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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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Please silence all cell phones and other devices during worship



7 AM IN CHAPEL (IF SAFE) OR IN SANCTUARY  
NOON IN SANCTUARY AND ON ZOOM

**PROPER LITURGY FOR ASH WEDNESDAY.....BCP 264**

**THE COLLECT**

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

**The Lessons**

From the Old Testament – Joel 2: 1-2, 12-17

The first lesson is a reading from the Book of Joel

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming, it is near—a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD, your God? Blow the

trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, "Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

The Word of the Lord.

**Thanks be to God.**

**PSALM 103:8-14**

- 8 The Lord is full of compassion and mercy,  
slow to anger and of great kindness.
- 9 He will not always accuse us,  
nor will he keep his anger for ever.
- 10 He has not dealt with us according to our sins,  
nor rewarded us according to our wickedness.
- 11 For as the heavens are high above the earth,  
so is his mercy great upon those who fear him.
- 12 As far as the east is from the west,  
so far has he removed our sins from us.
- 13 As a father cares for his children,  
so does the Lord care for those who fear him.
- 14 For he himself knows whereof we are made;  
he remembers that we are but dust.

From the New Testament – 2 Corinthians 5: 20b-6:10

The second lesson is a reading from the Second Letter of Paul to the Corinthians

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, “At an acceptable time I have listened to you, and on a day of salvation I have helped you.” See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The Word of the Lord.  
**Thanks be to God.**

The Gospel – Matthew 6: 1-6, 16-21

The Holy Gospel of our Lord Jesus Christ according to St. Matthew  
*People:* **Glory to you, Lord Christ.**

Jesus said, “Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do

not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**

**The Sermon**

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

Ash Wednesday (Matthew 6: 1 – 6, 16 – 21)

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

Each Ash Wednesday, I am reminded of the words of the committal part of the Funeral service which state "Therefore we commit this body to the ground, earth to earth, ashes to ashes, dust to dust"

A form of those words are spoken for the very first time in the garden of Eden, after Adam and Eve eat of the tree of the knowledge of good and evil. God says to them, "By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

The reading from St. Matthew's gospel appointed for today hinges upon the strong prohibition from Jesus against public exhibition of personal righteousness...a self-glorification in order to be seen by others...and we could limit the focus of this message in that way.

But I am drawn to the ashes theme. Yes, particularly today, of course, but I find there is something especially self-deprecating...super humbling....about ashes.

My model railroad layout...now under construction for over 25 years..is in the entire basement area that I fondly call, "The Ashpit". Why? Because the

"ashpit", in the lexicon of the service facilities of steam locomotives, was the dirtiest, filthiest, most despicable place to work.

Steam locomotives are like racehorses. And, just like racehorses, the locomotives needed handlers, in their case special engineers who stayed at home called "hostlers". The hostlers prepared the locomotive in the roundhouse before its run over the road by firing up its boiler and building up steam. Then, at the end of the run, just like the horse's handler who would walk the horse after the race, the hostler had the obligation, among other duties, to take the heavy, 12 feet or longer steel tools, like hoes and other similar tools to clean out the firebox. Pull out the clinkers, the burned out ash from the coal fires once the fire in the locomotive had been quenched...and scrape all of that out of the firebox into the ashpit under the locomotive...then wash it all down into a slimy, wet, filthy mess.

Then, when the last coals were out and this mess cooled off, it was all hand shoveled into a waiting flat car with sides. This waste material was so plentiful that, in order to get rid of it, the railroads used the ashpit cinders and waste as fill material along their right-of-way. Take a shovel along any railroad right-of-way in this part of the country...dig just under the surface...and you get this....

Well, the bottom line is..what you see is us...as well. Dust to dust, ashes to ashes. A stark reminder of from what we arose and to what, all other factors being equal, we shall return. We are by nature and deed - a walking, talking, thinking, doing package of...that, right there. This season of Lent reminds us that we, too...by our separation from God...are exactly as I described the railroad's ashes.

So why do we bother today smearing ashes on our foreheads? Why do we gather and remember what we are on this cold winter day, all factors being equal?

Well, the answer is that while we gather to remember who we are, we also gather to remember who God is - and what God has done for us in and through Jesus.

