
MISSION STATEMENT

*Zion is a Christian family called to provide fellowship and joy
through our service with and to the community.*

Welcome to historic

Zion Episcopal Church, Rome, New York

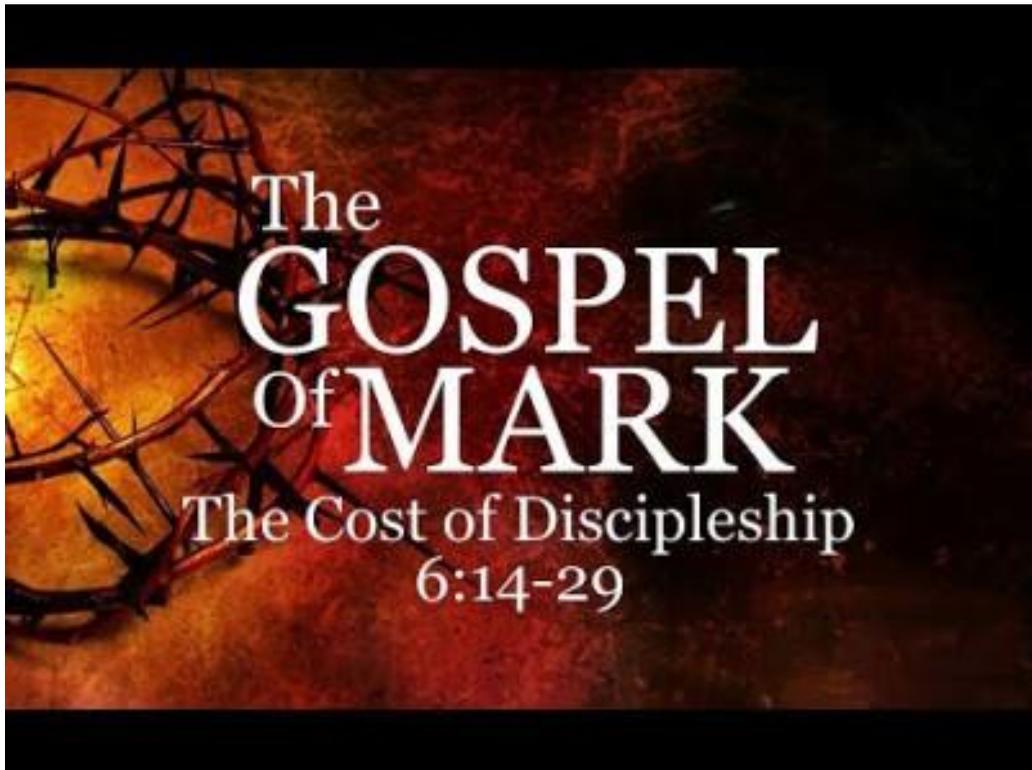
- a parish in the Episcopal Diocese of Central New York -

140 West Liberty Street Rome, New York 13440-5750

Telephone: 315.336.5170

Website: www.zionrome.org

Email: zionchurch@twcny.rr.com



Please silence all cell phones and other personal devices during worship

We are delighted that you chose Zion as your place of worship today.

Small children are most welcome during the service. Really! That's right. We believe their voices and natural motion are gifts of life from God to be celebrated by all. However, should you choose, there is a small play area in the middle pew section of the church, and a big rocking chair located in the vestibule if you need some quiet time.

All Baptized persons are invited to pick up a cup with their bulletin; then all will be given instructions from Fr. Heidt on how to receive the Bread & Wine.

The hymns and service music, during this period of gradual re-gathering will **not be sung by the congregation until future notice.** **This service bulletin** contains the readings of the day, as well as listed announcements and activities happening at Zion as we continue to re-gather. Please take this bulletin home with you. **Coffee Hour is temporarily suspended and, for everyone's safety, we ask that you please leave the church immediately after the service.**

If you would like to know more about us or would like to become a member, please request a **welcome sheet** from any usher before you leave and you can place it in the collection plate. Also regular parishioners: please use the welcome sheet to update your own information with the church.

Please Disinfect Slip-You will notice in your bulletin we have placed a "Please Disinfect" slip; please place this slip in the pew in which you are sitting. This lets our sexton Chris Klara know where to concentrate his cleaning duties.

The Seventh Sunday after Pentecost
Proper 10
Sunday, July 11, 2021

All the Baptized People of God may receive the sacrament.
All hymns can be sung by congregation with 12 feet distancing.

