


Welcome to Zion Lutheran Church's Online or At Home Worship!

To attend our weekly Sunday service via Zoom, please use the following link each week: <https://us02web.zoom.us/j/84354840714?pwd=TDJGTkwvSTBER2lNb1o1Qzd6WGxDdz09> , Meeting ID: 843 5484 0714, Password: 022654. Or by PHONE, +16465588656, 84354840714#, 1#, 022654#.

Our service is also available for viewing on Zion's YouTube channel: <https://www.youtube.com/channel/UCWzOtfCe2z7bIPvxp62lA>

Announcements:

Snail Mail: Please let Sara know if you have returned to regular worship services in-person and no longer need to receive your bulletin via snail mail. The information in the snail mail is identical to the weekly bulletin, it's just in a different format. Monthly newsletters will continue to go out in combination with the worship service bulletin for that week. Please let Sara know if you have any questions.

Zion's wish list for Advent 2022: Some packs of ornament hangers, and six battery operated  candles, all the same size. If you can donate any of these items, please let the church office know.

Sunday, March 27, 2022, 12:00noon: Faith, Sexism and Justice, A Call to Action. Women from the three area Lutheran congregations will gather in person at Zion for a brown bag lunch and program around the ELCA social statement, Faith, Sexism and Justice, A Call to Action, adopted at the 2019 ELCA Churchwide Assembly. Rev. Anita Mohr will facilitate our discussion on this social statement that relies on the Gospel promise of abundance, justice, and new creation in Christ to name the ways the sins of patriarchy and sexism harm all people, particularly women and girls, whatever their age or racial or gender identify.

Upcoming Services at Zion & Our Saviour: Ash Wednesday, March 2nd at 12-noon at Zion. (*Our Saviour will be having a 7 PM service for those of you who are interested in attending. Pr. Anita will also share the Zoom link.*)
Maundy Thursday, April 14th at 12-noon service at Zion. (*Our Saviour will be having a 7 PM service for those of you who are interested in attending. Pr. Anita will also share the Zoom link.*)
Good Friday, April 15th, Zion will not be having a service. (*Our Saviour will be having a 7 PM service for those of you who are interested in attending. Pr. Anita will also share the Zoom link.*)

Dear Zion Members

Thank you for the gift certificate to Barnes and Noble (even the smell of new books is fun). I love Barnes and Noble and I am sure that I will find a way to spend that card soon. The Thank you Cards were wonderful. You all are very good at helping people know that they are appreciated. I am looking forward to our continuing relationships.

Pastor Anita

To my entire Zion Family,

Thank you from the bottom of my heart for the Simply Edible Bouquet, the box of chocolate covered fruit, and the thank you balloon that I found on my front step in the midst of that swirling snow storm last Saturday. Your thoughtful gift has been brightening my days and nourishing my body and soul.

*Love,
Laurel*

A mission statement expresses an organization's or business's purpose, what it does. A mission statement for a church expresses what God calls it to do. Do you remember Zion's mission?

"We the members of Zion Lutheran Church are called and empowered by God's love and the Risen Christ to joyfully welcome all, grow in faith, serve our community, and live in hope of the truths that Jesus taught."

It's a wonderful mission statement, but also so broad. How do we do that?

We are not so big as we used to be, fewer active members, fewer dollars. How can we do it all and all at the same time? What are our mission action priorities? Where do we begin?

Awaking from covid hibernation, how do we shake off our slumbers, open and clear our closed eyes, get oriented, and start moving again? How can we catch a new vision from God, a vision of what God may want Zion to become?

That's the role of an action plan, with a limited number of identified strategies and with goals that are SMART, that is, specific, measurable, achievable, realistic or relevant, and time-bound.

That's what Pastor Lori Kochanski, assistant to the bishop for Upstate New York, will help us together to do. "Abide" is an intentional, prayerful, thoughtful four-step process, and it all begins on Sunday, April 3rd.

On April 3rd, Pastor Kochanski will supply preach and lead worship. After worship, she will lead congregation members in a discussion to identify needs and issues in the congregation and community. That first step will be available for all members to participate online.

