
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

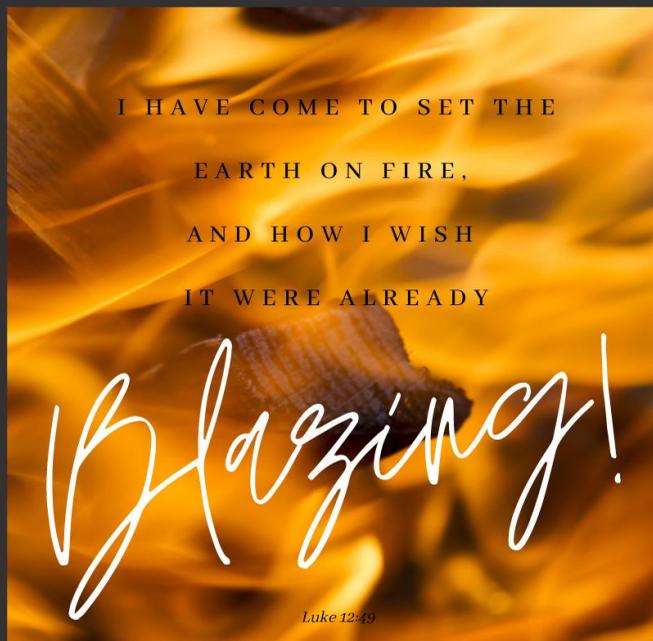
- a parish in the Episcopal Diocese of Central New York -

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Be the Light of Christ

BetheLightofChrist.org

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 Tenth Sunday after Pentecost:

Proper 15

Sunday, August 14, 2022

All the Baptized People of God may receive the sacrament.

Please stand if comfortably able to do so for all hymns.

Prelude: Gavotte in A Minor

Matthew Camidge (1758-1844)

Processional Hymn: **574** Before thy throne, O God, we kneel

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 given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

The First Lesson: **Isaiah 5: 1-7**

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

Let me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes. And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge; and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!

Reader: The Word of the Lord

People: **Thanks be to God**

PSALM 80: 1-2, 8-18

1 Hear, O Shepherd of Israel, leading Joseph like a flock; *
shine forth, you that are enthroned upon the cherubim.

2 In the presence of Ephraim, Benjamin, and Manasseh, *
stir up your strength and come to help us.

8 You have brought a vine out of Egypt; *
you cast out the nations and planted it.

9 You prepared the ground for it; *
it took root and filled the land.

10 The mountains were covered by its shadow *
and the towering cedar trees by its boughs.

11 You stretched out its tendrils to the Sea *
and its branches to the River.

12 Why have you broken down its wall, *
so that all who pass by pluck off its grapes?

13 The wild boar of the forest has ravaged it, *
and the beasts of the field have grazed upon it.

14 Turn now, O God of hosts, look down from heaven;
behold and tend this vine; *
preserve what your right hand has planted.

15 They burn it with fire like rubbish; *
at the rebuke of your countenance let them perish.

16 Let your hand be upon the man of your right hand, *
the son of man you have made so strong for yourself.

17 And so will we never turn away from you; *
give us life, that we may call upon your Name.

18 Restore us, O Lord God of hosts; *
show the light of your countenance, and we shall be saved.

The Second Lesson: **Hebrews 11:29- 12:2**

Reader: The Second lesson is a reading from the Letter to the Hebrews.

By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace. And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets-- who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented-- of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

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

The Gospel: Luke 12: 49-56

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.**

Jesus said, "I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Tenth Sunday after Pentecost
12: 49 - 56)

August 14, 2022

(Luke

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

Okay....so, after that gospel reading from Luke, it is a good thing that we do not call this "family Sunday". Right?

In a way, this reminds me of the American Civil War. In the east, the battle of Gettysburg was fought on July 1, 2 and 3, 1863. But, at that same time, there was a conflict toward the west that was every bit as important, if not more so. On the next day, July 4, 1863, the siege for the battle of Vicksburg, Mississippi ended with the confederate army surrendering to the U.S. Army of the Tennessee, commanded by General Grant.

The fall of Vicksburg was probably more significant in that not only did it cut the confederacy in two...east separate from west...but it also opened the Mississippi River back to commercial shipping all the way to the Gulf, which was

an absolute critical and political necessity to continue the war for the north. Grant and his army were then able to “sling their backpacks for new fields”.

Anyway, the siege of Vicksburg took a good month and a half. And, while stories after the war about brother fighting brother, and father fighting son, grew longer year after year, it was factually true during the siege of Vicksburg. Missouri sent the most men to serve both sides...from the same neighborhood, from the same household.

During that month and a half, they shot at each other all day from nearby trenches. Mercilessly aiming to pick off the other, regardless of blood relation. But at night, when things quieted down, they often called each other, came to “no man’s land” in between, and in many cases, one brother from the north would give paper money to the brother serving the south, so he could send it home to help support the “old folks”. At night, they openly traded tobacco for coffee, whiskey for bread, and so on. And then, daylight...the shooting started up again.

Within my knowledge of American history, that example may be the latest similarity to what we read today. Except Jesus does not call for an evening armistice for greeting, sharing and helping. Instead, he seems to be calling for all out conflict...predicting that the strife will be continuous and permanent. Prince of peace? Not in these verses. What is going on?

Here in the 21st century, reading and preaching biblical texts always involves bridging the biblical story and today’s world...and, in some weeks, the chasm between the two is deep and wide, and this week is a perfect example. By and large, we avoid conflict and division in our congregations at all costs, yet here Jesus is talking about bringing just that. We want peace and moreover call Jesus the prince of peace, yet just now Jesus says that is not what he came to bring. We are, by and large, focused on the present, or are at least certainly not looking for the end of the world, and yet in this passage Jesus seems to look to the future and it is, to say the least, foreboding. But let’s look for some context.

