
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



Humbled & Exalted

Luke 14:1, 7-14

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 Twelfth Sunday after Pentecost:

Proper 17

Sunday, August 28, 2022

All the Baptized People of God may receive the sacrament.

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

Prelude: Ode to Joy Ludwig van Beethoven (1710-1827)

arr. Hal H. Hopson

Processional Hymn: **376** Joyful, joyful, we adore 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.

1 Sing with joy to God our strength *
and raise a loud shout to the God of Jacob.

10 I am the Lord your God,
who brought you out of the land of Egypt and said, *
"Open your mouth wide, and I will fill it."

11 And yet my people did not hear my voice, *
and Israel would not obey me.

12 So I gave them over to the stubbornness of their hearts, *
to follow their own devices.

13 Oh, that my people would listen to me! *
that Israel would walk in my ways!

14 I should soon subdue their enemies *
and turn my hand against their foes.

15 Those who hate the Lord would cringe before him, *
and their punishment would last for ever.

16 But Israel would I feed with the finest wheat *
and satisfy him with honey from the rock.

The Second Lesson: **Hebrews 13: 1-8, 15-16**

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

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. Keep your lives free from the love of money, and be content with what you have; for he has said, "I will never leave you or forsake you." So we can say with confidence, "The Lord is my helper; I will not be afraid. What can anyone do to me?" Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

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

The Gospel: Luke 14: 1, 7-14

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.**

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. When he noticed how the guests chose the places of honor, he told them a parable. "When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may

say to you, 'Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted." He said also to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous."

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

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

12th Sunday after Pentecost August 28, 2022

(Luke 14: 1, 7 - 14)

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

What is the greatest, the most important, of all the Christian virtues? Almost all of us answer that question with the word, "love." We would say with the Apostle Paul, "So faith, hope and love, the greatest of these is love." But it is important to remember that Jesus did not.

Remember that the disciples of Jesus were arguing about who was going to be the greatest in the kingdom of God. At various times in our reading of the Gospels, we hear Jesus making reference to his followers as "children", or "little child". Jesus replied, "Whoever humbles himself like a little child is the greatest in the kingdom of God."

"Like a little child." Before they get to first grade, when there is no conceit. No need to be number one. No need to be better than other children. In this story for today, what makes a child great is not their faith, but what? What is arguably the greatest of all Christian virtues?

On a Sabbath, Jesus is dining at the home of "a ruler of the Pharisees." He notices the most mundane thing...something absolutely ordinary, commonplace. People taking their places at the table at this banquet. So what? Big deal.

But it moves Jesus into sharing a parable. And, as fascinating as other parables found in Luke can be...like that of the Good Samaritan or the Prodigal Son...this particular one seems rather every-day and not extraordinary at all. He talks about

taking a place at the table....and not just any table like this one he has been invited to, but a table at a wedding feast. Using the example of a wedding feast is to be polite because the wider point, the essential point is not this dinner, but how we live our lives generally.

To his host, Jesus gives further advice to invite those he probably never thought of inviting, because they could never repay the favor. In fact, perhaps, to see for the first time people he had never seen. Such an act of kindness will not go unnoticed as Jesus tells us, as did the prophets before him, that God notices such things.

Again the ruler is invited to see himself. After all, he has probably taken the seat of honor many times, maybe even without thinking about it. If he now mingles with the poor and outcast, even to take the humblest seat among them, maybe he will see himself...the love of God...heaven itself....in a completely new light.

Is this just about good etiquette, or more? Luke calls it a parable so we are invited to look for an extension of Jesus' meaning. Why? Because the language of the parable typically frames a story which is intentionally used by Jesus to help us understand the reign, the kingdom of God. And in our understanding for today, arising out of this parable, there are two high points.

The first is the more obvious, answering the question posed earlier in this sermon...the greatest of all Christian virtues. As shared in this parable, Jesus says that it is humility. The profound awareness and quality of life where there is no need to be better than other human beings. Where there is no need to use the gifts that God has given us to elevate ourselves above other people.

At the heart of this quality of humility is an attitude of the heart which realizes that all of our gifts come from God. All of my/your talent. All of our money. All my personality traits which allow me to advance in life. Everything that I have is a gift from God. Humility is grounded in this deep psychological awareness, and one cannot have genuine humility without it.

I remember some years ago reading in the Sunday morning Syracuse paper a full, two column obituary for a deceased female physician from Cazenovia. Two full columns...that costs a bundle...detailing her life's education, her professional accomplishments, all of it. I looked at the bottom of the obit for some funeral service information...nothing. No services. No memorial.

And I thought...such richness in this world, but such poverty in the next. Where is the thanks given to God, either during her lifetime or in her death? And I felt so sorry for her, in spite of all her doings.

C S Lewis remarks in his book entitled “Mere Christianity” that the one sin no one will admit to is pride. “There is one vice of which no man in the world is free; which everyone in the world loathes when he sees it in someone else; and of which hardly any people except Christians ever imagine that they are guilty themselves . . . There is no fault which makes a man more unpopular, and no fault which we are more unconscious of in ourselves. And the more we have it ourselves the more we dislike it in others.”

The second high point of this parable is not as obvious. But, for us...people of faith living surrounded by the western culture of the 21st century...it is essential and is the driving force of my personal ministry.

It is true that the advice Jesus gives sounds pretty shrewd. It does not require theological insight, but does presuppose some social savvy. It would be simple to read the text as good table manners for living wisely. Sounds like it should be found in Proverbs instead. But lurking behind the mundane, everyday choices made...at a public banquet or anywhere else..is something of a more theological nature.

