

CONNECTIONS

510 Pine Street, Trinidad CO 81082 / zionsluth@gmail.com

Congregational Meeting

Our Annual Congregational Meeting is Sunday, Feb. 6, following worship. Join us for worship, fellowship and then a pot luck dinner before the meeting.

The agenda includes finance and committee reports, Pastor's message, as well as the election of church council members.

Also, the congregation will vote on updates to church bylaws that mostly are "housekeeping" to align bylaws with the church constitution and with ELCA constitutional updates.

Julie Wersal, as council president, will preside at the meeting and will provide copies of meeting documents in advance of Feb. 6.

Our Worship

Zion's services are at 10 a.m. each Sunday. We worship in the sanctuary and online via Zoom. Bible Study is at 8:30 a.m. and Fellowship time follows worship.

Worship and Bible Study links can be found in the weekly E-formation and on Zion's website under the "News" tab, click on E-formation news for the week.

All are welcome and both large print bulletins and sermon copies are available for worship services. Masks are required for indoor worship and fellowship.



All Are Welcome!

By Lisa Rygiel

We at Zion's are a welcoming bunch of people. That is who we are as individuals and as a church. "All are welcome because Jesus welcomes everyone" was on our banner at our Santa Fe Trails Bicentennial booth. We have even recently been complemented by a visitor for obviously being an inclusive church!

We are called together to know God and love one another. We are all made in God's image. Someone may be different because of disabilities, age, ethnicity, gender identity, life circumstances marital status, race, or sexual orientation. But each and everyone is an image bearer of God. Let's look at some biblical examples of exactly how inclusive our God is.

Remember the story of Ruth? Ruth was from Moab, one of the enemies of the nation of Israel. When her husband, Naomi's adult son, dies, Ruth could have returned to her own father's house and looked for a new husband, among her own people. Instead, she committed herself to her mother-in-law and returned with her to Israel. In Israel, she was a foreigner.

She took a big risk committing herself to Naomi. She could have been shunned, never found another husband, and died. But God, with help from Naomi, intervened, and she married Boaz, Naomi's kinsman redeemer. And if you look at the genealogy of Jesus in Matthew 1, you see that Jesus, our Savior, was a direct descendant of Ruth!

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Jesus actively welcomed people who were on the edges of society. You probably can't hear the word "Samaritan" without mentally putting the word "good" in front of it. But, in Jesus' time, Samaritans were a sect of Israel and were often depicted as enemies of the Jewish people. Yet in Luke 10:25-37, Jesus presented a Samaritan hero who saved a fellow traveler and was used by Jesus to define who our neighbors are. Jesus also spoke to the Samaritan woman at the well who then turned around and told her whole town about Jesus (John 4:1-32).

Jesus even reached out to Zacchaeus, a despised tax collector (Luke 19:1-10) and brought him back to unity with his town. Yes, these people were on the fringes of Jewish society but Jesus used them to demonstrate that: "all were welcome because Jesus welcomes everyone!"

Jesus had some interesting debates with the religious leaders of his day, particularly the Pharisees, the Sadducees, and the scribes. They often tried to trip him up with questions. Do you remember what Jesus said to the scribe who asked him to name the greatest commandment? Jesus answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." And the second is like it:

"You shall love your neighbor as yourself"
 -(Matthew 22:34-40, Mark 12:28-34).

When a neighbor walks through the doors of our sanctuary, they should feel Christ's love reflected back at them. Here at Zion's, they do, because that is who we are. Our neighbors all have a desire to love and be loved just as they are, regardless of ability, age, ethnicity, gender identity, life circumstances marital status, race, or sexual orientation. But many are afraid to walk through those doors to the sanctuary we offer because they fear they will be condemned.

But, through the love of God, that is not who we are. We offer something to our neighbors that many churches don't offer. We offer love, not condemnation. We are image-bearers of our God despite our differences. As we eagerly await a series of sermons on inclusiveness, let each of us open our hearts and minds to the message and think about our future. What can we do to make sure that everyone who is seeking God and the joy of that relationship feels at home at Zion's? Yes, we are an open and affirming church but what can we do to be more open and affirming?

We have already thought of a few things. We have readers and hearing devices in the back of the sanctuary and provide large print bulletins and sermon texts. We are planning some changes around our building so that we have a place for wheelchairs in the sanctuary and baby carriers in the aisle. We will make our restrooms gender neutral and more handicapped accessible and install a baby-changing table in the fellowship hall.

