

Prelude

WELCOME, INTRODUCTIONS AND ANNOUNCEMENTS

Introduction

A house divided against itself cannot stand. Jesus makes this observation in light of charges that he is possessed. He is possessed, not by a demon, but by the Holy Spirit. We who have received the Holy Spirit through baptism have been joined to Christ's death and resurrection and knit together in the body of Christ. Those with whom we sing and pray this day are Jesus' family. With them we go forth in peace to do the will of God.

Gathering Hymn: ELW #845 – *“Voices Raised to You”*

Greeting - *Page 147*

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

Kyrie – *Page 147*

In peace, let us pray to the Lord.

Lord, have mercy.

For the peace from above, and for our salvation, let us pray to the Lord.

Lord, have mercy.

For the peace of the whole world, for the well-being of the church of God, and for the unity of all, let us pray to the Lord.

Lord have mercy.

For this holy house, and for all who offer here their worship and praise, let us pray to the Lord.

Lord have mercy.

Help, save, comfort, and defend us, gracious Lord.

Amen.

Canticle of Praise – *Page 149*

This is the feast of victory for our God. Alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God. Power and riches and wisdom and strength, and honor and blessing and glory are his.

This is the feast of victory for our God. Alleluia.

Sing with all the people of God and join in the hymn of all creation: Blessing and honor and glory and might be to God and Lamb forever. Amen.

This is the feast of victory for our God, for the Lamb who was slain has begun his reign. Alleluia. Alleluia.

Prayer of the Day

Let us pray.

All-powerful God, in Jesus Christ you turned death into life and defeat into victory. Increase our faith and trust in him, that we may triumph over all evil in the strength of the same Jesus Christ, our Savior and Lord. **Amen.**

First Reading: Genesis 3:8-15

⁸[Adam and Eve] heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.⁹But the LORD God called to the man, and said to him, "Where are you?" ¹⁰He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" ¹²The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." ¹³Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate." ¹⁴The LORD God said to the serpent, "Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. ¹⁵I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

The word of the Lord.

Thanks be to God.

Psalm 130

¹Out of the depths I cry to you, O LORD;

²**O LORD, hear my voice! Let your ears be attentive to the voice of my supplication.**

³If you were to keep watch over sins, O LORD, who could stand?

⁴**Yet with you is forgiveness, in order that you may be feared.**

⁵I wait for you, O LORD; my soul waits; in your word is my hope.

⁶**My soul waits for the Lord more than those who keep watch for the morning, more than those who keep watch for the morning.**

⁷O Israel, wait for the LORD, for with the LORD there is steadfast love; with the LORD there is plenteous redemption.

⁸**For the LORD shall redeem Israel from all their sins.**

Second Reading: 2 Corinthians 4:13-5:1

¹³Just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, ¹⁴because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. ¹⁵Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God. ¹⁶So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. ¹⁷For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, ¹⁸because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal. ^{5:1}For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION – Page 151

Alleluia. Lord, to whom shall we go? You have the words of eternal life.
Alleluia.

GOSPEL: Mark 3:20-35

The holy gospel according to Mark.

Glory to you, O Lord.

[Jesus went home;] ²⁰and the crowd came together again, so that [Jesus and the disciples] could not even eat. ²¹When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” ²²And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” ²³And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand. ²⁵And if a house is divided against itself, that house will not be able to stand. ²⁶And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. ²⁷But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered. ²⁸“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; ²⁹but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”—³⁰for they had said, “He has an unclean spirit.” ³¹Then his mother and his brothers came; and standing outside, they sent to him and called him. ³²A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” ³³And he replied, “Who are my mother and my brothers?” ³⁴And looking at those who sat around him, he said, “Here are my mother and my brothers! ³⁵Whoever does the will of God is my brother and sister and mother.”

