

**ZION LUTHERAN CHURCH PEMBROKE
SUNDAY AUGUST 6 2023
THE TENTH SUNDAY AFTER PENTECOST
SETTING 10**

**PRELUDE
ANNOUNCEMENTS**

LEADER: CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, one God, who forgives all our sin,
whose mercy endures forever.

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another.

Most merciful God,

we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.

Amen.

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

Amen.

GATHERING SONG *Praise and Thanksgiving* (ELW 689)

1 Praise and thanksgiving, God, we would offer
for all things living, you have made good:
harvest of sown fields, fruits of the orchard,
hay from the mown fields, blossom and wood.

2 God, bless the labor we bring to serve you,
that with our neighbour we may be fed.
Sowing or tilling, we would work with you,

harvesting, milling for daily bread.

3 Father, providing food for your children,
by Wisdom's guiding teach us to share
one with another, so that, rejoicing
with us, all others may know your care.

4 Then will your blessing reach ev'ry people,
freely confessing your gracious hand.
Where you are reigning, no one will hunger;
your love sustaining showers the land.

Text: Albert F. Bayly, 1901-1984, alt. Text © Oxford University Press. All rights reserved. Used by permission. One License: #A-728050.

LEADER: GREETING (ELW p. 203)

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit
be with you all.

And also with you.

CANTICLE OF PRAISE (ELW p. 204)

**Glory be to God in Heaven; peace, goodwill to all the earth. Mighty God of all
creation, Father of surpassing worth; we exalt you, we adore you, we lift high our
thanks and praise. Saints and angels bow before you, here on earth our songs we
raise.**

ASSISTANT: PRAYER OF THE DAY (ELW p. 205)

Let us pray.

Glorious God, your generosity waters the world with goodness, and you cover creation
with abundance. Awaken in us a hunger for the food that satisfies both body and spirit,
and with this food fill all the starving world; through your Son, Jesus Christ, our Savior and
Lord.

Amen.

ASSISTANT:

FIRST READING: Genesis 32:22-31

A reading from Genesis.

²²[At night Jacob] got up and took his two wives, his two maids, and his eleven children,
and crossed the ford of the Jabbok.²³He took them and sent them across the stream, and
likewise everything that he had. ²⁴Jacob was left alone; and a man wrestled with him until
daybreak. ²⁵When the man saw that he did not prevail against Jacob, he struck him on the
hip socket; and Jacob's hip was put out of joint as he wrestled with him. ²⁶Then he said,
"Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless
me." ²⁷So he said to him, "What is your name?" And he said, "Jacob." ²⁸Then the man said,
"You shall no longer be called Jacob, but Israel, for you have striven with God and with
humans, and have prevailed." ²⁹Then Jacob asked him, "Please tell me your name." But he

said, "Why is it that you ask my name?" And there he blessed him. ³⁰So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." ³¹The sun rose upon him as he passed Penuel, limping because of his hip.

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 17:1-7, 15

¹Hear a just cause, O LORD; give heed to my cry; listen to my prayer, which does not come from lying lips. ²**Let my vindication come forth from your presence; let your eyes be fixed on justice.** ³Examine my heart, visit me by night, melt me down; you will find no impurity in me. **I have not regarded what others do; at the word of your lips I have avoided the ways of the violent.** ⁵My footsteps hold fast to your well-worn path; and my feet do not slip. ⁶**I call upon you, O God, for you will answer me; incline your ear to me and hear my words.** ⁷Show me your marvellous loving kindness, O Savior of those who take refuge at your right hand from those who rise against them. ¹⁵**But at my vindication I shall see your face; when I awake, I shall be satisfied, beholding your likeness.**

SECOND READING: Romans 9:1-5

A reading from Romans.

¹I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—²I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. ⁴They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

Word of God, word of life.

Thanks be to God.

LEADER: GOSPEL ACCLAMATION (ELW p. 205)

Alleluia! Lord and Savior: open now your saving word.

Let it burn like fire within us; speak until our hearts are stirred.

Alleluia! Lord, we sing for the good news that you bring.

LEADER: GOSPEL: Matthew 14:13-21

The holy gospel according to Matthew.

Glory to you, O Lord.

¹³Now when Jesus heard [about the beheading of John the Baptist], he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. ¹⁴When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. ¹⁵When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." ¹⁶Jesus said to them, "They need not go away; you give them something to eat." ¹⁷They replied, "We have nothing here

but five loaves and two fish.”¹⁸ And he said, “Bring them here to me.”¹⁹ Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds.²⁰ And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full.²¹ And those who ate were about five thousand men, besides women and children.

