
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 come to the Altar and please pick up a cup at either side of the Altar; then all will be given instructions from Fr. Heidt on how to receive the Bread & Wine.

The hymns and service music for the service is in the 1982 hymnal provided in each pew. **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 Fourth Sunday after the Epiphany
Sunday, January 30, 2022
9 AM- **Holy Eucharist**

All the Baptized People of God may receive the sacrament.
All hymns can be sung by congregation and please stand.

😊MASKS PLEASE😊

Prelude: Blessed Are the Poor in Spirit Roberta
Rowland Raybold (first installment of Beatitude series)

Processional: **569** God the Omnipotent!

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.**

Celebrant: 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 for Zion (yellow card in pew)

Carol Stack

The Collect

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

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

The People Sit.

The Lessons

The First Lesson-**Jeremiah 1: 4-10**

Reader: The First lesson is a reading from the Book of the prophet Jeremiah

The word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord." Then the Lord put out his hand and touched my mouth; and the Lord said to me, "Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant."

Reader: The Word of the Lord

People: **Thanks be to God**

Psalm 71: 1-6

1 In you, O Lord, have I taken refuge; *
let me never be ashamed.

2 In your righteousness, deliver me and set me free; *
incline your ear to me and save me.

3 Be my strong rock, a castle to keep me safe; *
you are my crag and my stronghold.

4 Deliver me, my God, from the hand of the wicked, *
from the clutches of the evildoer and the oppressor.

5 For you are my hope, O Lord God, *
my confidence since I was young.

6 I have been sustained by you ever since I was born;
from my mother's womb you have been my strength; *
my praise shall be always of you.

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

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

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

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

The Gospel: Luke 4: 21-30

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

The Holy Gospel of our Lord Jesus Christ according to St. Luke

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

Jesus began to speak in the synagogue at Nazareth: "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

Celebrant: The Gospel of the Lord.

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Fourth Sunday after the Epiphany

January 30, 2022

(Luke 4: 21 - 30)

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

For today's message, we need a review of Last Sunday's gospel...where Jesus goes into the temple of his hometown and reads a passage from Isaiah.

As a reminder, here it is again: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free,

to proclaim the year of the Lord's favor."

It is a familiar passage to those who hear it, and some of them are absolutely certain that they know what it means: that in God's good time, the Messiah will come to deliver them from the oppression of Rome and set them free as the privileged people of God. And here is a familiar face telling them this..a wandering rabbi come back home to the young adults who he grew up with, and to the older adults who are their parents and watched them all grow up together.

When he is done, he takes his seat and everybody looks at him, hoping that he will comfort them with an interpretation. Then he says, "Today this scripture has been fulfilled in your hearing."

His hearers are shocked, surprised, even delighted. A ripple of murmurs moves through the congregation like a ripple through a pond: Jesus, the hometown boy, is saying that the day of deliverance has arrived! Before sunset, the Roman soldiers will be gone and they, the people of Nazareth, will walk the streets as a free people with God as their only king. Hallelujah!

Well, that was all in last week's reading, and this Sunday's continues on directly from there. Jesus raises his voice again. He expects they will ask him to do in Nazareth great deeds such as he did in Capernaum. After all, Nazareth is a proper Jewish community...while Capernaum, on the other hand, has more than its share of Gentiles. If he has been a busy do-gooder in Capernaum, then certainly he owes as much and more to the people of his old home town, who knew him back when he was Joseph and Mary's little boy.

The mystery to us today is two fold: First, within the lines appointed for today, Jesus moves quickly from being the local boy welcomed home to barely able to escape his hometown with his very life...all by virtue of what he tells them...which remains, on the surface, unclear to us today. And the second mystery, as usual, is what this passage really means for us today. In other words, why and what should we care that Jesus was run out of his hometown 2,000 plus years ago?

Instead of working a miracle in their presence, Jesus tells them that "no prophet is accepted in the prophet's hometown." That he has read their hearts...that

they are governed not by the grand designs of God, but by their own sense of entitlement. Their vision extends no further than taking care of their own. And, by now, the crowd mood is changing, and Jesus keeps talking...reminding them of two stories that they know well, stories from their history.

