

**Zion Evangelical Lutheran Church**  
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### **Seasons of Creation**

A Home for All: Renewing the Oikos of God  
Week 3—Peacemaking as Home-Building  
September 19 2021

#### **A Home for All?**

In addition to several ecumenical resources, this prayer service is informed by prayers from the tradition of Native American Christians. In this context, the phrase “the people” is a reference to all species, minerals even stars in the heavens. Among these people are the human people, the plant people, the four-legged, flying and swimming peoples, rock people, star people and more. All “people” should find their home in the oikos of God.

Hymn – WOV #767 – “All Things Bright and Beautiful”

#### **Welcome**

We gather in the name of God, Creator, Redeemer, and Sustainer of the Earth and all its creatures!

Praise be to the Holy Trinity! God is sound and life, Creator of the Universe, Source of all life, whom the angels sing; wondrous Light of all mysteries known or unknown to humankind, and life that lives in all. (Hildegard of Bingen, 13th Century)

#### **Greeting**

We greet each friend in the name of Jesus, born of Mary and child of Joseph, grandchild of Heli, who was the 40<sup>th</sup>-great-grandchild of David, child of Jesse, grandchild of Ruth and Boaz who was, by Rahab then Tamar, the seventh grandson of Judah, child of Jacob, child of Rebecca and Isaac, child of Sarah and Abraham, descendant of Noah, great-grandchild of Enoch who walked with God, the 4<sup>th</sup>-great-grandchild of Eve and Adam, human children of the Earth and the Creator.

And who are you, friend? (*We invite you to reflect on your ancestors or the meaning of your name?*)

We gather in the name of the one born in Bethlehem, who lived as a refugee in Egypt, and who was raised in Nazareth near the Sea of Galilee that feeds the Jordan River. We welcome you from your home.

Where is home for you? (*We invite you to reflect on your place of origin and your local ecology, how do you describe your home?*)

From the places we call home, we are gathered in the name of God, Creator, Redeemer, and Sustainer of each creature and the Earth, that is our common home.

### **Psalmody**

How lovely is your dwelling place, O Lord of hosts!

**The Earth is the Lord's and all that is in it!**

My soul longs, indeed it faints for the courts of the Lord; my heart and my flesh sing for joy to the living God.

**The Earth is the Lord's and all that is in it!**

Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at your altars, O Lord of hosts, Happy are those who live in your house, ever singing your praise.

**The Earth is the Lord's and all that is in it!**

As they go through the valley of Baca, the valley of tears, they make it a place of springs; the early rain also covers it with pools. O Lord of hosts, happy is everyone who trusts in you.

**The Earth is the Lord's and all that is in it!**

(adapted from Psalm 84 and 24)

### **Thanksgiving for the Earth**

Creator, the strength of all creatures, we honor you. Listen to the thoughts of your people.

We honour your Spirit who renews the world and calls us to care for your creation to the East, to the South, to the West and to the North.

We live by the ways you have entrusted to us within the circle of life. Come Great Spirit as we gather in your name.

*(We turn our bodies to the Four Directions as we pray the following prayers. Begin by turning toward the East and continue to turn, with each prayer, in a clockwise direction)*

*We face East:*

The place of dawning, there is beauty in the morning, there the seeker finds new visions as each sacred day is born. All who honor life around them, all who honor life within, shall shine with light and glory when the morning comes again. And we pray,

**Come Holy Spirit, Come**

*We turn to the South:*

In the South, the place of growing, there is wisdom in the earth, Both the painful song of dying and joyful song of birth. As the Earth gives up her lifeblood so that her children's hearts may beat, so we give back to her our reverence for the holy ground beneath our feet. And we pray,

**Come Holy Spirit, Come**

*We turn to the West:*

The place of seeing, there is born a vision of the servant of the servants, who proclaimed the Gospel to us. Guide us at the end of each day and fill us with your peace. And we pray,

**Come Holy Spirit, Come**

*We turn to the North:*

We look to God our Creator who cleanses our earth with snow, wind, and rain. To Jesus who fills us with the wideness of mercy and grace and lovingly embraces all the people. And the Holy Spirit who comes to inspire us. And we pray,

**Come Holy Spirit, Come**

*(adapted from Celebrating Creation: Honoring Indigenous People, Kelly Sherman-Conroy, ELCA)*

## **Lament**

“Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs”. With these words, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her...This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she “groans in childbirth” (Rom 8:22). And so we confess. (adapted from Laudato Si')

Jesus Christ could not find a place to lay his head. Because of our will to dominate, millions of our human family are displaced from their homes. Many lack access to clean water, sanitation and dignified places for personal hygiene.

