

Zion Evangelical Lutheran Church  
454 Miller Street Pembroke, Ontario  
Office (613)732-8792 Pastor Scott Schellenberger (705)313-0333

The Fourth Sunday after Pentecost - June 20 2021  
Celebration of Indigenous Peoples' Day

Prelude

Announcements

Song - Draw the Circle Wide

CALL TO WORSHIP

P: Christ our true and only Light: receive our prayers and songs and illumine the secrets of our hearts with your healing goodness, that no evil desires may possess us who are made new in the light of your heavenly grace. Amen.

Acknowledgement and Thanksgiving for the Land

A: Creator, you made all people of every land. It is our responsibility to give thanks and respect to those who first occupied this land we are upon. We give thanks for the traditional unceded territory of the Anishnabewaki and Algonquin People, the first people of this land. We offer our respect to those ancestors who may be interred in this land. We are also thankful for the gifts of the People of the land. Creator let us be of Good Mind to reconcile the mistreatment of this land and to those who have been displaced. With thankful and respectful hearts we pray in Your name, Your son the Peacemaker and the Sacred Spirit. Amen.

P: God the Creator, the strength of the people, we honor you. Listen to the thoughts of your people. We respect the truth of your spirit world and care for your creations to the east, to the south, to the west and to the north. We honor you by deeds and not words. We live by the ways you have entrusted to us within the circle of life.

Come, O Holy Spirit, Come –WawawaEmimimo, Nigerian  
traditional WOV 681

Reader 1 - Assistant

We face East– (towards Christie Street – church offices side) - To your symbol color gold the breath of the morning sun, to your animal sign the Eagle which soars ever upward in the praise of the Creator and calls us to do the same, to your words calling us to balance our minds in the spirit of humility and truth. We invoke your Spirit of illumination and far-sighted vision. The ways have shown us how to love you and each other with heart, mind, and soul, and we pray.

Come, O Holy Spirit, Come – WawawaEmimimo, Nigerian  
traditional WOV 681

Reader 2

We turn to the South– (towards the Chancel Sanctuary) - To your symbol color red the hue of revelation, to your animal sign the Wolf...strong and enduring. The ways call us to balance of Spirit and harmony with all nations, tribes and clans. We invoke your wisdom, grace and goodness of the ages, and we pray.  
(drumming)

Come, O Holy Spirit, Come – WawawaEmimimo, Nigerian  
traditional WOV 681

Reader 1

We turn to the West– (towards Munro Street) -To your symbol color black the stillness of night, to your sign thunder mighty and bold, to your animal sign the Buffalo. The ways calls us to balance emotions in the tradition of truth and honesty. We invoke your spirit ways of seeing within the community and its strength to endure, and we pray.

Come, O Holy Spirit, Come – WawawaEmimimo, Nigerian  
traditional WOV 681

Reader 2

We turn North – (towards Miller Street, the back pews) -To your symbol color white the truth of clarity and brightness, to your animal sign, the Bear, which touches us with earthiness and all things growing, to your words calling us to balance of our body in the spirit of a good sense and humor. We invoke your spirit of innocence, trust and love. The ways open our eyes to the sacredness of each living thing, and we pray.

Come, O Holy Spirit, Come – WawawaEmimimo, Nigerian traditional WOV 681

Reader 1

We turn to complete the circle: To God the Creator who cleanses the world with snow wind and rain, to the Creator's Son, Jesus the Christ, who fills us with mercy and loving embrace of all nations and to the Holy Creator's Spirit who guides us, and we pray.

Come, O Holy Spirit, Come – WawawaEmimimo, Nigerian traditional WOV 681

P: Creator, you bent the earth like a bow until it was one, round, shining planet. At your word the land was drawn into mountains and tundra, forests and prairies; the waters were gathered together into rivers, lakes and seas. Many times, when people crossed these seas from other lands they broke the circle of your creation by their greed and violence and they shattered the lives of others.

Creator renew the circle of the earth and turn the hearts of all people to one another; that they and all the earth may live and be drawn toward you through the love of Jesus Christ, who lives with you and the Holy Spirit in the circle of the Trinity, forever One.  
Amen

(A Prayer to the Four Directions, adapted and revised from the prayer used at the National Cathedral, DC in A Celebration of Native American Survival Service, 1992)

## The Greeting

P: The grace of our Lord Jesus Christ, the Love of God, and the communion of the Holy Spirit be with you all. Amen.

## Hymn of Praise p. 29-30 WOV

Glory to God, glory to God, glory to God in the highest; glory to God, glory to God, and peace to God's people on earth.

