

21 Pentecost  
LEADERSHIP LETTER FOR SUNDAY, OCTOBER 17, 2021

Dear Zion Family,

On Sunday, Deacon Patsy Glista told us that “The reality is that we can’t do this hard thing of being Jesus’ faithful disciples – not without Jesus at our side, walking with us holding our hand, carrying us at times. It is impossible without Jesus’ sacrifice – his death and resurrection for our sins. We cannot follow Jesus without living in our baptismal promises.” I was glad to hear and read those familiar words and will repeat them here for yet another reading.

Do you intend to continue in the covenant God made with you in holy baptism:

**live** among God’s faithful people;

**hear** the word of God and share in the Lord’s Supper;

**proclaim** the good news of God in Christ through word and deed;

**serve** all people following the example of Jesus; and

**strive** for justice and peace in all the earth?”

**Response:** We do, and ask God to help and guide us.

*The liturgy for the Affirmation of Baptism describes the faith practices that grow out of our baptism (Evangelical Lutheran Worship, pg. 236).*

### WORSHIP AT ZION

There were 20 people worshipping in person and eight people who Zoomed our service on Boilermaker Sunday. Our parking lot was not packed with cars of people (as in past years) who were cheering on the runners, but those who did park there remembered to bring food for the Food Bank.

As is the case each week, our service will be offered in several ways. We continue in-person worship at Zion for the entire month of October. If you plan to attend by Zoom, use the following:

<https://us02web.zoom.us/j/84354840714?pwd=TDJGTkwvSTBER2lNb1o1Qzd6WGxDdz09>, Meeting ID: 843 5484 0714, Password: 022654. Or by PHONE, +16465588656, 84354840714#, 1#, 022654#. If you are joining us on Zoom, please be sure you are on mute and that your video is turned off from 11 AM when the service commences until it ends and the “Joyful Chaos” begins. To join the service by Livestream on our YouTube channel, you can do so by visiting our page at: <https://www.youtube.com/channel/UCWzOtbCe2z7bIPvxp62IA>

The Service of the Word version is found later in this newsletter.

On October 24<sup>th</sup>, it will be our pleasure to welcome the congregants from Our Saviour to worship with us. On many occasions over the past year, we have been ever so graciously invited to worship at Our Saviour, and now it is our turn to do the inviting.

## NEWS FROM COUNCIL

Council met on Monday evening on Zoom.

**The Worship & Music Committee has some very good news about our organ!!!** The organ seems to be fixed and in the best working order since the initial rebuilding. Sid Chase informed Jim Marscher that all the work was done and to let him know if there were any problems. After some troubleshooting, via Kelli Watson's input on a few additional issues, the organ has been pronounced "fully functional" for the first time.

**From the Stewardship Committee:**

**"Total Giving"** for September, 2021 was \$7,395.95 vs. 2020's \$13,517.75, which is a **45% decrease**. Total giving for August, 2021, was \$8,485.95 vs. 2020's \$18,869.41, which is a **55% decrease**. There is an even more drastic decline when comparing 2021's **"Total Income"** for September 2021 of \$8,381.38 to 2020's \$17,673.24, a **decrease of more than 52%**, and \$8,787.21 for August, 2021 compared to \$20,537.68 for August, 2020, which is a **decrease of more than 57%**. **Please remember to mail or bring your envelopes to church.**

**The Call Process is moving along.** Council members worked at refining the questions they will ask the candidate for Zion's pastor position.