In three subsequent steps, the Council, other leaders, and interested members will develop measurable, actionable steps to address the needs identified. The process will conclude with an action plan in early to mid-May.

Then it is up to us, all of us, not just the Council, not just the staff or the pastor, but all of our members and participants to pull together and to put the action plan into action, to pursue those goals, to implement those strategies, to come alive and to make real Zion's sense of their role in God's mission.

My job is to listen and to help you work through the experience and to discover where God is leading Zion.

And two side benefits are the following:

First, this action plan and its implementation can give more substance to the Ministry Site Profile and more direction to identify a settled pastor fit for Zion's more specific mission priorities.

Second, it can help identify more specific ministry activities and mission assets, interests, and gifts, for sharing a pastor and working with another congregation.

On March 2nd, we enter the season of Lent. Lent is all about becoming more intentional in our lives as disciples of Jesus. This process will help us become more intentional as a faithful community together of Jesus's disciples. And it can help lead Zion to an Easter new life.

Please keep Zion and its leaders and its mission in prayer and be a part of the process.

God's blessings!

Pastor Rick Klafehn

“Abide” Begins April 3, 2022

This process, led by Pastor Lori Kochanski, assistant to the bishop, is designed to equip and accompany congregations in need of new ways of intentionally working together.

What to Expect: A process for congregations to identify needs and issues in the congregation and community. Then, work to develop measurable, actionable steps to address the needs identified.

General notes about the process:

- Listening and asking open questions will be emphasized as we work together.
- There will be homework in between each time we meet as a group.
- Some of the steps will include gathering information from other sources and people who are not in the sessions, but may be helpful to the larger goals.
- The process is about developing tools. At the end of our intentional time together in sessions, you will have new ways and renewed practices, that will help you identify needs, implement best practices, and be able to work together.
- Participation will encourage the kind of group thinking that keeps all the people of the community at the center of decision-making processes.

About the sessions...

Session 1: (with the whole congregation) Identifying any problems/conflicts/needs in the congregation

Session 2: (with council, other leaders and other interested congregational members) Determine insights around the identified problems/conflicts/needs

Session 3: (with council, other leaders and other interested congregational members) Develop measurable, actionable plan(s) to address potential needs

Session 4: (with council, other leaders and other interested congregational members) Prepare to implement plan(s) with the wider congregation. This session will include intentional learning about concrete tools for leaders in the congregation as you continue to work together.

Beyond the sessions...check in, as needed to keep on track. Also...continue the lifelong practice of listening and adapting to new needs.

Zion Lutheran Church
Transfiguration of Our Lord



February 27, 2022

WELCOME TO ZION LUTHERAN CHURCH'S AT HOME OR ONLINE SERVICE!

PRELUDE: *Spirit of God, Descent Upon My Heart*, by Frederick C. Atkinson -Kelli Watson

CONFESSION AND FORGIVENESS

Blessed be the Holy Trinity, one God, who creates us, redeems us, and calls us by name. **Amen.**

Let us confess our sin in the presence of God and of one another. Most merciful God, **we confess that we have sinned against you and your beloved children. We have turned our faces away from your glory when it did not appear as we expected. We have rejected your word when it made us confront ourselves. We have failed to show hospitality to those you called us to welcome. Accept our repentance for the things we have done and the things we have left undone. For the sake of Jesus Christ, have mercy on us. Forgive us and lead us, that we may bathe in the glory of your Son born among us, and reflect your love for all creation. Amen.**

Rejoice in this good news: In Christ Jesus, your sins are forgiven. You are descendants of the Most High, adopted into the household of Christ, and inheritors of eternal life. Live as freed and forgiven children of God. **Amen.**

Opening Hymn: *Jesus on the Mountain Peak*, vs. 1 & 4 Hymn #317 -Kelli Watson

Vs. 1 Jesus on the mountain peak stands alone in glory blazing; let us, if we dare to speak, join the saints and angels praising. Alleluia, alleluia!

Vs. 4 This is God's beloved Son! Law and prophets sing before him, first and last and only One. All creation shall adore him! Alleluia, alleluia!

