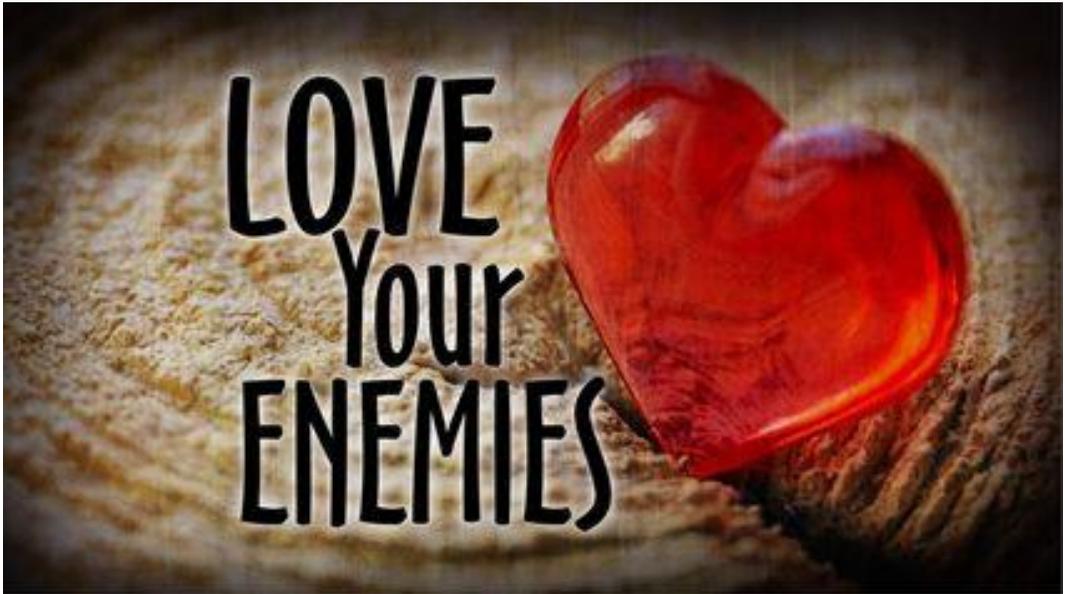

MISSION STATEMENT

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 Seventh Sunday after the Epiphany
Sunday, February 20, 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: Amazing Grace

arr. Ron Mallory

Processional: **577** Here in Christ we gather

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 Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The People Sit.

The Lessons

The First Lesson-**Genesis 45: 3-11; 15**

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

Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there--since there are five more years of famine to come--so that you and your household, and all that you have, will not come to poverty.'" And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Reader: The Word of the Lord

People: **Thanks be to God**

Psalm 37: 1-12; 41-42

1 Do not fret yourself because of evildoers; *
do not be jealous of those who do wrong.

2 For they shall soon wither like the grass, *
and like the green grass fade away.

3 Put your trust in the Lord and do good; *
dwell in the land and feed on its riches.

4 Take delight in the Lord, *
and he shall give you your heart's desire.

5 Commit your way to the Lord and put your trust in him, *
and he will bring it to pass.

6 He will make your righteousness as clear as the light *
and your just dealing as the noonday.

7 Be still before the Lord *
and wait patiently for him.

8 Do not fret yourself over the one who prospers, *
the one who succeeds in evil schemes.

9 Refrain from anger, leave rage alone; *
do not fret yourself; it leads only to evil.

10 For evildoers shall be cut off, *
but those who wait upon the Lord shall possess the land.

11 In a little while the wicked shall be no more; *
you shall search out their place, but they will not be there.

12 But the lowly shall possess the land; *
they will delight in abundance of peace.

41 But the deliverance of the righteous comes from the Lord; *
he is their stronghold in time of trouble.

42 The Lord will help them and rescue them; *
he will rescue them from the wicked and deliver them,
because they seek refuge in him.

The Second Lesson-1 Corinthians 15: 35-38; 42-50

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

Someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So, it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven. What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

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

The Gospel: Luke 6: 27-38

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 said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. "If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. "Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

Celebrant: The Gospel of the Lord.

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Seventh Sunday after the Epiphany February 20, 2022 (Luke 6: 27 - 38)

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

We rarely reach these readings in our lectionary because the Season of Epiphany rarely extends to six Sundays, let alone seven. But, here we are, continuing directly from where Luke's gospel led us last Sunday.

Last week, we considered the sermon of Jesus from Luke's gospel: The Sermon on the Level Place....lightly different from Matthew's Sermon on the Mount, the so-called Beatitudes found in Matthew. In Luke's verses, leading up to Chapter

6, verse 26, Jesus preaches to his disciples specifically, telling them about what I would refer to as dual citizenship.

How one can be really alive now, living in the Realm or Kingdom of God found among them...sheltered in the Peace of God that lifts one away from the fears and tribulations of the world...those that cause anguish, misery, domination, poverty, wars, and dissension. But Jesus also said that the pathway in entering the Kingdom of God is far easier and more direct by not being encumbered, weighed down, anchored...by one's personal wealth, and/or status among others, and/or the false sense of security in measured degrees of human accomplishment.

