
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 held in Clarke Hall** after the service which you enter through the double doors on your right at the front of the church. Please stop by to have a cup of coffee or tea, something to eat and a chance to meet the people of Zion.

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 after Pentecost:
Sunday, June 26, 2022

All the Baptized People of God may receive the sacrament.
Please stand if comfortably able to do so for all hymns.

Prelude: Meditation on "Blessed Assurance"

Stewart Landon

Processional Hymn: **359** God of the prophets

THE LITURGY OF THE WORD
The people standing, the Celebrant sings

S 76 - The Holy Eucharist Opening Acclamation

Celebrant: Blessed be God: Father, Son, and Holy Spirit

People: **And blessed be his kingdom, now and for ever. Amen.**

The Celebrant may say:

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

Gloria for Zion

(yellow card in pew)

Carol Stack

The Collect

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons

The First Lesson: **2 Kings 2: 1-2, 6-14**

Reader: The first lesson is a reading from the Second Book of Kings.

When the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. Then Elijah said to him, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

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

PSALM 77: 1-2, 11-20

1 I will cry aloud to God; *
I will cry aloud, and he will hear me.

2 In the day of my trouble I sought the Lord; *
my hands were stretched out by night and did not tire;
I refused to be comforted.

11 I will remember the works of the LORD, *
and call to mind your wonders of old time.

12 I will meditate on all your acts *
and ponder your mighty deeds.

13 Your way, O God, is holy; *
who is so great a god as our God?

14 You are the God who works wonders *
and have declared your power among the peoples.

15 By your strength you have redeemed your people, *
the children of Jacob and Joseph.

16 The waters saw you, O God;
the waters saw you and trembled; *
the very depths were shaken.

17 The clouds poured out water;
the skies thundered; *
your arrows flashed to and fro;

18 The sound of your thunder was in the whirlwind;
your lightnings lit up the world; *
the earth trembled and shook.

19 Your way was in the sea,
and your paths in the great waters, *
yet your footsteps were not seen.

20 You led your people like a flock *
by the hand of Moses and Aaron.

The Second Lesson: **Galatians 5: 1, 13-25**

Reader: The Second lesson is a reading from the Letter of Paul to the Galatians.

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another. Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

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

The Gospel: **Luke 9: 51-62**

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

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

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village. As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

Celebrant: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Third Sunday after Pentecost

June, 26, 2022

(Luke 9: 51 - 62)

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

Show of hands...how many here have been interviewed....for a job or a position? OK. Again, by a show of hands, have any of you also served, on other occasions, as the interviewer? Very well.

Can we agree that the biggest need is to make that a solid first impression? To somehow demonstrate or convey a level of earnest desire in order to “nail” the interview? Chances are that if you are interviewing for a position, you know, or should know intuitively, that the cell phone needs to be off...you do not have garlic at supper the night before...you are groomed and dressed appropriately. You want to look “all in” with full commitment and interest, with no distractions or hesitation.

Today's gospel gives us some insight....into what is really an interview. An interview by Jesus. And, before we start thinking right away that this gospel reading has nothing to do with us in that context, I politely invite you to think again...particularly when it comes to discipleship. Because it all really comes down to everyday, daily personal interaction with others...at all levels, and especially in

this very day and age. We will look for a parallel example, but start with the gospel for today.

Right at the beginning, the journey to Jerusalem has a less than auspicious beginning. “He sent messengers ahead of him, and they went and entered a Samaritan village to prepare for him. But the people there did not welcome him, because he was set on going to Jerusalem”. In case we do not know the history of the extreme animosity between Jews and Samaritans, as detailed in Luke 10:25-37, it is not surprising that the Samaritans refuse to show hospitality to the traveling prophet, Jesus, and his followers. So, surprise...surprise, the disciples, James and John, offer an immediate remedy that they believe has scriptural authority: “Lord, do you want us to tell fire to come down from heaven and wipe them out?”, echoing Elijah’s summoning heavenly fire in Second Kings.

Why did James and John do that? It is a common and natural reaction...like getting hit in the stomach when someone rejects us on any level firsthand, particularly about cherished beliefs. When confronted directly, we recognize the need to justify our views, to prove we are right. Defend our faith. But we do not stop there. We also have the impulse to attack, ratchet up how that person is wrong, misguided, even unfaithful. If we have structural or institutional power, we may move to shut them down and “command fire to come down from heaven and consume them”, figuratively if not literally. Get caught in cycles and cycles of reactivity.