**Have mercy on us, for the sake of the Earth and all that is in it.**

Foxes of the field and birds of the air have a place to call home. Because we misuse the land, the soil, water and air, habitats are desecrated, and millions of species no longer have a home.

**Have mercy on us, for the sake of the Earth and all that is in it.**

Your promise was to be a blessing for all the peoples of the Earth. But when we exploit the gifts of creation, Indigenous lands are devastated and those who live close to the Earth lose their ways of life.

**Have mercy on us, for the sake of the Earth and all that is in it.**

The mustard seed is great because it provides shelter for many. But we seek security for ourselves, instead of mutual care and faithful hospitality towards our co-creatures.

**Have mercy on us, for the sake of the Earth and all that is in it.**

Let us remember “that we ourselves are dust of the earth” (cf. Gen 2:7); our very bodies are made of her elements, we breathe her sacred air and we receive life and refreshment from her sacred waters. May we hear it as a

promise and a calling. Turn us O God, from our desire to unroot ourselves from our home in the garden, and from our will to dominate your Earth. Call us again, to till and to keep. Gather us into the power of just relationships that heal and sustain. Enlighten us by your Spirit that renews the face of your Earth and safeguards a home for all. **Amen.**

## **WORD**

### **Proverbs 1:20-31**

Wisdom cries out in the street; in the squares she raises her voice. At the busiest corner she cries out; at the entrance of the city gates she speaks: 'How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge? Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you. Because I have called and you refused, he stretched out my hand and no one heeded, and because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when panic strikes you, when panic strikes you like a storm, and your calamity comes like a whirlwind, when distress and anguish come upon you. Then they will call upon me, but I will not answer; they will seek me diligently but will not find me. Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel, and despised all my reproof, therefore they shall eat the fruit of their way and be sated with their own devices.

This is the Word of the Lord. **Amen.**

### **Psalm 19**

<sup>1</sup> The heavens are telling the glory of God; and the firmament proclaims his handiwork.<sup>2</sup> **Day to day pours forth speech, and night to night declares knowledge.**<sup>3</sup> There is no speech, nor are there words; their voice is not heard;<sup>4</sup> **yet their voice goes out through all the earth, and their words to the end of the world. In the heaven she has set a tent for the sun,** which comes out like a bridegroom from his wedding canopy, and like a strong man runs its course with joy. **Its rising is from the end of the heavens, and its circuit to the end of them; and nothing is hidden from its heat.**<sup>7</sup> The law of the LORD is perfect, reviving the soul; the decrees of the LORD are sure, making wise the simple;<sup>8</sup> **the precepts of the LORD are**

**right, rejoicing the heart; the commandment of the LORD is clear, enlightening the eyes;**<sup>9</sup> the fear of the LORD is pure, enduring for ever; the ordinances of the LORD are true and righteous altogether.<sup>10</sup> **More to be desired are they than gold, even much fine gold; sweeter also than honey, and drippings of the honeycomb.**<sup>11</sup> Moreover by them is your servant warned; in keeping them there is great reward.<sup>12</sup> **But who can detect their errors? Clear me from hidden faults.**<sup>13</sup> Keep back your servant also from the insolent; do not let them have dominion over me. Then I shall be blameless, and innocent of great transgression.<sup>14</sup> **Let the words of my mouth and the meditation of my heart be acceptable to you O LORD, my rock and my redeemer.**

### **James 3:1-12**

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness.<sup>2</sup> For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle.<sup>3</sup> If we put bits into the mouths of horses to make them obey us, we guide their whole bodies.<sup>4</sup> Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs.<sup>5</sup> So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire!<sup>6</sup> And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell.<sup>7</sup> For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species,<sup>8</sup> but no one can tame the tongue—a restless evil, full of deadly poison.<sup>9</sup> With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God.<sup>10</sup> From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so.<sup>11</sup> Does a spring pour forth from the same opening both fresh and brackish water? <sup>12</sup>Can a fig tree, my brothers and sisters, yield olives, or a grapevine fig? No more can saltwater yield fresh.

