
MISSION STATEMENT

Zion Episcopal Church is a Christian community called to bear witness and celebrate the love of Christ in our parish family and throughout the world.

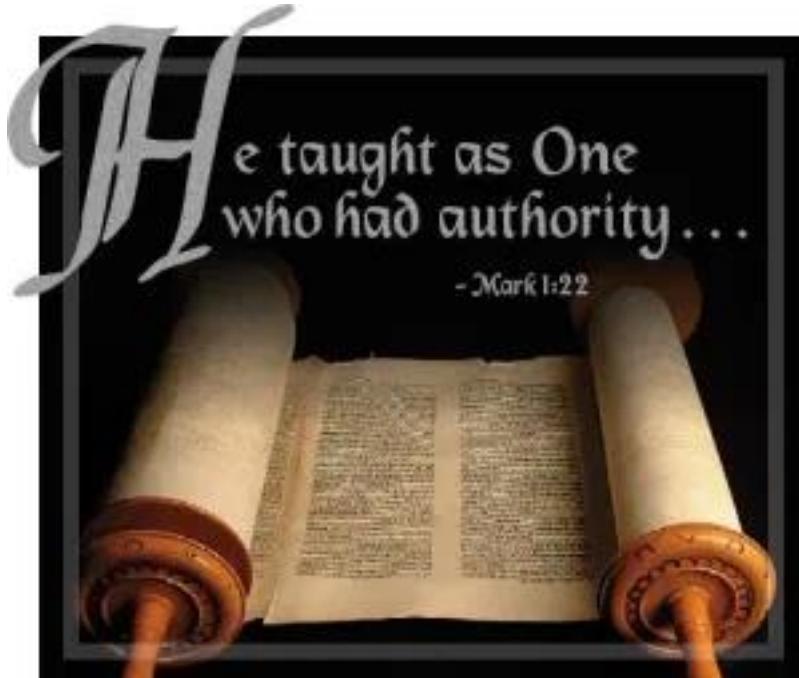
Welcome to historic

Zion Episcopal Church, Rome, New York

- A parish in the Episcopal Diocese of Central New York -
140 West Liberty Street Rome, New York 13440-5750

Telephone: 315.336.5170 **Website:** www.zionrome.org

Email: zionchurch@twcny.rr.com



TODAY'S ANNOUNCEMENTS:

The lunch program still runs from 11:30 – 1pm Mon and Tue for take out only.

Due to the coronavirus health emergency, and the Bishop's Pastoral Directives, Zion will not have in-person worship or gathering until further notice.

We DO celebrate the Holy Eucharist online at 9:00 a.m. Sunday, but no longer via Facebook to allow greater participation. Zion now has our own Zoom account. We will use ZOOM for our on-line, streaming service ... without cost for you to view and without any need to subscribe to any online service. For computer access click the following link:

<https://zoom.us/j/99551767853?pwd=Q09ET3VMRkVITVUwZzZ6aXhVSUR0QT09> Meeting ID: **995 5176 7853** Passcode: **b9700E**

For phone access dial up toll-free number is **1-929-205-6099** (alternate number: 1-312-626-6799) and the passcode number is **671803**.

Each Sunday's service bulletin will be mailed by Wednesday. The parish office remains open, Monday through Friday, 9:00 a.m. to Noon. Call Annette at church (315-336-5170) or email (zionchurch@twcny.rr.com) by Monday for next week's bulletin. Thanks to Tina Rescigno's efforts, the sermon and bulletin are also on the parish website: www.zionrome.org

Consecrated wafers for the Holy Eucharist (regular wheat or gluten free) are available for you to take home, six per each sealed plastic bag for pick up from the office. Please call Annette to coordinate a pick up time at the church.

By decision of the Bishop, Zion's essential ministries and services remain active ... such as the Monday and Tuesday take-out lunch program, as well as the meeting site for various community organizations with their own ministries.

We invite your attention to the parish newsletter for more information as the continuing activities and ministries at Zion, notwithstanding our suspension of in-person worship.

Fourth Sunday after Epiphany
Sunday Jan 31, 2021
9 a.m. Holy Eucharist/Live Streaming

Prelude:

Hymn: 493 O for a thousand tongues to sing – Erick Kroll, organist

THE LITURGY OF THE WORD

The people standing, the Celebrant says

S 76 - The Holy Eucharist Opening Acclamation

BCP 355

Celebrant: Blessed be God: Father, Son and Holy Spirit.

