
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 Fourth Sunday after Pentecost:
Sunday, July 3, 2022

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

Processional Hymn: **539** O Zion, haste, thy mission high fulfilling

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.

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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 5: 1-14**

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

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." So Naaman went in and told his lord just what the girl from the land of Israel had said. And the king of Aram said, "Go then, and I will send along a letter to the king of Israel." He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments. He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may cure him of his leprosy." When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me." But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean?'" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

Reader:
People:

The Word of the Lord
Thanks be to God

PSALM 30

- 1 I will exalt you, O LORD,
because you have lifted me up *
and have not let my enemies triumph over me.
- 2 O LORD my God, I cried out to you, *
and you restored me to health.
- 3 You brought me up, O LORD, from the dead; *
you restored my life as I was going down to the grave.
- 4 Sing to the LORD, you servants of his; *
give thanks for the remembrance of his holiness.
- 5 For his wrath endures but the twinkling of an eye, *
his favor for a lifetime.
- 6 Weeping may spend the night, *
but joy comes in the morning.
- 7 While I felt secure, I said,
"I shall never be disturbed. *
You, LORD, with your favor, made me as strong as the mountains."
- 8 Then you hid your face, *
and I was filled with fear.
- 9 I cried to you, O LORD; *
I pleaded with the Lord, saying,
- 10 "What profit is there in my blood, if I go down to the Pit? *
will the dust praise you or declare your faithfulness?"

11 Hear, O LORD, and have mercy upon me; *
O LORD, be my helper."

12 You have turned my wailing into dancing; *
you have put off my sack-cloth and clothed me with joy.

13 Therefore my heart sings to you without ceasing; *
O LORD my God, I will give you thanks for ever.

The Second Lesson: **Galatians 6: (1-6), 7-16**

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

[My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads. Those who are taught the word must share in all good things with their teacher.] Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised-- only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule-- peace be upon them, and mercy, and upon the Israel of God.

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

The Gospel: Luke 10: 1-11, 16-20

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.**

The Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me." The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" He said to them, "I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Fourth Sunday after Pentecost

July 3, 2022

(Luke 10: 1-11, 16-20)

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

In last Sunday's gospel reading from St. Luke, we heard about Jesus and his disciples traveling toward Jerusalem while passing through a Samaritan village, and how that turned out. We now know the history of the extreme animosity between Jews and Samaritans, so it seemed predictable that the Samaritans refuse to show hospitality to Jesus and his followers....causing James and John, to suggest an immediate crushing response: "Lord, do you want us to tell fire to come down from heaven and wipe them out?".

Our common, natural reaction to rejection, hostility, criticism...is to get our backs up and go on the counter-attack. We hunker down and close ranks with other birds of a feather, flocking together.

Cycle and cycle and cycle around in waves of reactivity...proudly proclaiming our outrage over the ignorance or hard-heartedness of the others who do not agree with us. "Being right" instead of being understood.

This is the third passage in the last four weeks that invites us to step out of the reactivity that the world around us reinforces. Jesus, instead, offers the consistent promise of peace and the nearness of God's kingdom, or God's kin-dom, within clear commands from Jesus to his followers about how to respond, not react, as they engage the world they live in by offering two clear proclamations.

This story of sending of the 70 gives a rare window into what it looked like to follow Jesus in the first generation. In verses 5-6, Jesus sends out disciples with the first proclamation that sounds deceptively simple: "Whatever house you enter, first say, 'Peace to this house!'".

This word of peace is the first word. The opening word. The announcing word. Notice that Jesus does not tell them to do any sort of assessment before making this proclamation. He does not ask them to determine whether this house follows the God of Abraham, Isaac and Jacob, or whether this house has kept the law, or whether this house is likely to receive the good news Jesus brings. Jesus does not ask them to do a risk assessment or pre-judge...just like he does not ask us to pre-qualify based on choice of political party, our herding tendencies on Facebook, or the bumper sticker on our cars.

