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## 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.

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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](http://www.zionrome.org)

**Email:** [zionchurch@twcny.rr.com](mailto:zionchurch@twcny.rr.com)





## TODAY'S ANNOUNCEMENTS:

We celebrate the Holy Eucharist **in person** and 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](mailto:zionchurch@twcny.rr.com)) by Monday for next week's bulletin., The sermon and bulletin are also on the parish website: [www.zionrome.org](http://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.

Third Sunday in Lent  
Sunday Mar 7, 2021  
9 a.m. Holy Eucharist/Live Streaming

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**Prelude:**

**Hymn: 685** Rock of ages, cleft for me

– 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 167**

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; 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 – Exodus 20:1-17**

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

Then God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it. Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

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

## Psalm 19

BCP 606

*Caeli enarrant*

1 The heavens declare the glory of God, \*  
and the firmament shows his handiwork.

2 One day tells its tale to another, \*  
and one night imparts knowledge to another.

3 Although they have no words or language, \*  
and their voices are not heard,

4 Their sound has gone out into all lands, \*  
and their message to the ends of the world.

5 In the deep has he set a pavilion for the sun; \*  
it comes forth like a bridegroom out of his chamber;  
it rejoices like a champion to run its course.

6 It goes forth from the uttermost edge of the heavens  
and runs about to the end of it again; \*  
nothing is hidden from its burning heat.

7 The law of the Lord is perfect  
and revives the soul; \*  
the testimony of the Lord is sure  
and gives wisdom to the innocent.

8 The statutes of the Lord are just  
and rejoice the heart; \*  
the commandment of the Lord is clear  
and gives light to the eyes.

9 The fear of the Lord is clean  
and endures for ever; \*  
the judgments of the Lord are true  
and righteous altogether.

10 More to be desired are they than gold,  
more than much fine gold, \*  
sweeter far than honey,  
than honey in the comb.

11 By them also is your servant enlightened, \*  
and in keeping them there is great reward.

12 Who can tell how often he offends? \*

cleanse me from my secret faults.

13 Above all, keep your servant from presumptuous sins;  
let them not get dominion over me; \*  
then shall I be whole and sound,  
and innocent of a great offense.

14 Let the words of my mouth and the meditation of my  
heart be acceptable in your sight, \*  
O Lord, my strength and my redeemer.

## The Second Lesson- **1 Corinthians 1:18-25**

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

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

*Reader:* The Word of the Lord

*People:* **Thanks be to God**

## The Gospel: **John 2:13-22**

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

*Celebrant:* The Holy Gospel of our Lord Jesus Christ according to John  
*People:* **Glory be to thee, O Lord.**

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

*Celebrant:* The Gospel of the Lord.  
*People:* **Praise be to thee, O Christ**

## **The Sermon**

*Reverend Dr. James K. Heidt, Rector & Priest*

Lent 3, Year B

March 7, 2021

(John 2: 13 - 22)

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

The Holy Eucharist or Communion in today's service has its basis in the Last Supper of our Lord, and that was based upon the ancient Jewish feast holiday of Passover.

The first Passover occurred in Egypt just before the Exodus. When the last plague brought death to the first born of Egypt, causing pharaoh to order the initial release of the Jews to their freedom, the Jews spread animal blood on their doorways so that the death would "pass over" their houses...bringing to them, and us, the word,

“Passover”. By the time of Jesus, Passover was one of three pilgrim holidays when all Jewish males...often with their families...wherever they were, had to travel to Jerusalem for this critical religious observance. Why? Passover required purification.

Purification meant everything to them. An elaborate system had been developed over the centuries which named some things "pure," and other things "impure." Women were impure for seven days after the birth of a son, fourteen days after the birth of a daughter. Dead bodies were impure. People with blemishes caused by leprosy and other diseases were impure. Certain foods were unclean. The list was very long.

Purification continues symbolically in our own worship service. You may not be able to see it where you sit. But, just before the Holy Eucharist or Communion, my finger tips are washed by water and dried by a towel before I touch the wafers of bread and administer Communion.

Well, the action in today's gospel reading takes place in the temple because the temple had become the center of the purity system through animal sacrifice. Jews who traveled long distances could not bring their animals with them...so, cattle, sheep and doves were sold outside in the Temple's court of the Gentiles, all according to one's ability to pay. Poor people who could hardly afford to give away a tenth of their crop found they were then unable to sell their grain for it was judged "impure." So, here it was...the great Temple, the very house of God, and within its Most Holy Place, the Ark of the Covenant with tablets of the Ten Commandments which we heard read earlier...and it had become a loud, smelly barnyard...and a bloody, stinking slaughterhouse.

The money-changers were central to this system. Roman coins, currency of the Empire, were considered impure and could not be used to buy sacrifices. These money-changers were not simply giving change for a twenty. They were giving "pure" tokens in exchange for "impure" money, usually for an extra fee.

Imagine an updated version in our church today.

Suppose that, as a condition to get to the altar for communion, you had to make an offering. But no payment by cash or check is allowed! Admission to the altar requires an offering in advance that must be made by a special credit card....and that special credit card can only be issued by a particular bank which has a sweetheart deal with the church..the bank making a 25% profit on the exchange of your money.

How would you like it if our ushers stood at the chancel steps, and stopped you from coming to the altar for Holy Communion, unless you deposited the required admission fee? Not much!

But that was taking place in the Temple. We understand foreign currency exchange rates, and how some commercial banks add a surcharge as the cost of doing business, but...for worshiping God? The whole thing was a mess....first the hassle of money extortion, then the haggling and bargaining for a pure, unblemished animal to get through the Temple inspectors, all surrounded by the noise and distraction of animal slaughter, blood, carcasses, and manure... Is it any wonder that the most devout Jew might have trouble actually worshiping in these conditions? Who could pray with all the bartering arguments going on?