Lord God, heavenly king, almighty God and Father: we worship you, we give you thanks, we praise you for your glory.

Glory to God, glory to God, glory to God in the highest; glory to God, glory to God, and peace to God's people on earth.

Lord God, Lamb of God: you take away the sin of the world; have mercy on us. You are seated at the right hand of the Father; receive our prayer.

Glory to God, glory to God, glory to God in the highest, glory to God, glory to God, and peace to God's people on earth.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen

Glory to God, glory to God, glory to God in the highest; glory to God, glory to God, and peace to God's people on earth, and peace to God's people on earth.

## Prayer of the Day

The Lord be with you.

And also with you.

Let us pray. Creator God, from you every family in heaven and earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life. Amen

## THE WORD

Isaiah 40:25-31

25 To whom then will you compare me, or who is my equal? says the Holy One. 26 Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing. 27 Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the LORD, and my right is disregarded by my God"? 28 Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. 29 He gives power to the faint, and strengthens the powerless. 30 Even youths will faint and be weary, and the young will fall exhausted; 31 but those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

Philippians 4:4-9

4 Rejoice[a] in the Lord always; again I will say, Rejoice.[b] 5 Let your gentleness be known to everyone. The Lord is near. 6 Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. 8 Finally, beloved,[c] 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[d] these things. 9 Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Mark 4: 35-41

35When evening had come, [Jesus said to the disciples,] “Let us go across to the other side.” 36And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. 37A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. 38But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” 39He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. 40He said to them, “Why are you afraid? Have you still no faith?” 41And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?”

### The Sermon

Today’s sermon is provided by the ELCIC Summer Sermon Series where sermons are written by the Bishops and their assistants for clergy and parishes to assist both in preparation for Sundays. Sometimes a sermon speaks just as good if not better that we can preach. For the celebration of National Indigenous Peoples’ Day Deacon Michelle Collins provides us with one such sermon.

### Deacon Michelle Collins, MNO Synod

Today we begin by acknowledging World Refugee Day on June 20 and National Indigenous People’s Day on June 21. We give thanks for the gifts these communities bring to the church and the world, and pray for all those involved in strengthening, supporting and advocating for the marginalized and vulnerable in our society. The kingdom of God is like a group of disciples who get into a boat to cross over to the other side of a lake. The winds blow and the waves crash, and the disciples cry out in fear that the forces of nature may overwhelm and destroy them. In fear and desperation these disciples cry out, only to realize that the one who has authority to calm the storm is in the storm with them.

With a backdrop of parables and stories about the kingdom of God that are sometimes confusing and hard to understand, we get this dramatic story about Jesus calming the storm. From hidden messages of seeds and lamps explained in private, we now get a story of crashing waves, blowing wind and terrified disciples. Earlier stories of the invisible life energy in mustard seeds are now contrasted with this story of the cosmic energy of wind and waves.

So, in the context of the surrounding narrative, this story in Mark reminds us that Jesus' focus is on demonstrating that the Kingdom of God has come near. It is here and it is now, and it is present in the lived experience of the community. It's interesting to remember that there's no traditional resurrection appearance in the earliest versions of Mark.

Instead, throughout this gospel, we get glimpses of the resurrected Christ active and present in the world throughout Jesus' life and ministry. The resurrection is more than a one-time event for Mark, who instead folds the resurrection into the many ways Jesus brings light and life into the darkness and death around him—the kingdom of God is here. The kingdom of God is now. The kingdom of God encompasses the whole of creation. So yes, this is a story about Jesus calming a storm. But it is also a parable—a story that points us to broader and deeper understandings of God's reign and of us as God's people.

And so, like with other parables, we read it with some holy imagination, and we play with various aspects of the story as we uncover and discover deeper and deeper lessons and insights about God's presence and action in the world and God's relationship with us.

We find the disciples in a boat, crossing over to the other side of the lake after a long day of teaching and tending to the needs of the community. Some of Jesus' teaching makes sense and is lifegiving. Other aspects of Jesus' teaching remain a bit of a mystery to these disciples. And yet, when Jesus invites them to join him in going to a new place, the disciples do it. They may have questions. They may not always understand Jesus correctly.

Sometimes they may downright get it wrong. But when Jesus invites them to follow, the disciples usually respond. Today is no different. Jesus invites them to go to the other side of the lake, and there's no evidence that they have any concern about it. Jesus is with them. Some of them are fishermen. It's a familiar lake that they're crossing. This should be fine, right?

Well, it was not fine. The winds pick up and soon the disciples find themselves in a storm. A sudden weather event probably wasn't unusual for this body of water. The combination of the shallow water, the surrounding hills and mountains, and the direction of the wind meant that there were often sudden storms on this lake. The disciples find themselves in a storm, and there's something about this storm that causes them to cry out in fear and desperation.