Greeting and Prayer of the Day

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

Holy God, mighty and immortal, you are beyond our knowing, yet we see your glory in the face of Jesus Christ. Transform us into the likeness of your Son, who renewed our humanity so that we may share in his divinity, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

First Reading: *Exodus 34:29-35* Bible Pg. 142

Psalm 99 ELW #99 (read responsively)

The LORD is king; let the people tremble. The LORD is enthroned upon the cherubim; let the earth shake.

The LORD, great in Zion, is high above all peoples.

Let them confess God's name, which is great and awesome; God is the Holy One.

O mighty king, lover of justice, you have established equity; you have executed justice and righteousness in Jacob.

Proclaim the greatness of the LORD and fall down before God's footstool; God is the Holy One.

Moses and Aaron among your priests, and Samuel among those who call upon your name, O LORD, they called upon you, and you answered them,

you spoke to them out of the pillar of cloud; they kept your testimonies and the decree that you gave them.

O LORD our God, you answered them indeed; you were a God who forgave them, yet punished them for their evil deeds.

Proclaim the greatness of the LORD and worship upon God's holy hill; for the LORD our God is the Holy One.

Second Reading: *2 Corinthians 3:12-4:2* Bible Pg. 1797

GOSPEL ACCLAMATION

Halle, Halle, Hallelujah

Hal-le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal -
- le - lu - jah. Hal - le, hal - le, hal - le -
lu - jah. Hal - le - lu - jah. Hal - le - lu - jah.

Gospel: *Luke 9:28-36 Bible Pg. 1609*

The holy gospel according to Luke. **Glory to you, O Lord.** The Gospel of the Lord. **Praise to you, O Christ.**

Sermon: *-Rev. Jennifer DeWeerth*

I will never forget the first time I preached on the story of the Transfiguration, many years ago. I had a dear friend staying with me for the weekend, a friend from college I hadn't seen in years. Helen wasn't raised with much knowledge of the Bible or church, and so she was rightly blank faced when I mentioned to her that I was preaching on Transfiguration Sunday. "What's that?" she asked. "Well," I answered, "it's the end of Epiphany, the Sunday before Ash Wednesday, which is the start of Lent." "Ok Jen, Let's try that in plain English: Why is it called Transfiguration?"

This question stumped me. It's not exactly self-explanatory. You have to know the story. So, I told it to her (although, as you'll see, since it had been a while since I had actually read the story, not all the details were clear. And there was the question of where to begin..."

"Okay, so you know about Jesus, right? So, he goes up a mountain and he takes these other guys, his disciples, with him. And then, while they're up there, he is transfigured—his appearance ...changed. His face glows and his clothes do—everything glows white. And it's sort of a revelation of God, because these other guys from the Old Testament—from heaven—suddenly appear. "Like angels?" says Helen. "Well, yeah, sort of, I guess."

So it is about this point that I look around and realize that we're in a movie theater waiting for the trailers to start, and the guy sitting next to me is staring. And I look at Helen's face and it appears that she also notices the staring. But I forge on, because I remember two other main things from the story. "Okay, well, I guess that's about it, except there is the voice of God and it says," this is my beloved Son," and then, the three guys Jesus is with, they want to build a ...um....monument...there to mark the place, since now it seems like holy place, basically because of the um...

Helen chimes in, "because of the angels and the white lights and the voice of God?" "Right."

That's pretty much when it struck me for the first time, a person who had heard this story every single year on the Sunday before Ash Wednesday, that it is strange. Now you all don't notice it so much because you're hearing it in church, but five minutes before the start of Ocean's eleven starts playing in a crowded theater.... Well. It's a strange story, and what I realized most of after I had told that story to Helen, is that it seems pretty important, like it should be a big part of my religious faith. It's got the prophet Elijah and it's got Moses, so the big names of the Hebrew scripture. It's got all the big-name disciples -Peter and James and John, not to mention Jesus *and God*. And yet I can't say the story ranks very high up there on my list of scripture passages or favorite Jesus stories. Jesus arguing with the religious authorities, sharing meals with his friends, doing ministry with the outcast and healing people—those stories I can relate to. They seem like good news in action. But this one—it's a little beyond my experience. What does this story do? Why is it there?