Prelude: Fantasia on Truro (Lift Up Your Heads, Ye Mighty Gates) *Roger C. Wilson*

Processional Hymn: **686** Come, thou fount of every blessing

THE LITURGY OF THE WORD
The people standing, the Celebrant sings

S 76 - The Holy Eucharist Opening Acclamation

Celebrant: Blessed be God: Father, Son, and Holy Spirit
People: **And blessed be his kingdom, now and for ever. Amen**

The Celebrant may say :

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.**

Gloria

Carol Stack

Celebrant and people together:

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

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

Please be seated.

The Lessons

The First Lesson -2 Samuel 6: 1-5, 12b-19

Reader: The First lesson is the reading from the Second Book of Samuel

David again gathered all the chosen men of Israel, thirty thousand. David and all the people with him set out and went from Baale-judah, to bring up from there the ark of God, which is called by the name of the Lord of hosts who is enthroned on the cherubim. They carried the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill. Uzzah and Ahio, the sons of Abinadab, were driving the new cart with the ark of God; and Ahio went in front of the ark. David and all the house of Israel were dancing before the Lord with all their might, with songs and lyres and harps and tambourines and castanets and cymbals. So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing; and when those who bore the ark of the Lord had gone six paces, he sacrificed an ox and a fatling. David danced before the Lord with all his might; David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. As the ark of the Lord came into the city of David, Michal daughter of Saul looked out of the window, and saw King David leaping and dancing before the Lord; and she despised him in her heart.

They brought in the ark of the Lord, and set it in its place, inside the tent that David had pitched for it; and David offered burnt offerings and offerings of well-being before the Lord. When David had finished offering the burnt offerings and the offerings of well-being, he blessed the people in the name of the Lord of hosts, and distributed food among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people went back to their homes.

Reader: The Word of the Lord

People: **Thanks be to God**

Psalm 24

1 The earth is the Lord's and all that is in it, *
the world and all who dwell therein.

2 For it is he who founded it upon the seas *
and made it firm upon the rivers of the deep.

3 "Who can ascend the hill of the Lord? " *
and who can stand in his holy place?"

4 "Those who have clean hands and a pure heart, *
who have not pledged themselves to falsehood,
nor sworn by what is a fraud.

5 They shall receive a blessing from the Lord *
and a just reward from the God of their salvation."

6 Such is the generation of those who seek him, *
of those who seek your face, O God of Jacob.

7 Lift up your heads, O gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.

8 "Who is this King of glory?" *
"The Lord, strong and mighty,
the Lord, mighty in battle."

9 Lift up your heads, O gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.

10 "Who is he, this King of glory?" *
"The Lord of hosts,
he is the King of glory."

The Second Lesson: **Ephesians 1: 3-14**

Reader: The Second lesson is a reading from a letter of :Paul to the Ephesians

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished

on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

Reader: The Word of the Lord

People: **Thanks be to God**

The Gospel: Mark 6: 14-29

Please Stand

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

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

King Herod heard of Jesus and his disciples, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised." For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. For John had been telling Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." Immediately she rushed back to the king and requested, "I want you to give me at

once the head of John the Baptist on a platter.” The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John’s head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body, and laid it in a tomb.

Celebrant: The Gospel of the Lord.

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Seventh Sunday After Pentecost - Proper 10, Year B July 11, 2021
(Mark 6: 14 -29)

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

Today’s gospel passage from Mark is an old story, but a bad fit. Just last Sunday, we heard and considered the verses right before these...about Jesus getting no love in his own hometown. And, next Sunday? We get right back to Mark’s chronology of Jesus, heading out to feed the five thousand.

But this? This is like a huge, huge side track. It is not even about Jesus...the only place in Mark’s gospel where that occurs. So, like most clergy faced with the lectionary for today, I find this a difficult passage to preach on...and I am not alone.

Matthew and Luke, who were - in one respect - the first preachers to work with Mark’s material, also struggle to make sense of how this passage fits into Mark’s...and their....larger story of the Gospel. Matthew shortens the story considerably, while Luke omits it altogether...which is what we could do as well. But, here is an idea: why not just tell the story like it is?