We gather because all other factors are NOT equal.

God has given us a way out of "ashes to ashes, dust to dust". It is the way of the Cross. The death of Jesus was God's way of placing a sign of infinite value upon that which would otherwise be worthless. Today, it is for us to know and realize that God has chosen to give us some other life than that which leads to the dust heap and the ash pit.

And all that God asks of us in this is that we accept his mercy. That we remember we are sinners, and repent, and believe in his Son.

And God also asks us that we try to practice a piety that is based on God's love, instead of being motivated by thoughts of human praise or reward. That we live in righteousness based on God's goodness, instead of being motivated by thoughts of demonstrating our virtue.

Today, we come to take upon ourselves the sign of the cross. We come to commit ourselves to God and the way that God has shown us through Jesus.

We come to remember the words that do not stop with "earth to earth, ashes to ashes, dust to dust", but they continue on to say "trusting in God's great mercy by which we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

We are born anew to a living hope through the resurrection of Jesus Christ. A hope that comes to us because of the mercy and the love of God for his people; a hope that comes because God has acted in and through Jesus to open the way to new life to all who repent and believe in the good news that he proclaimed.

Today, Ash Wednesday, calls us to be honest. Honest with God, honest with ourselves, honest within our communities, about whom we really are and who we are in Christ. We must begin with the honesty of our baptism where we are assured of our belovedness in God's mercy. Everything must begin and end there. Yet even as we are dust, mortal and too often captured by our own brokenness, we are redeemed dust.

By grace, we are continually...over and over again...being made new, transformed into the likeness of Christ. The stewardship of our life in almsgiving, prayer and fasting is to set us to look toward God as the ground of our being and to all God's people as worthy of our love. Making it real and present is our work.

We are dust. Every particle of our dust, our being, calls out the God-question "O creature of the earth, why are you here?" May our life be spent, be offered, honestly in response.

In giving us that victory, thanks be to God who we praise in the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

## **IMPOSITION OF ASHES**

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by

reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

*Silence is then kept for a time, all kneeling.*

*If ashes are to be imposed, the Celebrant says the following prayer*

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

*The ashes are imposed with the following words*

Remember that you are dust, and to dust you shall return.

## **Psalm 51** *(all reading together)*

1 Have mercy on me, O God, according to your loving-kindness; \*  
in your great compassion blot out my offenses.

2 Wash me through and through from my wickedness \*  
and cleanse me from my sin.

3 For I know my transgressions, \*  
and my sin is ever before me.

4 Against you only have I sinned \*  
and done what is evil in your sight.

5 And so you are justified when you speak \*  
and upright in your judgment.

6 Indeed, I have been wicked from my birth, \*  
a sinner from my mother's womb.

7 For behold, you look for truth deep within me, \*

and will make me understand wisdom secretly.

8 Purge me from my sin, and I shall be pure; \*  
wash me, and I shall be clean indeed.

9 Make me hear of joy and gladness, \*  
that the body you have broken may rejoice.

10 Hide your face from my sins \*  
and blot out all my iniquities.

11 Create in me a clean heart, O God, \*  
and renew a right spirit within me.

12 Cast me not away from your presence \*  
and take not your holy Spirit from me.

13 Give me the joy of your saving help again \*  
and sustain me with your bountiful Spirit.

14 I shall teach your ways to the wicked, \*  
and sinners shall return to you.

15 Deliver me from death, O God, \*  
and my tongue shall sing of your righteousness,  
O God of my salvation.

16 Open my lips, O Lord, \*  
and my mouth shall proclaim your praise.

17 Had you desired it, I would have offered sacrifice; \*  
but you take no delight in burnt-offerings.

18 The sacrifice of God is a troubled spirit; \*  
a broken and contrite heart, O God, you will not despise

## **Litany of Penitence**

*The Celebrant and People together, all kneeling*

**Most holy and merciful Father: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault 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, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven. Have mercy on us, Lord. We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit. Have mercy on us, Lord. We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives, We confess to you, Lord. Our self-indulgent appetites and ways, and our exploitation of other people, We confess to you, Lord. Our anger at our own frustration, and our envy of those more fortunate than ourselves, We confess to you, Lord. Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work, We confess to you, Lord. Our negligence in prayer and worship, and our failure to commend the faith that is in us, We confess to you, Lord. Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty, Accept our repentance, Lord. For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us, Accept our repentance, Lord. For our waste and pollution of your creation, and our lack of concern for those who come after us, Accept our repentance, Lord. Restore us, good Lord, and let your anger depart from us; Favorably hear us, for your mercy is great. Accomplish in us the work of your salvation, That we may show forth your glory in the world. By the cross and passion of your Son our Lord, Bring us with all your saints to the joy of his resurrection.**

