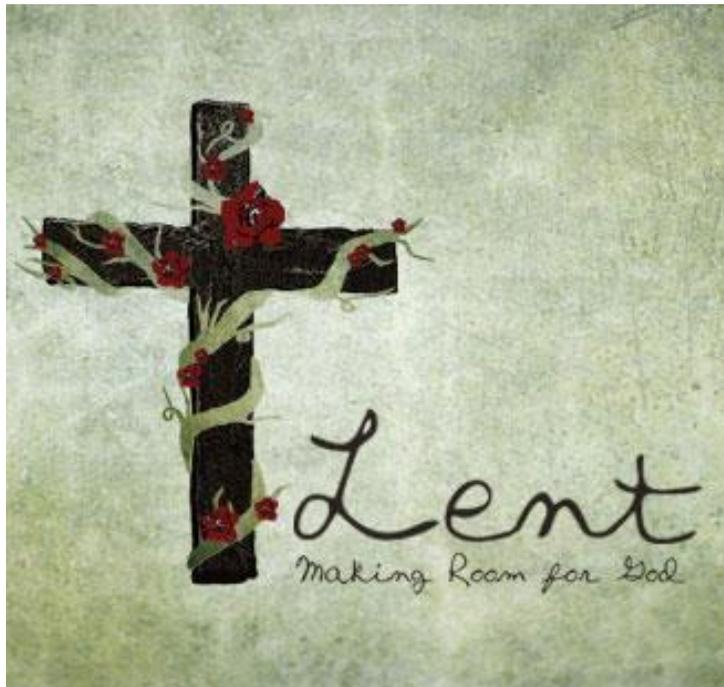

MISSION STATEMENT

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:

We celebrate the Holy Eucharist online at 9:00 a.m. Sunday by 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 timely for estimated postal delivery. 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., 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.

Second Sunday in Lent
Sunday Feb 28, 2021
9 a.m. Holy Eucharist/Live Streaming

Prelude:

Hymn: 401 The God of Abraham praise

– Erick Kroll, organist

THE LITURGY OF THE WORD

The people standing, the Celebrant says

The Holy Eucharist: Rite One

BCP 323

Celebrant: Bless the Lord who forgiveth all our sins.

People: **His mercy endureth for ever.**

The Celebrant may say:

Almighty God, unto 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 thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. ***Amen.***

Here what our Lord Jesus Christ saith: Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets.

(Said X3) Holy God
Holy and Mighty
Holy Immortal One,
Have mercy upon us.

Celebrant and people:

Glory be to God on high, And on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Collect of the Day

BCP 325

Celebrant: The Lord be with you.

People: **And with thy spirit,**

Celebrant: Let us pray.

The Collect:

BCP 166

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from thy ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ your Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. Amen.

The People Sit.

The Lessons

The First Lesson – Genesis 17: 1-7, 15-16

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

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

Reader: The Word of the Lord
People: **Thanks be to God**

Psalm 22:22-30

BCP 611

Deus, Deus meus

22 Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.

23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.

24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

25 The poor shall eat and be satisfied,
and those who seek the Lord shall praise him: *
"May your heart live for ever!"

26 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.

27 For kingship belongs to the Lord; *
he rules over the nations.

28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the Lord's for ever.

30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

The Second Lesson- **Romans 4:13-25**

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

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against

hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Reader: The Word of the Lord

People: **Thanks be to God**

The Gospel: Mark 8:31-38

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 be to thee, O Lord.**

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.” He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in

return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

Celebrant: The Gospel of the Lord.

People: **Praise be to thee, O Christ**

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Lent 2, Year B

February 28, 2021

(Mark 8: 31-38)

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

The ancient Hebrew people had this understanding. That just by being the people and the tribes descended from Abraham, people saved by God from the Egyptians, and then people delivered or deposited in land promised them by God...they had it made. It was enough...it was all they needed to just be who they were. How they were labeled by God and therefore, thereafter entitled.

Moving forward, are we any different? Are we Christians by a label we call ourselves...or are we Christians by who we are in our hearts? Are we disciples of Jesus...or are we members of a nice, tidy, traditional club of privileged dinosaurs with our own living museum on a street, nearby others in their similar museums like our own?

Early on, Jesus chose twelve people to go with him into the future. They were going to be leaders, proclaiming good news and preaching in front of crowds of people. And the early days of ministry were wildly successful...feeding thousands, healing sick people, winning debates against critics. It was all very, very cool...very heady stuff.