Dive right into a descriptive retelling of this somewhat unseemly, and at times grisly, story of political intrigue and manipulation. Pull out our more evocative language and let our imagination run free as we get drawn into this sordid tragedy. Why? Because this story is not all that different from many of the stories we read about or watch on television.

After all, in what way is Herod like a first-century Richard Nixon, so blinded by ambition that he is willing to sacrifice his principles for political gain? Or maybe he seems more like a Don Draper of *Mad Men*, so stuck in a life of deception that he can hardly tell the difference between a pitch and a profession of good faith. Can John the Baptist be like Martin Luther King, Jr. or Oscar Romero, spiritual leaders willing to tell truth to power whatever the costs? How about Herodias...who does she remind you of, either as a TV character or as someone in the news? Maybe Herodias wants to protect herself and her children from John's claims, even if they are true, and have we considered the lengths to which we would go to protect our family from harm? Who says Bible stories are boring? This is the stuff of late night television.

Whatever his motives for the placement, Mark puts this story here for a reason...and it may be because he wants to make a strong impression about two things.

First, the ministry of Jesus, like that of John, has significant political implications...and that is not "political" in the sense of who to vote for. No, I mean that the kingdom Jesus preaches about challenges our desire for the status quo, and our all- too-easy acquiescence with the cultural presumption that might, or wealth, or status, or fame...makes right. Proclaim God's kingdom of mercy and grace and, as with Jesus and his forerunner John, there will be dues to pay. Second, Mark wants us to take seriously that this is, indeed, the way of the world. Those who

stand up to City Hall often take a beating, and those who advocate an alternative to the status quo can usually expect those who benefit from the status quo to come down on them hard. We watch programs like *Mad Men*, *The Newsroom*, *Game of Thrones*, *West Wing*, *The Sopranos*, and the like because we see ourselves in them. We might not always like what we see, but at least it seems real...and Mark is, if nothing else, a realist.

He is writing, after all, in the wake of the devastation caused by the Romans exercising their brutal power by destroying the Jerusalem Temple. So part of why he tells this story is because this is the world as he knows it, the world he lives in and, by extension, the world we live in as well.

Which raises some important questions. I try to preach the gospel by inviting you into it....so, what...then, is the gospel we are called to proclaim?

Sometimes we have to look beyond the passage in question to find the gospel. And in the case of this story, perhaps the most profound note of gospel is that it is not the only story Mark tells. In other words, it is not the whole story...and it manifestly is not the end of the story.

Is that it? Yeah, actually, it is. This is the way of the world, but it is not the whole story. Because Jesus comes, you see, precisely to show us that there is something more, something beyond the heartache and intrigue and tragedy of Herod, and Don Draper, and Richard Nixon, and ourselves.

Which brings us, I think, to the very heart of the gospel promise. We believe, teach, and confess that Jesus came to make possible for us more than mere survival, more than mere persistence, more even than mere success. Jesus came to help us to imagine that there is more to this life than we can perceive. Jesus came to offer us not just more life, but abundant life. He came so that there could be a better ending to our stories and the story of the world than we can imagine or construct on our own.

And, so....when the Temple has just been destroyed, or your marriage is ending, or you've lost your job, or you fear your child will never speak to you again, or you're pretty sure your friend has betrayed you, or you think you may just have screwed up the one relationship that meant something to you...then the possibility of another ending....a *good* ending....is, indeed, not just good news, but the best news we can imagine.

Again, this is the one scene in all of Mark's Gospel in which Jesus makes no appearance...and I have a hunch that is not by accident. Because apart from God's promises, this is about all we can expectgood intentions gone bad, fearless truth telling rewarded with imprisonment, the triumph of the powerful over the powerless, and so it goes. But as honest as Mark wants to be about the story *of* the world, he wants even more to testify to the story of God's great love *for* the world.

So, it is incumbent upon me...in the sacred rite and vows of ordination...to tell the truth, this week and every week. And, as fellow disciples of Jesus, the Christ, it is also incumbent upon each of you...to do the same.

To tell the truth in the face of the story that the world lives into...unchanged

from the days of Herod Antipas and Herodias, with the latest sequel on your screen tonight, brought to you by Time Warner or DirecTV or whoever you pay for the privilege.

We all need to tell the truth of the human predicament that we know and watch and revel in and despair over. But then tell the second truth, the truth of God's loving response to us and our predicament and God's tenacious, never ceasing effort to redeem us by writing us...and writing us into...a better story than we deserve or can imagine.