These responses are identical, if not worse, in our contemporary world. Non-stop, outrageous, uncontrolled reaction to any perceived, let alone real disagreement or slight. If any of us are active or even spectators on social media...or if you even turn on the news in any form...you cannot avoid it. I invite each of us to revisit your own Facebook feeds which highlight or exclaim against other viewpoints and triumph your own. We may be quick to “like” on Facebook a political opponent getting what is coming to him or her. We proudly proclaim our outrage at the adjudged ignorance or hard-heartedness of others. Even in the church, in our own denomination in this very state, we may aggressively police the doctrinal purity of other congregations in other dioceses.

“Being right” is a powerful and dangerous drug, closely tied to self-righteousness. It feels so good to be right! To win! To know that God is on our side! “Yay” for us, and “Boo” everyone else! Our Christian history demonstrates that triumphalism is our besetting sin, and it is a subtle and short step from rejoicing in the good news of Jesus Christ to attacking those who will not share in it. Our

history shows that when we have the power to harm others we consider outside our circle of triumph, we are likely to use it.

And, guess what? If we are really true to the gospel, we clearly see that Jesus will have none of it. His answer is to rebuke his disciples and then instruct them to get on with the work of the gospel. "They went on to another village." Jesus will not let James and John stop to argue or entrench themselves there. This is not a contest to see who wins. Jesus says: move on!

The message is that we will have to resist the very temptation described here....that is, to ascribe these violent tendencies only to those on "the other side." It is easy to see these baser impulses in the other, those whom we already judge as wrong. Instead, we need God's help to see the insidious nature of these impulses in ourselves and our own worldview. Otherwise, the finger-pointing will continue...the never-ending real religion of both the political left and right in our time. They are already cursed....as Jesus says, they have their reward.

Next, Jesus details further demands upon his followers. When his disciples want to finger-point, Jesus instead requires them to examine their own life commitments, calling all who follow him to order their priorities so that their lives are radically free to follow him. OK, back to the interview.

In verses 57 through 62, Jesus is interviewing candidates for discipleship. One candidate asks permission to return home and bury his father, who may be dead already. But, maybe, the candidate wants to put off discipleship until he has seen his father through old age and into the cemetery. In any case, Jesus does not give permission, because discipleship has priority. There is somebody else to care for this father, and somebody else to bury him. The one invited to discipleship must follow.

The next makes a similar, but less dramatic appeal: "Let me first say farewell to those at my home." Here again, Jesus gives a thumbs-down. This person also needs to hit the discipleship road, and do so immediately.

What Jesus says at this point does not make sense: "No one who puts a hand to the plow and looks back is fit for the kingdom of God." But think on it this way...when an animal is pulling a plow, the farmer must focus on a fixed point ahead in order to plow a straight line. Looking back when plowing causes the farmer to swerve, resulting in a crooked furrow, the mark of an amateur...and the crooked furrow sits there all season, making the farmer look foolish. To look back is a waste of time, as opposed to concentration on what lies ahead. Who here has unlimited time ahead? I certainly do not.

Jesus respects marriage, speaks out against divorce, pays attention to children. He honors the family, but he does not make an idol out of it. For him, family arrangements stand or fall on whether they promote or hinder discipleship.

So, when we are tempted to focus on how right we are and how wrong others are, pause and pay attention to this impulse as a red flag. The impulse to attack tells us that, according to Jesus, we must do a full 180-degree pivot, turning our gaze from “the other” to examining ourselves instead. We must ask: What am I attached to today that keeps me from following Jesus fully and freely?

It does not matter who we are. It is easy to come up with excuses. Some sound highly moral, but what we call love and duty are sometimes what Jesus knows to be the voice of addiction speaking, our fear of a different future, our refusal to die that we may live. We may not want to stop our slavery to possessions. If we stop, we may end up thankful to God for simple gifts...and then we may want God more than the stuff we have. It can unsettle us to follow Christ in a consumer culture.

We may not want to stop our worship of our family. After all, if we stop, we may recognize members of our family as people in their own right, living lives outside our own. Loving people, we hope...but, at the heart of it all...just as broken and imperfect as you and I are. If we stop our worship of who we think they are, then we may struggle to love them for who, in fact, they really are. It is unsettling to follow Christ in a culture that debases the family and yet puts it on a pedestal.