### YOUR NEIGHBORS INC. UPDATE OCTOBER 2021 - PATSY GLISTA

In August 2021 after our program being shut-down since March 2020 due to COVID, took the following steps to re-activate programming with a narrower focus:

- Not re-open the transportation portion of our services but continue to encourage our former transportation volunteers to volunteer for the Parkway Center' program.
- Not provide grocery shopping service at this time.
- Re-open our meals program in early October which would involve several steps.
  - Freezers were all cleaned and turned on. Members of Zion held a kitchen cleaning day on Sept. 15.
  - Our meal coordination volunteer has reached out to area churches to prepare meals. The following congregations prepared meals over the past 6 weeks to restock our freezers.
    - Waterbury Presbyterian, Oriskany (37 meals - will cook ~ 3 dozen meals every two weeks)
    - Three Steeples, Paris (140 meals, 56 snacks, 100 sweets/breads) Clinton United Methodist Church (272 meals + 37 soups)
    - Zion Lutheran (Zion's cook-in was postponed due to an over abundance of meals and few referrals at this time, however members of Zion did prepare 48 soups, 33 meals and 24 desserts.)
    - Several others churches are in the wings ready to cook when our referrals get up to speed.
  - A board member contacted all former volunteers who delivered to determine who was willing to return. Nine volunteers have agreed to do so.
  - Contact was made with referring agencies to let them know referrals could begin again October 1.
- Going forward - Your Neighbors needs at least 2 new board members to serve beginning January 2022. Names can be forwarded to Carole Grove or Patsy Glista no later than Nov. 15. Board will also need a new secretary in January. Our YNI brochure is being revised to reflect changes in services.

I will leave you with Sunday's Prayer of the Day: Almighty and ever-living God, increase in us your gift of faith, that, forsaking what lies behind and reaching out to what lies ahead, we may follow the way of your commandments and receive the crown of everlasting joy, through Jesus Christ, our Savior and Lord. **Amen.**

Faithfully,  
Laurel McCurdy, church council co-president

Zion Lutheran Church  
New Hartford, NY  
21 Pentecost



October 17, 2021

WELCOME

PRELUDE *Exaltation*, by Robert J. Hughes -Kelli Watson

CONFESSION AND FORGIVENESS

Blessed be the Holy Trinity, one God, whose teaching is life, whose presence is sure, and whose love is endless.

**Amen.**

Let us confess our sins to the one who welcomes us with an open heart. God our comforter:

**Like lost sheep, we have gone astray. We gaze upon abundance and see scarcity. We turn our faces away from injustice and oppression. We exploit the earth with our apathy and greed. Free us from our sin, gracious God. Listen when we call out to you for help. Lead us by your love to love our neighbors as ourselves. Amen.**

All have sinned and fall short of the glory of God. By the gift of grace in Christ Jesus, God makes you righteous. Receive with glad hearts the forgiveness of all your sins. **Amen.**

**Opening Hymn:** *Lord, Whose Love in Humble Service*, vs. 1&4 Hymn #712 -Kelli Watson

**Vs. 1** Lord, whose love in humble service bore the weight of human need, who upon the cross, forsaken, worked your mercy's perfect deed: we, your servants, bring the worship not of voice alone, but heart; consecrating to your purpose ev'ry gift which you import.

**Vs. 4** Called by worship to your service, forth in your dear name we go, to the child, the youth, the aged, love in living deeds to show; hope and health, good will and comfort, counsel, aid, and peace we give, that your servants, Lord, in freedom may your mercy know and live.

Prayer of the Day

Sovereign God, you turn your greatness into goodness for all the peoples on earth. Shape us into willing servants of your kingdom, and make us desire always and only your will, through Jesus Christ, our Savior and Lord.

**Amen.**

**First Reading:** Isaiah 53:4-12

**Second Reading:** Hebrews 5:1-10

GOSPEL ACCLAMATION

Halle, Halle, Hallelujah



**Gospel:** Mark 10:35-45

The holy gospel according to Mark.

Glory to you, O Lord. The Gospel of the Lord.

Praise to you, O Christ.