Telling both truths, in the company of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Nicene Creed

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.*

Prayers of the People for the Season of Pentecost

Leader - Through Jesus, whom we confess as Lord, we give thanks and praise to the Father, calling on him who is judge of all: Father, your kingdom come.

People - Father, your kingdom come.

Leader - For all the peoples of the world; that they may know you as the God of peace, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For nations, for leaders and governments, and for those who aspire to positions of civil leadership, that integrity may mark all their actions, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For all who labor for righteousness; that your presence and help may give them courage, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For communities torn by dissension and strife; that your forgiveness may bring them healing, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For those who we now name from our healing and prayer list (**names listed below**),

Sharon Parsons	Ann Northup	The Gambier Family
Brett McDonell	Brenda Outwater	Anne Staple
Shirley Reali	Catherine Zbiegien	Bea Golden
Charles O'Neill	Charlotte Rice	Erica Young & Baby
Gayla & Steve Jerrell	Christine O'Connor	Erick Kroll
Georgia Northup	Cindy DeProspero-Outwater	Janice McNaughton
J. Daniel	David Dutcher	Lucille Cook
Denise Manning	Scott & Carol Kelsey	Pat Marcus
John and Linda Hunter	Ginny Telego	Karen Chapman
Joyce	Janet Renzi	Sal & Bill Smith
Julie Pangbourne	Joan Moore	Randy Jones Sr.
Willie Talmadge	Jane Cooley	Sara Steiner
Lance	Pearl Bienvenue	Mark Trifeletti
Lois Wiggins	Lauren & James Ziegler	Carl Grinnell

The Allen Family

and also for all those who serve in our military here and abroad; as well as for those who are unnamed yet known to you alone, as those who are emotionally or physically ill or weak, for the anxious, the lonely, the bereaved; that consolation and peace may be theirs, we pray to you, O Lord:

***People* - Father, your kingdom come.**

Leader - For the Church, your household and family; that she may be firm in the confession of her hope, we pray to you, O Lord:

***People* - Father, your kingdom come.**

Leader - For Justin, Archbishop of Canterbury; Michael, our presiding bishop, DeDe, our diocesan bishop, James, our rector and priest, and for all who bear Christ's name; that their lives may proclaim your glory, we pray to you, O Lord:

***People* - Father, your kingdom come.**

Leader - For those who are separated from us by death; **(especially)** that theirs may be the kingdom which is unshakeable, we pray to you, O Lord:

***People* - Father, your kingdom come.**

Leader - For your answers to the urgings of our hearts; in heartfelt thanksgiving for your mercies and all the blessings given to all of us, known and unknown, for our loved ones, this nation, and your world, including those blessings we now name aloud **(such as....)**, or hold joyfully in our hearts, we pray to you, O Lord:

***People* - Father, your kingdom come.**

Leader - O God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep: make us perfect in all goodness to do your will and to be what you would have us be; through him to whom be glory for ever, Jesus Christ our Lord. **Amen.**

In the Anglican Cycle of Prayer Today: We pray for the people of the Anglican Church of Papua New Guinea and their acting archbishop, the Rt. Rev. Nathan Ingen.

And in the Episcopal Church: We pray for the people of the Diocese of Massachusetts and their bishop, the Rt. Rev. Alan M. Gates.

For our companion Diocese El Salvador, We pray for the people of La Divina Providencia, El Maizal, Acajutla, Sonsonate, and their priest the Rev. Juan Pablo Alvarado.

In our Diocese of Central New York; we continue to pray for all essential workers, first responders, and health care professionals the people of St. John's Episcopal Church in Ithaca and their priest, the Very Rev. Megan Castellan, and the people of the Episcopal Chaplaincy at Cornell University and their priest, the Rev. Taylor Daynes. 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 your church.

Confession of Sin

Celebrant and People together:

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

The Peace

All stand.

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

People: **And also with you.**

Announcements

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

Offertory Hymn: **232** By all your saints still striving

*using the St. John the Baptist verse for verse 2 that is directly below the music.

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

Eucharistic Prayer for the Season of Pentecost

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 sing this hymn to proclaim the glory of your Name:

SANCTUS (*Celebrant & People Together*)

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

Heaven and earth are full of your glory.

