
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 Third Sunday in Lent
Sunday, March 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: When I Survey the Wondrous Cross (hymn tune Hamburg)

arr. John S. Dixon (b. 1957)

Processional Hymn: **648** When Israel was in Egypt's land

The Liturgy of the Word Pg. 323 of BCP

Celebrant: Bless the Lord who forgiveth all our sins.

People: ***His mercy endureth for ever.***

The Celebrant may say :

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. ***Amen.***

Celebrant

Here what our Lord Jesus Christ saith:

Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets.

(Said X3)

Holy God

Holy and Mighty

Holy Immortal One,

Have mercy upon us.

Gloria

(yellow card in pew)

Carol Stack

The Collect of the Day

The Celebrant says to the people: The Lord be with you.

People: ***And with thy spirit.***

Celebrant: Let us pray.

Everliving God, in every generation you cause fresh winds to renew, refresh, and refine your people and in your Word summon us to live courageously as Easter people in an often, Good Friday world. Defend us in our own day to make no peace with oppression; that boldly following the example of your servant Barbara Clementine Harris, chosen bishop in your church, we may strive not for ease or fame but gladly toil and walk with you all along our pilgrim journey; through Jesus Christ our Savior. ***Amen.***

The people sit.

The Lessons

The First Lesson – Isaiah 55: 1-9

The Reader says: A reading from the Book of Isaiah

Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the LORD your God, the Holy One of Israel, for he has glorified you. Seek the LORD while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the LORD, that he may have mercy on them, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Reader: The Word of the Lord

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

Psalm 63 1-8

1 O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.

2 Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.

3 For your loving-kindness is better than life itself; *
my lips shall give you praise.

4 So will I bless you as long as I live *
and lift up my hands in your Name.

5 My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,

6 When I remember you upon my bed, *
and meditate on you in the night watches.

7 For you have been my helper, *
and under the shadow of your wings I will rejoice.

8 My soul clings to you; *
your right hand holds me fast.

The Second lesson – 1 Corinthians 10: 1-13

The Reader says: A reading from the First Letter of Paul to the Corinthians

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Reader: The Word of the Lord.

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

The Gospel: Luke 13: 1-9

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 be to thee**

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did." Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the

soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'

Celebrant: The Gospel of the Lord
People: ***Praise be to thee, O Christ***

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Third Sunday in Lent, Year C March 20, 2022

Luke 13: 1 - 9

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

We often hear about some especially tough news, when we get out of our daily routine and talk with others about deep issues. Issues that do not have readily apparent, clear answers in our world. And, along comes Jesus to us today, and he says

“Do you think that all those children who were killed in the bombing and shelling in Ukraine were worse offenders, or sinners, than the other children in the area who survived? No, I tell you; but unless you repent, you will all perish just as they did.”

Don't you just hate that? “C'mon, Jesus! I'm just here in Rome, NY/Canastota. Like most others, I am really confused as to why these poor, innocent kids end up dying in this tragedy. And what!?! You tell me I am going the same way unless I repent? I am not anywhere NEAR Ukraine!

And then I remember that little 10-year old girl killed over ten years ago in Oswego County when a semi truck runs through a stop and T-bones her mother's minivan. Her surviving parents were very strong in their faith, and were on the TV news that night. They were almost tearful in their pain for who? The truck driver!! Now, THAT is news!

And, when I ponder on that tragedy, Jesus still whispers in my ear...”That child was no worse than any others, but unless you repent, you will perish just as she did.”

I have the same reaction that the hearers of Jesus did. How does that help me, Jesus? I did not drive that truck, even if it was a complete accident. What is up with that?” Well, whenever we have real life questions, we return to scripture and ask the Holy Spirit to help make sense out of it in today's world.

As for mixing of Galilean blood with that of their sacrifices, we have no historical record of this event. But, it was not out of character for the Romans. Although they tolerated the Jews, they would occasionally flex their muscles with them. For it to have happened at a liturgical event of sacrifice would have been fitting from the Roman intention of showing who is in control because religion and politics were the same for the Jews. This would have overwhelming symbolic meaning. What could be worse for them than being unclean?

First century Jews had a notion of order. Certain people suffer bad things because they are out of favor with God. And we, or others around us, sometimes justify the otherwise unexplainable in this way. Just like some fundamentalists said back when Hurricane Katrina hit the United States that it was God's punishment upon us for unleashing an unjust war in Iraq.

We all react to bad news. And, we can imagine the excitement of those telling Jesus about the mixing of blood. Wanting, even hoping, for his proclamation of the apocalypse, because maybe this was their punishment from God.

