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## MISSION STATEMENT

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

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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)  
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THIS IS JESUS:

Thought  
Provoking  
Preacher

Luke 6:17-26

**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 Sixth Sunday after the Epiphany  
Sunday, February 13, 2022  
9 AM- **Holy Eucharist**

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

😊**MASKS PLEASE**😊

Prelude: Sweet Hour of Prayer

*arr. Ron Mallory*

Processional: **423** Immortal, invisible, God only wise

**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.

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; 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 17: 5-10**

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

Thus says the Lord:

Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the Lord. They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land. Blessed are those who trust in the Lord, whose trust is the Lord. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit. The heart is devious above all else; it is perverse--who can understand it? I the Lord test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

*Reader:* The Word of the Lord

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

## **Psalm 1**

1 Happy are they who have not walked in the counsel of the wicked, \*  
nor lingered in the way of sinners,  
nor sat in the seats of the scornful!

2 Their delight is in the law of the Lord, \*  
and they meditate on his law day and night.

3 They are like trees planted by streams of water,  
bearing fruit in due season, with leaves that do not wither; \*  
everything they do shall prosper.

4 It is not so with the wicked; \*  
they are like chaff which the wind blows away.

5 Therefore the wicked shall not stand upright when judgment comes, \*  
nor the sinner in the council of the righteous.

6 For the Lord knows the way of the righteous, \*  
but the way of the wicked is doomed.

### The Second Lesson-1 **Corinthians 15: 12-20**

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

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ--whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died.

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

### **The Gospel: Luke 6: 17-26**

*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 came down with the twelve apostles and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them. Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. "Blessed are you who are hungry now, for you will be filled. "Blessed are you who weep now, for you will laugh. "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets." "But woe to you who are rich, for you have received your consolation. "Woe to you who are full now, for you will be hungry. "Woe to you who are laughing now, for you will mourn and weep. "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

*Celebrant:* The Gospel of the Lord.

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

## **The Sermon**

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

Sixth Sunday after the Epiphany      February 13, 2022      (Luke 6: 17 - 26)

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

If you are like me, it is easy to become uncomfortable with the dueling statements of blessings and curses from Jesus heard in the gospel reading for today.

What on earth is Jesus talking about here? Blessed are the poor? Happy are the hungry? Fortunate are the tearful? I never heard anybody say, "I am starving, isn't that great?!" I have never seen a person sobbing their heart out with a smile of joy on their face. Have you?

It makes me uneasy the way Jesus speaks about rich, easy-going folk who enjoy a good time, a plentiful life, and are well respected in the eyes of almost everybody. On a worldwide scale, the United States is a rich place....way, way, way up there in terms of Gross National Product, income, life expectancy, health care, educational opportunity, and military might...all on a comparative scale with other nations.

In terms of what this world calls rich, I, personally, am a living example of that...a professional by education and career for over forty years, living in a too large,

square foot home, possessing treasures and collectibles that no one else has. Am I bragging? No, and hope you do not hear it that way...but instead I point the finger of Jesus at myself, and say, "Woe is me!" And I am not alone here, right?

Again, what on earth is Jesus talking about here...intending to get you and me all agitated?

Jesus preached the Kingdom of God. He did NOT preach justification by faith...not that he might have disagreed with that, but that was Paul's message. Neither did he preach salvation in His name: that was Peter's turn of phrase. His own message was simple: the Kingdom of God is at hand.

The words we hear in today's gospel reading from Luke are among the most well known words Jesus ever spoke. These scriptures probably sound more familiar in Matthew's gospel as Jesus there gives what we call the Beatitudes. Blessed are the...

Luke records a different set of beatitudes, given through the preaching of Jesus, actual words from his lips. Luke is not changing the words of Jesus. These are two different sermons, one on the Mount in Matthew and another on the Plain, the level place of Luke Chapter 6, verse 17. Similarities appear because they are delivered by the same person.

This sermon from Luke, however, is more direct. It is inside-out, and upside-down...just like the focus of his ministry. Notice that, in this instance, Jesus is focusing not simply on any group of poor persons, but rather specifically on those persons who are poor and reviled because they are disciples. It is made abundantly clear in the fourth and final bracket of blessings and curses: 'Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.' We need to see these sayings in context, as part of Jesus' proclamation of the coming of the Kingdom of God. In the world around us...the world of being impressed by power politics, personal wealth, fancy possessions... nice guys finish last, and that you need to 'do unto others before they do it to you'. But in the Kingdom of God as envisioned by Jesus, everything is in reverse.

