

Pentecost 11 Leadership Letter

Dear Friends, what an amazingly complex, challenging, and thought-provoking set of scriptures that we have come to call the Sermon on the Mount. As we continue our journey through its twists and turns, I pray that God will speak to your hearts as well as your minds.

Pastor Janet

Day 1 Read Matthew 7:1-5 It is easy to look at another person and see their flaws, the mistakes they make, the problems they create. It is easy to judge. Yet Jesus reminds us that we would do better to look at our own lives, for we too are broken and flawed. When we acknowledge that, wrestle with that, and confront our own darkness—then, and only then, can we work with our neighbor. Disciples aren't called to a life of fault-finding, but to a life where we meet together in the midst of our sin-sick world and help each other. As Tom Long writes, "Instead of jabbing our neighbor in the eye, we are to extend a hand to wipe away the tears." And as we do, our own brokenness is mended, and our own wounds made well.

Day 2 Read Matthew 7:6 What a strange verse. Just after we read about not judging, we are told not to share what is holy—what is of God—with wild dogs and pigs. How can these two seemingly contradictory points of view offer any help in understanding kingdom life? Yet the more I think about the realities of discipleship, the more I appreciate this verse. What if we try and try to mend relationships, to show compassion and understanding, to help another hear God's call—and nothing changes? What if we give our time and our love only to have it thrown back in our faces? Do we scream the good news into the air? Do we harangue and harass? Jesus gives us another way. Instead of reacting with anger or frustration, we may simply need to walk away and leave them to God. We are to do what we can to bring the good news of Jesus Christ to those around us, but, at the same time, there may be situations where we run into a brick wall. Rather, than battering the wall until it falls and crushes us, we may need to back away. God works in many ways. Let God's word of grace be the last word.

Day 3 Read Matthew 7:7-8 God is great. God is good. In our praying we are to operate out of that truth. God is not a genie ready to meet our every wish if we use the right phrase, but God is always there—waiting for us to come home. Trusting in God's goodness we can pour out everything—desires, fears, dreams, hopes—confident that God can sift through it all to find the deepest longings of our heart. Don't be afraid to be honest with God. Instead let God know what you want and then let God give you what you need so that your prayers might be a quest for wonder and an expectation of joy.

Day 4 Read Matthew 7:12 Often known as the Golden Rule, this verse encapsulates the job description of disciples. Our longing for acceptance and respect, our need for love and understanding are to be turned into actions of acceptance and respect, love and understanding for others. Jesus doesn't say, "Respect those who respect you. Love those who love you first." Instead we are to move through our days in the way we want the world to be—filled with goodness and kindness and generosity. This isn't some magic formula to ensure instant happiness. Sometimes our love will be rejected. Sometimes our generosity will be taken advantage of. But to be a disciple is to live this "rule" as if our life depended on it.

Day 5 Read Matthew 7:13-14 Life is filled with moments of decision—times when we must choose which path to walk. Jesus knows that the road of discipleship is challenging. There will be unexpected twists and turns. Sometimes the shadows will threaten to blur our vision. We may at times gasp for breath and long for just a little rest. And yet—the scenery makes it all worthwhile. Rainbows of blessing arch across the shadows. Streams of living water dance beside the road. Green pastures invite us to rest for a while. And even though the gate to this road is narrow, we don't walk alone. All along the way we are encouraged by the faithful of every time and place who understand the struggle and know the joy. Two gates—which one will you choose?

Day 6 Read Matthew 7:15-20 In at least one way the original disciples had an advantage over us, for they had Jesus himself to teach them. Thousands of years later we struggle to know who Jesus is. Our understanding of him is filtered through centuries of experience. There are libraries full of books describing his teachings, his life, his resurrection—and they don't all agree with each other. So, who are we to believe? Ultimately, we are to trust those whose lives look the most like Jesus' life. They may not be the most intellectual or articulate, but those who lead in Christ's name today listen to others, reach out to the lonely, and seek the good of others not their own. And remember—you may be the one someone else looks to as they seek to follow Jesus. What kind of fruit are you bearing?