I am sure there will be other changes as we try to make sure that all our neighbors feel welcome at Zion's. Let us all prayerfully consider what each of us can do. And, suggestions and assistance are strongly encouraged and appreciated! Please feel free to reach out to any member of our Welcoming Committee: Pastor Andrea Doeden, Julie Wersal, Mark Nelson, or Lisa Rygiel. God bless you all!

mission support

(n) the portion of offering shared to support the collective ministries of the church



WHAT IS MISSION SUPPORT?
 Financial Mission Support is given to the synod by our 160 congregations. Each year, your congregation designates a portion of the congregational budget to send to the Rocky Mountain Synod to support our synodical, churchwide, and global ministries.

HOW IS THE SYNODICAL BUDGET SET?
 The synod treasurer and finance committee, on behalf of the synod council, present a proposed budget to the voting members of the synod assembly. The synod budget is set by vote of the synod assembly.

HOW ARE MISSION SUPPORT DOLLARS USED?
 As Lutherans we believe that God works through multiple expressions of the church: the congregation, the synod, the churchwide organization of the ELCA, and Lutheran institutions here and around the globe. We are a connected and inter-dependent church. In 2020, 47.5% of synodical mission support was shared with our churchwide organization.

WHAT LOCAL IMPACT DOES MISSION SUPPORT HAVE?
 Mission support allows for staff to accompany congregations in transition and supported and equipped leaders through digital gatherings throughout the pandemic. A portion of the budget is given to our 3 outdoor ministries, critical partners in faith formation of youth and young adults. Your commitment to being the church together provides for our work in local and state public policy. We are Christ's Church, Better Together!








Look familiar? ELCA's Rocky Mountain Synod mission support report features a group picture from our own congregation. This report is distributed synod wide and is available on ELCA's website as well.



February 2022



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
Birthdays: 4 — Doris Blalock & Paula Little 6 — Becky McNeil 7 — Ernie Parker 8 — Kirsten Nelson 9 — Julie Morris 12 — Morgan Otten & Jon Otten 17 — Linda Bounds & Pat Fletcher							
See You at 11:15 a.m. on Feb. 6, in the Fellowship Hall for a potluck lunch and Zion's annual meeting.		1	2	3	4 9:30 a.m.: Women's Bible Study 	5	
8:30 a.m.: Bible Study 10 a.m.: Worship 11:15 a.m.: Annual Meeting 6 p.m.: Bread & Belonging	6	7	8	9 2 p.m. Worship & Music Committee	10	11 Centering Prayer Rescheduled — Date TBD	12
13 8:30 a.m.: Bible Study 10 a.m.: Worship 6 p.m.: Bread & Belonging	14	15 Newsletter Deadline 	16	17	18 9:30 a.m.: Women's Bible Study 	19	
20 8:30 a.m.: Bible Study 10 a.m.: Worship 6 p.m.: Bread & Belonging	21	22	23	24	25 8-11:30 a.m. 5 Loaves 	26 7-11:30 a.m. 5 Loaves 	
27	28	Worship Ushers: 6 — Carol Schulzkump & Ruthie Culpepper 13 — Connie Hass & Jo Moss 20 — Joni Jones & Pat Fletcher			Worship Lectors: 6 — Ruthie Culpepper 13 — Pat Fletcher 20 — TBD 27 — Amy Navarette		

(Send Lector & Usher Changes to j.karspeck@hotmail.com; send birthday info to Julie Wersal or Lynn Chase.)

Lutherans explore mindfulness and contemplative practices

(Editor's Note: As Zion's prepares for a Centering Prayer workshop, Feb. 12, it is a good opportunity to look at the role that contemplative practices play in the spiritual life of a congregation and of a community. Living Lutheran, in its January 2022, addressed that topic — an excerpt of which is shared here.)

By Meghan Johnston Aelabouni — published in Living Lutheran January 2022

Two years into a global pandemic, the toll on human life and livelihood is undeniable, and the toll on mental, emotional and spiritual health is no less profound.

Enormous shifts in the way we work, gather and worship have left many people reeling.

Julie Stevens, once a nurse practitioner and now director of contemplative practices at Gloria Dei Lutheran in Rochester, Minn., said that this challenge to human health and well-being is also an invitation to the church.