But they are disappointed. Jesus does not do what they..or we...expect. He completely removes any link between God and what happened.

The events themselves do not concern him. Instead, he turns his attention entirely on their reaction to those events. Their reaction really says about whose power they are caught in.

If we are caught up in thinking like that, then we also are likely to act in ways moved by the apocalyptic other, the "little g" god of blood and sacrifice and murder. The morality linked to worldly outcome....and we will perish like them.

Then, there is the tower of Siloam falling. To push his point home, Jesus continues with an example where there was no obvious moral point, no wicked Pilate, no mix-up of sacrifices. Instead, maybe an architectural flaw, a small earth tremor, the shifting of an underground stream, who knows? It is enough to remind one of that sink hole in Florida which swallowed up and killed that sleeping man, whose body will now never be found.

Once again, Jesus completely de-sacralizes the incident. It has nothing to do with God. But if we are caught up in the world of giving or assigning sacred meanings, then we will be caught up in the world of reciprocal violence. Of good and bad, as defined by us, becoming measured against other people, and we will likewise perish.

So, Jesus preaches the need to repent. The need for "conversion" which, in Greek, is "metanoia.", literally means "beyond the mind." So, it is an idea of stretching or pushing beyond the boundaries with which we normally think and feel.

And what IS the way which we “normally think and feel”? It is to act the part of God. The real story of the Garden of Eden is mankind’s natural need to make judgments about others, to take the place of God. To look at someone else and think “she’s too this”, or “he’s too that”.

Jesus wants us to drop all that. To let God be God. That pushing beyond the boundaries is allowing God to really take an active role in our formation as children of God, not as co-equals with God. With the parable closing our gospel reading today, Jesus is really pointing forward. Looking to the future. Giving them a glimpse of what is to come although the apostles themselves could not begin to understand it until after the resurrection of the Lord.

Jesus understood full well that, for God, death does not exist. A person loved and sustained by God is not something which is interrupted or diminished by death. Jesus was able to conduct his life in a way that was not moved by death. He was not running from death, or even running toward it in a self-destructive way, which tends to be our problem.

We even use phrases in our common speech that, while they may seem “tongue in cheek”, show a fatalistic viewpoint...phrases like being “worked to death”, or being “taxed to death”. Jesus shows us another reality. Death was not a reality which marked his imagination, since his imagination was entirely fixed on the creative and living presence of God who does not know death.

As a result, Jesus, more so than anyone else, was able to see what was going to happen to him. He was able to go to the cross as if it were not a death at all, but instead a sign so that others might live in the same way.

When we speak, then, of God as love, it is not as if he loved us by throwing Jesus to us as if we were a pack of hungry crocodiles. Instead, God's love for us is the love by which Jesus was empowered as a human being to create for us the experience of the resurrection. The apostles needed to reconstruct what Jesus had stood for during his life, which they could only understand AFTER the cross and resurrection experiences. That very story remains the central point of our hope, the real reason why we should come here to worship.

God was present at the cross, as the source of the loving self-giving which brought into existence the possibility that we humans might overcome death and its dominion in our lives.

All modern death is accidental. It has no meaning. Unless we undergo a metanoia, unless we do as he commands and “repent” our death will be an accident. Just like that of those poor Newtown children shot to death, those innocent families being bombed in Ukraine, or those 18 crushed by the falling tower of Siloam. It will have no meaning. And, if death is meaningless, so is life.

But, if we have the Christian metanoia, which requires the cross, then death becomes the moment of truth. An opportunity to lay down one's life in a final act of self-surrender. A kind of conquering of death, the way Christ conquered it.

Jesus is really a revealer....the icon of the living God. Bearing the fruit of God's way of peace. Our Lord comes to us in the Sacraments to dig around us and spread the fertilizer. He feeds and waters us with faith in us. Because he was able to live God's way of peace, we can as well.

May we have the presence of heart and mind to surrender ourselves to the conversion, or metanoia of Christ, in order to see...let alone live...into the vision of real life that God yearns for us, always and ever interwoven within the relationship of God revealed to us in the Name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Nicene Creed

Celebrant and people:

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

The Prayers of the People for the Season of Lent

The Deacon or other person appointed says

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, especially Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; DeDe, our Diocesan bishop; and James, our priest, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially (1) to this congregation here present; (2) in our own diocese, to the people of Trinity Episcopal Church in Fayetteville and their priest, the Very Rev. Dr. Renée Tembeckjian, and the people of All Saints' Episcopal Church in Fulton and their priest, the Rev. Dr. Leon Mozeliak, Jr.; (3) in our companion diocese of El Salvador, for the memory of Archbishop Oscar Romero and the Martyrs of El Salvador; (4) in the Anglican Communion, to the people of the La Iglesia Anglicana de Mexico and their acting prime bishop, the Rt. Rev. Enrique Treviño Cruz, and we give thanks for the life and ministry of the late Bishop Barbara Harris, the first female bishop in the Anglican Communion; and (5) in the Episcopal Church, to the people of the Diocese of Southern Ohio and their Bishop Provisional, the Rt. Rev. George Wayne Smith; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor **[NAMES on our PRAYER LIST]**,

Aileen & Wheeler	Chris	David Dutcher
Pat & Peg Corbett	Kurt, Ronna, & Ron	Anne Staple
Brett McDonell	Cindy DeProspero-Outwater	Jim Hoffman
Ann Gambier	Richard DeProspero	Outwater Family
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
Joshua Adamo		

as well as all those, in every land, who are suffering immeasurable hardships from the bitter war in the Ukraine, and all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Additional petitions and thanksgivings may be included here.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear **[especially]**, as well as all of the civilians and soldiers who have died in the war in Ukraine, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. ***Amen.***

The Confession of Sin and Absolution

Celebrant: Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

Silence is kept.

Confession

Celebrant and people:

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

The Celebrant uses this or another authorized absolution

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring to you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Peace

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

People: **And also with you.**

Announcements

The Offertory

Offertory: **345** Saviour, again to thy dear Name we raise

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 Page 333 BCP

The People remain standing.

S 112 - Sursum corda

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 all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord, who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and **singing,**

S 114 -Sanctus

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 of himself once offered, a full, perfect and sufficient sacrifice, 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 for 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 beloved Son our Savior Jesus Christ, we, thy humble 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's 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 he may dwell in us, and we in him.

And although we are unworthy, through our manifold 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.

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**

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, thy 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

Recessional Hymn: **574** Before thy throne, O God, we kneel

The Dismissal

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

People: **Thanks be to God.**

Postlude: Ah, Holy Jesus How Hast Thou Offended *arr. Gregory Hamilton (b. 1959)*

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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

Tuesday 7 PM

Sat. 10 AM Big Book

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

NA: NA Room

Monday 7 PM

Friday 7 PM

Saturday 11:30 AM

For all those who celebrate Birthdays & Anniversaries: especially; BettyAnn Bormann, Michael Corbett, Joshua Eychner

Easter Flowers-Easter flower envelopes are now available if you would like to donate. They can be found by both doors into the sanctuary and also in Clarke Hall. Just a friendly reminder if you want to make it **“In memory of a loved one”** you must have the name submitted to Annette or the office **no later than Thursday, April 14th. Thank You!**

Community Dinner-A friendly reminder that there is a community dinner set for Saturday March 26th; which will consist of creamy chicken garlic penne. The sign-up sheet is in Clarke Hall.

THIS SUNDAY: The Third Sunday in Lent:
March 20, 2022 -9AM – Holy Eucharist in Sanctuary & on Zoom

Priest:

Fr. Jim Heidt

Chalice/Acolyte

Rick Weltz

Lay Readers

Georgia Northup

Altar Guild

Annie Deacon/Annette Clark-Hani

Church Opener

Annette Clark-Hani, Month of March

NEXT SUNDAY: The Fourth Sunday in Lent:
March 27, 2022 -9AM – *Holy Eucharist in Sanctuary & on Zoom*

Priest:	Fr. Jim Heidt
Chalice/Acolyte	Annette Clark-Hani
Lay Readers	Sandie Latimer
Altar Guild	Annie Deacon/Annette Clark-Hani
Church Opener	Annette Clark-Hani, Month of March

These are the new Covid protocols as approved by the vestry and will take effect on March 20, 2022:

- All people entering the parish buildings will continue to make use of sign-in sheets to maintain tracing if necessary. The taking of individual temperatures will stop.
- The parish will continue the use of anti-bacterial hand spray at various sites around the facility;
- The wearing of face masks will be a personal choice, as long as the person has received all recommended vaccinations and boosters;
- The Eucharistic wine will continue to be served in individual containers;
- All people will maintain their own comfortable personal space within the facility, and that we will remove the ribbon pew barriers;
- Food service will be returned to prior COVID situations, with take-out available, but not required;
- No mandatory vaccination verification will be required for any activity within the facility;
- The use of the orange “Please disinfectant” signs will continue to be used in the sanctuary to maintain sanitation procedures;
- Any third party group using the parish buildings is authorized to modify their COVID restrictions to comply to these statements.
- These standards will be reviewed if the COVID situation changes