Information and Updates for the Week Ahead:

-Thank you to the wonderful team that makes our weekly worship together possible. Three options are available for members of our Zion and extended family, friends, guests, and community members to join us in worship: a live “Zoom” service, live streaming on Facebook, and the printed Service of the Word. (Only Zion congregants are currently able to join the “live” Zoom service due to our concerns for privacy and the desire to avoid any unwanted disruption to the service by people with ill-intent.) Our team that works hard week after week to provide our worship together includes our wonderful supply pastors—Revs. Janet Hoover, Jennifer DeWeerth, and Deacon Patsy Glista, the volunteer worship assistants, Mary Senn, Shawn Lockwood, Kim and Jim Marscher, and Sara Silva. Thank you, all!

-Please join us for worship again this Sunday at 10:00 AM. This Sunday’s worship service on the Zoom platform continues for those with internet access via computer, tablet, smart phone, or through the livestream on Facebook, Zion Lutheran Church, New Hartford, NY. Those who choose can call-in to listen from their phone. You can also continue participating in Zion’s virtual Sunday 10:00 AM worship service by utilizing the Service of the Word template provided later in this newsletter. Feel free to use the Service of the Word at any time if you aren’t able to join us in spirit at 10:00 AM on Sunday

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

<https://us02web.zoom.us/j/84354840714?pwd=TDJGTkwvSTBER2lNbl0lQzd6WGxDdz09> Meeting ID: 843-5484 0714, Password: 022654. Or by PHONE, One tap mobile, +16465588656, 84354840714#, 1#, 022654# US (New York)

-If you would prefer to view the service at any other point in the week, you can find the recorded service on our YouTube channel at: <https://www.youtube.com/channel/UCWzOtbCe2z7-bIPvxp62lA>

-We ask for continued prayers for Rusty Pentland, Fran and Claudia King, and all those mentioned in our Prayers of the Congregation from the Sunday service.

-A big THANK YOU to Cheryl and Ben Edmiston for their generous support in covering the cost of Zion’s Zoom account! While the limitations placed on all of us by this pandemic have made face-to-face meetings impossible to date, the Zoom platform has made possible remote meetings to carry out the work and mission of our church. Sunday “Zoom” services and meetings since March for our Church Council, Call Committee, Ministry Site Profile Committee, Endowment Committee, Bible Study, Children’s Craft Time and Story Hour, the Task Force for Return to In-person worship, and many individual meetings have continued on the Zoom platform. As you can see, the work of our church continues despite the pandemic restrictions. Thank you, Cheryl and Ben, for your contribution to make this possible!

-After many meetings and hours of study, discussion, and refinement, our Task Force has developed a protocol for our return to the sanctuary for Sunday worship. This protocol will be shared with all members of our Zion congregation and supply pastors this week. For those receiving your Zion information via the US mail, the protocol will come in a separate mailing from your regular newsletter and will arrive a few days later. For those receiving electronic communications, the protocol will be sent before week’s end. Please review the protocol and send us your feedback. We would like to know if there’s anything missing from the protocol that would make you feel more secure in returning to the sanctuary with others. Also, if this is the final version of our return protocol, do you plan to return to in-person worship once we set the date for that return? (The return date will not be prior to Sept. 13th.) Your feedback will be very important in our decision-making!

-Volunteers needed! As we prepare for our return to in-person worship, we need volunteers to help us with several aspects of this return. These include people to make cloth masks, serve as greeters and ushers at the Sunday service, prepare the sanctuary for our return (e.g.—removing cushions, bibles, and hymnals from the pews and temporarily storing them), and other miscellaneous tasks. As we consider the magnitude of this task, we especially welcome new volunteers. As we have heard before, many hands make light work! You can indicate the way(s) you’d like to help on the return to in-person worship protocol form.