This story does a lot of work in Matthew, Mark and Luke. It echoes the baptism of Jesus when God affirms Jesus as the beloved and the chosen one. It connects Jesus with Elijah and Moses and their stories of speaking for God and seeing God on the mountain. In all three Gospels it is also followed by the healing of a child once Jesus descends from the mountain. So it certainly reminds us that life is not all mountain top spiritual experiences—there is ministry to do in the community, in the valley below.

But most of all, this transfiguration story seems to be a carefully constructed mirror image of another story we will hear later, the story of Jesus' trial and crucifixion. The transfiguration is not just a standalone story, but the precursor to another story, but inverted, so to speak. One story seems like a mountain top climax, but really isn't one looks nothing like the soul stirring high point, but actually is. In one story, Jesus's garments are illuminated and in the other they are stripped off. In

one story, Jesus is glorified and affirmed, and in the other story he is shamed. In one story he stands shoulder to shoulder with the two greatest religious figures of the Bible, and in the other, with two criminals on the cross.

And so, we get a hint of what Luke already knows when he writes his gospel: The story of Jesus is not really about going up to a mountain and hearing the voice of God from on high. It is about what happens when Jesus and his disciple come down from the mountain. It's about Jesus going down into Jerusalem and the mixed feeling we, like the disciples, have about going with him.

There is a traditional African American Spiritual commonly called "Give me Jesus." "Give me Jesus," says the soaring plaintive chorus, "You may have all this world, give me Jesus." But I wonder when I hear this, which Jesus do we get? Let's be honest. Like Peter, we want the Jesus on the mountain. And the Jesus on the cross? Not so much. Like Peter, we would rather build a monument to a glorified Jesus in dazzling garments with two holy men beside him, than stay with a mocked Jesus, stripped naked with two criminals by his side. We would rather go up a mountain with Jesus than go down, where there are so many more people to heal, and so many more people who are blind to the injustice, who lift up the powerful instead of the lowly, down toward Jerusalem with Jesus, where there is danger and where not everyone forgives their enemies and where the love of truth may be punishable by death. And still, on this eve of the Lenten season, we invite each other, this year as every year, to go anyway.

Transfiguration Sunday is closer to Shrove Tuesday than to Lent. As one podcaster I heard described it, it's "lit up like the Vegas strip." It's Mardi Gras time. It's a mountain top day, as we would say, closer to home in the Adirondacks. It's the last drop of pure fun before entering a holy time of disciplines, self-examination, and reflective devotion. Both are good—Fat Tuesday and Ash Wednesday. We're human; we need a balance. We need pancakes and even bacon—food for our Lenten journey. Because it's a hard journey. It takes Jesus where we never, ever thought any truly righteous person would or should go. And it takes us there too.

But first, we stand on a mountain, and see Jesus, and revel in his glory, because one day soon we will have a different story, and on that day, somehow, we will need to remember the affirming voice of God so that we can think bigger, so that we judge not as the world does, but as God does. Normally, I don't get into theophanies and glowing robes and such. But I'm thinking maybe we should hang on to this story. We might need it. We might want to remember who God chose and why it startles us to this day.

Like all of you, I don't think our Christian faith is really about a man on a mountain and what that tells us about God; I think it is about a man on a cross and what that tells us about God. But as much as the one, frankly, weird story blows my mind...the other story breaks my heart. It's too much. We need a way to get there from here. Maybe from the mountain we can see the way to Jerusalem, to Good Friday.

So just for today, give me a mountain.

Just for today, give me a strange, glowing Jesus on a mountain.

And then, for the rest of the way this Lent, you can have all the mountains in the world. Just give me Jesus.

ANTHEM: Sweet Hour of Prayer/Little is Much When God is In It/In the Garden, arr. by Marcia Wells -Kelli Watson

APOSTLES' CREED, (Please stand, if able.)