And when they do, they are reminded that Jesus is still in the boat. The invitation to cross over to the other side comes from Jesus, and he is still with them in this boat. He stays in the boat with the disciples throughout this tumultuous crossing. Jesus is in the boat, and with a reminder that the force of God is stronger than the force of nature, he rebukes the storm and invites the disciples into deeper trust and faith. The power and presence of God is real and active, and has the ability to provide calm and rest in the midst of a storm. The kingdom of God is here. The kingdom of God is now.

Over the last year, there have been plenty of ways to use the imagery of a storm to speak to the chaos and disruption we find ourselves in, even as it is clear that as a church, as a society, and maybe even as a world, we are moving into new territory—we are crossing over to another side. And in the process of this crossing, we are in the midst of a storm.

With the disciples, we likely have cried out in fear and frustration—more than once—“Do you not care that we are perishing!” Do you not care that we are exhausted from isolation and anxiety? Do you not care that communities are being ravaged by injustice and inequity? Do you not care that there’s an imbalance of power that feeds privilege and preferential treatment to some while keeping others dependent and disadvantaged? Do you not care that a global pandemic continues to restrict the community and connection that gives us life? Do you not care that we are perishing?

When the disciples cry out in fear and desperation, Jesus wakes up and responds to their cries. He rebukes the wind, which is the same action he takes when casting out demons and disease in other parts of the gospel. Jesus responds to the fear of the disciples and he rebukes—he casts out—the storm. When he says “Be still,” I imagine that perhaps the disciples are taken to the words of Psalm 46—Be still...and know that I am God.

This story affirms that in the midst of the perils and struggles of a storm, when the journey to the next place is still in process and feels unending, the authority of the crucified and risen Christ is with us. Be still...and know that I am God. In Jesus—the resurrected Christ—God is with us. We are not alone in this storm (Sharon Ringe, Wesley Theological Seminary, [workingpreacher.org](http://workingpreacher.org)).

Into those cries of desperation, the voice of Christ speaks...Peace. Be still. Do not be afraid. The wind of the Holy Spirit that blows over the Church in Pentecost is powerful enough to calm the storms, and the very real presence of the risen Christ stays with us in this boat, reminding us that we are not alone and that this invitation to go to another side comes from the One who accompanies us and encounters us along the journey. As we see and feel the raging storms around us and within us, we cry out in desperation—sometimes our own desperation, sometimes on behalf of others—and in that crying out, we activate, participate in and witness hope and restoration in new ways.

In this story we find a metaphor for the life of discipleship—responding to the invitation of Jesus to allow the Holy Spirit to move the church to another side, to stay on this journey of faith as it takes us into new territory, and to continue to be attentive to the mysterious ways the reign of God is revealed in our communities. As we continue to live through this pandemic, we find ourselves caught up in the wind and waves of disruption and change.

But Jesus is with us in this boat as we follow the call of discipleship into mission and ministry in new ways. Jesus is with us in this boat as we tirelessly and faithfully find new ways of staying connected and strengthening community. Jesus is with us in this boat as we continue to care for and lift up the needs of those around us. Jesus is with us in this boat as we face the pain and realities of our history and privilege, as we repent of our role in systems of oppression, and as we continue to work for reconciliation with those whom we have harmed.

As much as we may wish this journey would be smooth and without struggle, the reality is that we find ourselves in a storm. In fact, as we respond to the invitation to follow Christ deeper into the world around us, we discover that crossing to another side with Jesus tends to be risky, and often leads us into some

unpredictable situations where we are faced with our deep fears and concerns. We may find that following Jesus often takes us into encounters of pain and suffering in the world. And it is into these experiences where Jesus' powerful words of peace and healing are most needed.

At the end of this story, the disciples are not sure exactly who this Jesus is. They still have questions. Their faith still needs some strengthening, and they have moments where they still don't get it. But Jesus continues to invite them into relationship with him and participation in God's mission. Jesus continues to have conversations with them, continues to answer their questions, and continues to try to find new ways to demonstrate who he is and what he is about. He continues to call them to faithfully follow him. These moments where fear and faith collide become epiphany moments, where the light and revelation of God is made real in new ways.

And so it is with us. The promises poured over us in the waters of baptism are more powerful than the waves of chaos, disruption and struggle we experience throughout life. Strengthened and sustained by these promises, we navigate individual and community storms as we seek to make our way to the other side—as we seek to follow this call of discipleship. When the storms become just a bit stronger than we can handle on our own, we find comfort in the reminder that the resurrected Christ is still in the boat with us. The resurrection is not just a one-time thing, but a reality that folds into daily life.