“We see so much anxiety and angst,” she said. “As a spiritual community, how can we be a resource?”

For some ELCA communities and leaders, contemplative practices offer a resource for people who are weary, overwhelmed or simply searching for something more—a different way to encounter God in a time when so much is suddenly different....

That's where contemplative practices come in — concrete, specific activities and exercises designed to facilitate “a direct experience of God's presence, of divine love,” said Ian Hill, pastor of St. Mark Lutheran Church in Hamilton, N.J., where he has taught a weekly mindfulness class since 2016....

In a time of deep change and uncertainty, such practices can bring body, mind and spirit together to engage in what Stevens calls “a heart encounter with God.”...

...Practices such as silent meditation, centering prayer, walking a labyrinth or yoga may feel unfamiliar to some Lutherans, but contemplative practices have a long history within Christianity.



The Gospels describe Jesus going off alone to pray and be in God's presence. Some early Christians, the so-called desert fathers and mothers, withdrew to isolated areas to dedicate their lives to various contemplative practices.

Martin Luther reportedly spent four hours per day in prayer. And in more recent decades, Catholic

and Protestant theologians such as Thomas Merton, Howard Thurman, Richard Rohr, Cynthia Bourgeault and Barbara Holmes have popularized contemplative Christian practices in the United States that draw on both Christian and non-Christian traditions, such as Zen meditation or yoga.

Hill's meditation group is rooted in Buddhist practice, and he is clear that the ministry is “interfaith work.” But he also finds strong support for meditation in Lutheran theology, including Luther's sacramental understanding of divine presence “in, with, around, under” ordinary human and earthly matter, which reminds us that we are part of something bigger. Luther also described sin as a state of being curved in on the self, an anxious preoccupation remedied only by grace...

Whatever contemplative practice you try, the Lutherans interviewed all agreed that the practice is worth the trouble—and will change you.

“There are all kinds of ways people can be in prayer and meditation, and it can be liberating,” Hill said. Such liberation,, extends from within the self, through congregations to whole communities.

(Read Meghan Johnston Aelabouni's full article at — <https://www.livinglutheran.org/2022/01/contemplating-the-new-year/>)

Acknowledgements: Newsletter contributors — Lisa Rygiel, Julie Wersal, Andrea Doeden, Lynn Chase, ELCA, and Living Lutheran. Southern Colorado Contemplative Outreach, Sky Ranch. Page 4 graphic courtesy of wallpaperflare.com. Editorial Help — Lynn Chase. Writer/Editor — Jo Moss.

Centering Prayer Workshop Registration Open

Prior to March 2020, Zion's had a Centering Prayer group that met weekly, and we have requests that it be restarted. We will begin with a half-day workshop on Saturday, Feb. 12, led by the Southern Colorado Contemplative Outreach leadership team. This workshop is open to our entire community, all are welcome!

Contemplative prayer is centuries old, practiced by all of the world's principal religions, and represents a desire to have God draw us closer into a relationship. As we grow closer to, and come to better know God, we gradually let go of who we think we are, to become who we truly are. It is both a relationship with God and a discipline to deepen that relationship. It requires only the intention to grow closer to God.

The practice that the workshop will highlight is called "centering prayer". It proceeds from a Judeo-Christian tradition, but can be practiced by anyone. It is designed to be simple in its practice. The more someone practices it, the more they will begin to develop a relationship to God, and therefore to others, and the more they will come to know their true self.

According to the Contemplative Outreach website, "Centering Prayer is also beneficial as a means to spiritual healing from personal trauma, addiction, and the "slings and arrows" of daily life. It is not a footrace or a contest. God loves each of us infinitely and entirely, but until we completely open our hearts to that love, we can never fully realize it. Once we begin to appreciate that Divine Love, we can begin to lavish it on the people and the world around us." The practice itself is very simple and requires only a person's intention and commitment, to participate in the workshop, contact email zionsluth@gmail.com, call Julie Wersal or visit our website to register.



Spotlight On:

A Special Zion's Ministry: The Gifting of Flowers



By Lynn Chase

When I arrived in Trinidad in 2016, I began attending Zion's because the Lutheran liturgy was similar to the Episcopal with which I had grown up. I also was drawn to its history and picturesque setting here. As I began to get to know everyone, I was filled with such a spirit of warmth and welcoming, I knew that I had found my parish.