The gospel of the Lord.

Praise to you, O Christ.

SERMON - DEACON MICHELLE COLLINS

Assistant to the Bishop

Manitoba/Northwestern Ontario Synod

Grace and peace to you in the name of the one who calls, gathers and sends us. Amen.

It's my privilege to be part of this year's Summer Sermon Series. I am grateful for the colleagues across this church who have contributed to this series, and to congregations and leaders who have been open to the insights and reflections that have been shared through this series. I am Deacon Michelle Collins and I serve as the Assistant to the Bishop in the Manitoba/Northwestern Ontario Synod, where I live and work in Winnipeg. Winnipeg is located in Treaty 1 Territory, the traditional lands of the Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene peoples, and the homeland of the Métis Nation. I am grateful for their stewardship of this land and am honored to live and work here as we yearn for wholeness and reconciliation for all people.

In today's gospel text, we hear another instalment of Jesus' attempt to demonstrate what God is up to and how the disciples are being invited to participate in that work. The readings over the last few weeks have been parables, where Jesus uses imagery and story to try to explain the abundant, surprising expansiveness of God's heart for creation and for humanity. In today's text, rather than a parable or story that Jesus tells, we get an

embodied lesson...a lesson Jesus teaches through his actions and interactions. But like the parables about the seeds and farming, Jesus points to the abundance and grace of God through the realities and particularities of human experience.

And what are those particularities? Jesus is seeking some solitude after hearing the devastating news about the execution of his cousin John the Baptist, but the crowds seek him out and are on the beach to meet him when his boat crosses the lake. So right away we feel this tension between isolation and community, between personal needs and communal expectation. In spite of his own emotional and spiritual exhaustion, Jesus sees the crowd and has compassion on them. The language here is of being moved to the gut.

What moves you to the gut? What communal need pushes past the walls of your individualism and isolationism and compels you to say “we need to do something about that...it’s not okay?” The disciples would prefer their own comfort over the burden of meeting the needs of the crowds gathered. But Jesus invites them past their desire for comfort towards God’s desire that the hungry be fed. And sure enough, through the lens of gratitude and service to God and neighbour, what little the disciples have becomes exactly what is needed to feed the hungry crowd. And there are leftovers.

This story, which is one of the few that is told by all 4 gospels, is like a kaleidoscope, where it can look different depending on how you twist and turn it. It is a story that resonates with many other significant stories in scripture. References to Jesus going off to a deserted place might take you back to stories about the wilderness. And if that’s where your mind goes, perhaps it becomes a frame through which to reflect on this story.

Because the funny thing about deserted places in scripture is that it is so often in those deserted places that God shows up in ways that are a bit beyond our understanding. God's presence is made real in those places that are described as 'deserted.' And when God's presence shows up, physical and spiritual needs are met. Deserted places are spaces of want, need, scarcity, and uncertainty. And it is in those spaces where God seeks out God's people with words and signs of hope, comfort, encouragement, and courage. God finds Hagar in her despair in the wilderness and gives her and her son a promise of inheritance and blessing. God finds Moses in the wilderness and commissions his imperfections and insecurities for the sake of deliverance and leadership. God accompanies the Israelites through the wilderness of exile, and time after time demonstrates that what they perceive as exile is in fact a season of formation and preparation. Deserted places are spaces of scarcity and uncertainty, but they are also spaces where God's abundance and provision is manifested in tangible ways that are equally as hard to deny as they are to explain. Deserted places are exactly where God shows up.

So, what are the deserted places in your life today? What are those situations that are so overwhelming and challenging that you just want to go away into the wilderness and shut out the grief and struggle? What are those realities that feel so much more than the resources you have to face them?

This story is a kaleidoscope, and the shapes and colours shift as you turn it and look at it from a different angle. It is a story we read in a series of lessons and parables about the kingdom of heaven, or the realm of God. Through parables about seeds, fields, trees

and agriculture, I think Jesus is trying to communicate that the realm of God is not separate from the realities of daily life. The work of God is not separate from the pressures of planting seeds and wondering if the crop that grows will be sufficient. It's not disconnected from the challenge of meeting the needs of the community with diminishing resources and ensuring that everyone is provided for. In the realm of God, seeds are scattered abundantly, weeds and wheat grow together, and the whole multitude of hungry people are fed. In the realm of God, there is enough and more to go around, and the thing that feels too big is exactly the thing to which the disciples are called. In the realm of God, people are challenged and changed as they encounter one another and stay attentive to what God is doing in and through those encounters. This story is about the disciples faithfully responding to the hungry crowds as they are reminded that God cares deeply and passionately for those who are most vulnerable and that God uses them to activate that care.

