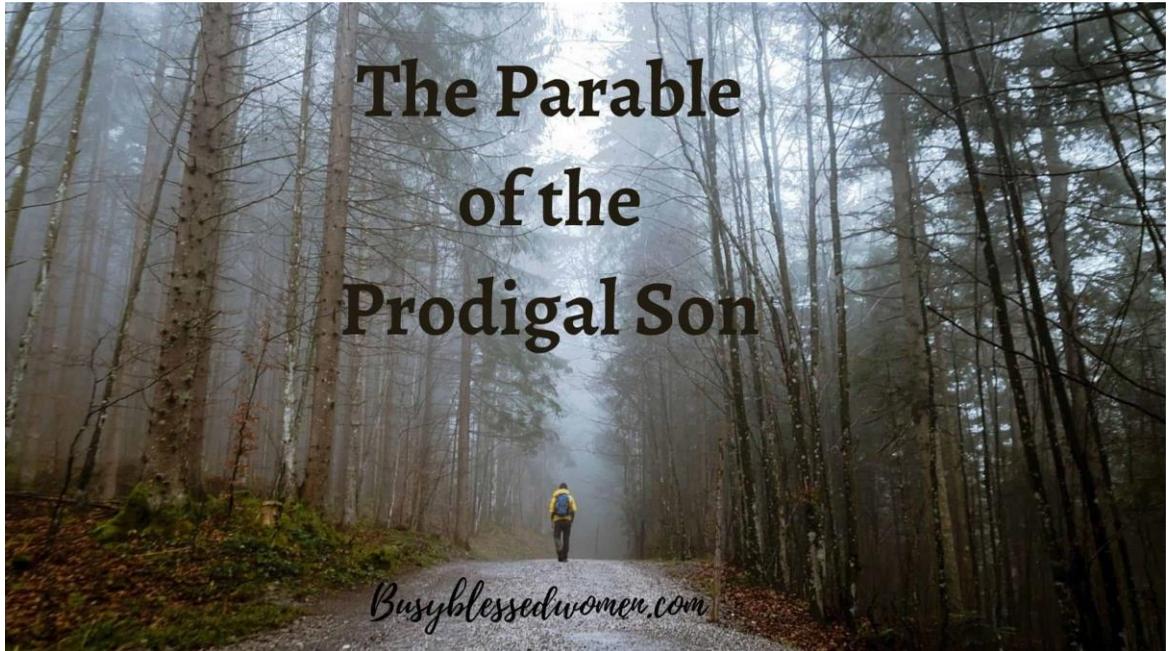

MISSION STATEMENT

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

Welcome to historic
Zion Episcopal Church, Rome, New York
- A parish in the Episcopal Diocese of Central New York -
140 West Liberty Street Rome, New York 13440-5750
Telephone: 315.336.5170 **Website:** www.zionrome.org
Email: zionchurch@twcny.rr.com



**Please silence all cell phones and other personal devices during
worship**

We are delighted that you chose Zion as your place of worship today.

Small children are most welcome during the service. Really! That's right. We believe their voices and natural motion are gifts of life from God to be celebrated by all. However, should you choose, there is a small play area in the middle pew section of the church, and a big rocking chair located in the vestibule if you need some quiet time.

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

The hymns and service music for the service is in the 1982 hymnal provided in each pew. **This service bulletin** contains the readings of the day, as well as listed announcements and activities happening at Zion as we continue to re-gather. Please take this bulletin home with you. **Coffee Hour is temporarily suspended and, for everyone's safety, we ask that you please leave the church immediately after the service.**

If you would like to know more about us or would like to become a member, please request a **welcome sheet** from any usher before you leave and you can place it in the collection plate. Also regular parishioners: please use the welcome sheet to update your own information with the church.

Please Disinfect Slip-You will notice in your bulletin we have placed a "Please Disinfect" slip; please place this slip in the pew in which you are sitting. This lets our sexton Chris Klara know where to concentrate his cleaning duties.

The Fourth Sunday in Lent
Sunday, March 27, 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. Robert Hughes.

Processional Hymn: **686** Come, thou fount of every blessing

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.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. ***Amen.***

The people sit.

The Lessons

The First Lesson – Joshua 5: 9-12

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

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day. While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

Reader: The Word of the Lord

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

Psalm 32

1 Happy are they whose transgressions are forgiven, *
and whose sin is put away!

2 Happy are they to whom the LORD imputes no guilt, *
and in whose spirit there is no guile!

3 While I held my tongue, my bones withered away, *
because of my groaning all day long.

4 For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.

5 Then I acknowledged my sin to you, *
and did not conceal my guilt.

6 I said, " I will confess my transgressions to the LORD." *
Then you forgave me the guilt of my sin.

7 Therefore all the faithful will make their prayers to you in time of
trouble;*
when the great waters overflow, they shall not reach them.