People: **And blessed be his kingdom, now and for ever. Amen.**

Almighty God, to you all hearts are open, all desires known, and from you 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 Christ our Lord. *Amen*

The Gloria

Celebrant and people:

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you

alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The Collect of the Day

BCP 357

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

The Collect:

BCP 215

Celebrant: Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The People Sit.

The Lessons

The First Lesson – **Deuteronomy 18:15-20**

Reader: The first lesson is a reading from the Book of Deuteronomy

Moses said: The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in

my name a word that I have not commanded the prophet to speak—that prophet shall die.”

Reader: The Word of the Lord

People: **Thanks be to God**

Psalm 111

BCP 754

Confitebor tibi

1 Hallelujah!

I will give thanks to the Lord with my whole heart, *
in the assembly of the upright, in the congregation.

2 Great are the deeds of the Lord! *
they are studied by all who delight in them.

3 His work is full of majesty and splendor, *
and his righteousness endures for ever.

4 He makes his marvelous works to be remembered; *
the Lord is gracious and full of compassion.

5 He gives food to those who fear him; *
he is ever mindful of his covenant.

6 He has shown his people the power of his works *
in giving them the lands of the nations.

7 The works of his hands are faithfulness and justice; *
all his commandments are sure.

8 They stand fast for ever and ever, *
because they are done in truth and equity.

9 He sent redemption to his people;
he commanded his covenant for ever; *
holy and awesome is his Name.

10 The fear of the Lord is the beginning of wisdom; *
those who act accordingly have a good understanding;
his praise endures for ever.

The Second Lesson- **1 Corinthians 8:1-13**

Reader: The Second lesson is a Reading from the Letter of Paul to the Corinthians

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him. Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

Reader: The Word of the Lord

People: **Thanks be to God**

The Gospel: Mark 1:21-28

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

Celebrant: The Holy Gospel of our Lord Jesus Christ according to Mark

People: **Glory to you, Lord Christ.**

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

Celebrant: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Fourth Sunday after Epiphany, Year B

January 31, 2021

(Mark 1: 21- 28)

In the Name of the Living God: Father, Son and Holy Spirit. Amen.

This gospel story is one of those that is kind of "out there".

It starts out well enough. At first, Mark seems to be reporting facts, like watching the 6:00 news. Jesus teaching in the synagogue on the Sabbath. There is nothing unusual about that. But then the story gets sensational...kind of like TV on almost every channel

at any other time. Jesus has a conversation with...an unclean spirit...the details of which are reported like in a court transcript. That **is** hard for **us** to picture as witnesses, which is the way in which this gospel story is told. Then, we hear what seems just as unbelievable to us: the response of that congregation. Those witnesses who were present saying essentially to each other in amazement, “What is up with this? A new teaching? And it is like he knows what he is doing, as he sends the evil spirit packing!!”

If that happened, right here (on live stream, no less) and right now...what would WE do? Would we turn around to each other and say, "What is this? ... A new teaching?" What do you think? On what words, or parts, of this reading do YOU focus on?

It is the “unclean spirit” part, right? After all, we are programmed by the world around us to notice the outrageous. The “look at me” syndrome. Here it is the unclean spirit, causing the man to convulse, and so on. Since the movie, “The Exorcist”, Hollywood has made a fortune, and in the process left very little to our imagination, in our collective experience of such things. If we had an “unclean spirit” experience like this...the kind that we envision through Hollywood’s imagination, and had it right here and right now...speaking for myself, I would literally run right out of here in terror. I think the **last** thing we would do would be to sit around and talk about it...marveling about “new teaching”.

This gives us a glimpse of the greatest problem Christians have today. In this 21st century, we need to think everything all over. Because everything and everyone is so centric in our times upon human abilities and intellects, WE now analyze and categorize our world and all that is in it, so we cannot take the whole of scripture “seriously” because it is not real to us. After all, when was the last time **you** overheard a verbal conversation between an unclean spirit and anybody else, let alone Jesus?

So, because we have not witnessed these things...due to our own imposed limitations upon our processing, our faith is conditional. Conditional upon our understanding of the “reality” of **our** world, but not God’s world. If we endure life long enough, we get bent a bit like the tops of windblown trees...and we selectively believe what we allow ourselves to believe. What’s more...God...and Jesus...become more and more remote from us. Jesus walked on water, raised Lazarus from the dead, and did all this other stuff?...so it is written. **No way** can I do any of that. So, how can we talk about “good news” in this world, when in some ways it seems like a fairy tale to us?