Hosanna in the highest. (X2)

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

Hosanna in the highest. (X2)

Celebrant continues - Father, you never forget us or turn away from us, even when we fail you. You sent your Son Jesus who gave his life for us. He healed those who were sick, and cared for those who were poor. He forgave sinners and taught us to forgive. For all your love we give you thanks in the way that Jesus showed us.

On the night before he died, while he was having supper with his friends, he took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you. Do this in remembrance of me."

After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

So, as we do what he told us, we open our hearts to him; we remember how he died and rose again to live now in us. Together with him we offer you these gifts: in them we give you ourselves. Send your Holy Spirit on us and on this bread and this wine, that they may be the Body and Blood of Christ, and that, sharing your life, we may travel in your company to our journey's end.

With all your people we give you thanks and praise through the Son and in the Spirit, now and for ever. **AMEN.**

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

The Lord's Prayer (Kneel or stand)

Celebrant and People together:

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; Alleluia

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 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)

Celebrant and People together:

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen

The Blessing

Recessional Hymn: **436** Lift up your heads, ye mighty gates

The Dismissal

Celebrant: Let us go forth in the name of Christ. Alleluia! Alleluia!

People: **Thanks be to God. Alleluia! Alleluia!**

Postlude: For All the Saints

arr. James Mansfield (1927-2018)

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

For all those who celebrate Birthdays & Anniversaries: especially: Alyssa Towne, Jacqueline Nelson, Richard Roman

The Parish Office is open Monday through Friday, 9:00 a.m. – 12:00 Noon
ZION ANNOUNCEMENTS

MEETING ANNOUNCEMENTS:

AA: AA Room

M-F 7 am

M-F: 12-1pm

Wed: 7pm

Thurs: 8pm

Fri: 8pm

Sat: 12pm; District - 1st Sat. of the month: 6pm

Sun: 12pm

NA: NA Room

Mon. 7pm

Wed. 7 pm

Fri. 7pm

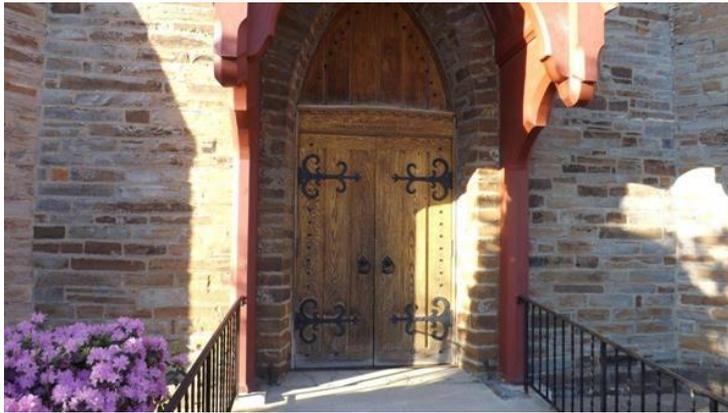
Sat. 11:30 am

200th Celebration Meeting-was held on June 16th; we had a really good turnout for the first meeting. There is plenty of work to do, so, if you are interested in helping out, our next meeting will be Wednesday, August 11th at 5 PM in Clarke Hall. In the meantime, if you have any articles or memorabilia that you could loan to Zion for an open house during the celebration it would be greatly appreciated. Thank You!!!

Strawberry Festival-20 more days until the Festival; we will be handing out sheet trays on July 25th to those who signed up to make cakes. The ones that signed -up to make whipping cream, that will take place on July 30th in Clarke Hall kitchen. Please have all donations of heavy cream and that sort here by the 25th. Thank You.

THIS SUNDAY: The Seventh Sunday after Pentecost
Proper 10
July 11, 2021-9 AM-Holy Eucharist in Sanctuary & on Zoom

Priest:	Fr. Jim Heidt
Lay Readers	Rick Weltz Georgia Northup
Acolyte	Rick Weltz
Altar Guild	Brenda Outwater/Grace Millington
Church Opener	Annette Clark-Hani–Month of July



“Where our mission truly begins”

NEXT SUNDAY: The Eighth Sunday after Pentecost
Proper 11
July 18, 2021-9 AM-Holy Eucharist in Sanctuary & on Zoom

Priest:	Fr. Jim Heidt
Lay Readers	Tina Rescigno Mike Rescigno
Acolyte	Tina Rescigno
Altar Guild	Brenda Outwater/Grace Millington
Church Opener	Annette Clark-Hani–Month of July