REQUESTS

- | | |
|-----------------------|-------------------------|
| Jenny Carlos | Melissa Conley |
| Paul Gagliano | Jason Geisler |
| Greg Wenger | Pat Wilkinson |
| Family of Tom Perkins | Family of Sara Whitcomb |
| Unspoken Requests | Peace in Conflicts |

KIDS HOPE USA

Kids Hope USA builds life-changing relationships one at a time: One Child. One Hour. One Church. One School. We believe that all kids matter to Jesus and that the local church is uniquely called to care for children in their community. Students deserve caring and consistent adults in their lives to help them thrive. We connect churches with neighborhood elementary and middle schools to operate a proven and established, school-based mentoring program that meets or exceeds national standards and best practices. The Kids Hope USA program quality is achieved and maintained through training, systems, tools, and materials that facilitate, educate, equip, support, and encourage the Church.

Kids Hope USA matches each church with a partner school. The school identified to partner with Church of the Good Shepherd is Columbia Elementary. The appointed Director, Becky Noel, is seeking mentors. Won't you consider serving a child as a Church Kids Hope mentor?



GLOBAL METHODIST CHURCH

OUR HERITAGE OF FAITH

1. Through the unsurpassed grace of God, the Global Methodist Church professes the revelation of God through the call of Abraham and the Hebrew people, culminating in the confession of Jesus as the Messiah, the Son of God, the resurrected Lord of heaven and earth. This confession, expressed by Simon Peter in Matthew 16:16 and Acts 2:36, is foundational. It declares Jesus is the unique incarnate Word of God, and he lives today, calling all to receive him as Savior, and as the One to whom all authority has been given.

2. This faith has been tested and proved since its proclamation by the women at the empty tomb, Mary Magdalene among them, the first witnesses to the resurrection. It was taught by the apostles and defended by the women and men of the early church, many of whom gave their lives as testimony. Their labor, enabled and inspired by the Holy Spirit, resulted in the canon of Scripture as the sufficient rule for both faith and practice (the Greek word *kanon* means rule). The church formulated creeds such as the Apostles' Creed, the Nicene Creed, and the Chalcedonian definition as accurate expressions of this faith.

3. In the sixteenth century, the Protestant reformers preserved this testimony, asserting the primacy of Scripture, the necessity of grace and faith, the importance of justification by faith, and the priesthood of all believers. The doctrinal summation that stands behind the Methodist faith is the historic *Thirty-Nine Articles of Religion* of the Church of England which John Wesley reduced to the twenty-four Articles for the American church and which was affirmed at the Christmas Conference in 1784.

4. In the seventeenth and early eighteenth centuries, Pietists in all traditions sought to emphasize the experiential nature of this faith, as a direct encounter with the risen Lord. They worked to develop the fruit of this faith, by the power of the Holy Spirit, in personal and communal life. These pietistic movements influenced many in the Reformation traditions, including two Anglican brothers, John and Charles Wesley.

5. Through the labors of many Methodists in the British Isles, especially through the efforts of John and Charles Wesley, an organization and body of literature emerged, giving rise to a distinctly Methodist articulation of the Christian faith and life. To illustrate, Methodism placed particular emphasis on the universal work of grace, justification by faith, the new birth, and the fullness of salvation, otherwise known as entire sanctification or Christian perfection. Methodists created structures and communities alongside the established church to facilitate the mission "to reform the nation, particularly the church, and to spread scriptural holiness over the land."

6. As Methodists moved to America, they brought this expression of faith with them. Although Methodism in England remained loyal to the established church until after John Wesley's death, the American revolution led to the formation of a new church, independent of the Church of England. Accordingly, in 1784, while gathered in Baltimore for the Christmas Conference, the Methodist Episcopal Church was formally constituted.

7. This new church adopted John Wesley's revision of the *Thirty-Nine Articles of Religion*, the Methodist General Rules, and a liturgy in the form of a revision of the Prayer Book, and it ordained Methodist clergy. Two other sources of authority were identified: Wesley's four volumes of sermons (given his own publication of this body

of literature at the time, this included fifty-three sermons), as well as his *Explanatory Notes Upon the New Testament*. When a constitution was adopted in 1808, the Restrictive Rules protected the Articles and General Rules from revocation or change.