Instead, by echoing the command to set one's mind on heavenly things as opposed to earthly things, persons who have less and are less secure by the measure of the world are more likely to have hearts that seek out help from God. Are more vulnerable before God. Actually need God by virtue of their life's situation. And they are "blessed", in the words of Jesus...because they have started their life's journey. Being reborn.

Meribeth and I had vacationed in Gloucester, Massachusetts, the oldest seaport in this country dating from 1623. We met many warm and helpful people..and one of the more engaging and informative was named "Zim". Zim stood with us as we looked at various wind-driven, wooden-hulled schooners that were still wrapped up for winter. At the end of one dock, was a larger, 122- foot long schooner, named "Adventure", which he described as a ship that basically lumbered in the water and was not especially seaworthy in difficult ocean conditions. Then, closer to us...rather beat up in dry dock, and looking for a complete renovation after coming down from Maine...was an 80-foot long schooner that looked completely different with her long, graceful lines. Zim pointed out the distinction in the construction of the two vessels, and how builders learned how to design their wooden fishing ships to better withstand the harsh ocean conditions that have caused more than 5,000 sailing men from Gloucester to lose their lives over the years.

I thought of that as an analogy to this gospel. How the disciples of Jesus...them, you, me...are urged to find the courage and strength to actually be weaker, poorer, more vulnerable...to ask for God's help, for God's companionship, in living our lives on this journey, on this voyage through harsh, deadly conditions...in a vessel designed by someone else, with long, graceful lines. That was all last week.

Jesus continues his sermon in this week's verses...again, directed to his disciples: them..and us. In the ancient world, many groups believed that the community was to imitate its leader. So, this continuing sermon offers guidance in how the congregation can live and witness faithfully in its situation, considering the partial presence and final coming of the Realm or Kingdom of God.

Following Jesus may be loving but it is tough, particularly in today's gospel. His words about turning the other cheek and giving up your shirt along with your coat are demeaning, and it is likely that Jesus is speaking to those who were victims rather than victimizers, to those oppressed rather than their oppressors. It sounds like Jesus is telling victims to be quiet, to keep taking it. But acclaimed New Testament scholar Walter Wink sees it differently: that Jesus' words are a form of non-violent resistance to oppression.

In the culture of first-century Palestine, a person's left hand was used for personal bathroom functions, so you never, ever, struck a person with your left hand. If you were superior to the other, you struck them with the back of your right hand, never with the palm of your hand. If you struck with the palm of your hand, it meant you saw them as an equal. So, in what Jesus is saying, if someone strikes you on the cheek, it will most likely be with the back of their hand...remember he is talking to victims here so your oppressor will not see you as an equal. But, if you turn your face to the side, you force your oppressor to see you as an equal. Just as even your oppressor will not use his left hand, some things were simply not done.

Jesus wants us to see the almost comical situation here. Turning your face, in that time and culture, stops the aggression. Why? The oppressor's hand begins to swing but is caught in mid-air because he does not want to treat you as an equal by hitting you with open palm.

Next is giving up your shirt when your oppressor asks for your coat. In his example, it was likely that someone asks for your coat in repayment of a debt. Impoverished disciples, remember? You owe your oppressor something and, since you have no land and very little money, your oppressor asks for your very coat. There were very clear restrictions regarding the repayment of debts. You could not leave a debtor naked at sundown no matter what he or she owed. It simply was not to be done, as against every sense of decency and good order. So, Jesus sets up another strategy of resistance. If they ask for your coat, give them your shirt too. You would be standing half-naked and they would be forced to deal with this new reality you had set up. "No, no!" they would say, "I do not want your shirt. Put it back on!" They might be so disarmed that they will return your coat as well.

Jesus is not telling people to remain victims, but to find new ways of resisting evil. "Love your enemies," Jesus said, "do good to those who hate you." This is the ethic that moved The Rev. Dr. Martin Luther King, Jr., to kneel down with many brothers and sisters before water hoses and snarling police dogs. Many people thought he was crazy. "Only violence can fight violence," they told him.

But the authorities and the oppressors did not know what to do with this kind of resistance. They knew the power of violence. They knew the powerlessness of victims who knew their place, but this was something they had not seen before:

victims who refused to be victims, victims who refused to fight back with violence, victims who claimed their place and reshaped the battle completely.

Then we read, "Do to others as you would have them do to you." We know these words as the Golden Rule. They are not unique to Jesus, not found only in Luke and Matthew but in the writings of Homer and Seneca and Philo. This is the kind of wisdom we learned in kindergarten when the teacher told us to treat other people the way we would like to be treated.

"Love your enemies, do good to those who hate you." And do not be too impressed with yourself for being good to your friends. Anybody can do that, Jesus says. When I hear these words from Jesus now, I think about Matthew Shepherd's mother. Matthew Shepherd was brutally beaten for being gay, beaten because one man felt that he had made a pass at him. The man got a friend to help him put the young college student in his place, and the two of them beat Matthew over and over again. They tied him to a fence on a country road and left him alone in the freezing night, and by the time someone found him the next morning and got him to the hospital, there was no way to save him. Matthew died as hundreds stood in candlelight vigil outside the hospital. The two men who killed him were arrested, tried, and convicted of the brutal hate crime. Proven guilty of first-degree murder, they deserved the death penalty in the state of Wyoming. But Matthew's mother came before the judge, and asked the judge to spare the lives of these guilty men. Who can understand what she had gone through in all the agonizing months leading up to the trial? What mother could sleep with images of her beloved son tied to a fence, beaten and alone through the cold night? What sort of people could do this to another human being?