When our fear becomes stronger than our faith, we cry out to the One who has power and authority over the wind and the waves. And when our questions consume us and keep us from seeing a way forward, we hear once again the voice of God casting out our fear, speaking into the storm with a word of peace, and inviting us to stay close in relationship.

The kingdom of God is like a group of people who seek to follow Jesus, even when they don't always know what that means. As they face the storms of life—individually and on behalf of others—they discover over and over that the One who has authority over the wind and the waves is the one who calls them, who invites them to cross over to the other side, who stays with them in the midst of the storm, and who faithfully speaks words of peace and calm into their fears and doubts. Amen.

Hymn Calm to the Waves 794 ELW

Apostles Creed

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE PRAYERS OF THE PEOPLE

Creator and Redeemer, as we approach you in prayer, make us walk in beauty and balance, make us open our hearts and minds, make us speak the truth. We pray first for your Community, the Church, The Body of Christ. We pray for all our relatives in the circle of life throughout all Creation; for those chosen to be our leaders and teachers. We call upon the earth, our Mother and home, with its beautiful depths, soaring heights and deep waters, its vitality and abundance of life, and together we pray, Lord in your mercy, hear our prayer.

We call upon the mountains and tundra, the high green valleys and prairies filled with wild flowers, the snows, the summits of intense silence, and together we pray, Lord in your mercy, hear our prayer.

We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant gardens and orchards, and together we pray, Lord in your mercy, hear our prayer.

We call upon the forests, the great trees reaching strongly to the sky with earth in their roots and the heavens in their branches, the fir and the pine, the cedar and the maple, and together we pray, Lord in your mercy, hear our prayer.

We call upon the creatures of the fields and forests and the waters, our brothers and sisters the wolves and deer, the eagle and bear, the great whales and the fish and together we pray, Lord in your mercy, hear our prayer.

We call on you as the creator and healer of the world, to be with those who are in need of your tender care, Those who are sick - Florence, Jason, Richard, Heather, Vince, Aileen, Robert, Dorian, Ryan, Kristen - those who are grieving – the family and friends of Conrad Plath and Myrtle Lanthier - and any we name in our own hearts and together we pray, Lord in your mercy, hear our prayer.

We call upon all those who have lived on this earth, our ancestors and our friends, who dreamed the best for future generations, and upon whose lives our lives are built, and with thanksgiving, and together we pray, Lord in your mercy, hear our prayer.

Creator, you made the world and declared it to be good: the beauty of the trees, the softness of the air, the fragrance of the grass speaks to us; the summit of the mountains, the thunder of the sky, the rhythm of the waters speak to us; the faintness of the

stars, the freshness of the morning, the dewdrops on the flower speak to us. But above all, our heart soars, for you speak to us in Jesus the Christ, in whose name we offer these prayers. Amen

## THE PEACE

P: The peace of Christ be always with you

C: And also with you.

## Offering

Please place offerings on the plate as you leave the church or feel free to drop off your envelopes at the church and you can also e-transfer offerings.

Offertory Song of Praise 837 ELW Many and Great, O God

Wakantankatakunituwa

## OFFERTORY PRAYER

Jesus, Bread of life, you have set this table with your very self, and called us to the feast of plenty. Gather what has been sown among us, and strengthen us in this meal. Make us to be what we receive here, your body for the life of the world. Amen.

## THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts

We lift them to the Lord.

Let us give thanks to the Lord our God

It is right to give our thanks and praise.

It is indeed our duty and our joy

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. O Great Spirit, our Creator from whom all holiness comes, we come before you again today. Just as in generations past, like our grandmothers

and grandfathers, we come to worship you and acknowledge your greatness. We marvel at your creation.

P: You sent Jesus into creation because people had turned away from you and no longer loved each other, bringing death and destruction. Sharing our living and dying, Jesus opened our eyes and our hearts to understand that we are all relatives and that you are our Great Spirit the Creator.

Stretching out his arms upon the cross, he became a perfect offering for all, uniting in beauty all that is, with all that has been, and with all that ever will be.

On the night Jesus was handed over to suffering and death, our Lord Jesus Christ took bread, gave thanks to you, broke it, and gave it to the disciples, and said, "Take eat, this is my Body, which is given for you. Do this for the remembrance of me." After supper Jesus took the cup of wine; gave thanks, gave it to them, and said, "Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

C: Christ has died, Christ is risen, Christ will come again.