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Prayers of Intercession

The Spirit of the Lord is poured out upon us in abundance; so we are bold to pray for the church, the world, and all that God has made.

Heal those who are in distress. Give patience to those waiting for answers. Grant hope to those who have reached the limits of treatment. Give compassionate hearts to those who accompany loved ones through illness and uncertainty. God of grace, **hear our prayer.**

Today we shout alleluia from the mountaintop; this week we enter the wilderness of Lent. Bless all who prepare and lead us in worship during this change of season: pastors, deacons, musicians, and all who contribute to our worship life. God of grace, **hear our prayer.**

Blessed are they who listened to Christ's voice in this life and now rest with him. Transform us from glory into glory, and give us your peace, that we do not lose heart. God of grace, **hear our prayer.**

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, Gail and Chuck, Sara, and Theresa, that the light of Christ may shine upon them with hope. God of grace, **hear our prayer.**

Since we have such great hope in your promises, O God, we lift these and all of our prayers to you in confidence and faith; through Jesus Christ our Savior. **Amen.**

THE GREAT THANKSGIVING DIALOGUE

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.

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

You are indeed holy, almighty and merciful God. You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son, so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will and to accomplish all things for our salvation.

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.

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.

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

Remembering, therefore, his salutary command, his life-giving passion and death, his glorious resurrection and

ascension, and the promise of his coming again, we give thanks to you, O Lord God Almighty, not as we ought but as we are able; we ask you mercifully to accept our praise and thanksgiving and with your Word and Holy Spirit to bless us, your servants, and these your own gifts of bread and wine, so that we and all who share in the body and blood of Christ may be filled with heavenly blessing and grace, and, receiving the forgiveness of sin, may be formed to live as your holy people and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit, be all honor and glory in your holy church, 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,

Come to God's table. There is a place for you and enough for all.

COMMUNION

The body of Christ, given for you. The blood of Christ, shed for you. **Amen.**

PRAYER AFTER COMMUNION

We give you thanks, gracious God, for we have feasted on the abundance of your house. Send us to bring good news and to proclaim your favor to all, strengthened with the richness of your grace in your Son, Jesus Christ.
Amen.

SENDING

Blessing

God, who leads you in pathways of righteousness, who rejoices over you, and who calls you by name, bless your going out and your coming in, today and forever. **Amen.**

Sending Song: *Alleluia, Song of Gladness, vs. 1 & 4 Hymn#318 -Kelli Watson*

Vs. 1 Alleluia, song of gladness, voice of joy that cannot die; alleluia is the anthem ever dear to choirs on high; in the house of God abiding thus they sing eternally.

Vs. 4 In our hymns we pray with longing: Grant us, blessed Trinity, at the last to keep glad Easter with the faithful saints on high; there to you forever singing alleluia joyfully.

Dismissal

Go with Christ into a weary world. Share the good news. **Thanks be to God.**

Postlude: *All Glory to Jesus, by John W Peterson-Kelli Watson*



The night before Patti' Cappelli's last day as bookkeeper on Saturday, February 12th, Patti, Laurel, Wendy, and Sara met (socially distant) in the Fireside Room to enjoy some snacks and drinks.

Patti trained Sara one day a week for three weeks for a couple of hours to cover the bookkeeping position, which is effective now. Thank you, Patti!

Members of Zion:

Following Zion's Annual Meeting on Sunday, the Congregation Council convened for its organizational meeting. Officers were elected: Wendy Stevens re-elected as Treasurer, Nancy Thompson as secretary, and Laurel McCurdy as vice-president. We thank all of them for their ongoing service in these offices and all the returning and newly elected Council members.

However, the office of President and a position on Council remain unfilled. The mission and leadership of Zion is significantly impaired with the office of President open.

Linda Bennett is willing to serve as a co-president, if another member of the congregation is willing to serve on Council as co-president with her.

The role of the President (or co-president) is to preside at Council and Congregation meetings and to lead the Council in general oversight of the congregation's mission and vision. A congregation cannot expect more than that, especially in times of transition with its extraordinary demands.