The word of the Lord. **Thanks be to God.**

### **Mark 8:27-38**

**27** Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do people say that I am?' **28** And

they answered him, 'John the Baptist; and others, Elijah; and still others, one of the prophets.' <sup>29</sup>He asked them, 'But who do you say that I am?' Peter answered him, 'You are the Messiah.' <sup>30</sup>And he sternly ordered them not to tell anyone about him. <sup>31</sup> Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup>He said all this quite openly. And Peter took him aside and began to rebuke him. <sup>33</sup>But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.' <sup>34</sup> He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. <sup>35</sup>For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. <sup>36</sup>For what will it profit them to gain the whole world and forfeit their life? <sup>37</sup>Indeed, what can they give in return for their life? <sup>38</sup>Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

**Sermon – ELCIC Summer Sermon Series – 2021 - Pentecost 17 - Mark 8:27-38 - National Bishop Susan Johnson**

Grace to you and peace in the name of our lord and saviour Jesus Christ.

And greetings to you from your siblings in Christ from coast to coast to coast that make up this family of God that we call the ELCIC.

I have often struggled with this text, and let me share a little bit with you why. It's really verses 34 and 35:

**8:34-** *He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me.* <sup>[L]</sup><sub>[SEP]</sub>

**8:35-** *For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.*

“Take up your cross.” It certainly doesn’t seem like a pleasure cruise, does it? Maybe I’m a little chicken sometimes, but I don’t really think that’s what bothers me about this text. I think what bothers me is the way sometimes that it’s been misused.

One way that it’s been misused is some people think that this call to take up your cross is a call to martyrdom. A call to die as part of your faith. And I believe very strongly that is not the case.

We do lift up and honour those who have been martyred for their faith because of the example of their discipleships and their commitment to live a life following Jesus. But we never celebrate their deaths. We mourn their deaths because of the oppressive systems that they lived that caused their persecution and death.

We also recommit ourselves to work to end oppression and injustice in our world in response to the example of the martyrs.

This gospel also gets misused by those who would preach a gospel of prosperity, because they define taking up your cross in a very specific way, namely to live a very pure and moral life, that in return you’ll be rewarded with riches here on earth as well as in heaven. If you colour within all the lines, where you will be rewarded with wealth, and health, a good job, a great family, promotions and who knows what else. And that’s not right. That’s not what the gospel promises us. In fact, I think it’s heretical.

Another way it gets twisted is by trying to use what sounds like a hard road to water down what the expectations of Christianity are, to some kind of “Christianity lite.” And that is certainly not what God is calling us to.

Dietrich Bonhoeffer, a martyr in the faith, has written about this in his book “The Cost of Discipleship,” and I just want to read one very brief passage:

*“If our Christianity has ceased to be serious about discipleship, if we have watered down the gospel into emotional uplift, which makes no costly demands, and which fails to distinguish between natural and Christian existence, then we cannot help regarding the cross as an ordinary everyday calamity, as one of the trials and tribulations of life.*”

*We have then forgotten that the cross means rejection and shame as well as suffering.”*

And indeed, that is very much what Jesus experienced.

I think the call to take up our cross and follow Jesus is a call to discipleship – and I think it means living life through the filter of loving God and loving one's neighbour.

I think this is what we are called to do in all aspects of our life. In our work, in our volunteer time, in our church community and our wider community, in how we care for the Earth and how we spend our money, and how we choose to use our time and the choices we make about purchasing or not purchasing...all of these things, everything that we do in our life, needs to come through the lens of that filter.

Jesus gave us many examples of people who lived costly lives of discipleship.

For example, the story of the widow who went into the temple and gave her all, her one *mite* - a very small coin, but all she had - for praise and honour and love of God.

Or the story of the woman who lost one coin, searched and searched, and upon finding it was so happy that she threw a party for all her neighbours to celebrate with her. In trying to save that one coin, she spent a whole bunch of money on throwing a party. It's a sign of our call to seek for those that are lost, in terms of their physical and emotional and spiritual needs, but also to be lavish in our hospitality.

Or the wonderful story about the father who receives the return of his son who has gone rogue, or prodigal, and welcomes him with wide open loving arms, and forgiveness and hospitality and generosity. Who places a robe upon him, a ring on his finger, and throws him a party and promises him more because he is so happy his son is alive and back with him. The son wasn't entitled to that, he'd already received half of his father's estate - what was owed to him - but this is the sign of God's working and God's ways - the cost of discipleship.

Or the story of the Samaritan man who found the Jewish man beaten up on the side of the road, attended to his needs and took him farther to a place where he would be taken care of, and paid for that care.

It's going that extra mile, in all that we do in life. I'm not saying the life of discipleship is easy - it's challenging, and it's a muscle that we need to exercise and grow into.

That's why we're doing this four-year emphasis on Living our Faith. We've spent three years really focusing on strengthening our relationship with God, because that is what is going to help us get to year four.

In year one we looked at prayer, and year two we looked at reading scripture, and right now we're starting a year of focusing on our devotional life and our worship life, but in year four, a year from now, we'll be looking at how we live out love in action, in all aspects of our lives.

Taking up your cross is not always easy. It sometimes means being willing to take a stand that is not popular and receiving criticism for it. It's being willing to stand up for a classmate who's being bullied in school, or to speak for the co-worker who's being harassed or subjected to micro-aggressions because of gender, or gender identity or expression, or sexual orientation, or race, or differing abilities. It's being willing to make costly decisions to give something to that person who's going by your car yet one more time with a hat out, to volunteering at a food bank, or saying maybe we don't need a new car this year and let's use the money that we would have spent in terms of helping with this or that.

Or it means carefully thinking about your values and what's important in your life as you prepare to vote in this upcoming federal election.

It's about how we live all aspects of our life together, and there are consequences to those actions.

I read a tweet by someone named Carlos A. Rodríguez. I've never seen one of his tweets before but this really struck me. He said:

*There are no conditions on "Love Thy Neighbour."  
There are no addendums to "Welcome The Stranger."  
There are zero amendments to "The Golden Rule."  
And if we're wrong, let's err on the side of inclusion and love.  
Always, love.*

The reality is that we are marked out for this life of discipleship, this life of taking up our cross to follow Jesus in our baptisms, right at the start of our life of faith. We are splashed with water three times in the name of the trinity. We are then signed with the mark of the cross of Christ on our foreheads, and then anointed and sealed with the holy spirit. But that marking with the cross means something. It's right here on our foreheads. It's where we lead from, where we walk out from, and we don't always remember it; we don't see it when we look in the mirror, but maybe we should. It's what we are called to do, what we are called to be - disciples.

The good news is, first of all, we are not alone in this. We know and we are promised that God is with us always, in our joys and in our sorrows, at times when carrying that cross gets very difficult.

We know that we have been called into a community, the faith community that surrounds us, to help us discern where and how Christ is calling us, both individually and then together, but also to help us when things get difficult, to bear the burdens and to continue to follow Jesus.

So that means the world to me. And I hope it means the world to you too.

At the beginning of this lesson when Peter becomes the hero and says 'you are the Messiah', and in other places along with that Jesus said 'yes, you're faithful and on you I will build my church', the reality is that just a few minutes later, here's Peter rebuking Jesus for prophesying about his death and suffering and resurrection. And Peter, we know, goes on when Jesus was arrested to deny him three times. But Peter still is the foundation on which Christ builds his church. Christ knows that even though we are called to take up our cross and follow Jesus, we will inevitably stumble. And the thing is, we are in a covenant relationship with God which will not change when we stumble, or when we falter, or when we get scared or when it's too hard, or anything.

God loves us unconditionally and promises us life abundant, now and into the future. And again, that promise that we will never be alone, that God's presence is always with us, surrounding us and supporting us.

So let's take courage from these things and let's strike out again in terms of taking up our cross and following Jesus.

You know, this really isn't such a scary passage after all.

God bless you in your journey of discipleship. Amen.