The preaching of the Kingdom of God was the announcement from Jesus that a new world was dawning, a world of true justice and real and lasting peace. The old world is passing away, and God's world is beginning, a world that is the way it always should have been. A world where 'each man sits peaceably under his own fig tree' as Micah saw it. A world where, in the vision of Amos, 'the ploughman would overtake the reaper'. A world where there will be no more crying or pain, where the lion and the lamb will lay down side by side, where people will beat their swords into

plough shears and will study war no more, where the earth would be as full of the knowledge of the Lord as the waters cover the sea.

And yet, Luke's emphasis in his gospel is on the here and now. That the Kingdom of God is with us right now...and NOT when we are dead and buried. Not later, but now. For example, "If anyone would come after me, he must deny himself and take up his cross daily and follow me." And the anchors of instead concentrating on the world are a serious detriment to entering the Kingdom of God.

Remember the rich young ruler in Luke's Chapter 18? He tells Jesus that he is a devout follower of the laws of Moses, but finds that he cannot...not will not, but cannot let go of his riches, so he cannot become a follower of Jesus into the Kingdom of God.

Indeed, the expectation here is that the disciples are poor. Some of the disciples may have been poor when they met Jesus, but most of them became poor through meeting Jesus. 'They threw away their nets', it is said of Peter and James and John. They threw away their only means of livelihood, and followed Jesus. Levi leaves his tax office with the money still on the counter. Zacchaeus declares 'half my goods I give to the poor' when he comes to Jesus. What is it about poverty and being close to God?

Often, the poor sense their need of God, their dependency upon God more than others. They have no sense of security. If people have their own security apart from God, their tendency is to have no need for the "good news" Jesus preaches to the poor. Not that the richer do not find their security in God, but it is more difficult and more unlikely due to a false sense of comfort. "For where your treasure is, there your heart will be also." The heart naturally follows the treasure, so treasure in heaven means a heart fixed on heaven, while treasure on earth equally means a heart fixed on earth.

And, we are all comparatively rich. So, why bother...right? What is the big deal about the Kingdom of God? "Repent and believe", Jesus says. "Repent and believe"...for what?

Last Sunday, I told you part of my own gospel story...but just the beginning. How I worked the bait shop on Black Lake, counting nightcrawlers while listening to the Senate Watergate hearings on the radio. Well, going further, I was always drawn to church...often went alone as a child. But I was passionate about politics and the news of the day. A political science major in college, I spent a semester in Washington at the height of those turbulent Watergate times, and I loved being first hand in the swirl of it all. As I grew older and became married, I remember how troubled I was, in talking with my grandmother, about the anxiety of bringing children into a

Cold War world of superpower conflict. I studied and worked hard, but also stumbled here and there in my life, and suffered lost relationships. I also became sick. Developed stage-4 cancer and told by the experts at Sloan-Kettering in Manhattan that, at best, I had a 40% chance to survive. Had a heart attack at 50, only to be told that it was my second...how did I miss the first? Then the H1N1 virus, leading to discitis...a disease the doctors said they had never seen since their textbooks in med school...and treating with opiates for over two years. And finally, stage 4 kidney failure...staring kidney dialysis and kidney transplant straight in the face with only 20-some percent kidney function...while trying to maintain a full time ministry among the poor and the lost in the courts, and serving two churches.

“Enter the Kingdom of God”, Jesus says. “Repent and believe”. It worked for him, so why not?

Repent and believe.

So, I repented. Changed direction. Not just once, but whenever it is necessary, and still doing so to this day. Saying, praying: “God, make me the person you want me to be. Help me to be who I should be.” My journey began and continues, and the Peace of God continues to find me.

Do not get me wrong: I do lament the tragic state of leadership in our governments, and pray earnestly for God’s help. But, for some reason beyond my understanding, I am no longer panicked by the daily news, seeing it as only temporal. I gradually find myself in God’s care for my needs, and am increasingly disinterested in the comings and goings of this world. Residing instead in one that is increasingly calming to me. Being thankful for the little things, the sharper vision of finding God’s peace.

My personal physical health improved, outside of the control or the knowledge of the doctors. I am cancer free for almost 40 years. My cardiologists could not be happier. I only take Tylenol now for minor discomfort. And my kidney function, inexplicably, has reversed. The numbers, to their surprise and shock, are improving...moving away from dialysis and transplant. I am no longer anemic but consistently reading normal blood levels. The medical people have no explanation for any of it.

Why tell you this? It is a witness to the Grace of God, seeing and living into the answer to Our Lord’s prayer...thy Kingdom come. When you hear the preacher lingo of “being saved”, and “being reborn”, and “being free from sin”, I believe it is a matter of being resident in the Kingdom of God. Of taking the risk. Of trying it out. Of sincerely saying to God, silently or aloud, “Help me”.