Well, let us look at today’s gospel reading in a different light. And always, always, the greatest challenge to our faith becoming real is our willingness to consider “a different light”.

Let us start with the obvious roadblock to our understanding and application by the sub-plot of the “unclean spirit”. It is true that the Hollywood extreme we imagine or envision is rare, or even non-existent to us. But, in a different light, I tell you that I

verbally hear the voices of unclean spirits all the time. All the time! Particularly in my other work environment.

People come and share their emotional pain, often to the point of complete despair. To the point and extent that they abandon absolutely all sense of the divine peace and presence that they were born with. They bring me pages and pages of print-outs of searing, sub-human statements made on Facebook that I will not even read. And they often launch into strings of curses and profanity that I have to aggressively stop in order to help them gain self-control. Utterances of curses and profanity increasingly flood our culture, our regular language as a people, which to me are evidence of...what? If you think Linda Blair, on the big screen, had the exclusive on "unclean spirits", think again.

Jesus goes to the synagogue on the Sabbath, as is his custom. There is only one temple, but synagogues are widely scattered and devoted to the study of scripture. Sabbath worship includes prayer and the public reading and exposition of the scriptures. The role of the president of the synagogue is more administrative than pastoral, so he invites qualified laymen to speak...men only...and synagogue rulers would welcome a fresh, promising voice, which explains how Jesus could teach in the synagogue.

Even though any Jewish male with sufficient knowledge could teach, the scribes were specialists in the interpretation and application of Mosaic law to daily life. They frequently quoted scripture, and rendered binding judgments regarding its application. They tended to be conservative, rendering judgments based on precedent, and derived authority from their knowledge of the authorities whom they quote. By the time of Jesus, they were powerful and enjoyed considerable deference. The best seats in the synagogue were reserved for them, and people rose to their feet when they entered a room, calling them "rabbi," which means "great one".

However, on **this** occasion at the synagogue at Capernaum, Jesus preaches differently. We do not know the details of what he said or how he said it. But, what **is** clear is that he spoke in the manner which conveyed that he personally had **the** authority. So much so that, where is the **real** emphasis in this reading? Is it the casting out of the unclean spirit? No, but rather the astonishment of the hearers. The astonishment was for what? It was for the teaching...and not in the casting out. Imagine that.

His authority is based neither on credentials nor on his ability to cite precedents, but on the Spirit that descended on him at his baptism. His authority comes from God.

And...lo and behold...our authority comes from God as well....and that is the good news that Jesus walked all over Palestine to announce. The kingdom of God has come near, he said. Well, it is here **NOW**...and has been here for 2000 years.

As Christians, each one of us is granted authority by God to speak in his name. We are called by Jesus to go out in the Spirit to preach, and teach, and heal..all in the ways

we live our lives. By walking the walk. To care for others and to show them the love of God. Jesus even gives the authority to forgive the sins of others in the name of God.

So what has happened to the church, to the people of God that so many fail to exercise this authority? It is the fear of our own frailty...the result of that conditional faith, of believing what seems plausible to us from scripture in our overwhelming 21st century lives? We do not listen for what God is telling us to do, or maybe it is more not knowing how to see or what to listen to. Or, maybe we do not do it the way we have been shown, or we simply do not care at all. We try to solve problems on our own power, using our own insights, our own wisdom. Without God. Wave after wave of do good causes and people and movements, but all on their own...which is why the latest social justice fad, flavor of the month never lasts.

For centuries, Israel waited for its redemption, its reunification with God. Waited for the fulfillment of the covenant, waited to be delivered by God into the promise of living as God's chosen people to the world. They waited at the temple, as do many of their descendants at the wall in Jerusalem. Yet, Jesus came to announce that the waiting was over...that through the Holy Spirit, the way to God was clear...through him. And, through the Holy Spirit among us...the kingdom of God is here for us.

We are called to use it to do the work of God in this world. To heal, to teach, to bring justice, and to grant mercy, and the demons around us will begin to disappear...but only with God's help.

May we have the faith to engage the life...the calling to live into that abundant life that God tells us is already ours for the taking, as we worship and celebrate that life in the name of the Father, and the Son, and the Holy Spirit. Amen.