Whether the miracle in this story is that the loaves and fish from the disciples somehow fed more than 5000 people, or whether the miracle is that the generosity of the disciples inspired the generosity of others...in that deserted place, both the disciples and the crowd are faced with the gap between their needs and their resources. And God's vision that all who are hungry and thirsty are nourished is made real as the disciples respond to Jesus' invitation to not turn them away, but to stay in that gap, and to give what little they have in prayer and thanksgiving. The resulting abundance is beyond anyone's imagination.

When we are in those deserted places and experiences, it's so easy to view what's possible through a lens of scarcity. As many congregations reflect on their current context after a pandemic, it's easy to be overwhelmed by the gap between resources and need. We don't have enough. The needs are too big. The deficit is too deep. We're tempted to turn away, or to turn others away, because our resources won't meet the need. This week we are invited to observe the International Day of World Indigenous People on August 9, which brings to mind the immense history of oppression and injustice that has wounded generations of people around the world and in our own neighbourhoods. This week churches from across the country will be sending and praying for youth who will be gathering in Waterloo for the Canadian Lutheran and Anglican Youth Gathering, which brings to mind the layers of realities and pressures that are affecting young people around the world and in our neighbourhoods. Many congregations are facing the realities of diminished finances, volunteers, leadership energy, and vision. The inadequacy, injustice, and inequality of religious, political and civic systems and structures continues to be exposed.

The needs are big. The deficit is deep. The deserted place is that place where we are faced with the hunger that we feel incapable of feeding.

Jesus sees the crowd and is moved with compassion. He witnesses their hunger and is moved with compassion. He hears the bias and resistance of the disciples and is moved with compassion. Through Jesus, the deserted place becomes the context for God's compassion for the vulnerable and marginalized to be made known. Through Jesus and

the disciples, the crowd experiences God's action of abundance. Jesus' compassion compels him to act, making the presence of God real in the midst of hunger, doubt, confusion and scarcity.

This story is a kaleidoscope, so we turn it again and let the colors and shapes shift one more time. What if we are not the disciples or the crowd in this story? What if we are the loaves and fish? What if WE—no matter our age, our size, our identifying label, our demographic, our history, or our expertise—WE are the ones that God will use to feed the hungry crowd? What if in our baptism we are blessed and sent to be part of God's renewing work of creation? What if we don't need to know HOW the crowds will be fed, but are simply invited to respond with obedience...to start with what we have and who we are, and let God multiply our resources beyond our expectations?

We know what it's like to want to escape the pain of the world by going to a deserted place. We know what it's like to want to turn away from the hunger of the crowd around us. We know what it's like to inventory our resources and acknowledge that we do not have what is needed to make a real difference.

But we also know what it's like to be washed in the waters of baptism and to hear the words, 'you are a beloved child of God.' We also know what it's like to be invited to the Lord's Table and to receive the immeasurable gift of love and forgiveness through the body and blood of Christ. We also know what it's like to be grafted into the body of Christ that stretches beyond time and boundary. We also know what it's like to be blessed beyond our expectations by the generosity and compassion of others.

In the feeding of the crowd, Jesus demonstrates to the disciples that being part of what God is up to in the world is not about protecting our resources for our own security and safety. What God is up to is discovered in following Jesus into those places where the gap between the needs of others and our resources feels insurmountable. It's discovered in obediently offering whatever we have with prayer and gratitude so that through us the hungry are fed, the sick receive care, the lonely are engulfed in community and all of us are caught up in the abundance of God's goodness and grace. Amen.

HYMN OF THE DAY *The Church of Christ, in Every Age* (ELW 729)

1 The church of Christ, in ev'ry age
beset by change, but Spirit-led,
must claim and test its heritage
and keep on rising from the dead.

2 Across the world, across the street,
the victims of injustice cry
for shelter and for bread to eat,
and never live before they die.

3 Then let the servant church arise,
a caring church that longs to be
a partner in Christ's sacrifice,
and clothed in Christ's humanity.

4 For he alone, whose blood was shed,
can cure the fever in our blood,
and teach us how to share our bread
and feed the starving multitude.

5 We have no mission but to serve
in full obedience to our Lord;
to care for all, without reserve,
and spread his liberating word.

