
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

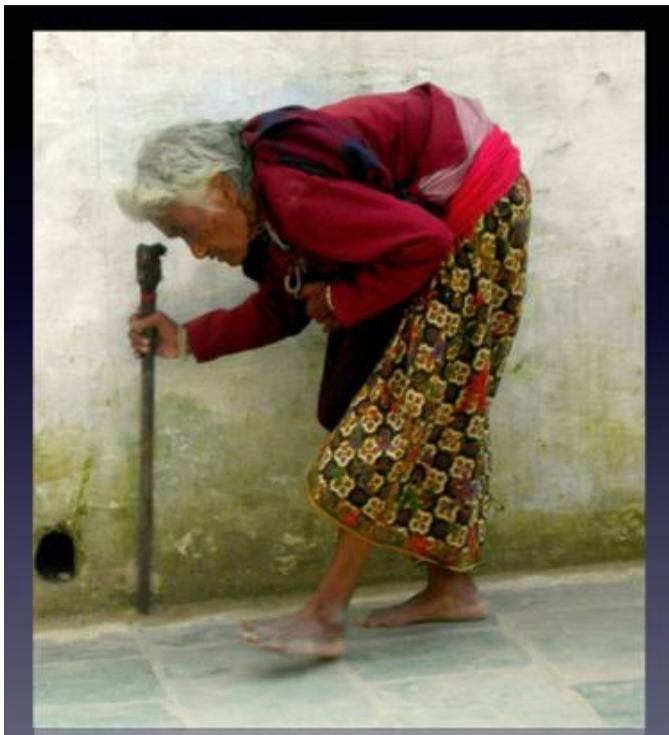
- a parish in the Episcopal Diocese of Central New York -

140 West Liberty Street Rome, New York 13440-5750

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Website: www.zionrome.org

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LUKE 13: 10-17

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 Eleventh Sunday after Pentecost:

Proper 16

Sunday, August 21, 2022

All the Baptized People of God may receive the sacrament.

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

Prelude: There Is A Balm in Gilead

Afro-American Spiritual arr. Rod Jeffords

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.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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: **Jeremiah 1: 4-10**

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

The word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born, I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord." Then the Lord put out his hand and touched my mouth; and the Lord said to me, "Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant."

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

PSALM 71: 1-6

1 In you, O Lord, have I taken refuge; *
let me never be ashamed.

2 In your righteousness, deliver me and set me free; *
incline your ear to me and save me.

3 Be my strong rock, a castle to keep me safe; *
you are my crag and my stronghold.

4 Deliver me, my God, from the hand of the wicked, *
from the clutches of the evildoer and the oppressor.

5 For you are my hope, O Lord God, *
my confidence since I was young.

6 I have been sustained by you ever since I was born;
from my mother's womb you have been my strength; *
my praise shall be always of you.

The Second Lesson: **Hebrews 12: 18-29**

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

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death." Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." This phrase, "Yet once more," indicates the removal of what is shaken-- that is, created things-- so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

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

The Gospel: Luke 13: 10-17

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.**

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

Celebrant: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

Proper 16, Year C

August 21, 2022

(Luke 13: 10 - 17)

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

There are two sides to every story, and that includes this one. So, it might help us to spend more time and sympathize with each of these two characters with whom Jesus interacts in this gospel from Luke.

First, we have the leader of the synagogue, which may be challenging. A sympathetic reading of this character offers a clear and compelling reading of the law. He is, in other words, right: We are not supposed to do any work on the

Sabbath.

Sabbath is a day for rest and renewal. However, in today's world, the rather negative view we take toward the various "restrictions" associated with the Sabbath would have been very foreign to the Israelites. Keep in mind that the law...including laws about the Sabbath...were given to the Israelites after their Exodus from Egypt. Egypt...where the Israelites were slaves and worked whenever their masters commanded them, never getting a day off. So when they receive a command to rest, to actually set aside one day of the week to rest their bodies and their livestock and retreat for a time of renewal and prayer, you can bet that they heard this only as good news.

