

Mount Zion Lutheran Church

Tidings



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November 2021

11533 135 St NW
Edmonton AB T5M 1K9
Canada
(780) 455-3638

mtzlc1@telus.net

<https://www.mtzionlutheran-edmonton.org>

Find us on Facebook and
YouTube too!



Mount Zion's mission is to fulfill God's purpose through worshipping, witnessing, welcoming, caring, praying & sharing our gifts & talents.

Editors: Bethany & Stephen Borst

stephenborst@hotmail.com

780-221-8735

Submission deadline:

2nd last Sunday of the month
@ Noon



FROM THE PASTOR'S PEN

The month of November presents us with two festival days that put our lives into a larger context. The first of these, All Saints' Sunday, is celebrated on the first Sunday of the month. It emphasizes our membership in the fellowship of Christians unbounded by time or space, whose lives continue to impact our own across ages of ages, and who have gone before us into the mystery that we call eternal life. All Saints' Sunday brings into special focus what we confess every Sunday in the Apostles' Creed – that we believe in this communion of saints, that we are united with them across every barrier, and that we have our own place within that larger fellowship.

The second festival day, called Christ the King, falls on the last Sunday of the church year. Christ the King Sunday looks forward to that time beyond time, when the course of history shall have been completed, when Jesus will be all-in-all to all, when every knee shall bow and every tongue confess that Jesus Christ is Lord. What that shall mean for us, for the world, and for all of eternity I do not know. But in the same manner that the season of Advent commemorates the time from before time to the birth of Jesus, so does Christ the King commemorate the time from his coming again to the time after time.

Together, both of these festivals take our momentary lives out of the realm of human conceptions of time into a time (if it can even be considered a time) that we cannot comprehend. The scope of our lives is eternal. I am not sure what that means, but

I have a suspicion that eternity means more than just a very long time. I suspect that eternity has nothing to do with time, really, that it is completely full of wonder and warmth, of beauty and inspiration, of delight and amazement – that it simply IS.

I am reminded of a story in which a pupil once asked a teacher how long eternity was. The teacher responded that somewhere on the earth stood the highest mountain in the world and that once a year a bird would fly by it and sharpen its beak on the mountain. When the bird had flown by often enough to turn the entire mountain into dust, the teacher explained, exactly one second of eternity would have passed.

I have no idea what eternity means for us, what we shall do in it, or how it will continue to hold our interest. But I do believe that God is good, his love for us is never ceasing, and that his surprises do amaze and delight us forever.

Pastor George

Bishop Larry's Monthly Letter

Dear Beloved of God -

The Sabbath pattern - six days of work, followed by one of rest - is woven deep into the fabric of the Bible - it is seen, fundamentally, as a gift! The root word means to cease, to desist. The idea is not that of relaxation or refreshment, but cessation from activity. The first story of Hebrew and Christian Scriptures climaxes on the seventh day, the first time there was a seventh day. Having created everything, God rests, and blesses this day, and makes it holy.

Later, God teaches the people of Israel to share in the blessing of this day (Exodus 16). After bringing them out of Egyptian slavery into the wilderness, God sends them manna, commanding them to gather enough each morning for that day's food alone.

Mistrusting, they gather more than they need, but it rots. On the sixth day, however, they are told to gather enough to last for two days. Miraculously, the extra does not rot, and those mistrustful ones who go out on the seventh morning to gather more food find none. God is teaching them, through their own hunger and nature's provisions, to keep the Sabbath, even before Moses receives the commandments on Sinai.

When those commandments come, the Sabbath commandment is the longest and, in some ways, the most puzzling. Unlike any of the others, it takes quite different forms in the two passages where the Ten Commandments appear (Exodus 20:8-11 and Deuteronomy 5:12-15). Both versions require the same behavior - work on six days, rest on one - but each gives a different reason. What is wonderful is that each reason (remembering and observing) arises from a fundamental truth about God's relationship to humanity. Together, these two renderings of the Sabbath commandment summarize the most fundamental stories and beliefs of the Scriptures: creation and exodus, humanity in God's image and a people liberated from captivity. In both remembering and observing, the Sabbath is understood to be gift.

The Christian community continued to treasure the Sabbath commandment, along with the other nine commandments from Sinai. They also came to believe that its meaning had changed with the new creation God began with Christ's death and resurrection. The holy day from now on, therefore, was not the seventh but the eighth, the day on which the future burst into the present.