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ASSISTANT: APOSTLES CREED (ELW p. 127)

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.

*Or, "he descended into hell," another translation of this text in widespread use.

LEADER: SHARING OF THE PEACE
THE PEACE OF THE LORD BE WITH YOU ALWAYS.
AND ALSO WITH YOU.

OFFERING *Praise God, from Whom All Blessings Flow* (ELW 884)

Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heav'nly host;
praise Father, Son, and Holy Ghost.

Text: Thomas Ken, 1637-1711. Text: Public Domain.

ASSISTANT: OFFERING PRAYER (ELW p. 206)

Let us pray.

Blessed are you, O God, maker of all things. Through your goodness you have blessed us with these gifts: ourselves, our time, and our possessions. Use us, and what we have gathered, in feeding the world with your love, through the one who gave himself for us, Jesus Christ, our Savior and Lord.

Amen.

ASSISTANT: PRAYERS OF INTERCESSION

Confident that God receives our joys and concerns, let us offer our prayers for the church, those in need, and all of creation.

You gather your church together by the Holy Spirit. Inspire all the baptized to proclaim your abundant love throughout the world. Guide us in the mission of the gospel through word and deed. Hear us, O God.

Your mercy is great.

You cherish your creation, from the smallest microbe to the largest mountain. Protect fragile ecosystems, send favourable weather, supply food and water to nourish creatures, and raise us up to care for all you have created. Hear us, O God.

Your mercy is great.

You desire peace and justice in the world. Instil within all political leaders your desire, support the work of international peace organizations, and provide relief for those in war-torn areas. Hear us, O God.

Your mercy is great.

You comfort those who are hurting. Accompany those who are alone, heal those who are sick, provide for all who hunger or thirst, console the bereaved, bring joy to the sorrowful, and attend to all who call on you (*especially Ann, Jason, Erna, Richard, Martha, Charlotte, Ella, Rhonda, Heather, Aileen, Douglas, Ruth, Anneliese, Kaitlyn, Vaughan, Joan, Denise, Mervin, Ty, Don, Jack, Wayne, Margaret*). Hear us, O God.

Your mercy is great.

You place us within communities for mutual support and love. Reveal yourself to us in worship, fellowship, and ministry with our neighbors. Provide for feeding ministries and food banks in our area that we share your abundance with all who hunger. Hear us, O God.

Your mercy is great.

You have placed before us examples of faithful living who have witnessed to your promises throughout time and space. Rouse us by their lives of service and dedication to be your hands and feet in this world. Hear us, O God.

Your mercy is great.

Into your hands, O God, we commend all for whom we pray, in the name of the one who reconciled all creation to himself, Jesus Christ our Savior.

Amen.

LORD'S PRAYER (ELW p. 208) SUNG

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

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.**

LEADER: BLESSING (ELW p. 136)

The Lord bless you and keep you.
The Lord's face shine on you with grace and mercy.
The Lord look upon you with favour and give you peace.
Amen.

SENDING SONG *Lord, Dismiss Us with Your Blessing* (ELW 545)

1 Lord, dismiss us with your blessing,
fill our hearts with joy and peace;
let us each, your love possessing,
triumph in redeeming grace.
Oh, refresh us; oh, refresh us,
trav'ling through this wilderness.

2 Thanks we give and adoration
for your gospel's joyful sound.
May the fruits of your salvation
in our hearts and lives abound.
Ever faithful, ever faithful
to your truth may we be found.

3 Savior, when your love shall call us
from our struggling pilgrim way,
let no fear of death appall us,
glad your summons to obey.
May we ever, may we ever
reign with you in endless day.

Text: attr. John Fawcett, 1740–1817, sts. 1–2, alt.; Godfrey Thring, 1823–1903, st. 3, alt. Text: Public Domain.

DISMISSAL (ELW p. 137)

Go in peace. Serve the Lord.
Thanks be to God.

