

4 Easter – April 25, 2021 Mag Newsletter

Dear Zion Family,

During this pandemic, Zoom, YouTube, and listening in on our phones have allowed us at Zion to continue to hear and/or see the “Easter Medley” played by Kelli Watson, the laughter at the “Joyful Chaos,” the promises of hope, life, and peace, and the best sermons we’ve ever heard. This past Sunday, at least forty-four people were on Zoom and over seven people were on their phones, worshiping together. In last week’s Leadership Letter, Mark encouraged us to go back and reread Rev. Janet’s sermon of April 11th. I did, and I am so grateful for that suggestion because I was reminded that our sense of touch can bring us peace, too. When the hurt, fearful, alone, sad times come—touch the palms of each hand with the opposite middle finger (that means Jesus in American Sign Language) and feel Christ’s wounds touch the wounded places of your life. Touch the palms of your hands and feel Christ’s peace move through you. Thank you, Rev. Janet and Mark.

WORSHIPING THIS SUNDAY

On April 25th, the Fourth Sunday of Easter, we will have the opportunity to attend **in-person worship** at Zion at 10:00 am with the Rev. Jennifer DeWeerth presiding. *Please remember that you are required to wear your **mask** (covering both your nose and mouth) from the time you leave your car in the parking lot until you return to it.* It is also a good idea to turn off your **cell phone** while you are in the sanctuary. Thank you to all who volunteered to help make this service happen.

Virtual via Zoom: To join this Sunday’s service via Zoom, same log-in info as last week:

<https://us02web.zoom.us/j/84354840714?pwd=TDJGTkwvSTBER2lNb1o1Qzd6WGxDdz09>

Meeting ID: 843-5484 0714, Password: 022654. Or by PHONE, +16465588656, 84354840714#, 1#, 022654#

*Please remember to **mute** yourself once the service begins.*

Livestreamed: If you would prefer to view the service via livestream on our YouTube channel, you can do so by visiting our page at: <https://www.youtube.com/channel/UCWzOtbfcE2z7-bIPvxp62lA>.

The printed Service of the Word is found later in this mailing.

IN-PERSON WORSHIP THROUGH JUNE

In May, we will worship in the sanctuary on the 9th and the 23rd. At the April 12th council meeting, it was decided that we would return to weekly in-person worship beginning on June 6th. We are assuming that there will not be a surge in the Oneida County COVID infection rate and that supply pastors are available for those Sundays. Know that The Service of the Word will continue to be sent and the Sunday services will always be available on Zoom.

Beginning this week, sign-up sheets for worship assistants, ushers, and greeters will be posted in the Narthex. Please consider volunteering to fill these positions. Barb Wilson (315-737-9319) and Jeanne Gymburch (jgymburch@aol.com) are coordinating the greeter/usher schedule, so you may also contact them directly.

DEVOTIONAL LITERATURE

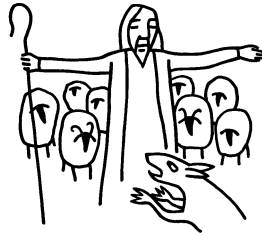
The April-June issues of both Hope-full Living and Christ in Our Home have finally been delivered to Zion. Copies of these booklets will be available on the table in the Narthex on Sunday or you may call the office and have one sent to you.

I will leave you with the Prayer of the Day for this coming Sunday—O Lord Christ, good shepherd of the sheep, you seek the lost and guide us into your fold. Feed us, and we shall be satisfied; heal us, and we shall be whole. Make us one with you, for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

Love from,
Laurel McCurdy, council co-president

Zion Lutheran Church
New Hartford, NY

4 Easter



April 25, 2021

WELCOME

PRELUDE *Abide with Me*, by William H. Monk - Marcus Corasanti

Thanksgiving for Baptism

Alleluia! Christ is risen. **Christ is risen indeed. Alleluia!**

Refreshed by the resurrection life we share in Christ, let us give thanks for the gift of baptism.

We thank you, risen Christ, for these waters where you make us new, leading us from death to life, from tears to joy. We bless you, risen Christ, that your Spirit comes to us in the grace-filled waters of rebirth, like rains to our thirsting earth, like streams that revive our souls, like cups of cool water shared with strangers. Breathe your peace on your church when we hide in fear. Clothe us with your mercy and forgiveness. Send us companions on our journey as we share your life. Make us one, risen Christ. Cleanse our hearts. Shower us with life. To you be given all praise, with the Holy Spirit, in the glory of God, now and forever. **Amen.**

Opening Hymn: *There's a Wideness in God's Mercy*, vs. 1 & 4 Hymn #588 - Marcus Corasanti

Vs. 1 There's a wideness in God's mercy, like the wideness of the sea; there's a kindness in God's justice which is more than liberty. There is no place where earth's sorrows are more felt than up in heav'n. There is no place where earth's failings have such kindly judgment giv'n.