**Sermon:** *Mom Always Liked You Best* -Pastor Janet Hoover

The verses from Mark's gospel we've been looking at the last few weeks are so rich with meaning that it is hard to decide where to focus one's attention. In them we have a prediction of Jesus' death, a promise of resurrection, squabbling disciples, lessons on greatness. So many threads to follow, but in the long run, no matter which aspect of these verses we pay attention to, we end up in the same place... the topsy-turvy, upside-down kingdom of Jesus. You know the place I mean—where the last is first and the nobodies of the world have value. Where suffering is promised, and death is not the end. Jesus' ministry on earth is drawing to a close and he knows that the disciples still don't quite get it. Traveling time is a good time to talk, so as they are on their way from Capernaum to Jerusalem, Jesus uses the opportunity to prepare them for what lies ahead. He tries to tell them that the road they are walking will lead straight to the cross. He tries to tell them that, even though death waits for him, that death will not have the last word. And how do the disciples respond? They begin whispering to one another about which one of them is the greatest, the most important, which one Jesus likes best, who will get to sit at the head table. Talk about clueless. Imagine—the one they call Lord is giving up everything—status, respect, even his life, and they are arguing about their own greatness. Each of the gospels has a way of helping us understand Jesus' message of kingdom living, where the last are first and serving rather than being served, is what matters. Luke likes to use stories...and he must have been either Lutheran or Presbyterian, because so many of them involve meals. One story that came to mind as I prepared this sermon is about a wedding banquet. Jesus has watched the guests elbowing their way to the head table and says: Don't sit at the place of honor lest the host come and ask you to move so that someone more important than you can have this seat...instead, go ahead and sit in the lowest place and just maybe you will be asked to move up, and if not, well you are at the feast and that's what matters. Once again, Jesus talks about etiquette. Not dinner party etiquette from Emily Post, who wrote: The requisites for a perfect formal dinner are guests who are congenial, servants who are competent, a lovely table setting, food that is perfectly prepared, and a good seating chart. No, Jesus turns Miss Manners all around as he describes kingdom etiquette. Where we are to strive to serve, to step back and let others shine. He goes to supper with some good, upstanding church people where, instead of engaging in polite chit-chat, he watches them engage in the deadly serious business of who will sit where.

The protocol office of the White House has nothing on the one who was responsible for the seating at these 1<sup>st</sup> century dinners. After all, if people eat at the wrong place, then there's no telling what else will fall apart. White segregationists knew that which is why many of the Jim Crow laws were established. After all, to sit at a table with someone is to admit that the person is a full, equal human being. A bond is formed and, if you don't want to risk that, the best thing to do is not sit too close. Jesus watches the steady movement toward the head table, the ballet of who should sit higher than whom, and finally says: Whoa. Why don't you try this? Head for the lowest seat available. Then your host may say in front of everybody—friend, come up higher. The dinner crowd mulls it over, and they have to admit that Jesus has come up with a pretty good idea. They begin thinking about his suggestion of a new, potentially dramatic, and useful approach to dining entrances: After you...No, after you...No, really...If Jesus had stopped here, this might be a favorite scripture passage, freeing us from worrying about who is served first so that we could simply enjoy the fact that we are at the party. But, as usual, Jesus takes things one step further than I wish he would. Jesus gives us etiquette rule #2: **Welcome into your midst all those the world labels unacceptable.** As Martha Stern puts it: *From the middle of the crowd of rather unsavory-looking characters that Jesus has decided to sit with, Jesus calls out to the people at the best table: And the next time you have people over for dinner, don't ask those who will return the invitation. Don't ask anybody who can do you any favors. Ask the poor, who won't know how much you spent on the appetizers, only that they are delicious. Ask the crippled and the lame, who won't be worrying about which chair to choose, but will be grateful just to sit down. Ask the powerless. Ask the empty. The elite crowd is appalled. The elegant ones who know just what to do and where to be and how not to make fools of themselves look down the table at the smiling man in the center of a ragtag party of hungry people. The deaf are buttering biscuits for the blind. The leper goes to get more strawberry shortcake for the lame, and the poor toast the broken-hearted with fine wine. The evening grows late. Etiquette lessons are over. Time to move on. Jesus stands up, and the blank-eyed, crooked-legged crowd stands with him. And they will follow him on and on because, everywhere he is, there is a party. And there is room for everybody.* There is a place for each one of us. Why isn't that enough? Why do we agonize over our status? This need to be known, as the best is, I suspect, fueled in part by that fear that, somehow, we are never good enough. We aren't quite worthy of being loved. The fear that deep down there is a limited supply of love, and that we have to compete for it. Earn it. And the best way to do that is to be important-known and respected by other important folk. If you are a parent with more than one child, you've seen this competition in action. If you have brothers and sisters, you have been part of this struggle—worried all the time that Mom likes the other best. In her book, *The Pain and the Great One*, Judy Blume describes this battle for importance and love. **My little brother's a pain. He cries if I leave for school without him. Then Mom gets mad and yells at me. He's got to be first to show Mom his schoolwork. She says ooh and aah over all his pictures, which aren't great at all. I don't understand how Mom can say the Pain is loveable. She's always kissing him and hugging him and**