-As you can see, despite the limitations posed by the pandemic, carrying out the work and mission of our church has continued. We have paid our staff throughout, a decision our church council did and continues to believe is the right and just thing to do. Zion’s bills continue to arrive and are paid, regardless of the pandemic. We recognize that COVID-19 has

impacted some more significantly than others. For those who are able, we ask for your continued stewardship contributions, be they financial, time, and/or talent. Thank you for your continued support of our church and your Zion family.

We'll conclude with words from the close of Rev. Jen DeWeerth's (yet again) inspiring sermon from this past Sunday. "Nothing in us, not our fear, not our faithlessness, not even our own occasional recklessness, deters him from his steady approach. He is always moving toward us. He reaches his hand to pull us out when we are struggling in the water. He is always coming toward us, calling out to us with words to give us peace in the midst of our chaotic and storm-tossed lives: 'Take courage. It is I. Don't be afraid.' He climbs into the boat with us. Jesus doesn't ask us to walk on water...He does ask us to get in a boat and go someplace with him. We aren't called to recklessness, but we aren't called to do nothing, either. If we stay in the boat, he will find us where we are, and he'll find a purpose for us, too." For the week ahead, may we be good shipmates for our Zion family in the boat with us. Let us reach out, especially to those struggling "in the churning waters" of this pandemic, and help them into the boat with us, as we follow the call and invitation from Jesus, our loving Savior.

Peace in the days ahead this week,
Mark Thompson and Kristen Burson, church council co-presidents

Pentecost II



SERVICE OF THE WORD
GATHERING

WELCOME

CONFESSION AND FORGIVENESS

Blessed be the Holy Trinity, ☩ one God, whose steadfast love is everlasting, whose faithfulness endures from generation to generation. **Amen.**

Trusting in the mercy of God, let us confess our sin.

Reconciling God,

We confess that we do not trust your abundance, and we deny your presence in our lives. We place our hope in ourselves and rely on our own efforts. We fail to believe that you provide enough for all. We abuse your good creation for our own benefit. We fear difference and do not welcome others as you have welcomed us. We sin in thought, word, and deed. By your grace, forgive us; through your love, renew us; and in your Spirit, lead us; so that we may live and serve you in newness of life. Amen.

Beloved of God, by the radical abundance of divine mercy we have peace with God through ☩ Christ Jesus, through whom we have obtained grace upon grace. Our sins are forgiven. Let us live now in hope. For hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit. **Amen.**

THANKSGIVING FOR BAPTISM

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

Joined to Christ in the waters of baptism, we are raised with him to new life. Let us give thanks for the gift of baptism. We give you thanks, O God, for in the beginning you created us in your image and planted us in a well-watered garden. In the desert you promised pools of water for the parched, and you gave us water from the rock. When we did not know the way, you sent the Good Shepherd to lead us to still waters. At the cross, you watered us from Jesus' wounded side, and on this day, you shower us again with the water of life. We praise you for your salvation through water, for the water in this font, and for all water everywhere. Bathe us in your forgiveness, grace, and love. Satisfy the thirsty and give us the life only you can give. To you be given honor and praise through Jesus Christ our Lord in the unity of the Holy Spirit, now and forever. **Amen.**

Opening Hymn: *In Christ There Is No East or West* #650, Verses 1 & 2 –Mary Senn

Vs. 1 In Christ there is no east or west, in him no south or north, but one community of love throughout the whole wide earth.

Vs. 2 In Christ shall true hearts ev'ry-where their high communion find; his service is the golden cord close binding human-kind.

