

Messenger



Zion Lutheran Church Volume 74 Issue No 6 JUNE 2020
Sharing God's care that all may know Jesus as their Lord, Savior and Friend.

LIVESTREAMING WORSHIP SCHEDULE

(SINCE WE CANNOT PHYSICALLY CONGREGATE WE ARE LIVESTREAMING VIA FACEBOOK AT THE FOLLOWING TIMES)

ALL SUNDAYS 10:00 AM
WEDNESDAY VESPER SERVICES AT 7:00 PM
<https://www.facebook.com/ZionMillwood>

WELCOME TO THE JUNE "MINI MESSENGER". AS WE ALL KNOW THERE ARE NOT A LOT OF ACTIVITIES SO THIS IS A LIMITED EDITION.

Staff	
Pastor	
Youth & Family Ministry	Tom Inch
Office Manager	Pam Clark
Contemporary Worship	Terry Gross
Organist	
Chancel Choir Director	Taylor Giese
Zoo Crew Director	Jennine Harris
Zoo Crew Teacher	Pam Clark
Lead Custodian	Sandi Moore
Custodian	Ann Haseman
Sound Tech	Geoff Williams

BOA	
President	Terry Gross
Vice President	
Secretary	Pam Clark
Treasurer	Gerri Moore
Communicator#1	Robert Anderson
Communicator#2	Gary Burchill



Footnotes by Inch

Just a word. Over the past week we have watched as this country has continued to be rocked with protest and violence. It seems to me that it is too simplistic to say that the current conditions are a result of the killing death of George Floyd. I think that it would be more accurate to say that Mr. Floyd is but the latest victim of a culture and a system that does not honor life in general, certainly does not honor the life of those who are of color or of a different sexual identity. Hard words to consider. The reaction to this recent death is just that, the most recent. Our country has a history of violent action. We are a country that has built much of its wealth and status on the backs of those who were brought here as slaves. We are a country that experiences some of the greatest disparities between groups of people – rich and poor, black and white, male and female and trans and bi and gay and straight. There is much that we need to repent of, seek forgiveness for, much to be reconciled with. As Mr. Biden has noted, “we are a nation in pain.”

To read and watch the various protests against police (and systemic) brutality take place day after day with their calls for justice (for Mr. Floyd in particular and justice in general) reminds us of the work yet to be done to shrink the gap that separates all of us in various ways. To see these protests devolve into violence where property is stolen or damaged and life is threatened is heartbreaking. To ask what good comes from such violence, other than being able to vent pent up rage, seems to miss the point. Such violence cannot be condoned, though we might be able to understand the rage – if we will listen. We who are the (white) privileged have much that we can learn. And before anyone says that they are not “privileged,” ask yourself if you have ever lived in the conditions that many of those who protest live in; have you ever been stopped and questioned because you don’t look like you belong here; have you ever been watched as you have browsed through a store? Much of what we take for granted is not available to others simply because of the color of their skin.

Yet there are signs of hope. Alongside of the many pictures of rioting, looting, tear gassing are pictures of those very protestors surrounding police officers who have been separated from others in order to protect them from violence; there are pictures of police officers taking a knee in solidarity with those who (peacefully) protest the injustice that continues to be experienced by many in this country; the protests that have started here are now being repeated by others around the world, the rallying cry “I can’t breathe” being one of those things that bind together as justice is sought in a peaceful manner.

And for our own part in the faith community there is much that we can learn and do. This past Sunday was celebrated as Pentecost Sunday, a celebration of the gifting of God’s own Spirit to God’s people (this is not limited to the Church) in a unique way. It is but another way we hear and experience the promise that God is always with us. It is a reminder that the God of life resides with us. It is also a gentle (?) nudging from God to be about God’s justice and ministry of reconciliation. Though the current situation with the Covid-19 virus would appear to limit what we can do, it is not an excuse to do nothing. We are called to be active, to be the very presence of God in our world. It may be that we are at our best when it looks as if the situation would prohibit our involvement – if for no other reason than we are called by and move in the spirit of God’s own Spirit.

To this end I would like to propose and invite you to a virtual conversation. Most of you, all of you (?) have access to a computer and a program such as Messenger. It allows for virtual group conversation. If you are unsure of whether you have this program or how to get it set up, give me a call, and I will walk you through it. If you don’t have a computer, well, you’re not reading this at the moment and we will take whatever steps we can. I am going to suggest we gather on Sunday, June 14, say around 5pm to begin a conversation – but know this – we have to be about more than talk. Our words must be matched by our actions. I do not think that we come to any “plan” in one gathering. We can continue the conversation but this conversation must lead to some time of engagement with the issue on a concrete level. Between now and then I would suggest two things: Read and pray. Read – what can you find out about this issue of justice and brutality? Why does violence come so easily or seems to be the answer (because we are sinners is correct, but it goes deeper than that)? How am I a contributor to this issue? How am I a part of the solution?

And pray, maybe in the following manner, but certainly for the current struggle against racism and injustice:

Eternal God, amid all the turmoil and changes of the world your love is steadfast and your strength never fails. In this time of danger and trouble, be to us a sure guardian and rock of defense. Guide the leaders of our nation with your wisdom, comfort those in distress, and grant us courage and hope to face the future; through Jesus Christ our Savior and Lord. Amen.

ZION COUNCIL

May Averages:

<u>ATTENDANCE</u>	<u>OFFERING</u>	<u>EXPENSES</u>
2019 <u>103</u>	2019 <u>\$22,329</u>	2019 <u>\$33,870 (11,540)</u>
2020 <u>84 (virtual)</u>	2020 <u>\$14,166</u>	2020 <u>\$22,251 (-8,084) does not include \$8,188 PPP funds</u>

YTD income \$82,231 YTD expenses \$92,010 (-\$10,0003) does not include \$17,438 PPP funds

PPP are funds from the government sponsored short term loan program for small business that can be forgiven

Council Purpose: The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America.

Hello,

As we enter the third month of Covid 19, the state of Washington has given permission for Religious and Faith based organizations to re-open. While this sounds great, it's not that simple. There are a lot of logistics and planning that need to happen before we can consider being physically together again. The council is in the process of reviewing what those logistics and requirements are. This does not mean that we will be opening immediately, or likely even within a few weeks.

One of the first considerations is the number of our congregants who fall into the risk category. We have a high number of individuals over the age of 60. These people are still encouraged to shelter in place during the first three phases of opening up the state.

As I mentioned there are also lots of logistics. We need to have controlled entry and exit into the building, we need to mark off the sanctuary to maintain social distancing, we have to provide adequate protection for staff and worshippers, we have to have appropriate cleaning procedures in place. When we do meet again, it will be different. There will be no singing, no sharing of the peace, no communion, no social hour etc. It will be a very limited worship experience.

Again, we are working on plans to re-open and will communicate when we think that might be. In the interim, please join us for livestream of services on Sunday mornings, and Vespers on Wednesdays. We, the church, the people can still connect in a different way. The building is just that a building. We, the people are the church.

If you read materials sent out earlier, you will already know the council voted to extend Pastor Tom's contract through July 31, 2021. Our reason for doing so was due to our current circumstance. We were scheduled to have a congregational meeting this July to take a vote on whether we wanted to offer Pastor Tom a call to Zion. It looks like we will not be able to hold a meeting within this time frame. As Tom is technically appointed by the synod in a transitional role, we can extend the contract. When we can hold a meeting, we will do so. Any vote at that time supersedes the contract.

The council also voted to purchase a lawnmower to maintain our property. Memorial funds were used towards this. Dave Moore is graciously volunteering to do this. This saves us the expense of paying a landscape company to do this work. Thanks Dave for all you do!

You may notice some interesting references to PPP in the financial information provided above. We sent information out on this previously, but as a reminder, these are short term loans provided to business and religious organization to ride out the impacts from the pandemic.

These funds can be forgiven and would not need to be repaid. We are working hard to be in compliance with the guidelines to obtain said forgiveness.

In the meantime, we thank you for your continued support during this unique and difficult time.

Your Council

ZION ZOO CREW

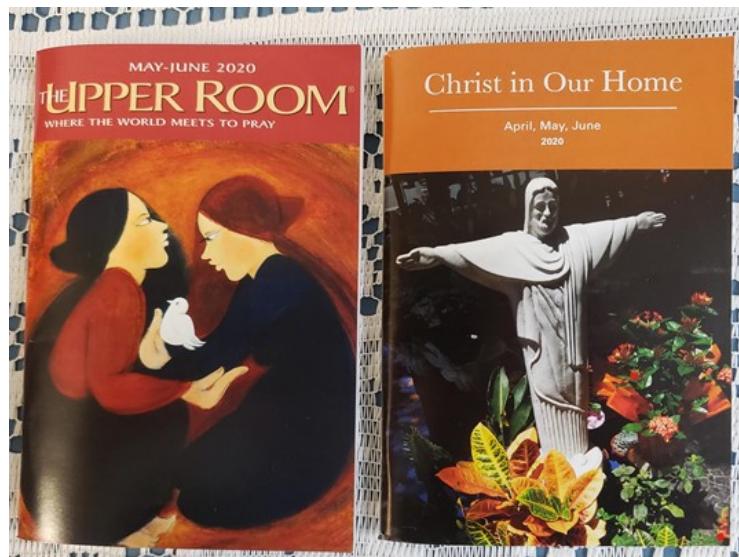
Registration for the 2020-21 Zoo Crew School year is now open. You can go our website, zionlutheranspokane.org and print of a registration form or call the office at 926-5407 and we can email or mail one out to you.

VBS

**Under current circumstances VBS for the
Summer of 2020 has been
Cancelled.**

DAILY DEVOTIONALS

If you would like either a “Christ in Our Home” or “Upper Room” devotional booklet, call the office at 926-5407 or email “office@zionlutheranspokane.org” to request one or both and we will send them out to you!





2	Grace Warner	18	Lucas Witham
2	June Rust	19	Sharon Drake
4	Geoff Williams	19	Jennine Harris
4	Andrew Collins	19	Kimberlee Collins
5	Emily Blize	22	Mary Gross
6	Jacob Schoonover	23	Ann Anderson
7	Elizabeth Collins	23	Nick Mirabell
8	Zoe Rumsey	25	Cindy Inch
10	Linda Roth	26	Mike Johnson
10	Rick Kruse	28	Gary Zahller
		29	Cheryl Johnson
16	Colt White	29	Earl Mason
18	Lloyd Gill	30	Roger Rothweiler

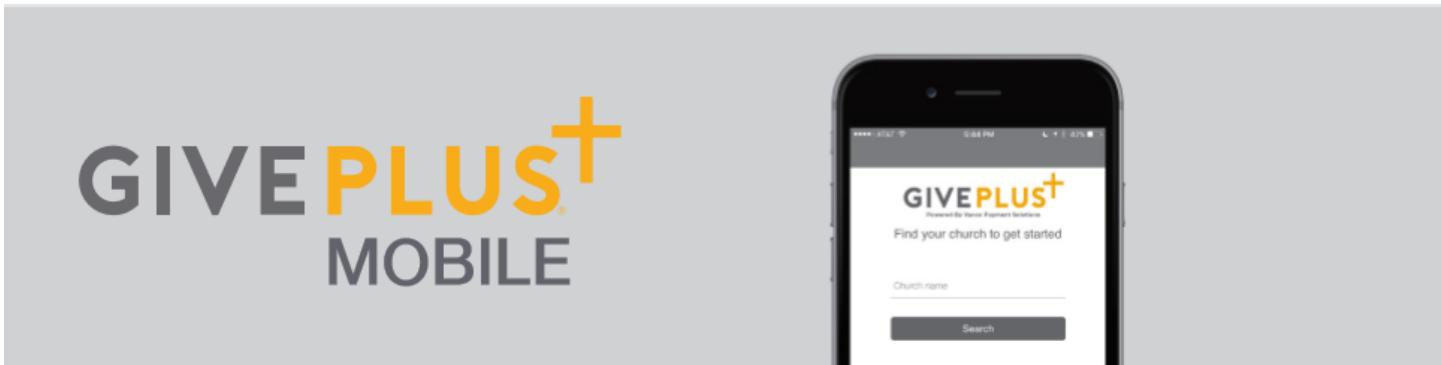
2	Kathy & Dan Mork
7	Kristi & Ken Carlson
8	Liz & Andy Law
11	Debbie & Mike Johnson
14	Vicki & Ed Lunneborg
14	Barbara & Dick Pruitt
14	Marlys & Carl Nemitz
14	Debbie & Jim Repp
15	Annie & Robert Higginson
17	Dana & Scott Penniman
19	Mary & Terry Gross
20	Donita & Earl Mason
23	Renee & Harvey Burghard
24	Kelly & Michael Clark
28	Gail & Randy Teeter

LESSONS FOR JUNE 2020

DATE	FIRST READING	PSALM	SECOND READING	GOSPEL
JUNE 7 HOLY TRINITY	Genesis 1:1–2:4a	Psalm 8	2 Corinthians 13:11-13	Matthew 28:16-20
JUNE 14 PENTECOST 2	Exodus 19:2-8	Psalm 100	Romans 5:1-8	Matthew 9:35—10:8 [10:9-23]
JUNE 21 PENTECOST 3	Jeremiah 20:7-13	Psalm 69:7-10 [11-15] 16-18	Romans 6:1b-11	Matthew 10:24-39
JUNE 28 PENTECOST 4	Jeremiah 28:5-9	Psalm 89:1-4, 15-18	Romans 6:12-23	Matthew 10:40-42

A NEW WAY TO GIVE

For those of you who feel tech savvy, here is a way you can give to Zion without writing a check and mailing it in. It's very easy to use and there is no charge to you. You can find the app for both Apple and Android phones. (if you prefer direct deposit, contact the church office to set up).



Boost Giving with the Convenience of Mobile

The GivePlus Mobile app allows anyone to give on their phone from wherever they are.

Supporting your church's mission is as easy as 1-2-3

With GivePlus Mobile, your members and guests can express their generosity in the moment — right from the palm of their hand.

1. Download the app
2. Find your church
3. Give!

What payment methods are accepted with GivePlus Mobile?

GivePlus Mobile supports donations via all major debit and credit cards you accept today, as well as ACH donations.

How quickly are GivePlus Mobile donations deposited?

Just like your other GivePlus donations, GivePlus Online donations are electronically deposited into your church bank account within two to four business days.

How easy is it to set-up and make changes to the app?

The app will initially be setup with your church's general or default fund only. If you would like any additional funds to appear in the app, go to the "Manage Funds" screen in the MyVanco Service Center.

Here is a long but interesting article to provide some food for thought as we prepare to reopen our doors to worship.

Religion and the COVID-19 pandemic

[Wesley J. Wildman, Joseph Bulbulia, Richard Sosis & Uffe Schjoedt](#)

What does a virus have to do with religion? Well, more than you might think, and we are not referring to the transmission of religious ideas, which some have described using epidemiological models. No, we're talking about the role of religious practices in spreading SARS-CoV-2, the virus responsible for the COVID-19 pandemic. Let's begin with South Korea. As of the end of the first week of March 2020, almost two-thirds of coronavirus infections (nearly 5,000 cases) were traced back to "Patient 31," an individual who worshipped at Shincheonji Church of Jesus in Daegu.¹ The church had insisted on in-person meetings, banning health masks, praying while touching others, and refusing to turn over its membership list to health officials. Routinely accused by mainline Protestant Christian denominations of being a secretive sect, now it is being blamed for contributing to the local epidemic of COVID-19.

It didn't help that the church's leader, 88-year old Mr. Lee Man-hee, explained the epidemic as the Evil One fighting back against the rapid growth of the church he founded. Koreans are outraged and urging the government to prosecute Mr. Lee for murder due to gross willful negligence. The 27% of Koreans who identify as Christian are distancing themselves from the Shincheonji Church of Jesus as fast as humanly possible.

Next, consider Trinidad in the West Indies. One of us was contacted for advice from a young man confronting a conflict between government health officials and some pastors of local churches. The health officials were pleading with stores and places of worship to cease gatherings until further notice. Meanwhile, these pastors were continuing to hold in-person services on the basis that a failure to attend worship in person is evidence of a lack of faith—arguably bullying church members to show up against their better judgment.

Here's a third example. Rev. Tony Spell is pastor of Life Tabernacle Church, a Oneness Pentecostal congregation in Baton Rouge, USA. Explaining his defiance of the Louisiana Governor's order banning meetings of more than fifty people, Rev. Spell was quoted as saying, "It's not a concern. ... The virus, we believe, is politically motivated. We hold our religious rights dear and we are going to assemble no matter what someone says."² About three hundred people gathered on the Tuesday after the ban and over a thousand on the following Sunday. Rev. Spell is handing out anointed handkerchiefs, preaching against fear, and telling his people, who are mostly bussed in from poor regions all around the city, that this is an extreme test of faithfulness brought on by the spirit of the anti-christ. As we write, a petition calling for Rev Spell's arrest and prosecution for reckless endangerment has been signed by over 7,000 people.³ In one important way these three examples resemble the famous snake-handling churches in Appalachia, USA. Those churches pick up on a thread of biblical narrative stretching from the Genesis story of expulsion from the garden of Eden with a divine curse involving enmity between humans and snakes to the New Testament stories of people being bitten by poisonous vipers but remaining unharmed. In a region where rattlesnakes are common and often kept as treasured pets, the members of these churches see themselves as proving their faith and celebrating divine love and care by taking the snake out of its cage and handling it in an ecstatic trance-like state, thereby taking a serious health risk. When handlers are bitten and get sick or die, they are deemed to have suffered the judgment of God. But when a rattler bites one of the faithful in those settings, it is calmly collected before it bites anyone else. In sharp contrast, churches who defy health directives in combating COVID-19 endanger people well beyond congregational boundaries. In a manner of months, the novel coronavirus has spread to every corner of the world. Collective worship is an effective mechanism for accelerating its spread. Is religion, then, complicit in the most daunting global health crisis of our time?