Finally, when one candidate for discipleship pipes up and declares: "I will follow you wherever you go, " his answer is uncertain. Jesus does not accept or reject him, but rather advises him...talking in a funny way about accommodations. Wild animals have their places to stay, but Jesus does not. Jesus talks about accommodations because he believes this candidate will not follow Jesus just anywhere, but rather he will follow Jesus wherever this candidate wants to go. Someplace with comfortable accommodations. He and Jesus are not following the same road...as Jesus goes where his father wants him to go.

Today, we have talked about excuses in place of discipleship. Most of us, when Jesus calls, pull out one excuse or another...or do not even answer the phone when he calls. The never-ending grace of God...the eternal love of God for us...is that, still, Jesus always keeps calling us...waiting for our souls to answer. What makes people faithful is not utter freedom from excuse-making, complete deliverance from addiction to our own sense of self-control, but instead the lively realization that God remains bigger than whatever we put in God's place, and that Jesus keeps inviting us to discipleship is a voice louder and sweeter and more insistent than our excuses. It is all very convincing to us, but very lame to God.

All this in the Name of the God who works all the time with us, waiting for us, because, here on earth, there is really nobody else to work with other than the Father, and the Son and the Holy Spirit.

Amen.

The Nicene Creed

Celebrant and people:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People for the Season after Pentecost

Leader - Through Jesus, whom we confess as Lord, we give thanks and praise to the Father, calling on him who is judge of all: Father, your kingdom come.

People - Father, your kingdom come.

Leader - For all the peoples of the world; that they may know you as the God of peace, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For nations, for leaders and governments, and for those who aspire to positions of civil leadership, that integrity may mark all their actions, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For all who labor for righteousness; that your presence and help may give them courage, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For communities torn by dissension and strife, particularly for those who suffered loss of life in the ongoing war in Ukraine; that your forgiveness may bring them healing, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For those who we now name from our healing and prayer list (**names listed below**),

Sharon Parsons	Catherine Zbiegien	Anne Staple
Brett McDonell	Cindy DeProspero-Outwater	Marion Sweet
Shirley Reali	David Dutcher	Randy Jones Sr.
Charles O'Neill	Georgia Northup	Velma Kirsch
CJ Broughton	McMinn Family	Erick Kroll
Fr. Jim Heidt	Cathy Ziemba	Brenda Outwater
Rob Goodwin	Blaze	Stevens Family
Gaffney Family	Vincent Rescigno	

and also for all those who serve in our military here and abroad; as well as for those who are unnamed yet known to you alone, as those who are emotionally or physically ill or weak, for the anxious, the lonely, the bereaved; that consolation and peace may be theirs, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For the Church, your household and family; that she may be firm in the confession of her hope, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For Justin, Archbishop of Canterbury; Michael, our presiding bishop, DeDe, our diocesan bishop, James, our rector and priest, and for all who bear Christ's name; that their lives may proclaim your glory, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For those who are separated from us by death; **(especially....)** that theirs may be the kingdom which is unshakeable, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - For your answers to the urgings of our hearts; in heartfelt thanksgiving for your mercies and all the blessings given to all of us, known and unknown, for our loved ones, this nation, and your world, including those blessings we now name aloud **(such as....)**, or hold joyfully in our hearts, we pray to you, O Lord:

People - Father, your kingdom come.

Leader - O God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep: make us perfect in all goodness to do your will and to be what you would have us be; through him to whom be glory for ever, Jesus Christ our Lord. **Amen.**

In the Anglican Cycle of Prayer Today: In the Anglican Communion, we pray for the people of the Province of the Episcopal Church of Sudan and their prime bishop, the Most Rev. Ezekiel Kumir Kondo.

And in the Episcopal Church: We pray for the people of the Diocese of Virginia, their Bishop Suffragan, the Rt. Rev. Susan Ellyn Goff, their Assistant Bishop, the Rt. Rev. Jennifer Brooke-Davidson, and their Assisting Bishop, the Rt. Rev. Porter Taylor.

For our companion Diocese El Salvador: We pray for the people of Misión San Pedro y San Pablo, Cuilapa, Ahuachapán, and their priest, the Rev. Juan Pablo Alvarado

In our Diocese of Central New York: We continue to pray for all essential workers, first responders, and health care professionals. We also pray for the people of Gethsemane Episcopal Church in Sherrill and their priest, the Rev. Georgina Hegney, and the people of St. James' Episcopal Church in Skaneateles and their priest, the Rev. Becky Coerper, and their deacon, the Rev. Chuck Stewart. We also pray to you, Loving God, for all who are impacted, here and abroad, directly or indirectly, by the coronavirus pandemic, and we especially pray for our families, our friends, and our loved ones, our communities and your church.