Prayer of the Day

God of all peoples, your arms reach out to embrace all those who call upon you. Teach us as disciples of your Son to love the world with compassion and constancy, that your name may be known throughout the earth, through Jesus Christ, our Savior and Lord. **Amen.**

THE WORD

First Reading: Isaiah 56:1, 6-8

Second Reading: Romans 11:1-2a, 29-32

Gospel: John 15:8-17, Genesis 45:1-15

Sermon: *All In the Family* –Rev. Janet Hoover

The story of Joseph and his brothers is the stuff of which soap operas are written. Before I read today's text—some background. Frederick Buechner tells it this way:

“Joseph's brothers tried to murder him by throwing him into a pit, but if they had ever been brought to trial, they wouldn't have needed F. Lee Bailey to get them an acquittal in court. Joseph wasn't exactly a great guy. He had offensive dreams in which he was Mr. Big and they were all groveling at his feet, which wasn't so bad, except that he took great delight in recounting his dreams in detail at breakfast the next morning. He was also his father's pet, and they seethed at the sight of the fancy coat he flaunted while they were running around in T-shirts and dirty jeans. After tossing him into the pit, the brothers decided to tell Jacob, their father, that his fair-haired boy had had a fatal tangle with bobcats and, in order to convince him, they produced the robe which they had dipped in goat's blood. Unknown to them, however, Joseph was rescued from the pit by some traveling salesmen who happened to be passing by, and eventually he wound up as a slave in Egypt, where he was bought by an Army official named Potiphar. Jacob was young and handsome and, before he knew it, he was in trouble over an embarrassing misunderstanding with Potiphar's wife and did some jail time as a result. Pharaoh got wind of the fact that Joseph was big on dream interpretations and had him sprung to see what he could do with a couple he himself had had. When Joseph passed with flying colors, Pharaoh promoted him to be head of the Department of Agriculture and eventually his right-hand man. Years later, Joseph's brothers, who had long since succeeded in putting him out of their minds, turned up in Egypt looking for something to eat because they were having a famine back home. Joseph knew who they were right off the bat, but because he was wearing his fancy uniform and speaking Egyptian, they didn't recognize him. Joseph couldn't resist getting a little of his own back for a while. He pretended he thought they were spies. He gave them some grain to take home but made one of them stay behind as a hostage. He planted some silverware in their luggage and accused them of stealing it. Things got complicated and there is another journey until finally Joseph had had enough, and in one of the most moving passages of scripture, he confronts his brothers.” READ GENESIS 45:1-15

Every time I read this passage, I am overwhelmed again by the power of repentance and forgiveness and grace in this story. Put yourself in Joseph's place. Life is just ticking along and nothing much is happening, and then—WHAM! God hits him right between the eyes. Managing the food supply system of a country the size of Egypt is no small job, and Joseph was a high achiever, so work was basically all he did. Work was a blessing because it helped keep his mind off his loneliness, off the residual anger that was still there—his bitterness toward his brothers. He kept busy so he didn't have to think about them. So, when his secretary came in and told him there were some men from another country here to buy food, he thought nothing of it. People were always looking to him for help. When they came into his office, he didn't even look up from his desk. Yes? he said. “We've come from Canaan to buy food.” Canaan? He looked up and there were his brothers. He'd trained himself not to show his emotions, but they must have noticed something odd. For a moment, he could hardly breathe. He could see that they didn't recognize him, and why should they? Excuse me a moment, he said and left the room. He needed a minute to think. You don't get to be the top civil servant in the country by being emotional. But now he seemed to be having every emotion in the book. All the anger at his brothers came flooding back, all the fear of being sold as a slave and taken off into the unknown, and yet at the same time he was desperately glad to see them. Suddenly he knew how much he needed a family. How much he needed people to love—people to love him. But he was so angry. First, they had tried to kill him, then they sold him for 20 pieces of silver. He went to the door and called the guards. He was all set to

