
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 Fifth Sunday in Lent
Sunday, April 3, 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😊

Processional Hymn: **675** Take up your cross, the Savior said

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)-saying

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.

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, 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 – Isaiah 43: 16-21

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

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

Reader: The Word of the Lord

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

Psalm 126

1 When the Lord restored the fortunes of Zion, *
then were we like those who dream.

2 Then was our mouth filled with laughter, *
and our tongue with shouts of joy.

3 Then they said among the nations, *
"The Lord has done great things for them."

4 The Lord has done great things for us, *
and we are glad indeed.

5 Restore our fortunes, O Lord, *
like the watercourses of the Negev.

6 Those who sowed with tears *
will reap with songs of joy.

7 Those who go out weeping, carrying the seed, *
will come again with joy, shouldering their sheaves.

The Second lesson –Philippians 3: 4b-14

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

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

Reader: The Word of the Lord.

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

The Gospel: John 12: 1-8

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to St. John

People: **Glory be to thee**

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.

But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

5th Sunday in Lent, Year C

April 3, 2022

(John 12: 1 - 8)

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

Did today's gospel passage from St. John rub you the wrong way? This just does not sound like the Jesus we have come to know. So, what is going on?

Passover is less than a week away. Jesus and his disciples have returned to Bethany and are visiting the home of their friend Lazarus and his sisters, Mary and Martha. We are reminded that this occurs after Jesus has raised Lazarus from the dead, and a dinner is being given in honor of Jesus and his disciples.

Remember that this is the Mary of the Mary and Martha sister pair. Elsewhere in the gospels, we had heard the separate story when Martha was working in the kitchen while Mary was seated with Jesus and learning among the others, and Martha complained about it. Remember that story?

We should consider that side story as significant, because we can presume that Mary was, in the regular course, a dedicated and committed follower of Jesus. She listened very hard and very closely to what he said, and also, with keen observation and concentration, she followed and saw what he did.

The recent messages of Jesus to his disciples had included increased

references to his immediate death only a short week away. We already know the responsive reactions by the disciples to his statements, and those reactions varied. Some were outright rejection of the notion that he was going to die very soon. Others were in argument favoring other alternatives. And still other reactions by the disciples showed their outright denial of the entire thing altogether.

So, as close of a follower as she was, it is reasonable to presume that this sister Mary was like all the others...and that she had the impending death and burial of Jesus on her mind. And, like all the others, she did not want to give in to the idea that Jesus was about to die any more than anyone else in the house. After all, Jesus raised her brother from the dead.

Perhaps she anointed his feet because she loved Jesus and was showing her heartfelt devotion to him. The nard plant was used by the wealthy as a perfume, but for the more common people, it was reserved as a burial ointment to offset the odor of decomposition. They were still six days away from Passover and his destiny, so this is a rather symbolic act on her part....her way of being there for Jesus. He spent so much of his time and energy focusing on the needs of others, so now this is Mary's opportunity to give herself to his needs.

That all seems to make sense to us. To be in line, and not out of the ordinary within our understanding of this gospel story....until we realize the extent of what was given. And then I begin to find myself taking the side of Judas in the argument.

The first hint comes from the perfume itself. We already mentioned that it was used as perfume for the wealthy. But, to use a whole pound of nard on Jesus? This stuff was unbelievably expensive. Worth a whole year's wages in that time.

Forget the obvious editorializing about the motives of Judas. The comment about Judas complaining of wasted value as set around his intention to betray Jesus could easily be discounted....a later editor's desire to justify and explain the whole conversation in a certain way. Instead, on the surface of it, Judas seems to have every right to object against what appears to be an unjustified overindulgence...even if it is for Jesus. After all, why not use just a drop of this stuff on him, and sell the

rest and put it to good use, like buying blankets for the homeless or feeding hungry children? Jesus would understand.

And then, wipe his feet with her hair? That is not right either. In the time of Jesus, women did not appear in the company of men with their hair down. They kept it tightly wound in a bun and covered. Judas had every reason to protest...future betrayer or not...because this was so not like everyone's experience with and around Jesus.

But this sister Mary holds nothing back. She pours the entire, ultra-expensive contents of the bottle all over the feet of Jesus, along with her tears, and wipes both with her hair. The whole house, says John's gospel, "was filled with the fragrance of the perfume".

Perhaps she was so overwhelmed by his presence and of what was to come, hers was an uncontrollable act of pure compulsion. Have you ever done something on impulse that was somewhat out of character for you? Let's say you are very close with your money, counting every penny, and one day, without giving it much thought, you go out and blow it all on an extravagance. A self-indulgence. This perfume was the most precious thing she owned, and she wanted to share it with Jesus... all of it... every last drop. If she thought of the consequences or the cost, it did not matter. Showing her love for Jesus was all that counted.

Well, up to that point, we might conclude that the lesson from this gospel story is that, like sister Mary, we should give our all...give our very best...to Jesus as the very Son of God, and that is the end of the sermon and Amen.

But, again, the never failing and always present theme of the gospels always is really not on Jesus directly, but rather how he in turn directs to God the Father. His very existence, his mission, his life, his presence, his message. Everything. All of him. All of it...is directed to God his Father. So, somehow there seems to be a better fit within our understanding of what this might mean.