Though recalcitrant religious congregations are accelerating viral transmission, it is notable that most religious groups are innovating in response to opposing demands of collective worship and social distancing. For example, religious communities all over the world are conducting online services, stretching the world's data bandwidth at certain times of the week to stream live videos of suitably modified rituals, sermons, and prayers. Many religious communities are also disseminating practical health information and offering urgent financial help in the wake of rapidly degrading economic conditions. The behaviors of problematic churches are attracting the media's attention, but in many regions of the world religious communities are more beneficial than harmful. While it is impossible at present to sum over the global diversity of religious communities, the fact that so many religious communities are active in the fight against COVID-19 is a vivid reminder that that concept "religion" does not carve human social behaviors neatly at any joint. For this reason, the question of whether religion is contributing to the global COVID-19 health crisis is poorly formulated.

Of course, science should make informative, insightful generalizations where possible. Though we think the question of whether religion is a force for help or harm is ill-formed, we nevertheless might ask whether there are recurring features across the diversity of religious responses to the COVID-19 pandemic. We think so. Though religious groups do not line up neatly on one or another side of the global pandemic response, religious community-making tends to be an *intensifier of response*, strengthening resolve and motivating action. A similar story can be told about the role of religion during the civil rights movement in the United States. Among Christians, most black churches were agitating for change. They had support from many non-black churches in the North and a few in the South, as well as coalitions of Jewish, Muslim, and secular groups. Yet a large majority of Southern Christian churches were opposed to legislative reform. A century before the civil rights movement, coalitions of religious and secular groups opposed coalitions of religious and secular groups on the issue of slavery. Today, we find alliances of religious and secular groups on both sides of hot-button issues such as women's rights, marriage equality, abortion, the death penalty, and gun control. Evidently, knowing that people are religious does not tell us as much as we might imagine about their ethical judgments. However, knowing about the depth of religiosity can often predict the level of motivation and interest. Religion makes ethical battles fiercer and the combatants more self-assured—on all sides of whatever issues happens to be at stake.⁴

Returning to COVID-19, we can say that religious community-making directly impacts viral spread either by inhibiting or accelerating social transmission, depending on the specific religious group being considered. We think the scientific study of religion can help tease apart reasons for religion making one kind of impact rather than another. Standard epidemiological models of viral spread don't take account of human factors such as religious ideologies and values. Human beings are complex and the way religion weaves itself through the lattice of human life is incredibly intricate. Surfacing such human value factors is a public obligation. Just as health officials try to explain their recommendations, so experts in the scientific study of religion need to surface religion-abetted value judgments that impact behaviors relevant to viral spread. Experts need to explain where religion is causing problems and find creative ways to communicate alternative ways⁷ of thinking.

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Spokane, WA 99212

PLACE
STAMP
HERE

RETURN SERVICE REQUESTED

Dated Material JUNE 2020 Newsletter

Zion Evangelical Lutheran Church
Sharing God's care that all may know Jesus as their Lord, Savior and Friend

Newsletter Deadline
Deadline for June newsletter is JUNE 25.

Contact Us

**Zion Lutheran Church
8304 E Buckeye
Spokane, WA 99212
509-926-5407**

For Directions right click and open link below

**[https://www.bing.com/maps?
q=zion+lutheran+millwood&FORM=HDRSC4](https://www.bing.com/maps?q=zion+lutheran+millwood&FORM=HDRSC4)**

Email: office@zionlutheranspokane.org

**Pastor Tom Inch
Cell#; 509-398-0258
Office Hours:
Monday-Friday 8:00 a.m to noon**