The President (or co-president) is notified and welcome at all congregation committees, but the duties of the office do not include leadership of those committees or require participation or responsibility for any of them. A healthy congregation has functioning committees and committee liaisons to Council. The President (or co-president) does not do the work of committees, unless it is their gift, skill, or interest.

It is vital for Zion to have the position of President filled. Pray and discuss with trusted friends and loved ones, if God may be calling you to serve as President (or co-president). Please contact me through Sara in the church office, to discuss serving Zion in that office and as a voting member of Congregation Council. The term is for one year and concludes with the next annual Meeting.

The Congregation Council also received the resignation of Katie Marscher as Zion Technologist, effective April 18, 2022. Katie has served faithfully and effectively as Zion's technologist for more than a year, making it possible for many to participate in our Sunday morning worship, who otherwise would not have been able. She completes her service on Easter Sunday. We wish publicly to express Zion's appreciation and deep gratitude to Katie, as well as her kindness in providing Zion with two months' notice. It is vitally important to have this position filled so that this service may continue.

If you or anyone you know might be interested in the technologist position, please contact Katie, Laurel McCurdy, or Mark or Nancy Thompson.

An Irish Prayer

May God give you
 For every storm, a rainbow
 For every tear, a smile
 For every care, a promise
 And a blessing in each trial
 For every problem life sends
 A faithful friend to share,
 For every sigh, a sweet song
 And an answer
 for every prayer.

March Birthdays - Happy Birthday from your Zion Family!!

| | | | |
|-----------------|----|------------------|----|
| Mildred Pelrine | 1 | Brian Gymburch | 20 |
| Mary Lou Millar | 1 | Patsy Glista | 21 |
| Amelia Roberts | 1 | David Hunter | 22 |
| Debbie Murdock | 5 | Laurel McCurdy | 23 |
| Matt Grove | 6 | Mark Youngkrans | 24 |
| Ben Silva | 8 | Katie Thompson | 24 |
| Matt Schiller | 11 | Ralph Youngren | 26 |
| Nicholas Manino | 14 | Cayden Hunter | 26 |
| Carol Youngren | 14 | Nicole Manino | 27 |
| James Marscher | 20 | Gloria Cifonelli | 30 |
| David Nicholls | 20 | Bonnie Loomis | 30 |

Given to the Glory of God

| <u>In Memory of:</u> | <u>To:</u> | <u>Given by:</u> |
|--|--------------------|-----------------------|
| Gene White | Souper Bowl Sunday | Linda and family |
| <u>In Honor of:</u> | <u>To:</u> | <u>Given by:</u> |
| Linda Bennett | World Hunger | Laurel McCurdy |
| Mark Thompson | | Don and Wanda Gregory |
| Ben and Sara Silva | | Linda White |
| Jeanne Gymburch, Carole Grove, and Ellen Smith | World Hunger | Laurel McCurdy |

Happy 4th Anniversary to Ed Nelson & Christina Merritt!

| January 2022 Treasurer's Report | | | | |
|------------------------------------|--------------|--------------|--------------|-------------------|
| | Jan 2022 | Year to Date | Budget | Over/Under Budget |
| Income | | | | |
| Giving | \$ 19,413.51 | \$ 19,413.51 | \$ 12,506.47 | \$ 6,907.04 |

| | | | | |
|----------------------|--------------|--------------|--------------|---------------|
| Other Income | \$ 517.45 | \$ 517.45 | \$ 1,703.59 | \$ (1,186.14) |
| Total Income | \$ 19,930.96 | \$ 19,930.96 | \$ 14,210.06 | \$ 5,720.90 |
| Total Expense | \$ 9,453.55 | \$ 9,453.55 | \$ 14,519.26 | \$ (5,065.71) |
| Net Income | \$ 10,477.41 | \$ 10,477.41 | \$ (309.20) | \$ 10,786.61 |

MARCH WORSHIP TEAM SCHEDULE

| DATE: | WORSHIP ASST. | GREETERS | USHERS |
|----------------------------|---------------|----------|-------------------|
| 3/2 Ash Wednesday, 12-noon | | | |
| 3/6 | Carl Schmitt | | |
| 3/13 | Wendy Stevens | | |
| 3/20 | | | Bob & Linda Lambe |
| 3/27 | | | |

Another Look at Zion's History - The Adventurer, the Capitalist, and the Cleric: Part I

Every so often, Zion's office receives requests for genealogical information. Most inquiries focus on our German-era records. Occasionally, investigations into our *Deutsch* past yield surprises.