Looking at it again, we know this is no ordinary visit for Jesus and Mary and Martha. It is a farewell dinner. He has come to say good bye. They will never have a chance to be together like this again. It is their last supper, as in just a few

days, he will be arrested, tried and sentenced to die on a cross. And so, this is no time for restraint, but rather a time for holy extravagance.

This spirit of holy extravagance occurs a week later. Joseph of Arimathea and Nicodemus, both members of the Jewish council and both secret followers of Jesus, took the body of Jesus from the cross to a nearby tomb where they lovingly wrapped it in a linen shroud along with **a hundred pounds** of myrrh and aloes. William Barclay wrote “it was the Jewish custom to wrap the bodies of the dead in linen clothes and to put sweet spiced in between the folds of the linen, but Nicodemus brought enough spices for the burial of a king.”

It is the same in the story of Zacchaeus, the little man who climbed up in the sycamore tree to see Jesus when he walked by. Zacchaeus was a miserable tax collector who cheated the people on their taxes and took all he could for himself, and the people despised him and rightly so. But when Jesus came to the tree where Zacchaeus was perched, he looked up into the tree and said, “Zacchaeus, come down, for I am going to your house today”, where Jesus later ate with him. As Luke tells the story, after dinner Zacchaeus announced, “Look, half of my possessions, Lord, I will give to the poor, and if I have defrauded anyone of anything, I will pay back four times as much.

This spirit of holy extravagance is what Jesus was teaching about in Matthew, Chapter 13, when he said that the kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field...or that it is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

Over and over again, we see this pattern. When individuals experience the reality of God’s unconditional acceptance and love, their lives are transformed, their hearts are opened, and they go to any length to express their gratitude for God’s grace.

When the Spirit of God takes hold of our life...when we experience the wonder and joy of God’s peace...when we know in our heart the gift of salvation

and the promise of eternal life, it is not enough simply to nod and say, “Ahh, that’s nice. So, what else is new?”

We want to *do something*. Want to tell somebody. Want to share the good news of God’s love with others.

That is what Mary has done. Maybe, on second thought, she knew exactly what she was doing and why she was doing it. And so did Jesus...as he protected her and encouraged her, letting her express in her way...like Zacchaeus before her, and Nicodemus after her...the presence in her heart of this spirit of holy extravagance. And now...seen in that light, it finally makes some sense. After all, with Jesus, it is ALL about God the Father, and letting each of us be free through him to know and love his Father.

A pound of nard perfume on his feet, brushed with her hair, filling the whole house...all in the communal spirit of holiness. Just saying thanks often seems so inadequate, so how better to respond from the deepest places of the heart back to the Father, and to the Son, and to 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 St. Matthew's Episcopal Church in Horseheads and their priest, the Very Rev. Wanda Copeland, and the people of St. John's Episcopal Church in Ithaca and their priest, the Very Rev. Megan Castellan. (3) in our companion diocese of El Salvador, the escuelas dominicales (Sunday Schools) in all the churches, and their teachers and students. (4) in the Anglican Communion, the people of the Church of Nigeria and their prime bishop, the Most Rev. Henry C. Ndukuba. (5) in the Episcopal Church, the people of the Diocese of Southwest Florida and their bishop, the Rt. Rev. Dabney Smith, and for their new Bishop Coadjutor elected yesterday, 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: **313** Let thy Blood in mercy poured

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 **saying**,

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: **441** In the cross of Christ I glory

The Dismissal

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

People: **Thanks be to God.**



GEORGIA NORTHUP FOR BEING OUR GUEST PIANIST

++++
Reverend Dr. James K. Heidt, Rector & Priest
Erick Kroll, Organist and Music Director
++++

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; Brittany Cobble, Ed Pickett, Jr., John Lohr, Meribeth Seaman, Mark Savery

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!**

Palm Sunday-We need readers for Palm Sunday for the different parts to be read during the Passion. Sign-up sheet and copies for you to review are available in Clarke Hall. Thank You!!!

THIS 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	Wayne Osborne
Altar Guild	Jane Padrón/Michelle Luvisi
Church Opener	Tina Rescigno, Month of April

NEXT SUNDAY: The Sunday of the Passion:
PALM SUNDAY
April 10, 2022 -9AM – *Holy Eucharist in Sanctuary & on Zoom*

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

Services during Holy Week 2022

Palm & Passion Sunday April 10th-9 AM

Maundy Thursday April 14th-6 PM

**Good Friday April 15th-Noon
(Reading of the Passion)**

Easter Sunday April 17th-9 AM

Community Dinner Update

April 23-Ham & Scalloped Potatoes
May 28-Grilled Hamburgers with assorted sides
June 25-Grilled Hot Dogs with assorted sides
July 23-Fish Tacos
August 27-Stuffed Peppers
September 24-Corn & Potato Chowder
October 22-Chicken Enchiladas
November 19-Spaghetti with meat sauce
December 19-Baked Mac & Cheese

Now you can have an option of eating in or take out; so, when you make your reservation at 315 336-5170 or by e-mailing zionchurch@twcny.rr.com; please indicate if you want to eat-in or take out. Take-outs will be available on the days listed above from 4-6:30 PM and the Eat-In option will be from 5-6:30 PM. Thank You!