say: Take these crooks and kill them, but when the guards came, he said...never mind. Go back to your post. He didn't know what he was planning to say when he went back into the room where his brothers were cooling their heels. Maybe scare the pants off 'em with threats—give them a lecture on their evil ways, but all he could do was blurt out: It's me. Joseph, your brother. Now it was their turn to hyperventilate. Their faces went white with fear, and he let them be scared for a while. Then it occurred to him. God must sometimes feel just the way he felt at that moment. You get so mad at people for what they do, and you know you ought to knock their heads together, but you can't because...well, you love them. So he held out his hand. Well, there were all kinds of tears and hugs and blowing of noses, and laughing and crying, and they talked way into the night. He apologized for being such a twit when he was a kid. They apologized a hundred times for what they had done to him. And with each embrace, each smile, each word of repentance and acceptance, the broken places in his heart were mended and patched. This story of squabbling siblings, of deep hurt and jealousy, is a depiction of family life which somehow seems almost "unbiblical," for we see little in this account of an ideal family. You know the one I mean—mom, dad, two kids and a dog. In the ideal family, the dinner hour is spent leisurely around the table accompanied by gentle conversation, occasional laughter, and the smell of pot roast and freshly baked cookies. In the ideal family there is no sibling rivalry, no irritating cousins, no difficult aunts and uncles. When I picture the perfect family, I see Ward and June Cleaver—always understanding and wise. And I see their sons, Wally and Beaver—cute and intelligent and never getting into trouble that can't be solved in 30 minutes. And then we look at our own families, and we are discouraged and depressed, for most of us can't even begin to compare with the Cleavers. Scripture, however, gives us a different picture of families. In its pages describing God and God's dealings with God's people, we find accounts of single parents, blended families, childless couples, the never-marrieds, and the several-times married. We read about imperfect parents, squabbling siblings, children rejecting their parents. The personal and community stories of God's people depict virtually every form of human mistake and sin against family members: lying, stealing, murder, betrayal. The story of Joseph and his brothers is one in a series of stories deeply disturbed families after another. We hear a lot about "dysfunctional families." The Bible's honest accounting of human lives reminds us—as Mary Karr puts it: "A dysfunctional family is any family with more than one person in it." So, what does the Bible have to say to us about family? Through its stories of all-too-human relationships and problems, we discover that to be a part of a family is to struggle—sometimes together, sometimes against each other—through the hard times in life: death, divorce, loss of hope, concern for children, reconstruction of life, rebirth of hope, the sharing of pain and comfort, of sorrow and joy. To be part of a family is to work day in and day out at being faithful servants of God. We fail at that. We succeed. We rebel. We obey. We mess it up. We get it right. And God is there through it all. Our faith story opens our eyes to the reality that the perfect family doesn't exist. It is through families like Joseph's, through these broken, twisted, hurting, in-need-of-straightening-out, imperfect families, that God works out God's will and shares the gifts of grace, love, and forgiveness for the world to see and know and experience. And what's true of families is also true of communities and nations, for as we look at the state of our world and our country today, we see all too clearly that life is distorted by divisions and disagreements that seem almost insurmountable.

The story of Joseph and his brothers is a powerful account of restoration and renewal that helps us in our own living, for in their story we see the grace of God at work. Joseph's trust in God's power and love working at all times and in all places enables him to let go of past hurts and to reunite with his brothers. He allows God's grace to move him to new places of health and wholeness. The ambitious, irritating boy the brothers knew is gone. He is no longer the whiny tattletale or the arrogant dreamer of glory. His time in exile—his sojourn in the wilderness of slavery—have transformed him. God has enabled him to move past his justified anger into a new life. Joseph's brothers had committed a grave sin, and they had suffered for it. They had lived for years evading the truth of their actions, stifling their conscience, repressing their feelings. Now they are face to face with their sin. And then Joseph calls them to look away from themselves to something greater. Joseph points them to the inexhaustible goodness and grace of God...God's healing greatness, God's love. His brothers felt distanced from Joseph because of their crime against him. Joseph calls them to come close. Breaking completely with the past and its haunting memories, putting the pain and heartache and suffering behind him, Joseph opens them to another future—a future of hands clasped, and love shared. They receive a gift, wrapped in the speech of their brother. Don't be dismayed. Don't be angry with yourselves. For God has brought us back together. Forgiveness—God's forgiveness demonstrated in Joseph—is not a fussy historian always preoccupied with who did what to whom. Forgiveness lets the past bury the past. Forgiveness moves on to the future without needing to settle every outstanding debt. There is no more guilty fear, no more vengeful cunning. All is superseded by God's call to wholeness and newness. And the spotlight shines. Not on Joseph. Not on his brothers. But on God who is at work in, with, through their human actions. And God's loving work continues. We, like Joseph, have been betrayed and hurt. We have felt the pangs of loneliness and hopelessness. We have known anger and longed for revenge. We, like the brothers, have hurt those we love. We have been ruled by our jealousy and longing for power and position. We have known guilt and regret and fear. The good news is that our divisions and disagreements, our pain and struggle, will not have the last word. God not only forgives us but enables us to forgive. We can