You and I are living in the end times of the global, institutional church as the greatest organizational machine of man's own making. The end of (quote) religion (unquote) as a global power, in and of itself. And, as a result, and in my opinion, we are just now beginning to see the rebirth of the originally intended, intensely personal spirituality of a loving relationship of the first century church...all around the concept of "God's peace".

Issues that have dominated the church's teaching, doctrine and practice for 2,000 years have been exposed as arguments with a singular proposition: that God is somehow violent. That is the single presupposition of idolatry: that God is

violent. If so, what is the Good News? The Good News preached and exemplified by Jesus Christ was the radical revelation that the Creator of heaven and earth was and is non-violent and non-retaliatory. The real source of the power of the gospel is the revelation of pure Love and what being fully, truly human will be all about. And, if we commit ourselves to a committed understanding of the relationship of the Trinity, we cannot divide the Father from the Son....so, to us, the non-violent, forgiving Son is the face of God the Father, the Creator.

The life, death and resurrection of Jesus are now starting to be thrust into the spotlight in a fresh and radical way, and the church, in my opinion, is finally able to become what Jesus intended, over time in slowly becoming free of its slavery and bondage to being a dominant force in the ways of the world.

Second, Jesus goes on to instruct them in the dynamic of sharing peace: at verse 6, “if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you”.

What is this? These verses are packed with instruction for today’s saturated culture and world of everyone being reactive/dismissive/argumentative to everybody and everything else, so it is worth taking the time to unpack.

First, Jesus assumes that these apostles he sends, do in fact have peace.

Jesus says “Your peace” specifically...not just random, generic peace...will rest on others or return to you. So, as we engage others...central to this diocese’s direction in the Learning Communities Initiative...we must first be well-grounded in God’s peace. The peace that passes all understanding. Again, what is this?

God’s peace, or shalom, is more than being calm. God’s peace is a gift. A blessing. Again, we do not understand it, and really have difficulty defining it or even describing it, but it is central and seminal to who we are called to be. God’s peace is a transformational gift from God. What do I mean by that, and how does it happen...even if neither I or anyone else can put a hard finger on it?

It is beyond our understanding...the peace that passes all understanding, is the phrase you hear every Sunday...because we do not control it, create it, fabricate it, quantify it...yet, still, it happens. It happens when we follow the lead of Jesus and pray to God: Please help me. Help me to trust in you. Help me be the kind of person you want me to be.

That is all. In being patient over time...repeating those prayers in heartfelt moments...we will hopefully begin to feel, or acknowledge, or recognize, a transformation. A transformation of being turned, shifted in direction..away from what the world considers to be important or vital or necessary, and into a world-view of living...eternally. Eternal life. Becoming gradually and gradually more and more free from the drama, and stress, and pressure of trying to control ourselves

and the world around us. Living holistically....in the company and protection of God.

It is confidence in God's abiding presence so that we also share that presence with others.

Engaging others means not treating them as objects upon which we act, but as sacred others with whom we are called to be fully and peacefully present. If they do not share this peace, Jesus does not advise us to reactivity, scorn or conflict. Instead, he reassures his followers that their peace is not diminished and cannot be taken away from them: "it will return to you".

Jesus also instructs them in a second proclamation: "The kingdom of God has come near to you" at verse 9. Remarkably, this proclamation applies whether one is welcomed (as at verse 8) or one is not welcomed (as at verse 10). The kingdom of God is promised to all, to those who receive as well as to those who reject. The new kinship, a new way of understanding all human relationships, which is God's ordering of all things, is a life-changing proclamation.

Here again, Jesus does not instruct them to argue, convince, or threaten if they are not welcomed.

He does advise them to signal their moving on by shaking dust off their shoes (verse 11). In this way, they are not weighed down by rejection, or paralyzed with trying to figure out what they did wrong or could have done differently to produce a different outcome. Instead, Jesus invites them to move forward in the confidence of these two proclamations, "Peace to this house!" and "The kingdom of God has come near."