I will never forget what I recognize was a transformative event: The client’s name was Florence.

Before I started representing her, her children had already been removed from her because of a combination of her excessive drug abuse and her defiance in the face of court orders.

She was hysterical. Crying. Despondent. Leaning against my office wall, wailing.

And, all of the sudden, I did not see her as a crack whore. I saw her as suffering, lost, and my heart went out to her...allowing me to speak the right words in the right tones for her to hear.

I did not do anything. I just no longer saw her as I had before. Now, “with eyes that see and ears that hear”, I was able to see her for who she is. A person who was broken, troubled, in agony...who loves her children and was suffering in how to do it.

Florence, over time, with trust having been restored and finding the way to do the work she needed to do, turned her life around. She thrived and the children were eventually returned, safely and happily. I do not see her any longer. But when I did, every year or so, she always gave me a huge smile and a warm hug. Sparkling eyes and joyful laughter. Broken, troubled, in agony no longer.

Blessed are you...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	Chris	David Dutcher
Pat & Peg Corbett	Kurt, Ronna, & Ron	Anne Staple
Sharon Parsons	Catherine Zbiegien	Harriet Brennan
Brett McDonell	Cindy DeProspero-Outwater	Sara Ennis
Shirley Reali	David Wiggins	John & Linda Hunter
Charles O'Neill	Grace Pirillo	Georgia Northup
Barbara	Blaze	Lee Northup
Charlotte Rice	Shelly Land	David Land
Chrissy O'Connor	Julie Pangborne	Dave Pangborne
Fusco Family	Dr. Jessica	Marion Sweet
Reali Family	McNaughton Family	Renzi Family
Jim Hoffman	Ann Gambier	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 the Nippon Sei Ko Kai, the Anglican Church in Japan, and their prime bishop, the Most Rev. Luke Ken-ichi Muto. **In The Episcopal Church,** we pray for the people of the Diocese of San Diego and their bishop, the Rt. Rev. Susan Brown Snook.

**For our companion Diocese El Salvador:** We pray for the people of Misión San Mateo, Lourdes, Colon, their priest, the Rev. Irma Alvarado, and their postulant, Vilma Landaverde.

**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 Trinity Episcopal Church in Constantia and the people of Grace Episcopal Church in Copenhagen. 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**

### **The Offertory**

Offertory: **635** If thou but trust in God to guide thee

*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: **447** The Christ who died but rose again

**The Dismissal**

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

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

**Postlude:** Trumpet Voluntary

*Thomas Sanders Dupuis (1733-1796)*

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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; Susan Grow-Colmery, Colleen Foder (Corbett)

**Altar Flowers:** Given By: **Sandie & Ed Latimer;** In Memory of: **Margaret Latimer**

**From the Parish Treasurer:** Annual giving statements have been mailed out for all those who submitted a pledge card for 2021. If you have not already received yours in the mail, you should be receiving it soon. For anyone who did not submit a pledge card for 2021 but would like to receive a giving statement for income tax purposes, please call the office and let Annette know and we will get one in the mail for you. 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. Thank you to all who supported Zion’s mission and ministries during 2021!

**Clerk of the Vestry**-It was with regrets that I, Annette Clark-Hani had to resign the post of the Clerk of the Vestry. I would like to see this position filled by the next vestry meeting on February 28<sup>th</sup>. It is only 1 meeting a month that meets in Clarke Hall at 6 PM. I will be at the next vestry meeting to help the new clerk to get accustomed to the role. So, if you are interested in taking up the reigns as clerk, please let me know. Thank You.



**THIS SUNDAY:** The Sixth Sunday after the Epiphany:  
**February 13, 2022 -9AM – Holy Eucharist in Sanctuary & on Zoom**

<b>Priest:</b>	Fr. Jim Heidt
<b>Chalice/Acolyte</b>	Jane Padrón
<b>Lay Readers</b>	Jennifer Swinney
<b>Altar Guild</b>	Jane Padrón/Michelle Luvisi
<b>Church Opener</b>	<b>Please Volunteer</b>

**NEXT SUNDAY:** The Seventh Sunday after the Epiphany:  
**February 20, 2022 -9AM – Holy Eucharist in Sanctuary & on Zoom**

<b>Priest:</b>	Fr. Jim Heidt
<b>Chalice/Acolyte</b>	Rick Weltz
<b>Lay Readers</b>	Georgia Northup
<b>Altar Guild</b>	Brenda Outwater/Jane McDonnell
<b>Church Opener</b>	<b>Please Volunteer</b>