According to the world, the world in return deserves apocalyptic punishment. We see and hear it every day, particularly now in the language of divisive, tribal classification over issues of struggle of our own making, our own creations, our own imaginations. Our species centers around a world of violence, in many different forms and degrees. "Love your enemies," Jesus said, "do good to those who hate you." Matthew's mother's life was shaped by a gospel deeper than hatred, stronger than revenge. She is a witness to the power of the gospel, with a love that can change the world.

We hear the same message today from Genesis. Joseph exercised Pharaoh's generosity with his brothers as though he had never undergone any of the experiences which led him to his position. Joseph was so entirely free of any sort of resentment that he was able to imagine an entirely generous and sustained program for the reconciliation of his brothers, and act it out in such a way that they were eventually able to get the point, overcome their fear and guilt over attempted destruction of their brother, and be reconciled.

Jesus came to save us from ourselves, from our human origins in violence, opening the possibility to nothing less than a new Way to be human. A Start-over. Human Being 2.0. From this perspective, we learn who God truly is in Jesus the Messiah, and we are empowered by the Spirit to begin living into what it means to be truly human.

Again from Walter Wink, and I quote: “And this is the revelation: God is HUMAN. It is the great error of humanity to believe that it is human. We are only fragmentarily human, fleetingly human, brokenly human. We see glimpses of our humanness, we can only dream of what a more human existence and political order would be like, but we have not yet arrived at true humanness. Only God is human, and we are made in God’s image and likeness which is to say, we are capable of becoming human.”

Jesus calls us, his disciples, to be merciful as God is merciful. That the very act of Mercy is the releasing of people and circumstances from the retribution that they deserve. His instructions in the Sermon on the Level Place show them, and us, how to put mercy into practice, as the disciples have had first-hand exposure to the Kingdom and Realm of God, the Love of God for all.

To be unforgiven and unforgiving is to be imprisoned by the lack of forgiveness. That is the true universal meaning of “setting the captives, the prisoners free”. Not just those in chains and behind bars, but all of humanity that is starved for the security of the Kingdom and Realm where it is possible to forgive, which releases both those who forgive and those who are forgiven.

And when the community gives, that is, when it lives on the basis of the Sermon on a Level Place, it will be in a position similar to the person who goes to the market for grain. The merchant fills the measuring container to the brim and shakes it down so that every cranny is filled, and then pours the overflowing grain into the apron of the buyer to carry home.

May we know and live into the ways that God pours out the power of the Kingdom and Realm on the communities of disciples that live into 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	Chris	David Dutcher
Pat & Peg Corbett	Kurt, Ronna, & Ron	Anne Staple
Sharon Parsons	Catherine Zbiegien	Harriet Brennan
Brett McDonell	Cindy DeProspero-Outwater	Berit & Finn
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	Carmine Franco	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 Episcopal Church in Jerusalem and the Middle East and their prime bishop, the Most Rev. Michael Lewis. **In The Episcopal Church,** we pray for the people of the Diocese of San Joaquin and their bishop, the Rt. Rev. David C. Rice.

For our companion Diocese El Salvador: We pray for the people of Misión San Miguel Arcángel, Quezaltepeque, and their priest, the Rev. Alfredo López.

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 Grace & Holy Spirit Episcopal-Lutheran Church in Cortland and their priest, the Rev. Pete Williams, and the people of St. David's Episcopal Church in DeWitt and their priest, the Rev. Dr. Dan Handschy. 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: **593** Lord, make us servants of your peace

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: **390** Praise to the Lord, Almighty

The Dismissal

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

Postlude: Love Divine All Loves Excelling with Joyful Joyful We Adore Thee
Melody Bober

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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:

02/22/22-Ultreya 7 PM by Zoom

02/26/22-Community Dinner Take-Out 4-5 PM (Mexican Meatballs with Chili)

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; Michelle Eychner, Muriel Boulerice, Brenda Outwater, Harold Potter, Michelle & David Eychner

Altar Flowers: Given By: **Toby Werner**; In Memory of: **Teresa Nilsen**

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 28th. 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.

Safe Church Training-For those who have to complete safe church training; I have a hand-out to give you and will be sending you an e-mail on Monday with the link for further details. Thank You.

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

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

NEXT SUNDAY: The Last Sunday after the Epiphany:
February 27, 2022 -9AM – *Holy Eucharist in Sanctuary & on Zoom*

Priest:	Fr. Jim Heidt
Chalice/Acolyte	Annette Clark-Hani
Lay Readers	Sandie Latimer
Altar Guild	Brenda Outwater/Jane McDonnell
Church Opener	Please Volunteer