At this point in the story, Jesus is on his way to Jerusalem, where the conflicts he has been experiencing will boil over into a plot to take his life. And of course Jesus knows this. He knows that he will soon be baptized, not by water, but by the fire kindled with nails and wood, and just now he feels the weight and pressure of what is to come. He is, to use a word with which we are very familiar, stressed, stretched to the point of breaking. Stress is one of the watchwords of our age, as we also often feel pulled by schedules and responsibilities and pressures beyond what we can endure. And Jesus knows this. We confess that God became human in Jesus precisely to know and redeem our condition. Of course, you and I are not facing crucifixion, but many of us are facing terminal illness, or a loss of job

or wages, or deep loneliness, or mental illness, or ... the list goes on. We at times feel pulled beyond what we can endure and Jesus has been there.

I have a sense that Jesus was beginning to become impatient with his limited time. That he was getting more direct with today's gospel....over the direct conflict within even family units between those who will, and those who will not give themselves completely to God. Those who will, or will not, love the Lord their God with all their heart, and mind, and strength. That, in turn, leads to a transformation of those who will...a transformation by God over time, away from the desires, the priorities, the comforts of this world. A natural, slow-forming separation between the Kingdom of God and that of this world.

Is the relative ease of the Christian life in this land entirely the result of past cultural acceptance, or is it because we fail to live into the gospel Jesus announced? Throughout Luke's account, Jesus announces a new community...he calls it the kingdom of God...that is governed not by power but by equity, where all those in need are cared for, where forgiveness is the norm, where the poor are privileged, where wealth is shared rather than hoarded, and where the weak and lonely are honored.

What might our personal and congregational lives look like if we took Jesus words more seriously at home, work, school, and in our communities? Might we experience more of the stress and division Jesus speaks of if we were to push our community leaders or stretch our personal and congregational budgets care more fully for the poor? What holds us back from embracing the kingdom life Jesus both describes and demands? What fears, pressures, and stresses distract us from the mission to which Jesus has called us?

This is not to suggest that we have intentionally shirked our responsibilities. No, the pressures and stresses we feel are real. We have families to care for, jobs to tend, responsibilities to all manner of people and organizations. But we also live in a culture that equates wealth with character, that elevates consumption to an art form, that teaches us to look out for our own well-being above that of all others.

So what kind of sermon might encourage us in leading the kind of life that Jesus modeled? Perhaps one that takes the stresses of this life seriously, that reminds us that Jesus understands these stresses, and that promises that the baptism of fire that Jesus underwent in his crucifixion he endured so that we might have the promise that wherever we are, Jesus has already been, and where Jesus is now, we shall someday be.

We regularly confess that Jesus dies for our sins, those of both omission and commission. And the promise of the gospel is that there is nothing we can do to lose that forgiveness or the larger inheritance of abundant life that Jesus won.

Sometimes that promise leads us into a kind of pious indolence, where we come to believe that our failures and shortcomings are not all that serious, for we have been justified by faith.

But sometimes...and perhaps this is one of those times....that promise of forgiveness and life might also lead us to a kind of holy engagement. Where we....as individuals, households, and communities of faith...commit ourselves once again to being “people of the Way”. People who strive to follow Jesus in word and deed, knowing that the path we tread follows his own and that he accompanies us on it.

Following Jesus...who gave himself to God his Father....gave his heart, his soul, and his mind.

Following Jesus as “people of the Way” may lead to strife and division, at least for a time...which I have known and continue to know in my own life. But they will also lead to a deeper sense of that peace that passes all understanding, as we are caught up in the abundant life that comes from following our Lord...who continues to bless, support and accompany us in our various journeys through life, 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
Stephen Abbott
Fr. Jim Heidt
Rob Goodwin

Catherine Zbiegien
Cindy DeProspero-Outwater
David Dutcher
Georgia Northup
Annie Nobiling
Cathy Ziemba
Vincent Rescigno

Anne Staple
Marion Sweet
Randy Jones Sr.
Velma Kirsch
Erick Kroll
Brenda Outwater
Toby Werner

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 Extra-Provincial Anglican Churches;

And in the Episcopal Church: We pray for the people of the Diocese of Western Louisiana and their bishop, the Rt. Rev. Jacob W. Owensby.

For our companion Diocese El Salvador: We pray for the people of San Jorge, in Acajutla.

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 Christ Episcopal Church in Willard and their priest, the Rev. Lesley Adams and the people of Grace Episcopal Church in Willowdale and their priest, the Rev. Ed Murphy. 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: **691** My faith looks up to 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: 552 Fight the good fight with all thy might

The Dismissal

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

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

Postlude: Hornpipe

Samuel Wesley (1766-1837)

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Reverend Dr. James K. Heidt, Rector & Priest
Erick Kroll, Organist and Music Director
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Altar Flowers: Given By: Tina & Mike Rescigno; **In Memory of:** Bill Northey

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

UPCOMING EVENTS

Vestry Meeting-8/22/22-6 PM in Clarke Hall

Community Dinner-8/27/22-Stuffed Peppers-Sign-up sheets in Clarke Hall

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 Tenth Sunday after Pentecost:

Proper 15

August 14, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom

Priest: Fr. Jim Heidt
Lay Readers Annette Clark-Hani
Sandie Latimer
Acolyte Annette Clark-Hani
Altar Guild Brenda Outwater/Jane McDonnell
Church Opener Annette Clark-Hani– Month of August

NEXT SUNDAY: The Eleventh Sunday after Pentecost:
Proper 16
August 21, 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 Annette Clark-Hani– Month of August