This is confirmed all the more with the closing verse of the unit, Chapter 14: 11. Here we have migrated fully away from good advice about table manners to explicit theological language: “For all who exalt themselves will be humbled, and those who humble themselves will be exalted.

Imagine...what starts off as secular becomes a revealing place of God’s purposes “in, with, and under!” Now, Jesus launches into counter-intuitive advice...for everything, and not just a meal. If you are celebrating a meal, do not think in terms of the typical guest list. All they will do is repay you and then the circle is complete. But, there is something more at stake with inviting those who cannot repay: “the poor, the crippled, the lame, and the blind”. They cannot repay you as the others do in a typical social setting. Yet, in living life like this, a horizon opens up in the midst of the ordinary, as he says, “ ... you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous” This is something profoundly prophetic, even theological.

The question becomes what we do with it. This parable is a small window opening into the very nature of life itself...because all of life...all of it...is theological. Everything we do in contact with others, with creation...it is all theological. We do not think of ourselves as theologians...but we are.

And what we tend to do, affected by the world around us, is to run into a further theological danger: we tend to turn our lives into a way to manage God, thinking “What must I/we do to secure God’s good graces and the right heavenly payback?”

Our world is set up to expect an equal swap rate in negotiating relationships. If I do this, then you will do that. Called a quid pro quo. Then, here comes Jesus, who basically says, “yeah, that whole quid pro quo thing? That’s not going to fly in the Kingdom of God.” “And why?”, we might ask Jesus. “Well, let me tell you why,” says Jesus.

The problem with a quid pro quo mentality is measurement. Figuring the quantities.

How do you measure or calculate the repayment of love, of mercy? To think that we can is a rather striking theological problem. We tend to forget that our beliefs about faith and discipleship are also claims about who we think God is. If we insist that our faith, our salvation, is dependent upon an equal rate of exchange between God and us, then we need to ask ourselves, in what kind of God do we believe? What happens if we do not measure up? And what makes us think we can assume certain systems to quantify the grace of God?

We even do that in church. That the value of our work might actually lead to some sort of equivalency of effort, like higher attendance, thriving programs, more money in the offering plates. And so we focus on result, with the expectation that the church pews will be full, Sunday school will be busting at the seams, and our preaching will change every single life present on a Sunday morning. And what is the result? We measure our worth based on models of outside evaluations and expectations rather than our inside and intrinsic incarnational presence and power.

We expect God to move about in our economies that are dependent on proof of worth and jobs well done. We assume God will choose to maintain a relationship with us based on our ministry performance. But then we forget a key theological premise of Luke: God’s measure of membership in the Kingdom has everything to do with how God sees us and not how we see ourselves.

We must imagine something different, not only for the sake of the future of the church, but for the sake of our own survival in ministry. I try to preach that our ministry should NOT be about survival, which brings it into the quid pro quo quotient, but rather should be about life – a thriving, joyful life, for all of us. Why? Because that is the very essence of God...to give and grant life.

How we quantify actions of faith and from faith, how we adjudicate the work of the Kingdom of God, cannot be held to the same systems of assurance as that of the world’s adjudication of value.

Acts of discipleship are not a means to an end. They are a means toward God’s end of growing the Kingdom of God in our midst here and now.

I am ordained, but as we are all baptized, we are all ministers...in our own ways. So, if your ministry is a constant state of not measuring up in your mind, let's talk.

If your preaching is a perceived persistently failed performance because it has not changed lives on the spot, let's talk.

If your sense of call seems to be unending failed attempts at who you know yourself to be, let's talk.

Our quid pro quo world has seeped into our ministry and taken hold. But, together, we can reevaluate and insist...first to ourselves, then to those we accompany in a life of faith...that God's expectations are not in exchange for God's love, but only so that we might more fully live the lives God so desires for us and envisions for us.

So, as we approach this Labor Day holiday weekend, reflecting on the labors and sacrifices of everyone who has, does, or will labor on in the work that God gives them to do, let us also give ourselves humbly before God...not counting the cost of it all, but rejoicing in the blessings that we have with every breath, every glimpse, every encounter...all in the loving embrace of God 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 | 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 | Arlo Bird |

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 in Aotearoa, New Zealand and Polynesia and their archbishops, the Most Rev. Don Tamihere and the Most Rev. Philip Richardson.

And in the Episcopal Church: We pray for the people of the Diocese of Western Michigan and their provisional bishop, the Rt. Rev. Prince Singh, Ph.D..

For our companion Diocese El Salvador: We pray for the people of Misión San Marcos Evangelista, Izalco, Sonsonate, their priest the Rev. Juan Pablo Alvarado, and their postulant Jesús de Martell.

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. Ann's Episcopal Church in Afton and their priest, the Rev. Dave Hanselman and people of Ss. Peter & John Episcopal Church in Auburn and their priest, the Rev. John Rohde. 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: **321** My God, thy table now is spread

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: 344 Lord, dismiss us with thy blessing;

The Dismissal

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

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

Postlude: Silcilian Mariner's Hymn

arr. Benton Price

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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: Erick Kroll

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

Ultreya-8/30/22-7PM Oneida St. John's

Summer Ending-Summer is coming to an end and fall is just around the corner. Time for the leaves to change, back to school, and our annual pledge drive. As you may have noticed we have pledge cards placed around the sanctuary and in Clarke Hall. Please return the pledge cards by pledge Sunday, October 16th. Thank You.

THIS 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

**NEXT SUNDAY: The Thirteenth Sunday after Pentecost:
Proper 18**

September 4, 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 | Jane Padrón-Month of September |