And then one day, Jesus made a sharp right turn. In just a few verses before the ones chosen for today, he asked the disciples if they had figured out who he was. After a few guesses, Peter identified Jesus as the Son of God. It was a powerful, holy moment. But in his very next words, Jesus told them that he was on his way to Jerusalem to die. “Die?” Peter says. “Die? You’re not going to die! The party’s just getting started!”

It was then that Jesus offered them a three-fold standard for leadership. “If you are going to be leaders” Jesus tells them, “then you must deny yourself, take up the cross, and follow.” It all seemed so backwards to them, that they should have to deny themselves (whatever that meant), and take up a cross (they knew exactly what that meant!), and to be followers. And yet, this is precisely what Jesus expected of them....that they would

deny themselves, that they would set aside their own selfish wants and wishes, and pursue what was best for the group. And when Jesus spoke of the cross, they learned that being a disciple would mean hardship, and sacrifice, and possibly even death. And finally, the disciples learned that Jesus wanted them to follow him...to imitate him...to love the people that he loved, and to trust the God that he trusted.

Understanding for them did not begin until after the Resurrection...that to be in his company, he requires people to set aside their personal agendas, and to be willing to live life like him, because this life is not the end. When Jesus rose from the dead, it all made sense to the disciples. In fact, that three-fold standard — self-denial, taking up a cross, and following Jesus —became the way they lived...and the way they died. Every one of them.

But what about us...2000 years removed from his words that day? What would Jesus say to us about what he expects from Christian people? Nothing different, really...but what does it mean? What does it mean to deny oneself? Does it mean that we leave home and family and friends and occupation in order to be a disciple? Drop everything and go into deepest Africa? Maybe, but not necessarily. But it does suggest that we leave our baggage behind, that we leave behind our insistence that it is our way or the highway. That is what “denying oneself” means, and it goes against the grain of this present culture.

There is a need for conformity. There is a need to leave our personal wants and wishes at the door, and to work together. That is what it means to “deny oneself” in our day. In fact, Jesus called the Church “a body.” Only when the body is working together toward a common goal is the body functioning properly.

Jesus also told his disciples that they must take up a cross. For you and I, in this day and age, having a “cross to bear” has a completely different meaning. Frankly, I deeply dislike that phrase because of its gross dissimilarity to the reality of that time. In the first century, crosses were used by the Romans for one thing only: a shameful death by slow, torturous, agonizing suffocation. Un-numbered rebellious Jews were hung on crosses along the roads of Palestine, so these disciples had a very clear image of what Jesus meant: there will be hardship for you.

If we take our faith seriously, we will be called to make difficult choices. Some people will reject us...including our family. We may even be persecuted. In 2021, here in the U.S., we may never have to die for our faith, but ask yourself these questions: Do the people at work, or at school, or in your neighborhood know about your faith...not the talk, but the walk ? Or do you hide that simple fact for fear that, if they knew, it would change the way they treat you? If that is the greatest cross you are bearing in your Christian life, then be thankful because there are others in this world who, if they admit to being

followers of Jesus, will lose their home, their job, maybe their life. And still, they profess their faith.

Finally, Jesus says that we are to follow him. Does that mean that we are to follow...or are we supposed to FOLLOW? If you pay any attention to major league professional baseball, you know that the teams are entering "spring training". But, come late summer, your favorite team may be in a pennant race. Every game they win or lose will have an impact at the end of the season, and will attract a lot of attention. You may meet, or already know somebody who follows the same team which, in a pennant race, means that they tune in for the pre-game show and study the lineups. They watch every pitch of every inning of every game. They read the box score the next morning in the paper so that they thoroughly comprehend everything that happened between the lines. The word "fan" comes from the root word "fanatic" and this illustrates why.

So, do we follow Jesus in this manner? Do we study scripture to learn who Jesus was, and what he did, and all that he said? Have we read the Old Testament to understand what the prophets said of him hundreds of years before his birth? And read books to understand what scholars have said about Jesus in the centuries since his death? This may be what it means to "follow" Jesus. And if we did all of this, would our world call you a "fan" or would you be a "fanatic?"

But maybe "to follow" means to imitate him, to mimic him, to try to be like him in everything you say and do in this world. When it comes to loving people, or being fair in business, or being courageous when it comes to defending the weak; in all of this, we try to follow Jesus. The way to understand this is to recognize a basic truth: If we are followers of Jesus.. disciples of his in more than label only.. then we must follow in the way of his leadership. And, in marking the season of Lent...it is NOT in giving up something... not chocolate, or meat, or whatever.