8 You are my hiding-place;
you preserve me from trouble; *
you surround me with shouts of deliverance.

9 "I will instruct you and teach you in the way that you should go; *
I will guide you with my eye.

10 Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle,
or else they will not stay near you."

11 Great are the tribulations of the wicked; *
but mercy embraces those who trust in the LORD.

12 Be glad, you righteous, and rejoice in the LORD; *
shout for joy, all who are true of heart.

The Second lesson – 2 Corinthians 5: 16-21

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

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; 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.

Reader: The Word of the Lord.

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

The Gospel: Luke 15: 1-3, 11b-32

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**

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So Jesus told them this parable: "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare,

but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands." So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe--the best one--and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate. "Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

4th Sunday in Lent, Year C

March 27, 2022

(Luke 15: 1 - 3, 11 - 32)

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

Is there is a more beloved story in the Bible than that of the Prodigal Son?

Ralph Waldo Emerson called it the greatest story in the Bible...or out of it. Charles Dickens agreed. Along with the Good Samaritan, it is surely the most famous parable of Jesus. The question, of course, becomes how does one preach such a famous and beloved tale?

The answer, I think, is to remember that it is, first and foremost, a *story*. You see, more often than not, we read the parables of Jesus as if they were Aesop's fables, something from which we should derive a clear moral. But the parables of Jesus are *stories*. Unlike fables, they are full with characters with whom we can identify.

Each of us has felt like the younger son: eager to get away, ashamed by our mistakes, willing to do almost anything to get back to our old lives. And each of us has felt like the older brother as well: hardworking, diligent, and then resentful at the undeserved gain or unpunished wastefulness of another. And each of us has felt like the father in this story as well: desperate for a sign of a long-missed loved one, overjoyed by his or her unexpected return.

During this week, I invite you to identify with one of these characters. Pick your favorite, or at least pick the one who you most identify with at the time. Think about the story from the point of view of that character. If it helps, feel free to change the gender of the characters: a mother, two daughters, or a daughter and a son, etc.

I know this is different than most sermons, but that is the point. Parables were not shared so they could be explained. Instead, they need to be experienced so that they might, in time, be lived. Because the thing is, we *do* live this parable with all of its relational twists and turns regularly, and the more we see our lives and story in this story, the more likely we are to hear God's earnest plea to them to come home...or into the party....and enjoy God's great delight.

It might help to focus on just one major detail and go deep, entering the whole of the story through this one detail. Here are three possibilities briefly to illustrate what I mean.

First, one of the things that strikes me in this story is the absolute

foolishness of this father in response to his son's remarkably offensive request. It is offensive because asking for an inheritance ahead of time is like wishing aloud that your parents were dead. It would be like looking your folks in the eye and essentially saying, "If you are not going to hurry up and kick the bucket, how about coughing up my share right now?"

And yet, this father goes ahead and gives it to him. Seeing as how that wealth is tied up in land, this is not about going to the bank or investment house and cashing in. But rather, the father actually sells off tracts of real estate, herds, and more.

And then, when his son has wasted all this away, the father *runs*...something no self-respecting landowner would do...runs to meet his son, stops his kid's lame apology, and restores him to his place in the family.

Trust me, every single one of you knows that this kind of thing *never* happens, at least not in this world. Which is precisely the point. Jesus is introducing people to the relational logic of the kingdom of God that runs contrary to and way beyond the legal logic of the world. We will get to that later.

The second detail that comes to mind is wondering whether or not the younger son is really repentant. The lectionary in Lent would seem to have us read it that way. At verse 17, he "comes to his senses", which could mean that he realizes he has been a complete jerk, or instead that he figured out that his father's servants are even better off than he is. So, is he sincere, or just sneaky to get back into the old man's good graces? Something like wondering if some folks are really repentant, while others come voice the words just out of desperation with their last breath? Who knows?

Better yet, who cares? God? That is the real question, because the story seems to reveal that God is just so happy, so overjoyed by their return, regardless of the motivation. Let's face it. That concept is very hard for we humans to stomach. Which is why God is God, and we are not.