One of them is about Elijah the prophet during a time of drought and famine. It is not safe for Elijah to seek help from his own people because all of them are worshipping a false god by order of their king who has put a price on the head of Elijah. So the Lord sends Elijah to Zarephath....a Gentile widow, a poor outsider. She may be a Gentile, she may be poor, but unlike Elijah's own people, she recognizes and respects him as a true prophet of God.

The second story is worse. Naaman the Syrian is not only a Gentile, but he is an enemy army commander whose forces have just defeated Israel. And yet, when he comes, however reluctantly, to the prophet Elisha, seeking recovery from his skin disease, he ends up cured by the power of God. Like the widow from Zarephath, he knows a true prophet when he encounters one, and he confesses his faith in the God of Israel.

As identified last week, the mission and ministry of Jesus is to shake things up...and he is doing so in a serious way with his hometown congregation...warning them. Warning them not to assume that the way they see it is the way God sees it. Gentiles in Capernaum welcome Jesus as a prophet, but it may be that his hometown neighbors cannot do that because their pre-dispositions make it impossible for them. And the hometown folks explode in rage, ready to kill him, but he gets away and heads back to Capernaum where he gets a better reception because the hearts of those listeners are not closed, where his voice is heard with authority, and his teaching reaches into and touches them.

This story repeats itself time and again in the history of the people of God. The community of the chosen enjoy special privileges, but do not get what God is about at some essential moment. The Zarephath widow and Naaman the enemy general keep appearing over the centuries....people that are outside the inner

community, yet they recognize the touch of God's fingerprints on their lives.

Where today do we see the church behaving like the old neighbors of Jesus? Where today do we see people outside an in-group, people like Naaman and the Zarephath widow. Are there people today who know the physical presence of God when they see one, welcoming some small scrap of good news and new life, setting to shame those who think that they have it all figured out?

Jesus came to bring a message of good news to the Jews, but also for Gentiles...for all people..not just inside the expected and customary boundaries. And, as then, so it is for us. There is no question that it is easier for us, as the people of this parish, if we just keep our faith to ourselves....or, if we absolutely had to, started to share it with others who look and sound and live just as we do. The carbon copies of the people who are sitting around you this morning.

One could do that in this community, in say...1950. Families went to church then. This parish was absolutely packed for Christmas and Easter services back then. The Ten Commandments were carved in stone and placed in the yards outside of our municipal buildings then. Stores were closed on Sunday mornings, and Good Friday was either an official or unofficial holiday so that effectively government offices were closed, as were the bars and taverns and liquor stores.

The past is another world, and this is a new world we are living in. And, even though we are theoretically getting used to it, it is still easy to see the threat of the new. Think of the people of Nazareth. It was upsetting and scary to think that God was going to do something as radical as include Gentiles as His covenant people.

St. Paul wrote "There is neither Jew nor Greek...in Jesus Christ." But it took the Church too many decades to understand what Jesus was saying...that the un-circumcised...meaning Gentiles...could be part of God's people. Strange people..those Gentiles...look in the mirror and at those sitting next to you...people who did not need to keep the kosher food laws or ceremonies of Israel.

The next part of his sentence...."there is neither slave nor free"... took another eighteen hundred years before Christians began to act in earnest to live into this vision

of inclusiveness. And, as for the rest....“There is neither male or female, but all are one in Jesus Christ”....some churches still have not followed. There should not be division by race or background or gender. The Church of God is not a private club with membership limited to Jews only, to whites only, to men only, to straights only, to the highly able only.

In the Christian life, there is a prevailing dichotomy that appears nowhere else on the planet. For on the one hand, it is not about us at all. This ministry we share in the world as a Christian Church is not about us, it is about others. St. Augustine said that “the Church is the only club in the world that exists for people who are not yet members of it.” Yet, like the congregation in Nazareth, we are naturally inclined to wonder, “What about us, if it is not about us but is about others?”

And yet, on the other hand, it IS all about us. It is entirely about us. When you come forward this morning to receive the sacrament of Holy Communion, you will be reminded again that it is all about us...it is all about you. The bread will be placed in your hand with the words that have been spoken to Christians throughout the ages: The Body of Christ, broken for you. You. Not for the masses, not for the multitudes, not for others...but for you.