Vs. 4 'Tis not all we owe to Jesus it is something more than all: greater good because of evil, larger mercy through the fall. Make our love, O God, more faithful; let us take you at your word, and our lives will be thanksgiving for the goodness of the Lord.

Prayer of the Day

O Lord Christ, good shepherd of the sheep, you seek the lost and guide us into your fold. Feed us, and we shall be satisfied; heal us, and we shall be whole. Make us one with you, for you live and reign with the Father and the Holy Spirit, one God, now and forever. **Amen.**

First Reading: Acts 4:5-12

Second Reading: 1 John 3:16-24

GOSPEL ACCLAMATION, *Those who are able to stand comfortably, please do so*

Re - turn to the Lord, your God, for he is gra - cious and
mer - ci - ful, slow to an - ger, and a - bound - ing in
stead - fast love, and a - bound - ing in stead - fast love.

The image shows three staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of lyrics. The second staff contains the melody for the second line of lyrics. The third staff contains the melody for the third line of lyrics, ending with a double bar line. The lyrics are written below the notes.

Gospel: John 10:11-18

The holy gospel according to John.

Glory to you, O Lord.

The Gospel of the Lord.

Praise to you, O Christ.

Sermon: -Rev. Jennifer DeWeerth

The fourth Sunday of Easter in the three year lectionary cycle is always Good Shepherd Sunday, where the 23rd Psalm is assigned along with a section of the 10th chapter of John. This year, we hear the middle section of the chapter in which Jesus talks about being the good shepherd who lays down his life for the sheep. Unfortunately, one of the challenges with pulling out short passages to read on Sundays is that they can get detached from the context of the story. This is actually the case with Jesus talking about the good shepherd. Jesus isn't just giving a sermon on the topic of shepherds and sheep because it's Good Shepherd Sunday. He's providing an interpretation of the long story that begins in the first verse of Chapter 9, the healing of the man born blind. In that story, Jesus not only heals the man, but then, when the man is subsequently driven out by the religious leaders because he testifies not just once, but twice, to being healed by Jesus, *Jesus goes and finds him*. He seeks him out, after he has been cast out. Whoever rejects us and however we are rejected, Jesus goes looking for us and finds us. And reflecting on this, Jesus talks about himself as the shepherd, and those who hear his voice as his sheep. The good shepherd and the sheep-images that Jesus uses to talk about all of us, but that are rooted in healing one person in need of healing whom Jesus later sought out when he was excluded and left out.

That pattern is repeated in our reading, from Acts, the story of John and Peter who are brought before the council. If you jump right into the assigned reading it might seem like Peter and John are just preaching. But there is a lot more to the story and again, you have to go back a little ways. Just as Jesus' words about shepherds and sheep follow his healing the man born blind, Peter's words before the Council stem from the healing of a lame beggar. The lame beggar is a very poor person who can't make his own living because he was born with a socially stigmatizing disability that barred him from all known vocations and usual routes to economic subsistence. Peter and John see this man begging and, unlike so many others, they engage him. They look at him intently, and ask him to look at them. And Peter says, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk." And then he takes his right hand and helps him stand. So neither of our Easter texts today have a healing story-you didn't miss anything in the readings. But both of these texts are rooted in healing stories, the man born blind, and the man born lame. But these passages are not just similar in how the stories start. They are also parallel in what happens *in between* the healing and the big speeches. In both stories, what happens in the middle is that the people in charge -the big deals -*get very concerned and very nervous about what is going on with these healings and the claims that are made by the people who have been healed, claims about Jesus*.

So that's where we pick up the story-with the priests, the captain of the temple, rulers, the elders, the scribes, the high priests, the big name families, the people who are holding on to some good titles and money and jobs even under the Roman regime-the big deals. They've had Peter and John arrested for healing the lame man in Jesus' name and talking about resurrection power, and now they are ready to question them. And this is what "the big deals" ask Peter and John: "By what power, or by what name did you do this?"

Peter, filled with the Holy Spirit, answers, "Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is the stone that was rejected by you, the builders; it has become the cornerstone."