8. Other Methodist expressions of “primitive Christianity” and “the Scripture way of salvation” emerged. German-speaking Americans from pietistic Reformed, Anabaptist, and Lutheran traditions created organizations with doctrine and discipline nearly identical to the English-speaking Methodist Episcopal Church. The work of Phillip William Otterbein, Martin Boehm, and Jacob Albright established the United Brethren in Christ and the Evangelical Association. A number of African American Methodists, including Richard Allen and James Varick, helped to establish the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church to address racial discrimination and the injustices of slavery, while preserving doctrine and discipline. In the same century many Methodists participated in the Holiness Movement, an attempt to maintain Wesley’s emphasis on holiness of heart and life. When the General Rules were officially adopted in 1789, a new rule was added in the American context that forbid participation in what John Wesley, himself, later referred to as “that execrable villainy, which is the scandal of religion,”⁴ namely, the institution of American slavery. However, due to the corrupting influences of American culture at the time, this rule was eventually ignored in those areas in which slavery was declared legal. By the time the General Conference of the Methodist Episcopal Church met in 1844, American Methodism was already badly divided into pro- and anti-slavery factions and a Plan of Separation was therefore adopted. Other tensions at the time included the respective powers of the episcopacy as well as those of the General Conference, due to the holding of slaves by clergy as well as by a prominent bishop. The following year, the Methodist Episcopal Church was rent asunder as delegates from the southern states met in Louisville, Kentucky, to organize the Methodist Episcopal Church, South. These two ecclesiastical bodies went their separate ways until the Uniting Conference of 1939 when they came together once more, along with the Methodist Protestant Church, which had organized earlier in 1830 along congregational lines. The uniting of these three bodies was simply known as the Methodist Church.

9. Through separations and mergers, Methodist Christians have preserved testimony to the risen and reigning Christ by holding themselves accountable to standards of doctrine and discipline. Consequently, Wesleyan doctrine spread to several countries in the Caribbean, Asia, Oceania, Africa, Latin America, and Europe in the nineteenth and early twentieth centuries primarily through the efforts of Methodist missionaries from the British Isles and North America. Powerful spiritual revivals often accompanied this expansion that further reinforced Wesleyan teachings on repentance, salvation by faith, the new birth, and holiness. When The United Methodist Church was formed in 1968 with the merger of the Methodist Church and the Evangelical United Brethren, both the Methodist *Articles of Religion* and the Evangelical United Brethren *Confession of Faith* were accepted as doctrinal standards and deemed “congruent” articulations of this faith. For fifty years, the growing voices from Africa, the Philippines, and Europe have joined in the engagement to maintain our doctrinal heritage, promoting fidelity to the doctrinal principles that launched our movement.

10. In the late twentieth and twenty-first centuries, The United Methodist Church was badly divided. As a consequence, the Global Methodist Church was launched by necessity on May 1, 2022, not only to preserve doctrinal integrity, especially in terms of the authority of Scripture, but also to provide a faithful and lively witness to the apostolic faith. Such a grounding ensured that the four historic marks of the church, affirmed at the Second Ecumenical Council at Constantinople in AD 381—namely, that the church is one, holy, catholic, and apostolic—would mark the Global Methodist Church in an exemplary way.

Church of the Good Shepherd Contact Information

Office Hours: Mon.-Thurs. 8:30 AM-11:30 AM

Phone: 574-753-3491

Email: gsloganoffice@gmail.com

Website: www.goodshepherdlogan.org

Facebook: Logangoodshepherd

Sunday Morning Services:

800 E Broadway, Logansport

· **Worship:** 8:15 AM & 10 AM

· **Live Streaming:** 8:15 AM on Facebook at:

Logangoodshepherd

Staff:

- **Pastor:** Michael Goodspeed
gsloganpastor@gmail.com Cell: 765-434-5434
- **Treasurer:** Elaine Hall
Email: gslogantreas@gmail.com
- **Financial Secretary:** Nancy Hamilton
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- **Administrative Assistants:** Teresa Popejoy & Deb Swartzell gsloganoffice@gmail.com

Little Children's Ministry Staff

- **Director:** Belinda Jordan
Email: fumlcm@gmail.com LCM: 574-753-6058
- **Administrative Assistant:** Emma Palomares
Email: lcmassistant2023@gmail.com

Our Mission:

To make disciples of Jesus Christ who worship passionately, love extravagantly, and witness boldly. We are a member of the Global Methodist Church.

Core Affirmations:

The Global Methodist Church professes the Christian faith, established on the confession of Jesus as Messiah, the Son of God, and resurrected Lord of heaven and earth.

This confession, expressed by Simon Peter in Matthew 16:16-19 and Acts 2:32, is foundational. It declares Jesus is the unique incarnate Word of God, and He lives today, calling all to receive Him as Savior, and as the one to whom all authority has been given.

This faith has been tested and proved since its proclamation by April Magdalene, the first witness to the resurrection. It was defended by the women and men of the early church, many of whom gave their lives as testimony. Their labor, enabled and inspired by the Holy Spirit, resulted in the canon of Scripture as the sufficient rule both for faith and practice (the Greek word *kanon* means rule).