be honest. We can say to God: I don't feel like loving and forgiving. You are going to have to love through me because I can't do it myself. And then we can relax and allow God's peace and love to flow through us. By the grace of God, we can extend reconciliation to those from whom we feel separated. This involves risk and vulnerability, but God gives us the strength we need to love others as we are loved by God, for our God is continually at work creating newness—a freshness which negates the past, redefines the present, and opens the future. The good news is that God is at work in the world. Through concrete actions, through our flawed, imperfect, messy, struggling nation, through your lives and mine—God is creating and redeeming and accomplishing more than we could dream or imagine. After his great reunion scene, Joseph's father and his brothers moved to Egypt and the family again was one. The real moment of truth, however, came when Jacob finally died. Generous and forgiving as Joseph had been, his brothers couldn't avoid the nasty suspicion that once the old man wasn't around anymore to put in a good word for them, Joseph might start thinking again about what it had felt like when they tossed him into that pit, and decide to pay them back. So, they went to see him. The final scene in the drama: READ GENESIS 50:15-21. It is in our families, our community, our nation, that God is still working out God's great mystery. Whether we are united in love and understanding or broken, hurting, and torn with internal conflict, it is...we are...just the vessel God can use in which to do great and glorious things. And it is through our imperfections that the perfect love of God is revealed. Trust that. Believe that. And know that even now, even here, God is working in you—opening your eyes to new ways of loving. Stirring your heart to new ways of compassion. Bringing us home. All thanks and praise be to God whose steadfast love endures forever and whose faithfulness to all generations.

Apostles' Creed

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.

ANTHEM: What a Friend We Have in Jesus -arr. Mary Senn

Prayers of Intercession

Confident of your care and helped by the Holy Spirit, we pray for the church, the world, and all who are in need.

Lord, you gather the church to be part of your mission as ambassadors of Jesus Christ. As Jesus acknowledged the great faith of a woman from outside his people, help your church discover and find blessing in the faith of people we might reject.

Lord, in your mercy, **hear our prayer.**

You show unexpected mercy, kindness, and generosity. We pray for those who do not have enough, for outcasts in our villages, cities, and towns, and for those who need your healing. Lord, in your mercy, **hear our prayer.**

In you we live and move and have our being. Grant our congregation, Zion Lutheran Church, grace to find our life refreshed in you. Accompany us in the rhythms of late summer. Give us rest and renewal and strengthen us for mission in your name. Lord, in your mercy, **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, peace and comfort for Mary Ellen Van Allen, Gail, Fran and Claudia, peace and comfort for the family and friends of George Thompson, for the peace and comfort of Patty and her family, the family of Debbie Presite, healing for Rusty, the family of Joseph Chambrone, Edie Marie, Suzee, Michael Gillece and family, the Nelson family, Your Neighbors clients, Theresa, and residents of the Presbyterian Home, that the light of Christ may shine upon them with hope. Lord, in your mercy, hear our prayer.