As I sat in worship each week with the plastic flowers next to the altar staring at me, my heart kind of broke since I'd been surrounded with beautiful fresh flowers every week in my church in Virginia. So, I finally spoke to Pastor Andrea about flowers — was there anybody in charge of flowers — were there ever fresh flowers? Pastor Andrea responded as she has in so many different other areas. GO FOR IT — was basically her answer. So I launched the Zion's Flower Ministry in 2017.

A Look Back

A little of my background: My last church in Virginia was St. Mary's Episcopal.

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I was active in several ministries but my passion was flowers. I helped in our garden ministry, tending to all the gardens and then, I was enticed into the flower ministry. I was told by this very talented group of women that flower arranging was an art that could be taught.

In the dead of winter, I attended a flower arranging class at the Washington National Cathedral. The class was a requirement in order to join the Flower Guild at St. Mary's. The Cathedral's Flower Guild taught the class, and included flower demonstrations by many of the more than 200 volunteers who comprise the Cathedral's Flower Guild. To say I was in awe of the flower women's talent is an understatement. I have never seen such creativity unfold before my eyes. The work was effortless and completed with such grace. Each of these ladies exuded peace, love, and artistry as they created their magnificent arrangements.

I "graduated" from the flower arranging class and went on to work with 14 extraordinarily talented ladies at St. Mary's for the next 10 years. I was truly blessed to have their knowledge shared with me. I always was mesmerized that such unbelievably gorgeous arrangements could be made out of God's creations. It still thrills me to this day.



The Zion's Flower Guild

The grassroots Zion's Flower Guild began with me and Kathy Nicolai, who graciously helped for the first year. Then Linda Bounds joined us with her creativity until she moved to Washington State in Spring 2021. Since then Mary McKenna, Becky McNeil, and Paula Little have joined the flower team. Cherie Holder is our devoted "on reserve" team member who helps for various big events. We are all flower lovers and enthusiasts.

Almost every week Zion's flowers are donated from parishioners in memory of, in celebration of a person or an event, or in thanksgiving for an occasion or a loved one. Simply sign up on the Flower calendar at the back of the Sanctuary, put your check or cash in an envelope and mark on the memo line — "Flowers". Then, place the donation in the offering plate.

Flowers can be kept or donated. If the flowers are to be donated, the guild takes the arrangements apart and makes smaller bouquets. We have taken them to people on the prayer list, to hospice, and more recently to The Legacy. The people who receive the bouquets at the door tell me that the residents are so gladdened by receiving them and they note how much the flowers light up their days. They have also told me how many of the people there were gardeners and appreciate the flowers to remind them of the joy of their gardening days. This is the epitome of God's creations being enjoyed again and again.

If ever you know of a person in need, please let us know. It gives the entire flower team such joy to share the gift of God's creation of flowers and green treasures with all of Zion's congregation and beyond. Not only do we purchase many of the flowers that we use, but we also grow many of the flowers used during the summer months and have picked them from roadsides and fields — there is so much of earth's beauty to behold.



***Editor's Note:** To learn more about the Flower Guild, how to donate, or ways to become involved, talk to one of the guild members. Also, Lynn says, "If you have never been to the Washington National Cathedral I encourage you to visit if you're in DC It is breathtaking and will leave you awestruck. My Mom was a docent there for 32 years and she said it was the highlight of her week."*

ELCA Update

Promoting hope, healing, and wholeness for fire survivors

Many people in Zion's community have friends and family affected by December's wildfires in Boulder, Colorado, and surrounding areas.

In addition, ELCA congregations throughout the Rocky Mountain Synod have members who lost everything and are directly involved in disaster response and recovery.



Recently Zion's has been working closely with Lutheran Family Services Rocky Mountains (LFSRM) and its Refugee & Asylee program. However, LFSRM plays a key role in disaster response and is an affiliated agency of Lutheran Disaster Response (LDR), which is a cooperative ministry of the Evangelical Lutheran Church in America (ELCA). The mission of LDR is to demonstrate Christ's compassion for people by promoting hope, healing, and wholeness for disaster survivors.