doing disgusting things like that, and Daddy says the Pain is just what they always wanted. Yuck. I think they love him better than me. My sister thinks she's so great just because she's older, which makes Daddy and Mom think she's really smart. She thinks she's great just because she can play the piano and you can tell the songs are real ones. I can't stand my sister when we go swimming. She thinks she's so great just because she can swim and dive and isn't afraid to put her face in the water. I'm scared to put mine in so she calls me baby, which is why I have to spit water at her and pull her hair and even pinch her sometimes. And I don't think it's fair for Daddy and Mom to yell at me. Then Mom hugs my sister and messes with her hair and does other disgusting things like that. And Daddy says the Great One is just what they always wanted. Yuck! I think they love her better than me. Just like the Pain and the Great One, we live our lives as if God only has a limited amount of love to dole out to each person, that God might just run out of love for us, so we had better try to make a name for ourselves and ensure our place in God's heart. We struggle to establish our importance for somehow, we believe that if others are special to God, then we're not. Jesus' message, however, turns the whole greatness idea upside down. You're great, he says, when you trust that God loves you. When you quit worrying about acclaim and honor and sitting at the head table and are busy serving and caring for even the most unimportant. When no task is beneath you, when you spend just as much time with the nobodies of the world as with the VIPs.

One of the things that made Jesus a wonderful teacher is that he used visuals to get across his point—he washed feet, broke bread, touched the leper, walked on water, embraced a child. Over and over again he says: As you welcome the nobodies of the world, you welcome me. And as you welcome me, you welcome God. We are to extend hospitality and service to all because Jesus did. Life is richer and more beautiful when we quit trying to be important and, instead, treat each person as one of God's beloved children, not because of what they can do and accomplish, but simply because they are one of God's beloveds. Noted anthropologist Margaret Mead was once asked what the first sign of civilization was. She replied: When we found some remains that show that a broken leg was allowed to heal. In pre-historic times, if you had a broken leg, you were a nobody, a liability. You couldn't hunt. You couldn't work. So, you were simply left behind. But these particular remains showed that this person wasn't cast aside, that others took care of him, brought food, served. And that care for others who are only a liability, said Margaret Mead is the first sign of civilization. Christ would say—it is what we are meant to do. We are to serve because that's what God has created us to do, but we are also to be served because we need each other. Back to the Pain and the Great One: **My brother the Pain is two years younger than me and gets to stay up as late as I do. I asked Mom and Daddy about that. They said: You're right. You should stay up later. So, they tucked the Pain into bed. I couldn't wait for the fun to begin. I waited and waited and waited. But Daddy and Mom just sat there reading books. Finally, I shouted: I'm going to bed. We thought you wanted to stay up later, they said. I did. But without the Pain, there's nothing to do. Remember that tomorrow, Mom said, and she smiled.** *When the Great One has friends over they build whole cities out of blocks. I like to be a garbage man and zoom my trucks all around. So what if I knock down some of their buildings? It's not fair that she always gets to use the blocks! I told Daddy and Mom. They said, You're right. Tomorrow you can use the blocks all by yourself. So I built a whole country all by myself. Only it's not the funnest thing to play blocks alone. Because when I zoomed my trucks and knocked down buildings, nobody cared but me. I missed the Great One. Remember that tomorrow, Mom said.*