As you know, at its September 2021 meeting Synod Council approved my proposal for a sabbatical leave, October 25, 2021 through January 24, 2022 with a few days of holiday preceding the sabbatical and a few days of holiday following the sabbatical. In effect I will be away October 20, 2021 through January 27, 2022...for a time of remembering and of observing.

Those who have served recently on Synod Council will recall that during the March 2020 Bishop's Performance Review I was encouraged by Council to consider taking a sabbatical beginning early winter 2020. However, given the reality of the Covid pandemic, the upcoming 2020 Synod Convention and the reality of planning for an on-line event, and the anticipated hiring of synod staff, Office Administrator, in the summer of 2020, I determined to set aside this encouragement.

I thank the Synod Council, and you, the Synod of Alberta and the Territories, for this gift, and I invite your prayers for The Rev. Prema Samuel, Assistant to the Bishop for Congregational Life, who will serve as Commissary while I am away; Marla Berg, Office Administrator; and other synod staff; Synod Officers – Deacon Karen Wedman, Keith Scheidt and Paul Ellison; and the Area Deans: The Revs. Jeff Decelle, Kevin Powell, Julianna Wehrfritz-Hanson, Matthew Lyseng and Trish Schmermund.

I also welcome your prayers for Cathy and me during this time of sabbatical.

Know that I will continue to uphold you in prayer.

And, as I have shared before, and will continue to do so: Beloved of God, as people of faith, continue to be humble and gentle with one another. Honour each other. Make space for lament. Welcome moments of joy. Help each other live into hope. Learn from this journey in the coronavirus wilderness and let the learning lead us forward. Trust that God is at work in this time and look for the new things God is doing even now.

In Christ Jesus –

Shalom,

+Larry



Trivia from the Pulpit

31) When Christians observe Palm Sunday, what biblical narrative are they celebrating?

Jesus's triumphal entry into Jerusalem before his death (Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44, John 12:12-19)

32) According to the Gospels, what is the literary genre Jesus usually uses to preach his message?

The parable

33) Which Gospel is most concerned with the mystery and identity of the person of Jesus?

John

34) Who baptizes Jesus?

John the Baptizer (Matthew 3:14-17, Mark 1:9-11, Luke 3:21-22)

35) Which Gospel is written by a doctor?

Luke

36) What is the common name given to the first four books of the New Testament?

The Gospels (Matthew, Mark, Luke, John)

37) Who wrote most of the books in the New Testament?

Paul 7

Undisputed (Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon)

7 disputed (Ephesians, Colossians, 2 Thessalonians, 1 & 2 Timothy, Titus)

38) Who wrote the Acts of the Apostles?

Luke

39) Which book comes last in the New Testament?

Revelation

40) What does the word gospel mean?

Good news

Remembering Remembrance Day

By Steve Johnson



Participation and involvement in something helps to make it more real.

Believe it or not my first recollections of a Remembrance Day service come from when I was young. Very young. Probably three or four years old. Standing on a cold drizzly village cenotaph square in the little hamlet where my family lived. I remember the dark topcoats, grey skies, and being too small to really see what was happening.

In elementary school when November 11 rolled around we would usually meet in the gymnasium, hear someone from the legion speak of the war, and try to endure two minutes of silence. I usually did that while watching the second hand on the clock to be sure we took the full two minutes.

As a kid I played trumpet in the local band. And when Remembrance Day came around I would often be asked, along with a girl named Janet, to play for the service. Taps and Last Post of course were the songs. If one of us flubbed the other would usually manage to squeak out the song. We were around 12 years old and people thought we were cute. The last time I ever played at a Remembrance Day service was as a high school student. When I graduated, I guess I also graduated from playing because I've never done it since.

Once I was asked to speak to a group of elementary school students about the meaning of Remembrance Day. Not because I was in the war, but because they wanted someone who could stand up in front of a crowd. They knew I could do it and I knew one of the teachers and she volunteered my services.

I can't remember the last live Remembrance Day commemoration I attended. We have them in the town where I live, but I've just never made it to one. Remembrance Day is now a national Canadian holiday, unlike when I was younger. I suppose I have no excuse for staying home, except I like watching services on TV because of the extra war footage that is shown.

My involvement with Remembrance Day gives me a sense of participation in something real and historical. For me, it isn't just about vets and wars. It's also about me remembering my Remembrance Days of the past. And stepping back to reflect on those, is one way to never forget what its all about.

In Scripture we are told to remember the Lord's death until He comes (1 Corinthians 11:17-34). Participating in the act of remembering this actual historical event helps make and keep it real to us. The bread and wine are real—we can see, taste, touch, and smell them. That's important because we are prone to forget things. That is why the Lord wants us to do it regularly—in remembrance of Him. May we never forget what it is all about either.



Announcements!!!

Old and New Calendars: Please find one box on the table by kitchen in the fellowship room for 2021 calendars. There is a second box for extra 2022 calendars for members who may need one. Towards the end of January, 2022, I will hopefully be able to take both the old and new calendars to the Reuse Centre. D. Chanasyk

We are still collecting used postal stamps as there is an individual who can use them.

Thank you to the gardeners who planted seeds, watered, weeded, and hopefully, were able to gather fresh produce for themselves and others despite the “not the best” growing season this year. Please share your experience with a member of Council so that we can plan how to use that garden space next year.

Website

Exciting updates to the website!

Keep checking it out. Links to previous services and upcoming bulletins and announcements are updated weekly.

Our Mission

Mount Zion's mission is to fulfill God's purpose through worshipping, witnessing, welcoming, caring, praying and sharing our gifts and talents.

Sunday

In-person & Livestream Worship Service - 10:00 am

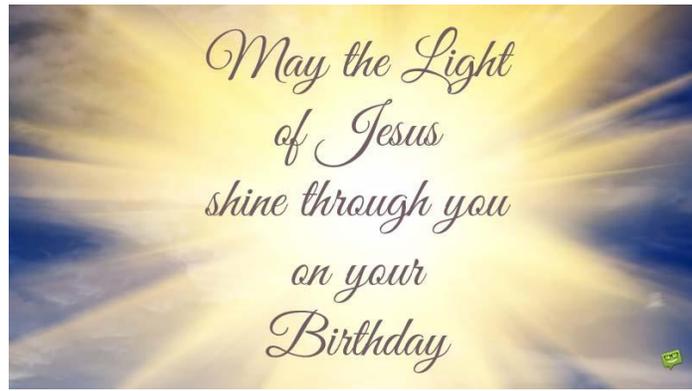
<https://www.mtzionlutheran-edmonton.org>

Volunteers Needed

Sunday School teachers needed, see Sylvan Lapierre

With the transition to Livestreaming, and returning to regular worship, Stephen Borst is looking to train some helpers to assist with the audio and video aspects of Sunday mornings.





Jeffrey Eglin

Benjamin Saxton

Irvin Servold

Thought for Food

Poppy Seed Cake

Disclaimer: While we haven't actually tried this recipe yet, we wanted to publish something in the spirit of Remembrance Day, so here is the recipe for a poppy seed cake.

Ingredients for Cake:

1/3 cup poppy seeds
1 cup 2% milk
4 egg whites
3/4 cup shortening
1 1/2 cups sugar
1 teaspoon vanilla extract
2 cups all-purpose flour
2 teaspoons baking powder

Ingredients for Frosting:

1 package (8 ounces) cream cheese, softened
1/2 cup butter, softened
1 teaspoon vanilla extract
2 cups confectioners' sugar



1. In a small bowl, soak poppy seeds in milk for 30 minutes. Place egg whites in a large bowl; let stand at room temperature for 30 minutes.
2. In another large bowl, cream shortening and sugar until light and fluffy. Beat in vanilla. Combine flour and baking powder; add to creamed mixture alternately with poppy seed mixture, beating well after each addition. Beat egg whites until soft peaks form; fold into batter.
3. Pour into a greased 13x9-in. baking dish. Bake at 375° for 25-30 minutes or until a toothpick inserted in the center comes out clean. Cool on a wire rack.
4. **For frosting**, in a large bowl, beat the cream cheese, butter and vanilla until smooth. Gradually beat in confectioners' sugar. Spread over cake. Store in the refrigerator.