Last spring, Office Manager Sara forwarded an email to me from a resident of Arizona, who requested information about the Senf and Martin families, Zion members in the 19th century. I found many relevant records, photographed them, and sent the images westward.

During research, I encountered the Martin brothers - Adam (1835-1921), Frederick (1837-1908), and Henry (1840-1915). Curiosity intensified the more I learned about their divergent lives, punctuated by events that reflected not only Zion's past, but 19th century American history in general.

The brothers were born in the village of Biedershausen, in the Rhineland-Palatinate state of Germany. After their parents, Johann Adam and Susannah Scheehl Martin, passed away by 1843, the boys went to live with their grandparents. Fortunately, their education continued. Adam and Frederick attended a *gymnasium*, a German accelerated high school.

When relatives in Utica invited the Martins to journey "across the pond" in 1852, the family immigrated. Our church's membership included several "Scheehls," who may have been related to the boys' mother. Pastor Andrew Wetzel's congregation welcomed the Martins into a new sanctuary at Fay and Cooper Streets, completed in 1851. Henry Martin was confirmed there in 1854.

Around 1856, the restless Frederick Martin "went to sea," perhaps enticed by economic opportunities of an ever-expanding American commercial fleet. According to Frederick's obituary, "He circled the globe on three different occasions and touched at every principal port." The Civil War erupted in 1861 and, after reaching New York City in 1862, the patriotic Frederick enlisted in Company B, 57th Regiment, New York Volunteers. He served briefly in the Union Army, but transferred to the navy, sailed with Admiral David Farragut's squadron in the Mississippi River, and participated in the battles for Island Number 10, Fort Henry, Fort Donaldson, and Vicksburg.

Frederick married Mary Catherine Luke, of Clayville, after the war. They raised five children. Their youngest, Frederick, Jr., became a Lutheran minister. The elder Martin worked for several railroads and the Utica Casket Company prior to retirement. He was an active member of the city's Grand Army of the Republic Post (G.A.R.), organized by Civil War veterans - a precursor to the American Legion. Although Frederick joined our church in 1852, he belonged to Redeemer Lutheran when his death occurred in 1908.

The Industrial Revolution was rapidly transforming Utica when the Martins arrived and the vocationally-oriented Henry quickly found employment in Utica's cotton mills - for \$2/week. Dissatisfied and ambitious, he apprenticed to a bookbinder, a blacksmith, and finally to furrier Anton Albrecht in 1858, where he found his life's vocation. Henry Martin thrived in America's 19th century capitalism and became one of Utica's richest citizens.

He purchased Albrecht's shop on lower Genesee Street in 1868, relocated to a bigger building, and grew his business into the largest fur clothing/hat manufacturing enterprise in Central New York. Advertisements for "Henry Martin Company - Utica's Oldest Furrier - 117 Genesee Street" appeared in every city newspaper. Henry also sat on the Board of Directors of the Second National Bank and the Citizens' Trust Company, and belonged to the Utica Chamber of Commerce.