Finally, the older son. He is right, isn't he? In almost every possible way, he is right...about his brother, about himself, about his ridiculously permissive and

forgiving father. But, sometimes we have to choose between being right, and being in relationship. This older son. What happens to him? Do you notice that the parable ends with that mystery. The story has no ending for the older son because he has a choice to make. He also can end up in a “distant country” like his younger brother, but this would be one of his own making as he loses any connection to his brother, his father, or the others celebrating in the new life his brother has been given.

Who is the loser here, and in what way? Tell me you have not heard of something similar. Someone who will say that he or she has not talked with “X” in years, but does not now even remember how it all started. Our brokenness with each other has a life of its own, and often we do not know why.

All we know, or all we remember, is that we took sides because it seemed to matter at the time.

But what Jesus reveals in this story is really a glimpse into the country of God. Sure, it reads “kingdom of God”. But let us think of it, through this parable, this story, as a visit into another country.

Another land. One that feels, smells, tastes different...and why?

Because in this different country, nobody counts things here. Know what I mean? No tracking billable hours, no counting the days until school lets out. No marking debits on the balance sheet. No cries from the backseat of “Are we there yet?” Better yet, no counting old grievances and grudges. No dredging up past wrongs or unsettled scores. For whatever reason, people in this country have lost track of all that, and cannot remember why anyone would keep count in the first place.

Of course, our world. The (quote) real world (unquote) does not work that way. We NEED to keep count, otherwise we lose track of what we owe each other, and cannot know the value of anything.

If we do not weigh it, measure it, assess and evaluate it.....JUDGE it, and everything, and everyone around us, how would we...how could we...figure how we are richer, better, smarter, etc. than the other guy or girl?

But here, in this different country....the country of God...there is value in everything and everyone. It all, we all, matter, in and of itself. It just does.

In this fallen world of ours, we do need to track and count and measure and remember, because that is the way most things work. But...that does not work for relationships. If we start counting the right and the wrong, the good and the bad, we never get over it...which is the older son's problem here, really. Before long, we get so unhappy we will actually convince ourselves that if we could just count more, know more...maybe get another bite from the fruit of the tree of the knowledge of good and evil...then we will finally be happy.

So, Jesus paints a picture of this world in his story of the foolish son, and the seemingly even more foolish father. A world of unmerited grace. And counters do not, cannot understand...being pulled down by the weight of their own claims as they mutter about their complaints, such as "All these years, you never (fill in the blank)".

But to those of us who have, in one way or another, been down and out...to those who have been lost...to those who have been dead of spirit and have been resurrected, reborn...it may not be the (quote) real world (unquote), but it is the one that really matters. The mercy we hear of, the grace that we are pointed to, the help that allows us to endure all the counting and measuring around us, all through the loving and merciful God who...runs....RUNS toward us. Eagerly waiting for us to return, running to meet 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, the people of Zion Episcopal Church in Greene and their priest, the Very Rev. David Hanselman, and the people of St. Thomas' Episcopal Church in Hamilton and their priest, the Rev. Brooks Cato. (3) in our companion diocese of El Salvador, the people of Misión San Rafael Arcángel, Santa Ana and their priest, the Rev. Alfredo López. (4) in the Anglican Communion, the people of the Church of the Province of Myanmar (Burma) and

their prime bishop, the Most Rev. Stephen Than Myint Oo, and we pray also for the Karen communities of our own Diocese of Central New York, especially those worshipping at Church of the Saviour, Syracuse and Grace Church, Utica. and (5) in the Episcopal Church, the people of the Diocese of Southern Virginia and their bishop, the Rt. Rev. Susan B. Haynes. 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 especially Annie Nobiling on her trek in the Pacific Crest trail.

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	Paddock Family	

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: **149** Eternal Lord of love

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: **690** Guide me, O thou great Jehovah

The Dismissal

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

People: **Thanks be to God.**

Postlude: Amazing Grace

arr. Hal H. Hopson

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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; Tina Rescigno, Michael Potter-Urbanek, Sam Todora, Jennifer Swinney, Willie Talmadge, Jim Mott

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!**

Vestry Meeting-The regular vestry meeting will be held tomorrow at 6 PM in Clarke Hall.

THIS 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

NEXT SUNDAY: The Fifth Sunday in Lent:
April 3, 2022 -9AM – *Holy Eucharist in Sanctuary & on Zoom*

Priest:	Fr. Jim Heidt
Chalice/Acolyte	Rick Weltz
Lay Readers	Georgia Northup
Altar Guild	Jane Padrón/Michelle Luvisi
Church Opener	Tina Rescigno, Month of April