The Nicene Creed

BCP 358

Celebrant and people:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand

of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. *Amen.*

The Prayers of the People in the Season of Epiphany

Leader: In the silences throughout these prayers, we are invited to hold up to God, either silently or aloud, the names of those we remember especially today. Bathed in starlight, we pray together to the One who created all things, saying, Show us your child, O God,

People: *For we observed a new star at its rising and have traveled far, bearing gifts.*

Leader: Make your wisdom in its rich variety known through all faithful people, especially to Justin, Archbishop of Canterbury, Michael our presiding bishop, DeDe our diocesan bishop, James our rector and priest. Give all branches of your holy church grace to bear the gifts of truth and love to all your children on earth.

[silence, for all faithful people and ministers]

Show us your child, O God,
People: *For we walk together in faith.*

Leader: Give your justice to the nations and their leaders, and give your mercy to all whose decisions affect the peace and well-being of the world. Where we have power ourselves, open our ears to the cries of the weak, the poor, and the needy, and open our hearts to answer their call.

[silence, for leaders and decision-makers]

People: Show us your child, O God,
For we walk together in hope.

Leader: Bless this community, that in your light we may each become a servant, one to the other. Bring us together in story, song, joy, and sorrow; and let every daughter and son who comes among us find kinship in this place.

[silence, for this community]

People: Show us your child, O God,
For we walk together in love.

Leader: Have mercy on those who serve in the armed forces both here and abroad, as well as those of us who journey in sickness, fear, or any kind of trouble and who we now name from our prayer list, **namely [...]**

Bernadette	Ann Northup	Susan Bogart
Patricia	Joann Bienvenue	Catherine Zbiegien
Joyce	Ginny Telego	Georgeanna Howanietz
Blaze	Lorelie Rice	Randy Jones Sr.
Lance	Michael Potter	Janice McNaughton
J. Daniel	Siegmund Urbanek	Jim & Pat Hoffman
Jill	David Dutcher	Sharon Dyball
Charles O'Neill	Janet Renzi	Anne Staple
John & Linda Hunter	Rachel Dyball	Bea Golden
The Seymour Family	Charlotte Rice	AJ Renzi
Brett McDonell	Cindy DeProspero-Outwater	Erica Young & Baby
Buffy Olsen	Kevin & Alice Wilson	Sharon Parsons
Georgia Northup	Bill McGee	Karen Chapman
Richard Stratton	Brenda Outwater	Al & Krissy Rozanski
Lois Wiggins	Wayne Towne	Willis Bienvenue
Zachary Thomason	Lauren Ziegler	Sara Steiner
Joan Moore	James Ziegler	Kathy Hawks
The Gambier Family	Fr. Edward Caldwell	The Seaman Family
Shirley Reali	Erik and Tory Backenstrauss	
AnnMarie Bronson Hunter	Renee Resendez	Sara White
Justin & Ryan Pope	TJ McMenamy	

as well as those unnamed by us yet so well known to you and loved by you.
Meet them on your road with rest, peace, and good cheer.

[silence, for those with pain or sickness in body or spirit]

People: Show us your child, O God,
For we walk together by your side.

Leader: Heaven is come down to earth, and earth is raised to heaven.
Hold in your hand all those who have passed through death in
the hope of your coming kingdom.

remembering especially: Jack Early

[silence, for those who have passed]

People: Your star goes before them. Show them your child, O God,
For they have traveled far to be with you.

Leader: Dearest God, with longing and thanksgiving, knowing that you
hold this world and each of all of its children dear in your heart,
we pray this day for the grace to receive your gifts, to lift up our
eyes and look around, and to offer back those same gifts to you
and your world, with love.

People: Show us your child, O God,
***For we observed a new star at its rising and have traveled
far, bearing gifts.***

Leader: Loving and Passionate God, receive from the depth of our
hearts, the greatest thanksgivings for all of your mercies and for
all the blessings given to all of us; for our loved ones, for this
nation, and for your world, including those blessings we now
name aloud (such as....), or hold joyfully in our hearts.

People - Show us your child, O God,
***For we journey with you in faith, and hope, and love, with
joyful hearts***

Leader: To the One who is the road on which we travel, our companion along the way, and our journey's end, we pray in boldness and confidence through faith in Christ Jesus, **Amen.**

Leader: In the Anglican Communion, we pray for the people of Igreja Episcopal Anglicana do Brasil and their bishop, The Most Rev. Francisco de Assis da Silva; and in the Episcopal Church, we pray for the people of the Diocese of Easton, Maryland, and their bishop, The Rt. Rev. Santosh Marray.