What Peter replies next, I think, has been misunderstood and misused in ways that actually go against the original meaning, and that's what I want to talk about this morning. Here is the part of Peter's reply that is so easily misinterpreted, or even worse, used in a triumphant self-righteous way to divide and exclude: "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved." This one short scripture has been used widely in Christian history as a proof text for the idea that Jesus is the only way to salvation, that Christianity is the only path to God.

How did we get from a simple healing of a disabled homeless person to some kind of exclusive club where you're either in or out, saved or damned? I think it starts with a simple translation choice. The whole story has been about a man who is

healed, and then Peter getting in trouble for healing. The word used for that is “sozo,” which can mean being healed, or also being rescued, or being saved. When Peter uses it to refer to the lame man, it’s clearly referring to a physical healing, as that is what happened in the story—he answers about “how this man has been healed” (vs 9). But translators, perhaps wanting to make this bigger and more broadly theological, suddenly, in a story about healing, specifically the healing of a man born lame, just a couple verses later start to translate “sozo” as “salvation.” So “this Jesus—and no one else—is the one who brought the healing; it’s his name by which we are healed” becomes something different—sozo, healing, is now “salvation” writ large. Sometimes when we want to use scripture to make bigger claims or draw firmer lines, too much creative translation, often called a “pious translation,” slips in.

But perhaps the most important way this passage is misinterpreted is that it is used as a proclamation of the victory of Christianity over other religions, as a slogan of Christian triumphalism, if you will. You don’t need to know Greek to see how misguided that is; you just need to know the story. The story is about a man born lame who is healed. He is the bottom of the underclass, and then, a day later he is standing before them all in good health, and the healing is challenged by the people in power. When Peter, who is described as uneducated and ordinary (and that really bothers the big deals!) answers boldly how he thinks this happened, claiming the name of Jesus, the crucified, that’s the opposite of an imperial and oppressive religion that passes judgment on anyone who thinks there is salvation outside the name of Jesus.

D. Mark Davis writes: “The point of this text is not to provide Christian triumphalism with a slogan, but to proclaim that the grand reversal of the resurrection – the rejected stone has become the cornerstone – is precisely the power of making broken lives whole. ‘The name of Jesus’ is neither a magical incantation nor a slogan for intolerance regarding other religious paths. It is the way. The way is the way of humility and self-giving, it is the way of eschewing coercive power. It is the way of laying down one’s life for others, of taking up the cross, of being a follower of Jesus.”

The powerful people demand to know the name of the person who is more powerful than they are, just like people who use this Biblical passage as a weapon are trying to assert their own religion over other religions. This whole idea that we should all know who the top dog is—that’s the way of this world, not Jesus’s way. The stories of the healing of the man born blind and the man born lame point to something else entirely—to “the grand reversal of the resurrection.” The cast out person has been placed in the center of the story. The beggar from whom we avert our eyes is seen and healed. The rejected stone is now the cornerstone. The power of the rejected Jesus is not the power of coming out on top; it’s the power of making broken lives whole. “The name of Jesus” is a way of hearing and seeing, of sacrificing and following. It is a way of taking up the cross, of laying down one’s life for others.

The thing that has been done in Jesus’ name is not a victory in a battle of the world religions, but that a *person has been healed*. That healing has opened up the path for the person healed to fully join society and thrive. The healing is attributed not to Jesus the powerful, but Jesus, the one who is humble and sacrificial, the shepherd who gives up his life for the sheep, the one who himself was rejected. The point of Easter is not that one religion has triumphed or that other religions fail. *The point is that the path of Jesus’ rejection to restoration holds promise for all who are broken and in need of being made whole, all who are outcast and seek community, all who are feeling dead inside, and want somehow to live again.* We believe this: that where wholeness and healing and restoration and reconciliation occur anywhere, *there* is truly the powerful activity of God’s love, which we name Jesus, the rejected one, whose power is this: to lay down his life, and take it up again. Let us pray:

Gracious God, We cannot fathom how you work through the religions of the world to reconcile the world. We can hardly grasp the many names through which you heal and rescue and save and make whole. May we marvel and rejoice that Jesus the good shepherd finds us when we are lost or cast out, that your Holy Spirit fills us, that you abide with us. Help us to lay down our lives for one another as the crucified Christ laid down his life for us, to use what we have of the world’s goods and our resurrected lives to help a brother or a sister in need. Amen.

Apostles’ Creed, *Those who are able to stand comfortably, please do so*

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

Alive in the risen Christ by the power of the Holy Spirit, we bring our prayers before God who promises to hear us and answer in steadfast love.