The gospel of our Lord. **Praise to you, O Christ.**

Message

A House Divided - Mark 3:20-35

I’ll be honest: I find this week’s Gospel reading troubling and hard. It is my first Sunday here at Zion as your pastor. After reading the text for today I spoke with my wife Pastor Sue and asked her, “Why did you get off so easy last week preaching on John 3:16 “For God so loved the world that he gave his only begotten Son to die and rise again for our sin, and I get to preach on an apocalyptic text telling people that their only true family are not their mother and father and other blood relatives but outsiders that gather together...on my first Sunday?” Also, it would be completely irresponsible as a preacher of the gospel to also avoid addressing the issue of the 215 indigenous children found dead at a residential school in Kamloops this week. They are only a portion of children across Canada that never went home from residential schools.

It's with this in mind that I come to the week's lectionary reading, and find a Jesus who scandalizes his hometown by accusing his religious leaders of blasphemy, and publicly disowning his mother and siblings. If you need Jesus to make your life decisions less painful and costly, this lection is *definitely* not for you.

The setting of the text is Nazareth. Jesus has returned home after inaugurating his ministry, and it's clear from the size and frenzy of the crowds pressing against him that his reputation has preceded him. After all, much has happened since the carpenter's son first left home. The heavens have opened at his baptism. He has survived a forty-day fast in the wilderness. He has driven out unclean spirits, healed the sick, eaten with sinners, chosen his disciples, and declared himself the Lord of the Sabbath.

Through these and other acts, he has mesmerized every crowd he's come into contact with, stirring up such hope, excitement, and yearning in people's hearts that they just can't leave him alone. So, they follow him to Nazareth and pour into the house where he's staying, pressing in so tight that Jesus can't even lift his hand to his mouth to feed himself.

Needless to say, this state of affairs is more than enough to alarm both his family and the religious authorities. Jesus's mother and siblings arrive on the scene first, intending to stage an intervention. Mortified by the neighborhood rumors that Jesus has lost his mind, Mary and her other children stand outside the jam-packed house and call for Jesus, hoping in vain to "restrain" him.

The scribes show up shortly thereafter (having come down from Jerusalem to investigate this new teacher) and declare that Jesus is evil and a threat — not a benign healer empowered by God, but a fiend possessed by Beelzebub, "the ruler of the demons."

The fact is, neither Jesus's family nor the scribes from Jerusalem are evil or ill-intentioned. They are earnest people dedicated to maintaining stability during a fraught time. Jesus's family desires order and peace in the domestic sphere, and the scribes desire order and peace in the religious sphere. Don't we all? They're not out to thwart God; they just want to keep things respectable.

Which is why, I think, I find Jesus's behavior in this lection so upsetting. The Jesus of Mark 3:20–35 is harsh, austere, and impatient. Instead of responding compassionately to the scribes, he shreds their arguments with clever parables, and accuses them of blasphemy against the Holy Spirit — an "unforgiveable" sin. Instead of going out to

greet and reassure his mother and siblings, he rejects their interventions, renounces their claims on his life, and trades them in for a new family of his own making.

In this lection, Jesus proves himself even more provocative, and pays a high price. Can you picture the scene? Outside the house stand the insiders — the family, the religious folk, the pious, the careful. They think they have God pinned down. They know what the Holy Spirit is supposed to look like, and Jesus doesn't fit the bill. *Inside* the house sit the outsiders — the misfits, the rejects, the tax collectors, the prostitutes. They're not interested in dogma or piety; they just need love and they seem to have found it in a man who heals the sick and feeds the hungry. And in the midst of them? Smack in the center of the sick, the insane, the deviant, the hungry, the unorthodox and the unwashed? There sits Jesus, saying, "This. *This* is my family."

When I think of Mary standing outside that house, waiting for her son, my heart breaks. I think of my own mother, and of the many times I have kept her waiting. I think of my son and daughter, and of how devastated I would feel if they renounced me.

I think of the children stolen from their parents and taken to residential schools never to return and their parents' heartbreak. Anglican National Indigenous Archbishop Mark Macdonald, in reference to the discovery of 215 children's bodies in mass graves at BC Residential School writes,

"I once heard someone say that Jesus, who died on the Cross, also died in the Holocaust. If that is true, they will find him among those children [whose bodies were recently discovered at a residential school in BC]. But, we who have seen him die on the Cross and suffer with us, know that this is not the end of the story. He came back to us whole and sound, in a Resurrection body, from the World to Come. A World that he said we could start living in now, through love, through prayer, through the Sacred Circle, and through his Body and Blood. His justice, his truth, his love is walking in us and through us towards that day and we have seen it. It will rise, is rising, with those children and with a truth that could not be hidden."

