
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

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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 Eighth Sunday after Pentecost:
Proper 13
Sunday, July 31, 2022

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

Prelude: Amazing Grace

arr. Ron Mallory.

Processional Hymn: **669** Commit thou all that grieves thee

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.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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: **Hosea 11: 1-11**

Reader: The first lesson is a reading from the Book of the prophet Hosea

When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. They shall return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me. The sword rages in their cities, it consumes their oracle-priests, and devours because of their schemes. My people are bent on turning away from me. To the Most High they call, but he does not raise them up at all. How can I give you up, Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender. I will not execute my fierce anger; I will not again destroy Ephraim; for I am God and no mortal, the Holy One in your midst, and I will not come in wrath. They shall go after the Lord, who roars like a lion; when he roars, his children shall come trembling from the west. They shall come trembling like birds from Egypt, and like doves from the land of Assyria; and I will return them to their homes, says the Lord.

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

PSALM 107: 1-9, 43

1 Give thanks to the Lord, for he is good, *
and his mercy endures for ever.

2 Let all those whom the Lord has redeemed proclaim *
that he redeemed them from the hand of the foe.

3 He gathered them out of the lands; *
from the east and from the west,
from the north and from the south.

4 Some wandered in desert wastes; *
they found no way to a city where they might dwell.

5 They were hungry and thirsty; *
their spirits languished within them.

6 Then they cried to the Lord in their trouble, *
and he delivered them from their distress.

7 He put their feet on a straight path *
to go to a city where they might dwell.

8 Let them give thanks to the Lord for his mercy *
and the wonders he does for his children.

9 For he satisfies the thirsty *
and fills the hungry with good things.

43 Whoever is wise will ponder these things, *
and consider well the mercies of the Lord.

The Second Lesson: **Colossians 3: 1-11**

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

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things-- anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

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

The Gospel: Luke 12: 13-21

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.**

Someone in the crowd said to Jesus, "Teacher, tell my brother to divide the family inheritance with me." But he said to him, "Friend, who set me to be a judge or arbitrator over you?" And he said to them, "Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions." Then he told them a parable: "The land of a rich man produced abundantly. And he thought to himself, 'What should I do, for I have no place to store my crops?' Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' But God said to

him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' So it is with those who store up treasures for themselves but are not rich toward God."

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Eighth Sunday after Pentecost **Proper 13, Year C** July 31, 2022
(Luke 12: 13 - 21)

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

We are talking about winning the Lotto. Becoming an instant millionaire.

Be honest. Have you ever found yourself daydreaming about winning it this week? Mine goes something like this: pay-off our the mortgage and car loan, sock away some for retirement, and then invest the rest, and give away the earned interest. In any case, it feels nice to dream about such financial security, and to think about myself as a generous person. I congratulate myself that, given the chance, I would know how to put such money to good use.

Well, that seems harmless enough, right? Harmless until you read today's gospel lesson. The regular announcements of Central New York people winning with large NY lottery millionaire tickets is interesting timing around when we are confronted with Jesus sharing the parable of the rich fool. Talk about a spoil sport. Still, do you notice a similarity between my daydream and the rich fool in the parable? I can fool myself by thinking that I am different from the rich fool by telling myself that I am not greedy...after all, I would give away a pile of it, I tell myself. But this is fooling myself, playing myself as the fool. And I am the same

as that rich fool in one very important respect: I was talking to myself about that dream. I was talking to myself.

So it is in the parable. The rich man is quite a conversationalist...but all to himself. He even addresses himself. "Soul," he calls himself. The only other voice to enter into this parable is finally that of God, and then it is too late to have a dialogue. God simply tells this man the facts...that he has built up all these possessions, but now it is his time to die. So whose are they now?

The point? This man has lived a life in monologue, talking with himself, rather than living a life in dialogue, talking to God.

So this, then, brings us to our proper suggestion about Paradise...which really means having the right dialogue partner. The world of the rich fool may have looked like Paradise to him...big new barns, plenty of possessions to be able to eat, drink, and be merry to his heart's content. And we may fool ourselves about winning the lottery, what a Paradise life would be, how well we could make use of that money. But that is not it. Paradise is living a life with God as our numero uno dialogue partner...and paradise lost means choosing someone else as a dialogue partner before God, even if it is our self.

Another is the parable of Adam and Eve, in the garden called Eden. We generally consider Eden

to have been lost forever, thinking it physically located somewhere in the river plain between the Tigris and Euphrates Rivers, in modern Iraq....obviously no longer a paradise by our general image. But what happened? How was it lost?

It is a parable...about having the right dialogue partner, similar to the one Jesus tells, but more basic. Adam and Eve live in a land that has brought forth plenty, but their paradise really exists because they also, at the outset, have the right partner in God, the one who created them. God placed only one restriction on their desires, represented by only one tree at the center from which they are not to

eat...which is really a command warning that everything will be fine as long as God their Creator remains their main dialogue partner, the one from whom they gain their desires...the one who had created them in perfect love.