In the certain hope that nothing can separate us from your love, we offer these prayers to you, through Jesus Christ our Lord. **Amen.**

Thanksgiving at the Table

O God of justice and love, we give thanks to you that you illumine our way through life with the words of your Son. Give us the light we need, awaken unto the needs of others, and at the end bring all the world to your feast; through Jesus Christ, our Savior and Lord, to whom, with you and the Holy Spirit, be honor and glory 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.

Closing Hymn: *Lord of All Nations, Grant Me Grace* #716, Verses 1 & 2 -Mary Senn

Vs. 1 Lord of all nations, grant me grace to love all people, ev'ry race; and in each person may I see my kindred, loved, redeemed by thee.

Vs. 2 Break down the wall that would divide thy children, Lord, on ev'ry side. My neighbor's good let me pursue; let Christian love bind warm and true.

Blessing

Neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus. God, the creator, ☩ Jesus, the Christ, and the Holy Spirit, the comforter, bless you and keep you in eternal love. Amen.

Dismissal

Go in peace. Christ is with you. **Thanks be to God.**

Summer Bible Study on Zoom, with Janet Hoover

Bible Study is held on *Thursdays* from 7:30-8:30 PM.

August 20 Mary and Martha: Sister Act, Luke 10:38-42, John 12:1-8, John 11:17-27

To join on Zoom: <https://us02web.zoom.us/j/83302013288?pwd=cGpwTnYwMjduMk96OE0rQXVNTTREQT09>
Meeting ID: 833 0201 3288. Password: 834215.

To join by phone: Dial 646-558-8656, Meeting ID: 833 0201 3288, Password 834215.



Zion won't be able to have a Labor Day picnic this year. Instead of that, if you and your household are able to participate in the Zoom worship service on *Sunday, September 6th*, and can stay after the service for as long as you'd like, please bring a coffee or tea mug or cup that has special memories for you. If you'd like to,

volunteer to say 2 or 3 sentences about its special meaning for you. You can volunteer to speak by raising your hand after the worship service is over, or you can write your thoughts in the chat feature. As they say, '*Sharing is Caring.*'

Enjoy our 16th recipe exchange provided to us by chef Jon Daly

Grilled Salmon Salad - *A wonderfully light salad for a summer garden party.*

Ingredients:

Salmon fillets	Four 4 oz
Salt	2 tsp
Pepper	½ tsp
Granulated garlic	½ tsp
Olive oil	¼ cup
Red onion	½, finely sliced
Cherry tomatoes	12, sliced in half
European cucumber	½ each, sliced
Mixed greens	1 lb. bag
Fresh dill	chopped ¼ cup (plus 1 TBS for garnish, if desired)
Parmesan cheese	grated ½ cup
Balsamic vinaigrette	½ cup
Salt and pepper	to taste
Lemon wedges	4 each (½ lemon, cut into 4 pieces)

Instructions:

Place the salmon fillets in a baking dish. Mix the salt, pepper, and granulated garlic together and season both sides of each fillet. Pour olive oil over the salmon and brush both sides of each fillet to coat thoroughly. Let sit for 30 minutes. Meanwhile, heat a charcoal or gas grill. When ready to cook, spray both sides of the salmon with cooking spray and grill 3 minutes on each side, or until just cooked through. If you prefer, you can sauté, rather than grill the fillets. Set aside. Slice the red onions, cherry tomatoes, and European cucumber. Set aside. In a large bowl, combine the mixed greens, chopped dill, and parmesan cheese. Add the balsamic vinaigrette and mix thoroughly to combine. Season the salad with salt and pepper to taste. Divide the salad among four serving plates. Garnish each plate with the red onion, cherry tomatoes and cucumber. Place one grilled salmon fillet on top of each salad. Garnish the salmon with 1 lemon wedge and additional chopped dill. Serve immediately.