Loving Shepherd, you know your own and your own know you. Your voice calls us to your loving embrace. Strengthen your church throughout the world that we bear witness to your expansive love. Hear us, O God. **Your mercy is great.**

Gracious Shepherd, you are generous with the gifts of goodness and mercy. Restore your creation to wholeness so that cities and towns, countryside and wilderness, may abound with life. Hear us, O God.

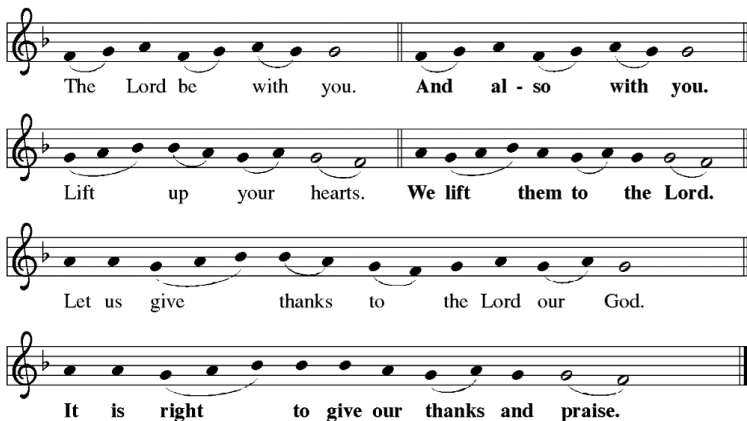
Your mercy is great.

Hope-giving Shepherd, the nations and peoples are your heritage. Place into the hearts of all leaders and rulers the passion to serve. Crucify any desire to overpower others and give leaders joy in lifting up the lowly. 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, Gail, comfort for Patsy, healing for Jeanette, Claudia & Fran, the Lotempio family, Edie Marie, Ed and family, prayers for Michael Gilleece and family, Theresa, and our country, that the light of Christ may shine upon them with hope. Hear us O God. **Your mercy is great.**

In the hope of new life in Christ, we raise our prayers to you, trusting in your never-ending goodness and mercy; through Jesus Christ our Lord. **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

Blessed are you, O God of the universe. Your mercy is everlasting and your faithfulness endures from age to age. Praise to you for creating the heavens and the earth. Praise to you for saving the earth from the waters of the flood. Praise to you for bringing the Israelites safely through the sea. Praise to you for leading your people through the wilderness to the land of milk and honey. Praise to you for the words and deeds of Jesus, your anointed one. Praise to you for the death and resurrection of Christ. Praise to you for your Spirit poured out on all nations. In the night on 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. With this bread and cup we remember our Lord's Passover from death to life as we proclaim the mystery of faith: **Christ has died. Christ is risen. Christ will come again.** O God of resurrection and new life: Pour out your Holy Spirit on us and on these gifts of bread and wine. Bless this feast. Grace our table with your presence. **Come, Holy Spirit.** Reveal yourself to us in the breaking of the bread. Raise us up as the body of Christ for the world. Breathe new life into us. Send us forth, burning with justice, peace, and love. **Come, Holy Spirit.** With your holy ones of all times and places, with the earth and all its creatures, with sun and moon and stars, we praise you, O God, blessed and Holy Trinity, 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, *Please be seated*

Jesus draws the whole world to himself. Come to this meal and be fed.

PRAYER AFTER COMMUNION

Wellspring of joy, through this meal you have put gladness in our hearts. Satisfy the hunger still around us, and send us as joyful witnesses, that your love may bring joy to the hearts of all people, through Jesus Christ our Lord. **Amen.**

Blessing

May our glorious God grant you a spirit of wisdom to know and to love the risen Lord Jesus. The God of life, Father, Son, and Holy Spirit, bless you now and forever. **Amen.**

Dismissal

Alleluia! Christ is risen. **Christ is risen indeed. Alleluia!** Go in peace. Share the good news. Alleluia!
Thanks be to God. Alleluia!

Sending Song: *Savior, Like a Shepherd Lead Us, vs. 1 & 4 Hymn #789 -Marcus Corasanti*

Vs. 1 Savior like a shepherd lead us; much we need your tender care. In your pleasant pastures feed us, for our use your fold prepare. Blessed Jesus, blessed Jesus, you have bought us; we are yours. Blessed Jesus, blessed Jesus, you have bought us; we are yours.

Vs. 4 Early let us seek your favor, early let us do your will; blessed Lord and only Savior, with your love our spirits fill. Blessed Jesus, blessed Jesus, you have loved us, love us still. Blessed Jesus, blessed Jesus, you have loved us; love us still.