In this ceremony which Jesus gave us, we celebrate our salvation. In our offering of praise and thanks, we stand in the memory, strength, and love of Jesus' death, resurrection, and ascension. Remembering, we make our offering.

By your Holy Spirit, make our gifts holy, so that they may be spiritual food and drink. + Make us holy, so that we respectfully receive this feast and serve you in each other.

Surrounded now by our ancestor saints, and all saints and all angels, with the heavenly community which gives you worship forever. May we also live in unity and live as relatives to all. United in Christ with all who stand before you on earth and heaven, we worship you, God the Creator, our Great Spirit, in songs and dance of infinite praise. Blessing, honor and glory be yours, here and everywhere, now and for ever. Amen.  
(Eucharistic Prayer revised version from the Liturgy of St. John's, Red Lake, MN)

### The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

The gifts of God for the people.

Thanks be to God.

All are welcome at the Lord's table.

### Distribution

Lamb of God p. 39 ELW

Musical reflection during Communion by Blaine Sack

### Post Communion Canticle p. 40 WOV

Thankful hearts and voices raise; tell everyone what God has done. Let all who seek the Lord rejoice and bear Christ's holy name. Send us with your promises, O God, and lead us forth in joy with shouts of thanksgiving. Alleluia.

Post Communion Prayer

A: Let us Pray

Great Creator, you have fed us with bread from heaven. Continue to renew us in your truth, to give light to our minds strength to our bodies, and seal us with your Holy Spirit. We ask this in Christ's name. Amen.

BLESSING

The blessing of God; the Creator, who made and knows us; the Savior, who redeems and befriends us; and the Spirit, who enlightens and sustains us, be with you this day and always. Amen.

Hymn All Things Bright and Beautiful 767 WOV

DISMISSAL

A: Go in peace serve the Lord.

Thanks be to God.

Postlude

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News and Announcements:

Please Pray for Those Who are Ill, in Hospital, or Requested  
Special Prayers: Florence Felske, Jason Godin, Richard Hubert, Heather Miller, Vince Rabishaw, Aileen Roesler, Robert Schoof, Dorian Verch, Ryan, Kristen.

RE-OPENING FOR IN-PERSON SERVICE.

We are excited to announce that Zion is holding in-person services again. We are limited to 15% capacity so we are asking that anyone planning on attending a service call Jean at the office (613-732-8792) to register. We will continue to record our services so that if you are unable to attend you can still join us on-line. Please consider attending every other week so as many as

possible may have a chance to attend. We will notify you of any further changes once they are announced. Take care and stay safe. - Susan Dupuis, Church Council Chairperson & Pastor Scott

## NATIONAL INDIGENOUS PEOPLES DAY JUNE 21

National Indigenous Peoples Day is a day created for indigenous people and their communities to celebrate their culture, heritage, and their feats of achievement. What's more? It is a beautiful day when we can celebrate the diversity that is found in our earth. In an attempt to continue reconciliation with our indigenous neighbours and especially in light of recent revelations at residential schools we will be creating a service on June 20 that honours their history, our relationship with them and a need for awareness.

## WEBSITE UPDATE

It's time to update our pictures for the website....our church family during the pandemic....please email them to Jan.scheidt21@gmail.com or call (613) 631-0658 so that I can make arrangements to come take your picture! Thank you! Jan Scheidt

## SERVICE BROADCAST ON COGECO

Cogeco Community Channel is now broadcasting Zion's services at 9:00 a.m. and 12:30pm on Sunday mornings a week later.

## UPDATES FROM CHURCH COUNCIL

We would like everyone to know that Pastor Scott will be available at the church office during regular office hours – Monday, Wednesday and Thursday from 9:00am to 12:00 noon. If possible please call in advance of coming into the office to ensure that he is available to see you. Pastor Scott is available for backyard visits too. The church office phone number is 613-732-8792 or call Pastor Scott's cell phone at 705-313-0333

## CAMP LUTHERLYN SUNDAYS

We are planning to host a couple of Sunday worship services at Camp Lutherlyn. Stay tuned!

Today's Video Has Been Brought To You By Zion Lutheran Church's Production Crew:

Presider: Pastor Scott Schellenberger

Musician: Blaine Sack

Worship Assistant/Reader: Susan Dupuis

Vocalist/Drummer: Rev. Sue Nevile

Projectionist: Diane Hammel

Recorder: Ty Phannenhour

Sound Board Operator: Todd Phannenhour

Credit Researcher: Diane Hammel

This Week at Zion –June 21 - 27

Monday Jean & Kevin on Holidays Until June 25th

Tuesday 7p.m. Narcotics Anonymous

Sunday 10am Pentecost 5 Worship Service with Holy Communion