When a federally declared disaster occurs, LFSRM represents LDR in organizing and implementing broad-based disaster response efforts designed to minister to the urgent needs of people who are affected. Those affected by the wildfires have such needs. Below is a letter from the Rev. Daniel Rift, who is the director of ELCA World Hunger & Lutheran Disaster Response Fund. A link to donate and more information is included:

Dear friends,

It is unusual for me to be sending a note to you on behalf of Lutheran Disaster Response on a holiday such as today, but the needs of those we serve persist even on such days — and today, the needs of our neighbors in Colorado are great. The Marshall Fire ignited on Dec. 30 in Boulder County, Colo. Over 6,200 acres burned quickly, forcing the evacuations of 35,000 people. The fire spread throughout suburban neighborhoods, destroying at least 500 homes. While December wildfires are rare, the severe drought in the western United States created hazardous conditions that allowed the Marshall Fire to spread rapidly. This unusual fire is one of the impacts of a changing climate and will become increasingly more common.

Lutheran Disaster Response is engaging with the Rocky Mountain Synod and Lutheran Family Services Rocky Mountains to respond to the impact of the fires. We anticipate that immediate needs will include emotional and spiritual care, temporary shelters, food and other necessities. With local partners, Lutheran Disaster Response will continue to accompany survivors throughout the years of long-term recovery.

[Your gifts will support wildfire survivors. Gifts to "U.S. Wildfires" will be used in full \(100%\) to assist those affected by wildfires.](#)

You may also designate gifts to "[Lutheran Disaster Response](#)" so we can immediately respond to disasters in the United States and around the world whenever they might strike.

We pray that God may comfort and protect those impacted by the wildfires in Colorado. Together, we can walk with survivors and show them that they are not alone.

In Christ's service,

The Rev. Daniel Rift

Director, ELCA World Hunger & Lutheran Disaster Response Fund

From Our History Books:

125 Years of Pastors Serving Zion's and Our Community

As we recognize Pastor Andrea Doeden for her decade of service to Zion's Lutheran Church, it also is a chance to recognize her 25 predecessors. Pastor Andrea is our second longest-serving minister with *consecutive* years service. She began her service to Zion's in January 2012, as part of the TEEM (Theological Education for Emerging Ministries). ELCA licensed her to provide the "Ministry of Word and Sacrament" until ordination in December 2013. In addition to Pastor Andrea's decade-long tenure at Zion's, two other pastors have more years of service to Zion's. Pastor Shandrick served Zion's for almost 24 consecutive years. Pastor Ramme served two separate tenures in the early to mid 1900s for a total of 15 years. The full list is below.

- | | | | |
|------------------|-----------------------|-----------------------|-------------------------------------|
| • L. Rothringer | Sept. 1888-Sept. 1889 | • John W. Eastlack | Feb. 1945-Aug. 1948 |
| • G. Kreth | Aug. 1890-Nov. 1892 | • Howard Bream | Oct. 1949-Oct. 1953 |
| • Oscar Samuel | Nov. 1893-Nov. 1902 | • Raymond Bartels | Feb. 1954-Mar. 1956 |
| • F.H. Basel | Nov. 1903-July 1904 | • Robert F. Kugler | Feb. 1957-Sept. 1960 |
| • F. Polhman | July 1905-Nov. 1906 | • Albert J. Shandrick | July 1961-Mar. 1985 |
| • Thimer | Mar. 1907-Feb. 1908 | • Jon Anderson | Dec. 1985-Aug. 1995 |
| • H. Marxen | June 1908-Sept. 1911 | • *John Sitler | Oct. 1995-June 1996 |
| • K. Walter | Nov. 1911-Aug. 1915 | • Clifford Locke | June 1996-Aug. 1998 |
| • W. Fieg | Aug. 1915-Mar. 1917 | • Vaughn Neshiem | Sept. 1999-May 2007 |
| • H. Fiebelkorn | Apr. 1918-July 1921 | • Beth Ann Doerring | Nov. 2007-July 2010 |
| • C.J. Ferster | Feb. 1922-Dec. 1922 | • **Janet Rawlins | Aug. 2010-Dec. 2011 |
| • C.L. Ramme | May 1923-May 1929 | • Andrea Doeden | Jan. 2012-Present |
| • C.K. Naffziger | Oct. 1929-Oct. 1934 | | *Interim Pastor |
| • C.L. Ramme | Mar. 1935-Aug. 1944 | | **Interim Pastor (Episcopal Church) |

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ADDRESS: