

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

Seasons of Creation

A Home for All: Renewing the Oikos (Home) of God

Week 4 –Angry for Home Planet and its People

September 26 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.

Prelude

Land Acknowledgement

We acknowledge that the land on which we are situated on is the traditional and unceded territory of the Algonquin people.

HYMN – ELW #675 – “O Christ, Our Light, O Radiance True”

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 40th-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 4th-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

Esther 7:1-6, 9-10; 9:20-22

¹[King Ahasuerus] and Haman went in to feast with Queen Esther.²On the second day, as they were drinking wine, the king again said to Esther, “What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled.” ³Then Queen Esther answered, “If I have won your favor, O king, and if it pleases the king, let my life be given me—that is my petition—and the lives of my people—that is my request. ⁴For we have been sold, I and my people, to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have held my peace; but no enemy can compensate for this damage to the king.” ⁵Then King Ahasuerus said to Queen Esther, “Who is he, and where is he, who has presumed to do this?” ⁶Esther said, “A foe and enemy, this wicked Haman!” Then Haman was terrified before the king and the queen. ⁹Then Harbona, one of the eunuchs in attendance on the king, said, “Look, the very gallows that Haman has prepared for Mordecai, whose word saved the king, stands at Haman’s house, fifty cubits high.” And the king said, “Hang him on that.” ¹⁰So they hanged Haman on the gallows that he had prepared for Mordecai. Then the anger of the king abated. ^{9:20}Mordecai recorded these things, and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, ²¹enjoining them that they should keep the fourteenth day of the month Adar and also the fifteenth day of the same month, year by year, ²²as the days on which the Jews gained relief from their enemies, and as the month that had been turned for them from sorrow into gladness and from mourning into a holiday; that they should make them

days of feasting and gladness, days for sending gifts of food to one another and presents to the poor.

Psalm 124

¹If the LORD had not been on our side, let Israel now say;

²if the LORD had not been on our side, when enemies rose up against us,

³then would they have swallowed us up alive in their fierce anger toward us;

⁴then would the waters have overwhelmed us and the torrent gone over us;

⁵then would the raging waters have gone right over us.

⁶Blessed be the LORD who has not given us over to be a prey for their teeth.

⁷We have escaped like a bird from the snare of the fowler; the snare is broken, and we have escaped.

⁸Our help is in the name of the LORD, the maker of heaven and earth.

James 5:13-20

¹³Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. ¹⁴Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. ¹⁵The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. ¹⁶Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. ¹⁷Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. ¹⁸Then he prayed again, and the heaven gave rain and the earth yielded its harvest. ¹⁹My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, ²⁰you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

Mark 9:38-50

³⁸John said to [Jesus,] “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” ³⁹But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. ⁴⁰Whoever is not against us is for us. ⁴¹For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward. ⁴²“If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. ⁴³If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. ⁴⁵And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. ⁴⁷And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, ⁴⁸where their worm never dies, and the fire is never quenched. ⁴⁹“For everyone will be salted with fire. ⁵⁰Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.”

Sermon - Who are you? Mark 9:38-50

Who are you? Really. Take a moment to ponder that question...and then ask yourself how you came to that answer. Do you, that is, define yourself by your accomplishments, or your history, or particularly critical experiences, or your relationships, or some combination of the above?

Another way to get at this question might be to ask, who gets to tell you who you are? Who, that is, has the most influence in shaping your self-image? Is it your parents, your partner or spouse, your friends and colleagues? Or perhaps it's the world of advertising, which constantly tries to overwhelm us with ads picturing perfect people leading perfect lives all designed to tell us who we are, or at least who we should be. Or maybe it's the news media, eager to make you anxious with a constant barrage of worrisome headlines.

I ask these questions because I think this passage is very much about identity.

Though perhaps not at first glance. At first glance the passage appears to be about Jesus admonishing his disciples to lighten up, to stop worrying

about others who are following him (but not, apparently, to the disciples' satisfaction) and instead focus on what matters or, perhaps even more, on avoiding those things that can cause one to stumble and stray from the narrow road.

Scholars tell us that this particular section reflects some conflicts between early Christian communities. Mark is framing this part of his narrative, in other words, to address some of the problems his folks are having with other Christians. Apparently the early Christian church wasn't all united in their beliefs, sometimes clashed with each other, and occasionally even berated one another over differences in practice. (Hmmm, sounds familiar?) In other words, Mark was trying to help his congregation answer the question of who they are. Will they, he asks, define themselves over and against other Christians or will they discover their identity in their attempt to follow Jesus, to care for the vulnerable, and to avoid those things that are destructive to self, neighbor, and community.

Which brings me back to the question of identity and, in particular, how seductive it is to try to determine who we are on the backs of our neighbors. Note the tone and tenor struck by the disciples' statement: "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." More complaint than observation, and perhaps even more accusation than complaint, the disciples want Jesus to affirm their judgment and action against this other follower because he was not playing by their rules or following their lead.

The disciples, in other words, have decided who they are and defined themselves over and against this other person. They are the leaders of the fledgling Jesus movement, more important than others doing works in Jesus name, the inner circle who should be obeyed by lesser disciples. What's striking, of course, is that all this happens almost immediately after Jesus chided their earlier arguments about which of them was the greatest. It seems that all Jesus' admonishment did was to encourage them to give up vying amongst themselves so that they could vie together against everyone else!

Which is probably because this identity question can be really, really hard to answer. We don't come into this world knowing who we are, where we've come from, or where we're going.

In this time of uncertainty, we are often tempted to take matters into our own hands and address the question of identity on our own. Certainly there's plenty of encouragement from the culture to do just that. We are encouraged relentlessly to define ourselves through our accomplishments

or, even more often, through our possessions. The moment you venture down this road, however, you're doomed to a sense of scarcity where there is never "enough" – accomplishments, honor, possessions, money, youth, whatever commodity you've decided is your measure – and each and every other person around you therefore becomes a competitor. And before long you're trying to tell other people what to do and judging them for not conforming to your expectations.

When Jesus sees this happen with his disciples, he responds by inviting them, as we saw last week, to entertain the peculiar logic of God's kingdom where the weak and vulnerable are to be honored and where glory comes through service. This is the way of the cross. This week, he reiterates his counsel that mercy and love are the vehicles through which we discover and express our identity. And one of the great things about service, love, and mercy is that you never run out of them. There is no scarcity of opportunity to care for others, no lack of occasions to love your neighbor.

Allow another pop culture reference or two. At the turning point in the fifth season of *The Walking Dead*, one of the groups that intends great harm to the main characters explains their actions by saying that they learned the hard way that there are two kinds of people in the world, sheep and wolves. And after much suffering of their own, they'd decided never to be sheep again and play the part of wolves instead. This is the scarcity worldview and the negative identity to which the disciples (and we!) too easily fall prey. There is a similar image employed by Chris Kyle's dad in *American Sniper*, when he tells his sons that there are three kinds of people in the world, sheep, wolves, and sheep dogs, those called to protect the vulnerable, before admonishing them to remember that they are sheep dogs. This is a whole different point of view, one that opens up possibilities for unlimited service.

So I'll ask again, who are you? And, who influences how you see yourself?

Christians have from the beginning of our story struggled with this question, so it is not surprising that we struggle with it still. Identity isn't something you can attain, but only receive as a gift. And one of the primary reasons Jesus came was to tell us that we are beloved, holy, precious, and honored in God's eye so that we might also hear ourselves called to lives of love, mercy, compassion, and service. The cross, in other words, was not the vehicle by which Jesus made it possible for God to love us, but rather was God's message through Jesus that we were and are loved all along.

Thanks be to God for his never-failing love. Amen.

Song – ELW # 739 – “Touch the Earth Lightly”

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 saying, Loving God. and responding **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, Heather, Vince, 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.**

We lift these prayers to you Creator God trusting in your mercy through Jesus Christ our Lord. **Amen.**

(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.

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.

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, the power and the glory, for ever and ever.

Amen.

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 #558 – “Lord God, We Praise You”

- ELW #800 – “Spirit of God, Descend Upon My Heart”

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 #861 – “When Long Before Time”

Go in peace to 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, Stanley Kubiseskie, Heather Miller, Vince Rabishaw, 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.

SUNDAY SCHOOL BEGINS AGAIN!

The Sunday School Classes will begin on October 3rd. 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 this afternoon at 3:00pm.

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 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

Why do we do a Land Acknowledgement in Worship?

It's a tradition that has dated back centuries for Indigenous people, but for many non-Indigenous Canadians, officially recognizing the territory or lands we stand on is a fairly new concept.

What is a territorial or land acknowledgement?

A territorial or land acknowledgement is an act of reconciliation that involves making a statement recognizing the traditional territory of the Indigenous people who called the land home before the arrival of settlers, and in many cases still do call it home.

What is its purpose?

Its purpose is to recognize that we, as settlers and as people who are not part of First Nations or Indigenous groups, are here on their land, Land acknowledgements have become increasingly common in non-Indigenous spaces in the last few years, especially since the Truth and Reconciliation Commission (TRC) on residential schools released its 94 calls to action in 2015.

It's about thinking about what happened in the past and what changes can be made going forward in order to further the reconciliation process. A lot of people are unaware of Canada's actual history and this gets people talking and conversations starting.

How long have territorial acknowledgements existed?

Territorial acknowledgements have existed for hundreds of years as part of many Indigenous cultures. Acknowledging relationships to space and place is an ancient Indigenous practice that flows into the future.

What does the acknowledgement mean to Indigenous people and communities?

It reminds us we are accountable to these relationships and to remind us every day, for example in school systems, of the accountability that everybody has to listen to the concerns of the community and how we can align to our [Indigenous] community.

What does the acknowledgement mean to non-Indigenous communities?

Land acknowledgement should lead to more questions about who the people listed in the acknowledgement are and how their land came to be possessed by settlers and how we can build relationships with our indigenous neighbours.

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: Lorraine MacKenzie

Projector Operator: Ellen Vandersleen

Video Recorder: Ty Phannenhour

Sound Operator: Todd Phannenhour

Today's Scheduled Worship Leaders

Counters: Murray & Sandra Sell, Mervyn Bimm

Ushers: Sonya Grife, Peter Wegner

Sexton: Don Boldt

This Week at Zion –September 20 - 26

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

Thursday **7pm** Music Healing Vets

| | | |
|-----------------|-------------|---|
| Friday | 5pm | Wedding Rehearsal |
| Saturday | 2pm | Marriage of Taylor Daley & Bradley Howarth |
| Sunday | 10am | Pentecost 19 Worship Service with Holy Communion |