The Confession of Sin

Celebrant and People together:

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. *Amen*

The Peace

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

People: **And also with you.**

Announcements

The Offertory

Offertory Hymn: **566** Jesus calls us; o'er the tumult
(From 1940 hymnal-pink insert)

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.

Eucharistic Prayer for the Season after Pentecost

Celebrant - The Lord be with you.

People - And also with you.

Celebrant - Lift up your hearts.

People - We lift them to the Lord.

Celebrant - Let us give thanks to the Lord our God.

People - It is right to give him thanks and praise.

Celebrant - It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS S-130 (Celebrant and People together)

Holy, holy, holy Lord, God of power and might. X2

Heaven and earth are full, full of your glory.

Hosanna in the highest. X2

Blessed is he who comes in the name of the Lord.

Hosanna in the highest. X2

Celebrant continues - Father, you never forget us or turn away from us, even when we fail you. You sent your Son Jesus who gave his life for us. He healed those who were sick, and cared for those who were poor. He forgave sinners and taught us to forgive. For all your love we give you thanks in the way that Jesus showed us.

On the night before he died, while he was having supper with his friends, he took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you. Do this in remembrance of me."

After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

So, as we do what he told us, we open our hearts to him; we remember how he died and rose again to live now in us. Together with him we offer you these gifts: in them we give you ourselves. Send your Holy Spirit on us and on this bread and this wine, that they may be the Body and Blood of Christ, and that, sharing your life, we may travel in your company to our journey's end.

With all your people we give you thanks and praise through the Son and in the Spirit, now and for ever. **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; Alleluia

People: **Therefore let us keep the feast; Alleluia**

Celebrant:

The Gifts of God for the People of God; take them in remembrance that Christ died for us, and feed on him in your hearts by faith, with thanksgiving.

The Body of our Lord Jesus Christ keep you in everlasting life. **Amen.**

The Blood of our Lord Jesus Christ keep you in everlasting life. *Amen.*

The Post-communion Prayer (Kneel or stand)

Celebrant and People together:

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen

The Blessing

Recessional Hymn: 525 The Church’s one foundation

The Dismissal

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

Postlude: Fugue in C Major *Alessandro Scarlatti (1660-1725)*

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Reverend Dr. James K. Heidt, Rector & Priest
Erick Kroll, Organist and Music Director
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For all those who celebrate Birthdays & Anniversaries: especially: Tiffany Thomason, Jane & Angel Padrón,

Altar Flowers: Given By: Tina & Mike Rescigno; **In Memory of:** Betty Potter

The Parish Office is open Monday through Friday, 9:00 a.m. – 12:00 Noon

MEETINGS AT ZION:

AA: AA Room
M-F 9 am

NA: NA Room
Mon. 7pm

M-F:12-1pm

Fri. 7pm

Sat. 11:30 am

Sat: 12pm; District - 1st Sat. of the month: 6pm

Sat. Convention AA-Every 3rd Sat. of the month 5:30 PM

ULTREYA-6/28/22-St. John's Oneida, NY 7 PM

Strawberries are ready to be picked-Please remember we are right in the middle of strawberry picking season and we still need about 50 quarts before it ends. If you can't pick then how about cleaning and getting them ready to be put in the freezer. Let the office know of your availability.

Raffle Baskets-Please let our chairperson, Brenda Outwater, know if you are going to make a raffle basket for our strawberry festival. Also, sign-up sheets for all of strawberry festival duties are now in Clarke Hall.

UPCOMING EVENTS:

- **July 30th Strawberry Shortcake Festival (12-3pm)**
- **August 28th Parish Picnic**

THIS SUNDAY: The Third Sunday after Pentecost:

Proper 8

June 26, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom

Priest:

Fr. Jim Heidt

Lay Readers

Wayne Osborne

Meribeth Seaman

Acolyte

Wayne Osborne

Altar Guild

Harriet Brennan/Grace Millington

Church Opener

Toby Werner- Month of June

NEXT SUNDAY: The Fourth Sunday after Pentecost:

Proper 9

July 3, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom

Priest:

Fr. Jim Heidt

Lay Readers

Jane Padrón

Jennifer Swinney

Acolyte

Jane Padrón

Altar Guild

Harriet Brennan/Grace Millington

Church Opener

Toby Werner– Month of July