So, sure...Jesus becomes angry, with real drama. Here at God's "Ground Zero". Where is the true worship? He threw out the money-changers, and came to the Temple to overturn every barrier that separates the people from God. He came into the Temple...not to be destructive or disruptive, but to eliminate the barriers that kept them from going back to the heart of God.

The temple could no longer serve as the dwelling place for God.

So, ask yourselves: What else....in the terms of conflict, or distraction, do you bring here, to this place, that causes barriers between your heart and God in this church? Do we put the effort of our presence in worshiping God, or is it in visitation with each other? Which do we do more, with better practice, and with more heart and gusto: Pray to God and get about doing the work that we are given to do, which is to love and serve God as faithful witnesses of Christ our Lord? Or is it to assemble in this ornate clubhouse to chat it up with each other, to see and be seen, or just generally fulfill our duty to get up on a Sunday morning and get to church whether we like it or not?

What we should hope and pray for are ministries...whatever they are, paid or not....entered into and given to others with a full heart, with the commitment and dedication worthy of the gifts that God gives to us to use. Not going through the motions...because you and I can tell when someone is just going "through the motions". If I gave you some canned sermon, which did not come from my heart, you would know it, I am sure...and you would call me out on it, I would hope. Going through the motions...even if I am paid to serve you. Does that make any difference?

The temple could no longer serve as the dwelling place for God. God's Spirit was no longer there. In this era of anything goes, we often do our best to forget that God can get angry. We do all our best to look away when God's face becomes the least bit clouded, and hear with all our might that God is love. Well, God is love, and loves us enough to get angry with us when we are bent toward our own self-destruction....so that God will not even have to punish us, as we do it to ourselves in spite of God's love for us.

The gospel reading for this third Sunday in Lent is a "woodshed" moment...and some in this congregation know what it means to be "taken to the woodshed". I find it remarkable, and ultimately most telling, that...even as angry as Jesus was, even as he must have known that this outburst would set the course of his death into motion...even then, in the process of his outrage, Jesus points to the replacement for the temple.

He himself would be the new temple. He would be the place where the encounter between the human and the divine takes place. That genuine and heart-felt worship begins when we come to him, because the ecology of worship is fragile and easily damaged. So the "cleansing of the temple", as this action is historically known, is really an ongoing challenge for us to restore the natural habitat of worshipping God. The ongoing challenge for the "cleansing of the temple"...residing in here.

We need to re-order the priorities of our lives....so that we are not cluttered with the busyness and stresses of life in order to get down to the center of who we are, and who we are called to be: a people who take...no, a people who make...the time to worship, to study, and to pray. Really, what else do we have to do that is so important...that is more important?

We may not think that highly of ourselves at times, and get mixed up into thinking that God would much rather have something other than our love and our faith. But sometimes we need something dramatic, like Jesus running amok in the temple, to remind us that God accepts no substitutes for a heart open to relationship with God. We waste the time that God gives us, and we do so at our own peril.

This "woodshed" moment is brought to us by the God who loves us anyway...thanks be to God...in the name of the Father, and of the Son, and of 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**

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	Ann Northup	AJ Renzi
Blaze	Bill McGee	Al & Krissy Rozanski
Brett McDonell	Brenda Outwater	Anne Staple
Buffy Olsen	Catherine Zbiegien	Bea Golden
Charles O'Neill	Charlotte Rice	Erica Young & Baby
Davie Kane	Christine O'Connor	Georgeanna Howanietz
Georgia Northup	Cindy DeProspero-Outwater	Janice McNaughton
J. Daniel	David Dutcher	Jim & Pat Hoffman
Jill	Shirley Krauss	Jim Grimmer
John and Linda Hunter	Ginny Telego	Karen Chapman
Joyce	Janet Renzi	Kathy Hawks
Julie Pangbourne	Joan Moore	Randy Jones Sr.
Justin & Ryan Pope	Joey Urbanek	Sara Steiner
Lance	Kevin & Alice Wilson	Sara White
Lois Wiggins	Lauren & James Ziegler	Sharon Dyball
Emily Miller & Baby	Michael Potter	Sharon Parsons
Richard Stratton	Rachel Dyball	Siobhan Gurski
Shirley Reali	Wayne Cadrette	Zachary Thomason
The Gambier Family	The Seamen Family	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,] 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 Province de L'Eglise Anglicane Du Congo, and their bishop, The Most Rev. Zacharie Masimango Katanda; and in the Episcopal Church, we pray for the people of the Diocese of Fort Worth, and their bishop, The Rt. Rev. J. Scott Mayer.

For our companion Diocese El Salvador, we pray for the people of San Romero de América, and their priest, The Rev. Mario Benítez.

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 Grace Episcopal Church, Baldwinsville, and their priest, The Very Rev. Cathy Carpenter, as well as for the people of St. David's Episcopal Church, Barneveld.

We pray to you, Loving God, 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 with thy spirit.**

## Announcements



**Next Saturday (13<sup>th</sup>) turn clocks ahead 1 hour.**

**Hymn: 574** Before thy throne, Oh God we kneel; – 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,

**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 Body of our Lord Jesus Christ keep you in everlasting life. Amen

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 –**

– (recorded)

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Reverend Dr. James K. Heidt, Rector & Priest  
Erick Kroll, Organist and Music Director  
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**EASTER LILIES-** Now that we are back in the church it's time to think about Easter. As you may have noticed there are Easter Lily envelopes on the tables when you signed in this morning. If you would like to have the Easter Lily dedicated to a loved one this year just either drop the envelope in the collection plate or hand to Annette by March 28th. Thank You



## ACOLYTE SCHEDULE, CHALICE SCHEDULE, LAY READER SCHEDULE

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