Perhaps we would be better off taking Sabbath more seriously. We are not slaves, certainly not in the way that the Israelites were or some people still are. But plenty of our folks have to work long hours, and/or more than one job to make ends meet. And many more of us have a harder and harder time disconnecting from work...from emails or texts or tweets, and the endless grind of a 24/7 world that never stops. In the past when my daughter visited, she was always pestered by lower-level management at her retail businesses...and I mean non-stop. Minutes apart, never ending. When she came visiting while still in that job, I advised her to turn the phone completely off. Life, for people at all levels of the economic ladder, is both hectic and demanding. Could we also benefit from a proscribed time of rest?

Which is what the leader of the synagogue is worried about. Once you start making exceptions for this reason or that, pretty soon no one is really keeping the Sabbath and it has lost its point altogether. And, of course, it is not just the Sabbath. The whole law is like that. One keeps making exceptions and it is not really a law anymore. It is more like a suggestion, with little or no power to protect and preserve us.

Truth be told, we regularly agree with this leader. Perhaps not about the Sabbath, but most of us have laws that we think are particularly important and we

get nervous if we see people not respecting them. Some things as finite like eating only organic foods, our children's bedtimes, refusing to take any calls on our day off. Or maybe it is a much larger issue, like traditional gender roles or human sexuality. Whatever it is, there are some laws we feel we should just keep. Period. And if not, who knows what will unravel next? That is what this well-intentioned, law-abiding leader of the synagogue believes.

So next, let us turn to the woman, she who has viewed the world from waist level for years. She has not been able to look anyone in the eye for as long as she can remember. She is, I imagine, also a faithful, law-abiding member of this very synagogue. After all, she is right there that Saturday, in spite of her condition, worshiping with her community.

And who knows, perhaps she also had concerns about keeping the Sabbath. Maybe she was downright conservative in her approach to the law generally. Yet whatever principles or resolutions she may have entered with, it seems that they all took a back seat to a sense of overwhelming relief and gratitude when Jesus approached and healed her. When he called her a daughter of Abraham and restored her to full health, what were those first breaths of air like, taken in by lungs no longer cramped from stooping over? And whose eyes did she first meet, as she stood up straight for the first time in anyone's memory? Or maybe, more importantly, what happened to all those laws and rules and concerns and regulations? Did they fall away, as if they were of no importance?

No. They were just suspended, perhaps temporarily forgotten, in those first few moments of sheer grace and gratitude. The law matters because it helps us order our lives and keep the peace. The law matters because it sets needed boundaries that create room in which we can flourish. The law matters because it encourages us...sometimes even pushes us...to look beyond ourselves so that we might love and care for our neighbor.

But as important as law is....and notice that Jesus does not set aside the law but rather offers a different interpretation of it...it must always bow to mercy, to life, to

freedom. Law helps us live our lives better, but grace creates life itself. Law helps order our world, but grace is what holds the world together. Law pushes us to care for each other, but grace restores us to each other when we have failed in the law.

Clergy are always challenged to find the application of biblical texts with modern life, in part to help others find the living God around and among them. So, hear this example from my experience.

Article 10 of the Family Court Act is the New York civil law handling child abuse or neglect, covering a broad range of allegations from the most horrible things you can imagine, down to dirty homes, insufficient plumbing, lack of basic medical care, or parental drug abuse. The procedure of the law is straight forward. The Department of Social Services, or DSS, files a petition in Family Court against the respondents, listing the allegations in detail. Folks come into court, with right to counsel.

If a denial is entered, the journey begins toward a trial on the facts, or a fact-finding hearing. If that trial occurs, the judge writes a decision finding whether or not the child or children are neglected or abused as a matter of fact...did the DSS prove its case, or not? If the judge finds in favor of the DSS, then a whole second journey begins, called disposition, and folks have a right to a second trial, one which the court will have to decide: "OK, the court has found abuse or neglect, so now what are we going to do about it?" In other words, what services will be directed? Will the child or children remain in foster care? What will be the plan, if any, to reunite the family?