Postlude: *God Be With You Til We Meet Again -Marcus Corasanti*

A special thank you to Laura Hilt for the beautiful Easter decorating for the in-person service.

The placement of the cross, and the extra attention with flowers made the service so pleasant! -Your Zion Family

Wishing a very Happy Birthday to Millie Angevine on May 5th!

May Birthdays - Happy Birthday from your Zion family!

Michael Stevens, Jr.	2	Holly Marshall	13
Kristen Free	3	Bill Pentland	13
Alfred Moretz	4	Tina Toglea	13
Evan Marscher	4	Ed Hecklau	15
Tricia Meneses	5	Harry Morrison	16
Millie Angevine	5	David Cleaver-Bartholomew	17
Hayley Killian	6	Shirley Eadline	17
Emilia Stevens	6	Eleanor Hecklau	18
Krista Beiswenger	7	Kate Lambe	18
Lloyd McLennan	8	Ryan Kulawy	19
Kaleena Musumeci	9	Audrey Scholl	19
Dawn Straite	9	Robert Lambe	20
Erik Smith	10	Tracy Stevens	22
Jed Jecen	11	Abigail Tompkins	23
Olivia Pierce	12	Brandon Straite	24
Brandon Scalise	12	George McGlynn	25

Given to the Glory of God

<u>In Memory of:</u>	<u>To:</u>	<u>Given by:</u>
John & Marion Henke	General Fund	Jack Henke
Stanley & Jeanette Osterhout	General Fund	Jack Henke
Bernhard & Clara Henke	General Fund	Jack Henke
Norm Glista	Memorial Fund	Jim & Kim Marscher
Peggy Joslyn	Memorial Fund	Jim & Kim Marscher
Randy Richards	World Hunger	Linda Bennett
Peggy Joslyn	Roof Fund	Jeanne Gymburch
Peggy Joslyn	Memorial Fund	Fran & Claudia King
<u>In Honor of:</u>	<u>To:</u>	<u>Given by:</u>
Laurel McCurdy	World Hunger	Linda Bennett
Laurel McCurdy	Building Fund	Don & Wanda Gregory
Kim Marscher	Music & Choir	Ferhun & Kerstin Soykan
Bob & Bonnie Loomis	Building Fund	Don & Wanda Gregory
John & Carol Blackburn	Building Fund	Don & Wanda Gregory
Pr. Janet Hoover	Roof Fund	Jeanne Gymburch

	March 2021 Treasurer's Report			
	March 2021	Year to Date	Budget	Over/Under Budget
Income				
Giving	\$ 17,000.30	\$ 47,472.30	\$ 40,975.01	\$ 6,497.29
Other Income	\$ 1,975.45	\$ 5,705.46	\$ 7,299.49	\$ (1,594.03)
Total Income	\$ 18,975.75	\$ 53,177.76	\$ 48,274.50	\$ 4,903.26
Total Expense	\$ 14,445.04	\$ 42,248.58	\$ 55,769.00	\$ (13,520.42)
Net Income	\$ 4,530.71	\$ 10,929.18	\$ (7,494.50)	\$ 18,423.68

Notes of Gratitude:

Zion family,

Thank you for all you do to keep things together.

-Lisa Lucas-Myers

Dear Zion friends,

Thank you for the wonderful response that we received during our time of need.

-Fran & Claudia King

Dear people of Zion,

We would like to express our thanks to the people of Zion (especially the people responsible for the flowers) for the overwhelming gift of the altar flowers in our honor this Easter. We were deeply touched with this generous gift. Christ is risen. He is risen indeed.

Sincerely,

Bonnie & Bob Loomis

April/May Worship Team Schedule

Greeters	
April 25 In-person	Laurel McCurdy & Linda Bennett
May 9 In-Person	Debbie Murdock <i>(one more greeter needed)</i>
May 23 In-Person	

Ushers	
April 25 In-Person	Fran Holzberger & Kristen Burson
May 9 In-Person	Doreen Nicholls & Jeanne Gymburch
May 23 In-Person	

Worship Assistant	
April 25 In-Person	Patsy Glista
May 2 Zoom only	John Blackburn
May 9 In-Person	Carl Schmitt
May 16 Zoom only	Fran LaGase
May 23 In-Person	Ryan Kulawy
May 30 Zoom only	Wendy Stevens

Happy Administrative Professionals Day!



*Dear Mark, Laurel, church council & Zion,
Thank you so much for thinking of me and for your appreciation!
-Sara Silva*