For our companion Diocese El Salvador, we pray for the people of Santa Maria Magdalena, Cara Sucia, Ahuachapán, and their priest, The Rev. Mario Nunez.

And in our own Diocese of Central New York, we continue to pray for all essential workers, first responders, and health care professionals. We also pray for the people of Trinity Episcopal Church, Watertown, and their priest, The Rev. Molly Payne-Hardin, as well as for the people of St. Luke's Episcopal Church, Camillus, and their priest, the Rev. Jon White.

We pray for all who are impacted, here and abroad, directly or indirectly, by the coronavirus pandemic, and we especially pray for our families, our friends, and our loved ones, our communities and our church.

Confession of Sin

BCP 360

Most merciful God, we confess that 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 neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. *Amen*

Absolution

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Announcements

***** **Commissioning of Warden/Members of Vestry** *****

Hymn: 497 How bright appears the Morning Star – Erick Kroll, organist

The Holy Communion

The Invitation

ALL persons, baptized at any place and of any age, are encouraged and welcomed to receive and share in the communion of Christ's sacramental Body in the form of Bread from God's holy table in this place.

*The Bread will be available in individual, safely packaged parcels for each communicant to take upon entry into the sanctuary. Please take the Bread with you to your pew and wait for the invitation and consecration before you consume. We also have **gluten-free** Bread available as marked for you to take.*

The Celebrant will review the above in addition to offering the Words of Invitation prior to the celebration.

The Offertory

Celebrant and People together:

All things come of thee, O Lord; and of thine own, have we given thee. **Amen.**

The Great Thanksgiving – Eucharistic Prayer A BCP 361

Celebrant - The Lord be with you.

People - And also with you.

Celebrant - Lift up your hearts.

People - We lift them to the Lord.

Celebrant - Let us give thanks to the Lord our God.

People - It is right to give him thanks and praise.

Celebrant - It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever say this hymn to proclaim the glory of your Name:

SANCTUS (*Celebrant and People saying together*)

S-125

Holy, holy, holy Lord, God of power and might.

Heaven and earth are full, of your glory.

Hosanna in the highest. Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest. Hosanna in the highest.

Celebrant continues:

Holy and gracious Father; In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my Body, which is given for you. Do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

Celebrant continues:

We celebrate the memorial of our redemption, O Father, in the sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body of your Son, the holy food of new and unending life in him. Sanctify us also that we may faithfully receive the holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and fore ever. **AMEN**

Celebrant: And now, as our Savior Christ has taught us, we are bold to say,

The Lord's Prayer

(Kneel or stand)

BCP 364

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, for ever and ever. Amen

The Breaking of the Bread

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

People: **Therefore let us keep the feast; Alleluia**

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving. The Body of our Lord Jesus Christ keep you in everlasting life. [Amen]

The Post-Communion Prayer (Kneel or stand)

BCP 365

Eternal God, heavenly Father, you have graciously accepted us as living members of you Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen

The Blessing

The Dismissal

Celebrant: Let us go forth in the name of Christ.
People: **Thanks be to God.**

Postlude – God Be With You

– (recorded)

++++
 Reverend Dr. James K. Heidt, Rector & Priest
 Erick Kroll, Organist and Music Director
 ++++



ACOLYTE SCHEDULE, CHALICE SCHEDULE, LAY READER SCHEDULE

February 7	9AM	Sandie Latimer Meribeth Seaman Sandie Latimer Jennifer S., & Jane P.	CHALICE & 2ND LESSON 1ST LESSON & PSALM ACOLYTE Alternates
February 14	9AM	Jane Padrón Jennifer Swinney Jane Padrón Annette C-H & Sandie L.	CHALICE & 2ND LESSON 1ST LESSON & PSALM ACOLYTE Alternates
February 21	9 AM	Rick Weltz Annette Clark-Hani Rick Weltz Wayne O., & Tina R.	CHALICE & 2ND LESSON 1ST LESSON & PSALM ACOLYTE Alternates
February 28	9AM	Tina Rescigno Mike Rescigno Tina Rescigno Jennifer S., & Jane P.	CHALICE & 2 ND LESSON 1 ST LESSON & PSALM ACOLYTE Alternates