Advent word search



P	B	B	E	C	A	E	P	F	S	N	A	B	S	P
Y	E	M	M	A	N	U	E	L	K	U	D	N	P	G
N	U	N	S	M	G	N	L	P	V	Y	S	M	Q	G
R	O	T	O	E	E	I	R	Y	O	J	O	E	Q	U
F	O	I	I	I	L	R	D	S	F	H	V	M	J	K
J	D	T	T	G	T	D	U	N	Z	W	O	A	O	E
P	B	T	H	A	H	A	N	O	O	O	A	R	Z	W
L	U	R	H	G	R	P	P	A	F	H	G	Y	N	R
T	F	R	O	O	I	A	E	I	C	X	C	A	E	E
Q	I	D	P	I	Y	L	P	S	C	J	X	G	O	A
Q	K	M	M	L	V	Q	P	E	O	I	S	J	T	T
W	O	M	N	T	E	A	X	N	R	J	T	H	O	H
I	U	H	X	S	X	S	S	H	R	P	I	N	K	O
F	S	F	V	J	V	Y	E	G	N	I	T	I	A	W
L	O	V	E	C	I	O	J	E	R	O	M	O	N	S

ANGEL
ANTICIPATION
CANDLES
EMMANUEL
FOUR
HOPE
JESUS

JOSEPH
JOY
LIGHT
LOVE
MARY
PEACE
PINK

PREPARATION
PURPLE
REJOICE
SAVIOR
WAITING
WREATH



SPECIAL CONGREGATIONAL MEETING MINUTES

Sunday, October 17, 2021 after the Church Service in the Sanctuary

I. Call to Order by Ed Jobs, Chairperson, at 11:02 AM.

II. Acknowledgement that the meeting is taking place on traditional land of indigenous people, signatories of Treaty #6.

III. Quorum. 19 congregation members are present. 13 are necessary for a quorum.

IV. The Purpose of the Meeting was reviewed by Ed Jobs: the adoption by Mount Zion Lutheran Church of Edmonton, Alberta, of the Model Constitution and Bylaws for Congregations, Approved by National Church Council, September 2017.

V. The Special Congregational Meeting took place after the required two successive Sunday announcements to the congregation of the Special Congregational Meeting and its purpose.

VI. A Voice Vote with a simple majority will suffice. If the result of the voice vote is in doubt, a show of hands is required.

VII. Information was provided to complete Article I, Name, Sections 1 and 2 as follows:

Section 1. The name of the congregation shall be Mount Zion Lutheran Church of Edmonton, Alberta

Section 2. Name of Incorporating Act Religious Society Land Act

Date of incorporation May 4th, 1955

Incorporation number 540007796

VIII. The Constitution is hard to change. Bylaws can be changed much more easily. Therefore, the new Constitution section is short, as most topics were placed in the Bylaws section.

IX. Part VI: Congregational Meeting, Section 1, Voting members: insert 18 for voting members' age.

Gary Millang M/S that 18 be inserted into the Part VI, Section 1.

Passed

Not Passed

X. Part VI: Congregational Meeting, Section 6, Quorum. Insert 13 voting members present.

Sharlene Borst M/S that 13 be inserted into the Part VI, Section 6.

Passed

Not Passed

XI. Part VII: Congregational Council and its Officers, Section 1. Insert 8 (eight) members.

Sharlene Borst M/S that 8 (eight) be inserted into the Part VII, Section 1.

Passed

Not Passed

XII. New in this Constitution and Bylaws is Part VII: Sections 12 and 13 that the congregational council may meet and vote virtually. There is no provision for the Annual General Meeting (AGM) to do likewise.

XIII. A 30-day Cooling-off Period is followed by a Second Special Congregational Meeting. Announcements will be made to the congregation on two successive Sundays prior to the meeting.

XIV. No changes may be made to the Constitution or the Bylaws at the second meeting. The vote will be by paper ballot and a 2/3 majority is required for the adoption of the Constitution and Bylaws.

XV. A copy of the adopted document will be sent to the Synod's Bishop and it needs the approval of the Synodical Council. Only then does it become Mount Zion's Constitution and Bylaws.

XVI. A copy will be sent to the Province of Alberta's Religious Society Land Act office.

XVII. Amendments cannot be made to the Constitution. Any amendments to the Bylaws follow the procedure laid out in the Bylaws.

XVIII. Laird Borst M/S that we accept the Model Constitution & Bylaws for Congregations, 2017.

Passed

Not Passed

XIX. Chairperson Ed Jobs thanks all members present for their participation and the valuable guidance of Pastor George Friedrich.

XX. The meeting was adjourned at 11:38 AM.

(Minutes recorded by Cindy Madigin, Council Secretary)