Jesus shakes things up...saying it is about others, and it is about us as well. It is about a God whose mercy is so great that everyone needs to know...and it is about time that we, as the greater church, got around to it.

In the name 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.*

The Prayers of the People in the Season of Epiphany

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

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

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

[silence, for all faithful people and ministers]

Show us your child, O God,

People: For we walk together in faith.

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

[silence, for leaders and decision-makers]

Show us your child, O God,

People: For we walk together in hope.

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

[silence, for this community]

Show us your child, O God,

People: For we walk together in love.

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

Aileen & Wheeler

Pat & Peg Corbett

Sharon Parsons

Brett McDonell

Shirley Reali

Charles O'Neill

Barbara

Charlotte Rice

Chrissy O'Connor

Fusco Family

Reali Family

Jim Hoffman

Cook Family

Chris

Kurt, Ronna, & Ron

Catherine Zbiegien

Cindy DeProspero-Outwater

Heather Hannan

Grace Pirillo

Blaze

Shelly Land

Julie Pangborne

Dr. Jessica

Wuthrich Family

Jewel Carver

McNaughton Family

David Dutcher

Anne Staple

Harriet Brennan

Sara Ennis

John & Linda Hunter

Georgia Northup

Lee Northup

David Land

Dave Pangborne

Marion Sweet

Renzi Family

Outwater Family

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

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

Show us your child, O God,

People: For we walk together by your side.

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

[silence, for those who have passed]

Your star goes before them. Show them your child, O God,

People: For they have traveled far to be with you.

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

Show us your child, O God,

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

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

Show us your child, O God,

People - For we journey with you in faith, hope, and love, with joyful hearts

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

In the Anglican Cycle of Prayer Today: In the Anglican Communion, we pray for the people of the Church of the Province of the Indian Ocean and their bishop, the Most Rev. James Wong. **In The Episcopal Church,** we pray for the people of the Diocese of the Rio Grande and their bishop, the Rt. Rev. Michael Hunn.

For our companion Diocese El Salvador: We pray for the beatification of Jesuit Father Rutilio Grande.

In our Diocese of Central New York; we continue to pray for all essential workers, first responders, and health care professionals. In our parishes, we pray for the people of St. Paul's Episcopal Church in Chittenango and their priest, the Rev. Dr. Leon Mozeliak, Jr., and the people of Christ Episcopal Church in Clayton and their priest, the Rev. Lisa Busby. 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, 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 Celebrant uses this or another authorized absolution

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

The Peace

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

People: **And also with you.**

Announcements

Commission of Newly Elected Members

Presentation of Gift

The Offertory

Offertory: **440** Blessed Jesus, at thy word

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

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 and Blood from God's holy table in this place.

*The Bread and Wine will now be served from the Altar rail; so, when invited, please come up to the Altar (if you are physically and comfortably able to do so) and take a plastic cup from either side. Then proceed to the Altar where the priest will give you the wafer (**gluten-free available**). Then the Acolyte will pour some wine into the plastic cup. You take both wafer and cup back to the pew when we will All consume together. If unable to come to the Altar rail, let an usher know and you will be served while seated in the pew.*

In place of Communion, you may receive a blessing at the altar rail.

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

The Great Thanksgiving - Eucharistic Prayer for the Season of Epiphany

*The People remain standing. The Celebrant faces them and together sing the **Sursum Corda***

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.**

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

Lifegiving God, your Word speaks in the void, calling into being things that are not, inviting us to share your work of creation.

We thank you for the ages long of gathering stars and cooling earth, of life evolving and waking eyes of wonder. We thank you for the creatures with whom we share this world, for their lives so different from our own and the richness they reveal. We thank you for the Son of Man, your child now shown to us, formed from Mary's flesh and nurtured by her faith; he walked the growing earth and proclaimed a fearless kingdom of bird and lily, child and stranger, the beggar and the deaf and the blind.

On the cross, he joined the labor of all creation's yearning; in his rising, he hallowed all flesh to bear the glory of you, loving and eternal God; he gives the brooding Spirit to bring to birth a living hope.