### **Song – ELW #712 – “Lord, Whose Love in Humble Service”**

#### **Profession of faith**

**We belong to the Creator in whose image we are all made. In God we are breathing, in God we are living, in God we share the life of all creation.**

**We belong to Jesus Christ, the true icon of God and of humanity. In him God is breathing, in him God is living, through him we are reconciled.**

**We belong to the Holy Spirit, who gives us new life and strengthens our faith. In the Spirit love is breathing, in the Spirit truth is living, the breath of God always moves us.**

**We belong to the Holy Trinity, who is one in all and Three-in-One. In God we are all made, in Christ we are all saved, in the Spirit we are all united.**

**Together, we belong to the Earth, our common home. The Earth that is the Lord's, and all that is in it.(Per Harling)**

#### **Intercessory Prayers**

Whenever we join together, we should give thanks. So let us join our hearts and minds together and think of all creation and the Creator's gifts. Loving God. **We give our thanks.**

Let us think of our Mother, the Earth, upon whom we walk and who supports us and nurtures life in all its forms. We think of the minerals, the fungi, and bacteria that give life to soil, bodies and systems. We pray we can learn to walk on Earth with more respect. Loving God. **We give our thanks.**

Let us think of the reasons why we are gathered. For this place in which we gather, and for all of the animals and plants that call this place home. Loving God. **We give our thanks.**

Let us think of the whole human family whose livelihood and well-being depends on-being of the Earth. We lift up the men, women and children who are displaced from their homes. We lift up those who are sick; especially, Florence, Jason, Richard, Stanley, Erica, Heather, Vince, Amy, Aileen, Kaitlyn, Dorian, Ryan, Joan. Loving God. **We give our thanks.**

Let us turn our minds to the sacred waters of the world, the great oceans, aquifers, lakes, rivers and streams, the life that lives in the waters and those that give itself to be our food. Loving God. **We give our thanks.**

Let us now turn our thoughts to the plant life of the Creator's world. That which is below ground; the roots and vegetables. That which puts just its head above the ground: the grasses, medicines, plants and bushes. All of the many kinds of good fruit the Creator has given us. And finally, the great trees of the forest that we know of as the "Standing Ones." Loving God. **We give our thanks.**

Let us think of all our kindred animals, those that crawl, walk, swim and fly. We give thanks for those that provide food for us, those that sustain cycles in their work and living, those that provide companionship and beauty. Loving God. **We give our thanks.**

Let us think of the birds of the air. The feathered ones that are the messengers between us and the Creator. Loving God. **We give our thanks.**

Let us think of the relationships that sustain life in this beloved community. We think of the “Three Sisters,” corn, beans and squash who nurture, guard and sustain as they grow together. These relationships are gifts from the Creator and our sustenance. Loving God. **We give our thanks.**

*(Inspired by the Haudenosaunee Thanksgiving Prayer and passed through, among others, Archbishop Mark MacDonald, National Indigenous Anglican Archbishop)*

*(Adapted from Celebrating Creation: Honoring Indigenous People, Kelly Sherman-Conroy, ELCA)*

### **Sharing the peace**

If we are in Christ, we are becoming a new creation. One Home, One Body. We see God around us. We see God within us. We give thanks to our Creator. Let us show the caring nature you have instilled within us by greeting each other as a sign of God’s justice of peace, love, forgiveness and grace. The peace of our Creator be with you in all things.

**And also with you.**

You are invited to care and share peace with your neighbor, and speak a word of peace to the land in which you gather, and the creatures who share this common home. *(adapted from Celebrating Creation: Honoring Indigenous People, Kelly Sherman-Conroy, ELCA)*

### **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 Hymn      884 ELW Praise God from Whom all Blessings Flow**

### **OFFERING PRAYER (ELW p. 144)**

Let us pray.

Merciful God, as grains of wheat scattered upon the hills were gathered together to become one bread, so let your church be gathered together from the ends of the earth into your kingdom, for yours is the glory through Jesus Christ, now and forever. **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 right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

**HOLY, HOLY, HOLY (ELW p. 144)**

**Holy, holy, holy Lord, God of pow'r and might, heaven and earth are full of your glory.**

**Hosanna. Hosanna. Hosanna in the highest. Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

## **THANKSGIVING AT THE TABLE**

Holy God, holy and mighty, holy and immortal: you we praise and glorify, you we worship and adore.