*The Bishop, if present, or the Priest, stands and, facing the people, says*

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly

repent, and with sincere hearts believe his holy Gospel.

Therefore, we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

## **The Peace**

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

*People:* **And also with you.**

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 Offertory**

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

## **The Great Thanksgiving -Eucharistic Prayer**

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*The People remain standing.*

*Celebrant:* The Lord be with you.

*People: And with thy spirit*

*Celebrant: Lift up your hearts.*

*People: We lift them up unto the Lord.*

*Celebrant: Let us give thanks unto our Lord God.*

*People: It is meet and right so to do.*

*The Celebrant proceeds*

It is very meet, right, and our bounden duty, that we should at all times, and in places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and **saying,**

**Holy, holy, holy Lord God of Hosts:**

**Heaven and earth are full of thy glory.**

**Glory be to thee, O Lord Most High.**

**Blessed is he that cometh in the name of the Lord. Hosanna in the highest.**

*(The People stand, kneel or sit. The Celebrant continues)*

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he have given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given to you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly Son our Savior Jesus Christ, we, thy humbly servants, do celebrate and make here before thy Divine majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his

blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that we may dwell in us, and we in him.

And although we are unworthy, through our manifold of sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. **AMEN**

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

**The Lord's Prayer** (Kneel or stand)

*Celebrant and People together:*

**Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, For thine is the kingdom, and the power, and the glory, for ever and ever. Amen**

**The Breaking of the Bread**

*Celebrant:* Christ our Passover is sacrificed for us;

*People:* ***Therefore let us keep the feast.***

***O Lamb of God, that takest away the sins of the world, have mercy upon us.***

***O Lamb of God, that takest away the sins of the world, have mercy on upon us.***

***O Lamb of god, that takest away the sins of the world, grant us thy peace.***

*Celebrant and People:*

**We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. *Amen.***

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.

### **Post-Communion Prayer**

*Celebrant:* Let us pray.

***Celebrant and People:* Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the Spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.***

**The Blessing**

**The Dismissal**

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

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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

**200<sup>th</sup> Celebration Meeting**-This is just a friendly reminder that the 200<sup>th</sup> Celebration meeting will be next Wednesday, March 9<sup>th</sup> in Clarke Hall at 5:30 PM. All are encouraged to attend; great ideas and plans are beginning to form and you will want to hear them.

**Community Dinners**-The community dinners has been such a success that we now have dates and dinners for the remainder of the year; and they are as follows:

- March 26-Creamy Chicken Garlic Penne
- April 23-Ham and Scalloped Potatoes
- May 28-Grilled Hamburgers w/assorted sides
- June 25-Grilled hot dogs w/assorted sides
- July 23-Fish Tacos
- August 27-Stuffed Peppers
- September 24-Corn & Potato Chowder
- October 22-Chicken Enchiladas
- November 19-Spaghetti and Meat Sauce

- December 19-Baked Mac & Cheese

**THIS SUNDAY:** The First Sunday in Lent:  
**March 6, 2022 -9AM – *Morning Prayer in Sanctuary & on Zoom***

<b>Leader:</b>	Wayne Osborne
<b>Lay Readers</b>	Wayne Osborne Jennifer Swinney
<b>Altar Guild</b>	Harriet Brennan/Grace Millington
<b>Church Opener</b>	Annette Clark-Hani, Month of March



**NEXT SUNDAY:** The Second Sunday in Lent:  
**March 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>	Harriet Brennan/Grace Millington
<b>Church Opener</b>	Annette Clark-Hani, Month of March