POSTLUDE

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THIS WEEK AT ZION: August 7 – August 13

Monday: Civic Holiday- No Exercise Class

Wednesday: 1:00 pm Senior Exercise Class

Thursday: 7:00 pm Healing Vets

Friday: 1:00 pm Senior Exercise Class

Sunday: 10:00 am Worship Service

TODAY'S SCHEDULED WORSHIP VOLUNTEERS

Presiding Minister: Pastor Scott Schellenberger
Music Director: Blaine Sack
Worship Assistant: Susan Dupuis
Sexton: David Lehman
Projector Operator: Rick Gerundin
Video Recorder: Daniel Reid
Sound Operator: Noah Schmidt
Counters: Andrew Zadow, Kathy Green, Lori Crigger
Altar Care: Doug & Pauline Malliff
Ushers: Kevin & Jean Rutz

NEWS & ANNOUNCEMENTS

Please pray for those who are ill, in hospital, or requested special prayers: Ann Beech, Jason Godin, Erna Handke, Richard Hubert, Martha Kodzynski, Charlotte Layden, Ella Lehman, Rhonda Mau, Heather Miller, Aileen Roesler, Douglas Sperberg, Ruth Thom, Anneliese Trautrim, Kaitlyn Vaillancourt, Vaughan Rosien, Joan Lehman, Denise Schizkoske, Mervin Bimm, Ty Phannenhour, Don Markus, Jack Zadow, Wayne Kirk, Margaret King.

AUGUST HOLIDAYS AND SUMMER HOURS

Pastor Scott will be away July 31– August 27. Pastor Leena Jensen will be on call and can be reached at 705 688-3439.

The church office summer hours for the month of August are Wednesday only from 9:00-12:00. The phone will be checked daily and messages will be returned promptly.

EXERCISE CLASSES

Please note there will be no exercise class on Monday August 7 due to the holiday. The next class is Wednesday August 9 at 1:00 pm.

SPECIAL MUSIC IN AUGUST

Flautist Sandra Allen will be our guest musician on Sunday, August 13th. Blaine and Sandra will share several pieces of music together, before and during the service.

BROADCAST & RECORDING

We are blessed to be able to broadcast our worship services to our parishioners and to people of the Valley on Cogeco TV. We couldn't do it without the equipment we are fortunate to have. However, to be able to continue this service we are in need of \$2000 to upgrade. We ask you to consider this vital ministry, possibly donating to this fund so that we may continue to provide the recordings and broadcast to our community.

HOLD THE DATE! 140th CELEBRATION

Zion Lutheran Church is celebrating their 140th Anniversary! Sunday, November 26th 2023, Bishop Michael Pryce attending. Further details to follow.

ANNIVERSARY COMMITTEE

Zion Lutheran Church is celebrating our 140th Anniversary this year and we are looking for people to join Lorraine MacKenzie and Kathy Nieman on this committee to plan some celebratory events for this fall. Please let one of these ladies know if you would like to join them.

140th Anniversary Worship Project

For the 140th Anniversary we will be purchasing the new 'All Creation Sings' supplement, to the current ELW hymnal (2006). This new song and prayer collection, published in the spring of 2020, is purple in colour, and soft covered like our blue 'With One Voice'. Songs and hymns from this new worship resource will be learned and shared in our Blended Worship Services, too. Please consider donating a copy of this new resource in memory of loved ones, birthdays, or celebrations. Cost per copy is \$20. We are looking to put three in each row of pews. You can mark your own envelope or use an envelope found in the pews.

EVERYONE LOVES A PARADE!

On Saturday, September 16th, Carefor Health and Community Services will be hosting a super-fun, family-friendly fundraising walk called 'The Grand Parade'. The walk will be held at The Pembroke Marina and waterfront, on the Kiwanis Walkway. Funds raised from the walk will go to offering services to Ottawa Valley seniors, by ensuring that the monthly rent at Carefor's retirement homes stay within reach of all seniors, that the local transportation program continues to help seniors get to essential medical appointments, and that the meal delivery program keeps seniors fed and healthy!

Please consider donating, and also walking on September 16th, to help celebrate seniors every step of the way! You can either walk or run 2.5kms or 5 kms. Tax receipts will be issued for donations of \$20 or more. More information can be found online at thegrandparade.org, or please refer to the letter from Andrew

Chenard, Fundraising Specialist/Communications at Carefor, Pembroke, that was included in the summer edition of The Guiding Light.

A team from Zion has been created called 'Team Zion', and will be led by Captain Blaine. Please speak to Blaine for more information, to pledge him, or to obtain your own pledge form; he can also be reached by email at pianobyblaine@gmail.com, or by phone at 343-369-8700. You can also join 'Team Zion' online, by visiting [the grand parade.org](http://the.grand.parade.org), click register, create account, select location, accept the waiver, click 'join a team' (or, register individually if you wish), search for Team Zion, and then select our team and complete your registration.

I look forward to hearing from you, and walking with you and Team Zion on September 16th! Thanks for your support!

Musically yours, Blaine Sack

ATTENDANCE

Sunday July 30th – 54