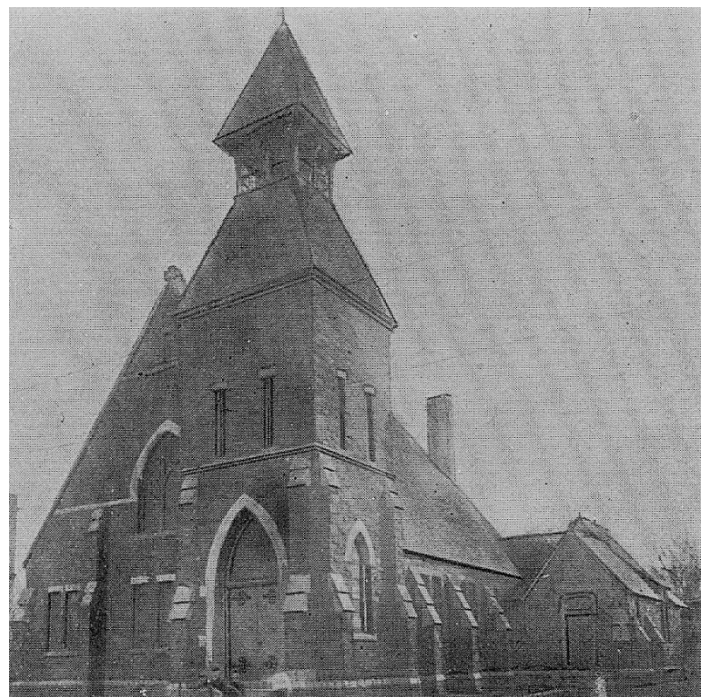
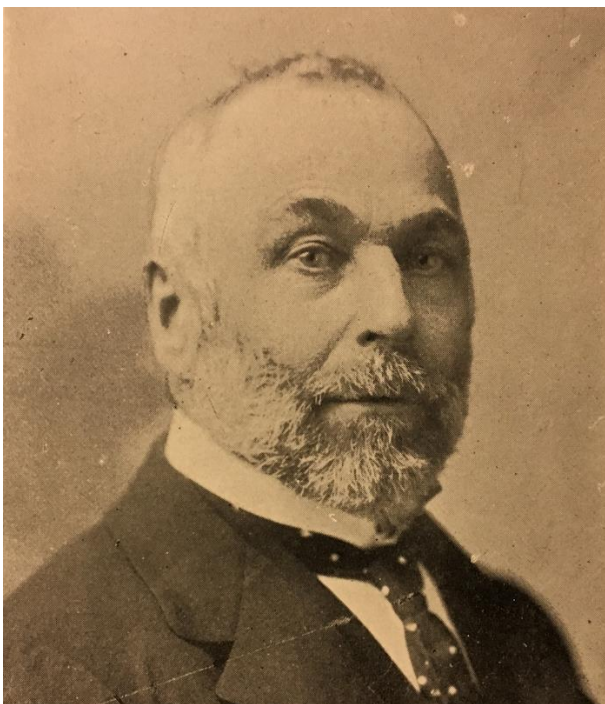
Active in the Democratic Party and widely admired throughout the city, Henry was elected mayor in 1888. He did not seek a second term. The party nominated Henry for Congress in 1900, against Attorney James Schoolcraft Sherman, who later became William Howard Taft's Vice-President. While Martin was competitive in urban areas, the district's heavily Republican rural townships doomed his candidacy.

A Zion stalwart, Henry - and his wife, the former Margaret Wolf - were close friends of Andrew and Elizabeth Wetzels, so close that they named their middle child "Frank Wetzels Martin." Henry served as council president for several terms, regularly represented the congregation at synod meetings, and anchored the men's societies. His name appeared in scores of newspaper articles about our church.

The Martins' association with Zion ended in 1878. Henry strongly advocated for worship/Sunday school instruction in English, in addition to the traditional German. When the council rejected the language change, over one hundred members left Zion and formed Redeemer Church. Henry Martin became an invaluable leader in this new congregation, one of the first English-worshiping Lutheran churches in Upstate New York.

On April 26, 1915, Henry Martin entered the church triumphant. Utica's City Hall flag flew at half-staff for the week that followed. Eulogies appeared in every paper. The *Sunday Tribune* published these words: "His story, of a poor orphan boy in a strange country, who rose to a position of wealth, influence, and importance exemplifies the American dream. Utica may well call him one of its first citizens. All who knew him believed that Henry Martin was one of the city's best men."

Next installment, Part II - the Rev. Adam Martin, D.D.



Henry Martin (1840-1915) was a leader in Utica's German Lutheran community.

Old Redeemer Lutheran Church,
Columbia Street, near State Street. The
congregation relocated to Our Saviour's
current site in 1926.