Years ago when I started, this process was very formal, and often took a year or more. And, in the meantime, the kids were separated and put in foster care while the parents and DSS took adversarial positions and fought it out. Imagine your kids yanked out of your home for a year before anybody got around to working on what to do to make things right, or at least better, or safer? That was the administrative and legal interpretation of that law then.

Now, it is much, much different, even though the law has not fundamentally changed, and I give complete credit to the courts and DSS for a paradigm shift...because, in a direct but secular way, grace has become the lens for the law's application. Now, DSS files petitions as a last resort, preferring to work with families out of court. If court is necessary, at the first appearance, most cases have an agreed temporary "safety plan"...and, if removal is needed, kids are placed with suitable relatives instead of stranger, third party foster homes. More importantly, at the first, family needs are identified and services offered...all for the purpose of the prime goal of the entire system: strengthening families to either keep them safely intact, or to successfully reunify them as soon as possible...and not start a year down the road.

I have been blessed to have worked, and to have seen and shared this transformation with clients and persons in need...so it is easier for me to observe, in an exclusively governmental and secular world, the practical...actual...coming of the kingdom of God. While the law helps us make sense of and get more out of life in the kingdom of the world, it must always bend to the grace that constitutes the abundant life Jesus proclaims. For above and beyond all the laws ever received or conceived, the absolute law is love: love God and love your neighbor. Or, perhaps, love God by loving your neighbor.

So, of course, Jesus heals on the Sabbath! And, of course, she gives thanks right away! And, of course, the crowd rejoices! Which is what always happens when grace invites us simultaneously to value the law and at times suspend it out of mercy, compassion, and love.

In closing, we are invited to live within, and see around us, the good news that

1. God gave the law out of love in order to grant us freedom from the tyranny of all manner of slavery, whether external or self-imposed;
2. God forgives us when we fail in the law and invites us to try again; and
3. Finally, God insists that the law does not and will not have the last word, for there will always be times when law must bend to compassion and love, all in the

name of our loving God, as the Father, and as the Son, and as 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
Stephen Abbott	Annie Nobiling	Erick Kroll
Fr. Jim Heidt	Cathy Ziemba	Brenda Outwater
Rob Goodwin	Vincent Rescigno	Toby Werner
Ann & Katherine Gambier	Christine Vecchio-Flaim	Lisa Newman
Joe Burgher	Beth Robinson Cain	

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 Episcopal/Anglican Province of Alexandria and their archbishop, the Most Rev. Dr. Samy Fawzy.

And in the Episcopal Church: We pray for the people of the Diocese of Western Massachusetts, and their bishop, the Rt. Rev. Dr. Douglas John Fisher.

For our companion Diocese El Salvador: We pray for the people of Misión San Romero de América, their priest the Rev. Juan Pablo Alvarado, and their seminarian Mario Luna.

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 Zion Episcopal Church in Windsor and their priest, the Rev. Geoffrey Doolittle and the people of Emmanuel Episcopal Church in Adams and their priest, the Rev. Dr. Jon Lavelle. 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: **699** Jesus, Lover of my soul

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: 493 O for a thousand tongues to sing

The Dismissal

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

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

Postlude: St. Anthony Chorale

Joseph Haydn (1732-1809)

++++
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: Ariel
Padrón-Denny, Lisa & David Wiggins

Altar Flowers: Given By: Tina & Mike Rescigno; **In Memory of:** Arlene Clough

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 next week; just a reminder that service will not begin until 11 AM. Please remember to bring the items that you have signed up for, Thank You!!!

THIS 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

**NEXT SUNDAY: The Twelfth Sunday after Pentecost:
Proper 17**

PARISH PICNIC

August 28, 2022-11 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 Annette Clark-Hani– Month of August