Why do we spend so much time jockeying for position and prestige? Remember...you and I and all of God's children are precious for each human being is created in the image of God. Each person is a beautiful, unique creation of God. We need each other. We care for each other because God cares for us. We offer grace and love, not because they deserve it, not because they will thank us for it, not because they, in turn, will do something for us, but because, while we were yet sinners, Christ died for us. In Christ, we are brothers and sisters. As we, ourselves, are loved and accepted, so we are to love and accept one another as brother and sister, trusting that, in God's heart, each of us has a place, connected to one another through Christ. All praise and thanks be to God.

### **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.**

*ANTHEM: Prelude on "St. Catherine" (Faith of Our Fathers), by Henry F. Henry -Kelli Watson*

## Prayers of Intercession

Set free from sin and death and nourished by the word of truth, we join in prayer for all of God's creation.

Holy One, for the gift of the church handed down through the ages and for all who carry on the servant ministry of Jesus, we praise you. Send your Holy Spirit upon all who are discerning calls to ministry in its many forms and equip them with your gifts. Hear us, O God. **Your mercy is great.**

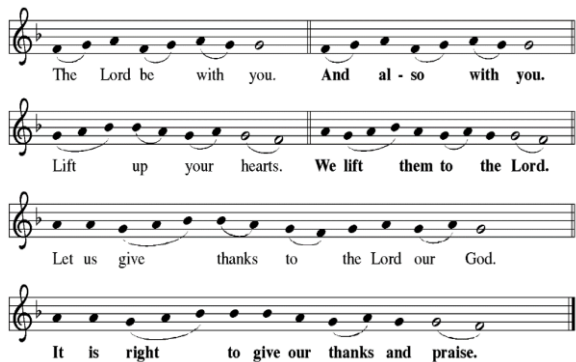
Merciful One, for all who do the work of healing in mind, body, and spirit, we praise you. Surround and comfort all who struggle with depression, anxiety, cancer, diabetes, dementia, or any illness, that all may be healed. Hear us, O God. **Your mercy is great.**

Sustaining One, for all who volunteer for the vitality of this congregation, we praise you. Strengthen and encourage greeters, ushers, office volunteers, bakers for Your Neighbors, counters, committee and group leaders, teachers, students, evangelists, singers, builders, nurturers, and all who serve with generous hearts. Hear us, O God. **Your mercy is great.**

Listen to the cries of your people waiting patiently for your healing hand and comforting Spirit, especially those who suffer with chronic pain and all cancer patients, Pr. Mary Etta, comfort for the family and friends of Fran King, healing for Bert Davis, comfort for the family of Catherine Schieble, comfort for the family of Michael Gilleece, healing for Joyce, MaryEllen S., Carole, Pr. Roger, Patsy, Wesley Williams, Jeanette, Ed and family, and Theresa, that the light of Christ may shine upon them with hope. Hear us, O God. **Your mercy is great.**

Confident that you hear us, O God, we boldly place our prayers into your hands; through Jesus Christ, our truth and life. **Amen.**

## THE GREAT THANKSGIVING DIALOGUE



The Lord be with you. And al - so 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.

## PREFACE

It is indeed right, our duty and our joy.... and join in their unending hymn.

## HOLY, HOLY, HOLY



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav-en and earth are full of your glo - ry. Ho - san - na. Ho -

san-na. Ho - san - na in the high - est. Bless-ed is he who

comes in the name of the Lord. Ho-san - na in the high - est.

### Thanksgiving at the Table

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all. 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. Remembering, therefore, his death, resurrection, and ascension, we await his coming in glory. Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ our Lord; to whom, with you and the Holy Spirit, be all glory and honor, now and forever. **Amen.**

### 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.**

### INVITATION TO COMMUNION,

All who hunger and thirst, come. The table is ready.