But, of course, we know the story. Paradise is lost. The serpent is only the symbol of a different partner. It does not really matter who or what it was....anybody or anything else is not perfect love, and becomes a rival to God that leads to death...described in the next parable of Cain and Abel, their sons, and the end result of death. Violent death, the kind of violence that humankind has lived with since the beginning of time. It is the same kind of stuff that our world, and culture, and media spews over and over...born of desire that turns into envy and rivalry....born of having the wrong primary dialogue partner. In the story, they chose to listen to the serpent rather than listening to God, their creator....and become convinced that they will know what God knows...which means what?

Rich fools! It means that they think that they can be in control of their own lives. They can talk to themselves like the rich fool, in other words, since they are in charge of their own lives....and paradise is long gone.

We are Adam and Eve and the Rich Fool. We can listen to Madison Avenue. Watch the Joneses down the street. Get caught up in lotto-mania. Get all caught up in the increasingly frenzied mania that fuels our troubled, political times. Judge others just as we are encouraged to do on television shows. I cannot watch stuff like that. Do not get me wrong...it is not that I will not, but that I can not watch or listen to all the babble coming from the modern day Towers of Babylon. In other words, we can follow the desires of someone or something other than God, our creator.

Or we can make the choice of that criminal next to Jesus on the cross...and choose to follow him. ...the criminal that Jesus promised that very night he would be in paradise. Why is that? How does Jesus make the connection? After all, he was

just a regular guy...a poor Jew, living on the run from place to place. A man whose only marketable skill was to work on wood with his hands and simple tools. So who in the world is this Jesus that can make that promise...and really, who cares about any of it after all?

This dynamic is at the core of our faith. When we, as the church and particularly as individuals, proclaim faith in a Trinitarian God, we are...in part...proclaiming faith in that perfect relationship between Jesus and His Father as Source of all life and creation. Jesus lived his life completely in open dialogue with God.

Jesus got right what every person since Adam and Eve has gotten wrong...as he lived his life in Paradise even in the midst of a sinful world., and he brought it back into this world for all those who choose to follow him because he lived his life in perfect dialogue with his heavenly Father.

That is exactly how Jesus saves us.

Through the Holy Spirit, that relationship is now available to us. It is promised to us in baptism when we die to the old way of living and rise to the new way of living...when we rise to a life of dialogue with God. Taking off old clothes and putting on new clothes says Paul to put on a "new self, which is being renewed in knowledge according to the image of its creator."

Living into the image of the creator...to again imitate God's desire, God's Love...and that is what being a disciple of Jesus does for us. The promise of being one again with the one by whom we were made. Removed from the shadows of isolation...and into the very heart of the never-ending, eternal presence of God whose love remains revealed to us within the very nature of who God is, as revealed to us in the Father, and in the Son, and in 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	Annie Nobiling	Erick Kroll
Fr. Jim Heidt	Cathy Ziembra	Brenda Outwater
Rob Goodwin	Vincent Rescigno	Toby Werner
Lisa Newman	Barbra Gallagher & Family	

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 Church of the Province of West Africa and their prime bishop, the Most Rev. Jonathan Hart.

And in the Episcopal Church: We pray for the people of the Diocese of West Virginia and their Diocesan Bishop, the Rt. Rev. W. Michie Klusmeyer and their Bishop Coadjutor, the Rt. Rev. Matthew Cowden.

For our companion Diocese El Salvador: We pray for the people of El Salvador as they observe the Feast of El Salvador del Mundo.

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 the Church of the Epiphany in Trumansburg and the people of Grace Episcopal Church in Utica and their priest, the Rev. Christine Williams-Belt. 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: **302** Father, we thank thee

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: Alleluia! Christ our Passover is sacrificed for us;

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: 435 At the name of Jesus

The Dismissal

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

Postlude: Prelude in D Minor (the Little) *J.S. Bach (1650-1735).*

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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: Alice & Jack Wittmann

Altar Flowers: Given By: Sandie & Ed Latimer; **In Memory of:** Al Latimer

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

MEETINGS AT ZION:

AA

M-F: 9-10 AM & 12-1 PM

Sat: 10 AM

District ~1st Sat. of the month

Convention AA 3rd Sat. of month

NA

Mon: 7 PM

Fri: 7 PM

Sat. 11:30 AM

Zion's Pantry & Vet's Food Collection-As some of you know we have always put baskets out for the collection of food for the First Sunday being designated to our food pantry and the third Sunday being the Vet's. Well, with all that has been going on that ministry has been "pushed to the curb side" so to speak. So, starting on Sunday, August 7th let's us please start anew.

Parish Picnic-The parish picnic will be on August 28th with the service at 11 AM and picnic to follow immediately afterwards in courtyard weather permitting. Sign-up sheets are in Clarke Hall. Thank You!

THIS SUNDAY: The Eighth Sunday after Pentecost:

Proper 13

July 31, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom

Priest:	Fr. Jim Heidt
Lay Readers	Jane Padrón Jennifer Swinney
Acolyte	Jane Padrón
Altar Guild	Jane Padrón/Michelle Luvisi
Church Opener	Toby Werner– Month of July

**NEXT SUNDAY: The Ninth Sunday after Pentecost:
Proper 14
August 7, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom**

Priest:	Fr. Jim Heidt
Lay Readers	Rick Weltz Georgia Northup
Acolyte	Rick Weltz
Altar Guild	Brenda Outwater
Church Opener	Annette Clark-Hani– Month of August