As Christians, we can reliably root our lives in these two proclamations -- "Peace to this house!" and "The kingdom of God has come near." This is the good news that we have to share, rather than turning it to blaming, accusing or judgmental analyzing, symptoms that reactivity holds our lives in bondage.

Notice how Jesus only tells them what they should do, and he does not say anything about measuring their success. If it does not work, shake their dust off your feet and move on. But in our congregations, it is difficult to avoid measuring success. We live with membership figures, giving levels, budgets, annual reports, and so on. It is very easy to measure our work by these figures, and that is how many people will measure our ministry, but that is contrary to this text.

Why did Jesus only tell them what to do? And why, on their return, did he tell them not to rejoice in that the spirits submitted to them, but rather rejoice that your names are written in heaven?

Because it is all about God...and not about us. The ministry and the message we bring is the ministry and message Jesus was doing. What we do and say is

about him and from him. Did you note the surprise in the report the seventy bring back to

Jesus? Is not that because they did not know or expect what would happen?

How do we continue the ministry of Jesus in proclaiming that the “Kingdom of God has come

near you?” Maybe we need to look at it in more subtle, less dramatic ways, and find God’s encouragement in it.

It is ALWAYS, always, always, about the multiple times, each and every day, that God puts us into position to have contact or interaction with someone else. And what do we do with that?

How often can we...how often do we?

The kingdom of God has come near you. That is the message we are called to share, by word and deed...all in the name of the God revealed to us in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Nicene Creed

Celebrant and people:

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
Brett McDonell
Shirley Reali
Charles O'Neill
CJ Broughton
Fr. Jim Heidt
Rob Goodwin
Gaffney Family

Catherine Zbiegien
Cindy DeProspero-Outwater
David Dutcher
Georgia Northup
McMinn Family
Cathy Ziemba
Vincent Rescigno
Toby Werner

Anne Staple
Marion Sweet
Randy Jones Sr.
Velma Kirsch
Erick Kroll
Brenda Outwater
Stevens Family
Lisa Newman

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 Anglican Church of Tanzania and their archbishop, the Most Rev. Dr. Maimbo Mndolwa. And we pray for all bishops and deputies to the 80th General Convention of The Episcopal Church in Baltimore, Maryland, which convenes July 8-11.

And in the Episcopal Church: We pray for the people of the Diocese of Washington and their bishop, the Rt. Rev. Mariann Edgar Budde.

For our companion Diocese El Salvador: We pray for the people of Misión La Divina Providencia, El Maizal, Acajutla, Sonsonate, 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 St. Thomas' Episcopal Church in Slaterville Springs, and the people of St. Matthew's Episcopal Church in New Berlin and their priest, the Rev. Steve White. 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: **693** Just as I am (Verses 1-3)

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: 717 My country tis of thee

The Dismissal

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

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

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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: Ruth Wertz, Pilar Parnell, Bill Stevens, Fr. Jim & Meribeth (Seaman) Heidt, Tina & Mike Rescigno, Timothy & Lori Early, Margee & David Grow

Altar Flowers: Given By: Fr. Jim Heidt; **In Celebration of:** Fr. Jim & Meribeth (Seaman) Heidt anniversary.

The Parish Office is open Monday through Friday, 9:00 a.m. – 12:00 Noon
Parish Office closed for the 4th of July

MEETINGS AT ZION:

AA: AA Room

M-F 9 am

M-F:12-1pm

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

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

NA: NA Room

Mon. 7pm

Fri. 7pm

Sat. 11:30 am

**THANK YOU GEORGIA NORTHUP FOR BEING OUR
PIANIST**

Raffle Baskets & Bake Sale Items-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 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



**NEXT SUNDAY: The Fifth Sunday after Pentecost:
Proper 10
July 10, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom**

Priest: Fr. Jim Heidt
Lay Readers Rick Weltz
Georgia Northup
Acolyte Rick Weltz
Altar Guild Annie Deacon/Annette Clark-Hani
Church Opener Toby Werner– Month of July