### PRAYER AFTER COMMUNION

Lord of life, in the gift of your body and blood you turn the crumbs of our faith into a feast of salvation. Send us forth into the world with shouts of joy, bearing witness to the abundance of your love in Jesus Christ, our Savior and Lord. **Amen.**

### Blessing

People of God, you are Christ's body, bringing new life to a suffering world. The holy Trinity, one God, bless you now and forever. **Amen.**

**Sending Song:** *The Spirit Sends Us Forth to Serve, vs, 1&4 Hymn #551 -Kelli Watson*

**Vs. 1** The Spirit sends us forth to serve; we go in Jesus' name to bring glad tidings to the poor, God's favor to proclaim.

**Vs. 4** Then let us go to serve in peace, the gospel to proclaim. God's Spirit has empowered us; we go in Jesus' name.

### Dismissal

Go in peace. The living Word dwells in you. **Thanks be to God.**

**Postlude:** *Gothic Fragment, by Stewart Landon -Kelli Watson*



## ZION ENDOWMENT FUND ANNUAL DISTRIBUTION FOR 2021

Zion's Endowment Fund has \$16,160 available for distribution in 2021. One fourth of the total distribution will go to each of the following categories:

- (1) Community outreach programs
- (2) Special ministries of Zion
- (3) Missions of the ELCA
- (4) Zion Capital Projects

To be considered for a grant, submit a Zion Lutheran Church Grant Application Form describing your organization and what the funds will be used for to: Zion Lutheran Church, 630 French Rd., New Hartford, NY 13413 - Attn: Endowment Distribution. Or send via email to [office@zionluth.com](mailto:office@zionluth.com).

The Grant Application form is available from the church office. There is a link to the form in the Endowment Fund article on the church web site at: <http://www.zionlutheranny.org/Zions-Permanent-Funds>. Click on the blue bar (Click Here for Endowment Application) under the "How to Apply for a Distribution" paragraph.

Deadline for receipt of the form is November 1, 2021. All applications will be considered at the November 2021 Endowment Committee meeting. Recipients will be notified in writing and checks will be sent in late November/early December 2021.

### ZION ENDOWMENT FUND OVERVIEW

Zion's Endowment Fund was established in 1985 for the purpose of enhancing the mission outreach of Zion Lutheran Church apart from the general operations of the congregation. The Fund welcomes gifts from Zion and Utica community members. Gifts can consist of memorials, bequests in wills, charitable remainder and other trusts, charitable gift annuities, assignment of life insurance and transfer of property, such as cash, stocks, bonds, or real estate. To-date, most gifts have been from bequests in wills. Planned giving is one method of providing end of life gifting of one's wealth to the Zion Endowment Fund.

### YEARLY DISTRIBUTIONS

The Endowment Fund by-laws require that yearly distributions be made from the Fund. The distributions are divided among the following: one-quarter each to; community outreach, missions of the ELCA, special ministries of Zion Lutheran Church and Zion capital projects. The Endowment Fund Committee makes recommendations to the Church Council and Zion's congregation concerning the charitable distributions. Past recipients include; Community Food Bank, Your Neighbors, Family Nurturing Center, Canstruction, Lutheran Homes Foundation, Vanderkamp, KEYS Program, Foothills Rural Community Ministry and Center for Family Life and Recovery.

### HISTORY OF GIFTS RECEIVED AND DISTRIBUTIONS

In the 35 years of its existence, the Endowment Fund has received gifts and bequests of about \$200,000. Over this same period, distributions from the Fund now exceed \$280,000. The Endowment Fund expects to distribute approximately \$16,160 this year.

### CONTRIBUTIONS TO THE FUND ARE WELCOME

Contributions to the Zion Endowment Fund need not be just in the form of bequests in wills or trusts. Cash or checks, in any amount, in memory of a loved one or in honor of someone special, would be appropriate and welcomed. Our hopes and expectations are that additional gifts, coupled with Fund earnings, will cause the Fund value to increase so that Zion may play an ever-larger part in fulfilling its mission in the world. Your endowment gift would be a part of that process.