You formed the earth from chaos; you encircled the globe with air; you created fire for warmth and light; you nourish the lands with water. You molded us in your image, and with mercy higher than the mountains, with grace deeper than the seas, you blessed the Israelites and cherished them as your own. That also we, estranged and dying, might be adopted to live in your Spirit, you called to us through the life and death of Jesus.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Together as the body of Christ, we proclaim the Lord's death until he comes:

**Christ has died. Christ is risen. Christ will come again.**

With this bread and cup we remember your Son, the first-born of your new creation.

We remember his life lived for others, and his death and resurrection, which renews the face of the earth. We await his coming, when, with the world made perfect through your wisdom, all our sins and sorrows will be no more.

**Amen. Come, Lord Jesus.**

Holy God, holy and merciful one, holy and compassionate, send upon us and this meal your Holy Spirit, whose breath revives us for life, whose fire rouses us to love. Enfold in your arms all who share this holy food. Nurture in us the fruits of the Spirit, that we may be a living tree, sharing your bounty with all the world.

**Amen. Come, Holy Spirit.**

Holy and benevolent God, receive our praise and petitions, as Jesus received the cry of the needy, and fill us with your blessing, until, needy no longer and bound to you in love, we feast forever in the triumph of the Lamb: through whom all glory and honor is yours, O God, O Living One, with the Holy Spirit, in your holy church, now and forever.

**Amen.**

***(Eucharistic Prayer OPTION F: Evangelical Lutheran Worship VII — Holy God, holy and mighty)***

### **Lord's Prayer**

We pray our common prayer that Christ taught us.

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,**

**Source of all that is and that shall be,**

**Father and Mother of us all,**

**Loving God, in whom is heaven:**

**The hallowing of your name echoes through the universe!**

**The way of your justice be followed by the peoples of the world!  
Your heavenly will be done by all created beings!  
Your beloved community of peace and freedom sustain our hope and  
come on earth.**

**With the bread we need for today, feed us.**

**In the hurts we absorb from one another, forgive us.**

**In times of temptation and test, strengthen us.**

**From trials too great to endure, spare us.**

**From the grip of all that is evil, free us.**

**For you reign in the glory of the power that is love, now and forever.**

**Amen.**

*(Adapted from The New Zealand Book of Prayer | He Karakia Mihinare o Aotearoa. This version of the Lord's prayer was influenced by Maori theologians)*

## **INVITATION TO COMMUNION (ELW P.146)**

Come for all is now ready. The gifts of God for the people. All are welcome at the Lord's table.

## **COMMUNION**

### **COMMUNION SONG (ELW p. 146)**

**Lamb of God, you take away the sin of the world; have mercy on us.**

**Lamb of God, you take away the sin of the world; have mercy on us.**

**Lamb of God, you take away the sin of the world; grant us peace, grant us peace.**

**Communion Hymns – ELW #496 – “One Bread, One Body”**

**- ELW #679 – “For the Fruits of All Creation”**

### **Post Communion Prayer (ELW p. 146)**

Let us pray.

O God, we give you thanks that you have set before us this feast, the body of blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord. **Amen.**

## **Benediction**

May God who established the dance of creation, Who marvelled at the lilies of the field, who transforms chaos to order, Lead us to transform our lives and the Church. To reflect God's glory in creation. (*CTBI Eco-Congregation Programme*)

## **Song – ELW #731 – “Earth and All Stars”**

### **News and Announcements:**

#### **Please Pray for Those Who are Ill, in Hospital, or Requested Special**

**Prayers:** Florence Felske, Jason Godin, Richard Hubert, Stanley Kubiseskie, Erica Loevenmark, Heather Miller, Vince Rabishaw, Amy Recoskie (*granddaughter of Mae Schizkoske*), Aileen Roesler, Kaitlyn Vaillancourt, Dorian Verch, Ryan, Joan Schimmens.

### **RE-OPENING FOR IN-PERSON SERVICE – SINGING AGAIN!**

We ask that you follow the Covid guidelines of social distancing of 2 metres and wearing of masks. **Entering Phase 3 we can sing again!** Masks must be worn while singing.

### **CONFIRMATION CLASSES REGISTRATION AND ORIENTATION MEETING**

**Do you have children who are confirmation age (12-14)?** There will be a meeting following worship at **11:30am on September 19.** A new confirmation class will be starting in the fall. The confirmation program will include regular classes, fun youth activities, and a year-end week-long camp experience with confirmands of other churches. If you or your children are interested, please contact the church office or Pastor Scott 705-313-0333 to talk more.