But rather we follow Jesus...not by giving UP something, but rather by giving IN....giving in to God. Giving up ourselves, denying ourselves. Saying to God that we give ourselves to God to be made into the persons that God would have us become. If that sounds more like a revivalist or fundamentalist message than a traditional Episcopalian message, it might suggest a failure or weakness in the mission of the church to those seeking spiritual wholeness in this life journey. But it is true to the gospel and message of our Lord Jesus Christ. The fact is that, in the faith journey of our lives, neither you or I have it all figured out. I wander, and wonder just as much as anyone without a flashlight in the dark. But that is ok, because I signed up...not to be a leader, but a follower....a follower of the one who IS the light.

And I pray the same is for you...following the Christ who leads us here and to the other side, in the loving name of the Trinity, as the Father, and as the Son and as the Holy Spirit. Amen.

Celebrant and people:

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary ,and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People for the Season of Lent

BCP 328

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers , especially Justin, Archbishop of Canterbury, Michael our Presiding Bishop, DeDe our Diocesan Bishop, and James our Rector and Priest, that they may, both by

their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [_____]

AnnMarie Bronson Hunter
Blaze
Brett McDonell
Buffy Olsen
Charles O'Neill
Davie Kane
Georgia Northup
J. Daniel
Jill
John and Linda Hunter
Joyce
Julie Pangbourne
Justin & Ryan Pope
Lance
Lois Wiggins
Emily Miller & Baby
Richard Stratton
Shirley Reali
The Gambier Family

Ann Northup
Bill McGee
Brenda Outwater
Catherine Zbiegien
Charlotte Rice
Christine O'Connor
Cindy DeProspero-Outwater
David Dutcher
Shirley Krauss
Ginny Telego
Janet Renzi
Joan Moore
Joey Urbanek
Kevin & Alice Wilson
Lauren & James Ziegler
Michael Potter
Rachel Dyball
Wayne Cadrette
The Seamen Family

AJ Renzi
Al & Krissy Rozanski
Anne Staple
Bea Golden
Erica Young & Baby
Georgeanna Howanietz
Janice McNaughton
Jim & Pat Hoffman
Jim Grimmer
Karen Chapman
Kathy Hawks
Randy Jones Sr.
Sara Steiner
Sara White
Sharon Dyball
Sharon Parsons
Siobhan Gurski
Zachary Thomason
The Seymour Family

And all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially, Renee Rensendez and Wiltz Bienvenue] beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen**

Leader: In the Anglican Communion, we pray for the people of the Iglesia Anglicana de la Region Central de America and their bishop, The Most Rev. Julio Murray Thompson; and in the Episcopal Church, we pray for the people of the Diocese of Fond du Lac, Wisconsin, and their bishop, The Rt. Rev. Matthew Alan Gunter.

For our companion Diocese El Salvador, we pray for the people of Misión San Lucas Evangelista, San Miguell, Seminarista Ernesto Velasco, and their lay missionaries, Mario and Francisca Peraza.

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 United Ministry of Aurora, and their priest, The Rev. Bryan Bedell, as well as for the people of St. Peter's Episcopal Church, Bainbridge, and their priest, The Rev. Rebecca Drebert.

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 330

Celebrant: Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life , following

the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling. *Silence is kept.*

Confession

Celebrant and people:

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

The Celebrant uses this or another authorized absolution

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring to you to everlasting life; through Jesus Christ our Lord. **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: 675 Take up your cross

– 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 I BCP 333

Sursum corda

Celebrant: The Lord be with you.

People: **And with thy spirit**

Celebrant: Lift up your hearts.

People: **We lift them up unto the Lord.**

Celebrant: Let us give thanks unto our Lord God.

People: **It is meet and right so to do.**

The Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord, who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing,

S 125 -*Sanctus*

**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.**

The Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he have given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **AMEN**

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

The Lord's Prayer

(Kneel or stand)

BCP 336

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: Christ our Passover is sacrificed for us;

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

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy on upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

Celebrant and People:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, that we may evermore dwell in him, and he in us. *Amen.*

Celebrant:

The Gifts of God for the People of God; take them in remembrance that Christ died for us, and feed on him in your hearts by faith, with thanksgiving.

The Post-Communion Prayer (Kneel or stand)

BCP 339

***Celebrant and People:* Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, thy blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue**

in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *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)

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 Reverend Dr. James K. Heidt, Rector & Priest
 Erick Kroll, Organist and Music Director
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ACOLYTE SCHEDULE, CHALICE SCHEDULE, LAY READER SCHEDULE

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