It helps to imagine that in this gospel this moment of breakage and rupture costs Jesus something dear. He *knows* he is Mary's son. He knows the agony of letting her go. But he knows that he's God's Son first, and that his divine identity must beat all others. Still. I hope that it's with a secret lump in his throat that he bids his family goodbye.

At the same time, I can't help but imagine what it must have felt like to be *inside* the house with Jesus that day. I know intimately and well, as

perhaps you do, the hunger to belong, to have someone safe and loving to belong to. Regardless of our circumstances, we all know what it's like to yearn for someone who can hold all of who we are, and love us still, without flinching. That's exactly what Jesus does for the crowds that day. He invites them in, he asks them to stay, and he makes them family.

Yes, Jesus divides the house, and that process hurts. But he doesn't divide it to make us homeless. He divides it to rebuild it. To make it more spacious, more welcoming, and more beautiful. The Spirit of God is neither insane nor evil; the Spirit completes the good work he begins. His will be a house of healing for the whole world.

Hymn of the Day: ELW #879 - *"For the Beauty of the Earth"*

Apostles' Creed – Page 105

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.

Prayers of Intercession

Let us come before the triune God in prayer.

A brief silence.

God of wholeness, we pray for believers all over the globe (*global mission partners may be named*). Unify us in service of the gospel, that we may work together as beloved siblings to share your love with all. Lord, in your mercy,

hear our prayer.

God of the cosmos, we pray for creation; the gardens, waterways and creatures near to us and diverse forms of life that remain unseen. Teach us to treat the natural world with reverence, seeking restoration when human divisions have caused harm to your beloved creation. Lord, in your mercy,

hear our prayer.

God of all people, we pray for harmony among the nations. Cast out from us unclean spirits of greed and fear, that we may work in solidarity with one another for the common good. Lord, in your mercy,
hear our prayer.

God of abundance, we pray for those who are oppressed or in any need. Encourage those who have begun to lose heart. Strengthen and renew us with your Spirit. Lord, in your mercy,
hear our prayer.

God of righteousness, we pray for this holy house of worship. Set our gaze upon things eternal, that in thanksgiving for your mercy, we may extend grace to more and more people. Lord, in your mercy,
hear our prayer.

Here other intercessions may be offered.

God of the ages, in your goodness you have sent us faithful witnesses for every time and place. We give you thanks for those saints who now rest in your eternal mercy (*especially*). Lord, in your mercy,
hear our prayer.

We lift our prayers to you, O God, trusting in your abiding grace.
Amen.

OFFERTORY HYMN: *ELW #679 – “For the Fruit of All Creation” (verses 1 & 3)*

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.

BLESSING

SENDING HYMN: *ELW #550 – “On What Has Now Been Sown”*

Go in peace. Be the light of Christ.
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, Sheila Purdy, Vince Rabishaw, Robert Schoof, Dorian Verch, Ryan, Kristen.

SERVICE BROADCAST ON COGECO

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

PUBLIC BIBLE READING

On Sunday June 6 the public reading of the bible will be taking place at the Pembroke Amphitheatre beginning at 1:00 pm. You can participate by reading your bible out loud at your home, either inside or outside.

UPDATES FROM CHURCH COUNCIL

We welcome Pastor Scott Schellenberger as our Pastor this week to Zion. Please note that Pastor Scott is available for pastoral emergencies. This support may look different than we are accustomed to as he will be following all of the covid restrictions. He can be contacted on his cell phone at 705-313-0333, or through the church office at 613-732-8792.

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

Projectionist: Krista Grosskleg

Recorder: Ellen Vandersleen

Sound Board Operator: Larry Seegmiller

Credit Researcher: Diane Hammel

This Week at Zion – June 7 - 13

Tuesday	7pm	Council Mtg.
	7p.m.	Narcotics Anonymous
Sunday	10am	Recording of Pentecost 3 Worship Service with Holy Communion