### **SUNDAY SCHOOL BEGINS AGAIN!**

The Sunday School Classes will begin on October 3<sup>rd</sup>. Please contact the church to let us know if your child will be attending.

### **INSTALLATION SERVICE OF PASTOR SCOTT**

Join us for Pastor Scott's installation service on Sunday, September 26<sup>th</sup> 2021 at 3:00pm. Once again, anyone wishing to attend this service will need to pre-register by calling the church office (613-732-8792), or emailing the church office at [zionoffice@nrtco.net](mailto:zionoffice@nrtco.net). The last date to register will be Thursday, September 23<sup>rd</sup>.

## **THANK YOU!**

We would like to thank Pastor Dave and Elaine for the gift of a grand piano. We received the piano on September 3rd. It has been placed on the stage in the parish hall. We look forward to hearing it played once we are able to re-open with events in the hall. We are truly blessed to have received such a wonderful gift. - Zion Church Council

## **COFFEE HOUR RETURNS**

We are finally able to hold coffee hour in the parish hall following our worship services. We invite all members who have had 2 covid vaccinations. This rule has been put in place by the Ontario Government anytime that an event takes place where masks are being removed. We ask that you continue to wear your mask until you are seated at a table. We are looking forward to seeing the smiling faces and hear the chatter of voices as we re-connect. – Susan Dupuis

## **ZLW NEWS**

The ZLW are collecting school supplies for children who may not have what they need. Simply bring them in and put them in the foodbank box - HB Pencils, Large glue sticks, Coloured pencil crayons. Pens (blue or black ink). White glue. Highlighter pens. Geometry set. Waxed crayons Washable markers Metric ruler Erasers 3-ringed lined paper. Also, the ZLW are again gathering donations for the Fellowship of the Least Coin. Please consider giving. The Fellowship of the Least Coin (FLC) is a global ecumenical prayer movement for justice, peace, and reconciliation led *by* Christian women *for* women and girls all over the world.

## **GARAGE SALE**

We are still planning to have our garage sale this fall sometime so if you have anything to donate please save it for us. If you want you can bring your donations over during office hours and Jean or Kevin can show you where to put them. The tentative date is Saturday, October 16, 2021.

## **ELCIC BIBLE BOOK CLUB**

Each of the past two years the ELCIC has worked through the theme Living our Faith. Year 1 focused on Prayer, last year Read, this year Worship, and the next year Love. Because so many people loved the Bible Book Study they have extended the program into the fall of 2021. This month we will read the book of Ephesians and answer the questions. To hear an invitation

from National Bishop Susan Johnson invites you to engage in a year of reading the Bible! <https://www.elcic.ca/livingourfaith/biblebookclub.cfm> The questions are also at <https://www.elcic.ca/livingourfaith/documents/BibleBookClub-SEPT2021-Ephesians.pdf>. This started at 7pm on September 16 at the church.

### **SERVICE BROADCAST ON COGECO**

Cogeco Community Channel is now broadcasting Zion's services at 9:00 a.m. and 12:30pm (if it is not on at 12:30, it will be on at 1:30pm) on Sunday mornings a week later.

### **UPDATES FROM CHURCH COUNCIL**

Pastor Scott will be available at the church office during regular office hours – Monday, Wednesday and Thursday from 9:00am to 12:00 noon. Pastor Scott is available for visits. The church office phone number is 613-732-8792 or call Pastor Scott's cell phone at 705-313-0333

### **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:** Sue Nevile

**Projector Operator:** Diane Hammel

**Video Recorder:** Ty Phannenhour

**Sound Operator:** Todd Phannenhour

### **Today's Scheduled Worship Leaders**

**Counters:** Murray & Sandra Sell, Mervyn Bimm

**Ushers:** Vince & Emma Rabishaw

**Sexton:** Don Boldt

### **This Week at Zion –September 20 - 26**

**Tuesday 7p.m.** Narcotics Anonymous

**Thursday 7pm** Music Healing Vets

**Sunday 10am** Pentecost 18 Worship Service with Holy Communion

**3pm Installation Service for Pastor Scott**