Therefore, with all that live through him and all who hope for a new creation, we share the song of love which sounds from all eternity:

SANCTUS-130 (*Celebrant & People Together*)

Holy, holy, holy Lord, God of power and might. (X2)

Heaven and earth are full, 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)

We ask that your Holy Spirit will fall upon us and upon these gifts, that this bread and this wine as these fragile, earthly things from your creation may be to us the Body and Blood of our Lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, he took bread, gave thanks to you, broke it and said; "Take. Eat. This is my body which is given for you. Do this to remember me."

In the same way after supper, he took the cup, saying: "This cup is the new Covenant in my blood. Do this, whenever you drink it, to remember me."

As on that night, so here and now he offers himself in touch and taste beyond all that words can hold. Great is the mystery of faith:

(Celebrant and People together)

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

(Celebrant continues)

Therefore, we come to him in whom all is created in heaven and on earth, whose cross and resurrection makes all things new. We offer this to you, O God, asking you to honor the gift we bring, for you, alone, are the Giver and Christ the Gift through which we live, once and for all. Through him who was emptied to bear your fullness, we make our prayer with all created life to the glory of you, Eternal God, who fills all in all, now and forever. **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: Alleluia! Christ our Passover is sacrificed for us;

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

Celebrant:

The Gifts of God for the People of God; take them in remembrance that Christ died for 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 Blood 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: **379** God is Love, let heaven adore him

The Dismissal

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

Postlude: Allein Gott in der Hoh sei Ehr (All Glory Be to God on High)
Johann Christoph Bach (1642-1703)

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Reverend Dr. James K. Heidt, Rector & Priest
Erick Kroll, Organist and Music Director
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The Parish Office is open Monday through Friday, 9:00 a.m. – 12:00 Noon

ZION ANNOUNCEMENTS

MEETING ANNOUNCEMENTS:

AA: AA Room

M-F: 9-10am; 12-1pm
Wed: 7pm
Thurs: 8pm
Fri: 8pm
Sat: 12pm; District - 1st Sat. of the month: 6pm
Sun: 12pm

NA: NA Room

Mon. 7pm
Fri. 7pm
Sat. 11:30am

For all those who celebrate Birthdays & Anniversaries: especially; Don Washburn, Jonathan Washburn, Lisa Wiggins

Altar Flowers: Given By: **Meribeth Seaman & Fr. Heidt;** In Memory of: **Helen Seaman, Burton Beswick, & Cady Goins**

Phone Directory-Copies available in Clarke Hall also with religious kalendar.

The 2022 pledge envelopes have finally arrived, and they will be available in Clark Hall before/after services the next few weeks. For anybody not present, please contact the church office to make arrangements to pick up your envelopes. If you cannot make it to Zion, please let us know and we will get them to you. If you have not

submitted a pledge card for 2022 but would like pledge envelopes, please let us know as well.

Food Collection-In years past we have collected food for our food pantry on the 1st Sunday of each month; and for the Feed Our Vets' program on the 3rd Sunday. Good news we are re-starting this practice on February 6, 2022 with our pantry and February 20th with the Feed Our Vets' program. Then on every 1st and 3rd Sundays' the collection of food will go to the proper place.

Janice McNaughton funeral-The funeral will be at Barry Funeral home on Monday, January 31st with the calling hours being from 4-6 PM; with the memorial service immediately following calling hours.

THIS SUNDAY: The Fourth Sunday after the Epiphany:
January 30, 2022 -9AM – *Holy Eucharist in Sanctuary & on Zoom*

Priest:	Fr. Jim Heidt
Chalice/Acolyte	Annette Clark-Hani
Lay Readers	Wayne Osborne
Altar Guild	Annie Deacon/Annette Clark-Hani
Church Opener	Willie Talmadge



NEXT SUNDAY: The Fifth Sunday after the Epiphany:
February 6, 2022 -9AM – *Holy Eucharist in Sanctuary & on Zoom*

Priest:	Fr. Jim Heidt
Chalice/Acolyte	Wayne Osborne
Lay Readers	Meribeth Seaman
Altar Guild	Brenda Outwater/Jane McDonnell
Church Opener	Please Volunteer