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## MISSION STATEMENT

*Zion is a Christian family called to provide fellowship and joy through our service with and to the community.*

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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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**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 Fifteenth Sunday after Pentecost:  
Proper 20  
Sunday, September 18, 2022

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

Prelude: Guide Me, O Thou Great Jehovah (Hymn tune Cwm Rhondda  
*arr. Ron Mallory*)

Processional Hymn: **390** Praise to the Lord, the Almighty

**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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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 8: 18-9:1**

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

My joy is gone, grief is upon me, my heart is sick. Hark, the cry of my poor people from far and wide in the land: "Is the Lord not in Zion? Is her King not in her?" ("Why have they provoked me to anger with their images, with their foreign idols?") "The harvest is past, the summer is ended, and we are not saved." For the hurt of my poor people I am hurt, I mourn, and dismay has taken hold of me. Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been restored? O that my head were a spring of water, and my eyes a fountain of tears, so that I might weep day and night for the slain of my poor people!

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

### **PSALM 79: 1-9**

1 O God, the heathen have come into your inheritance;  
they have profaned your holy temple; \*  
they have made Jerusalem a heap of rubble.

2 They have given the bodies of your servants as food for the birds of the air, \*  
and the flesh of your faithful ones to the beasts of the field.

3 They have shed their blood like water on every side of Jerusalem, \*  
and there was no one to bury them.

4 We have become a reproach to our neighbors, \*  
an object of scorn and derision to those around us.

5 How long will you be angry, O Lord? \*  
will your fury blaze like fire for ever?

6 Pour out your wrath upon the heathen who have not known you \*  
and upon the kingdoms that have not called upon your Name.

7 For they have devoured Jacob \*  
and made his dwelling a ruin.

8 Remember not our past sins;  
let your compassion be swift to meet us; \*  
for we have been brought very low.

9 Help us, O God our Savior, for the glory of your Name; \*  
deliver us and forgive us our sins, for your Name's sake.

The Second Lesson: **1 Timothy 2: 1-7**

*Reader:* The Second lesson is a reading from the First Letter of Paul to Timothy

First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all-- this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

*Reader:*  
*People:*

The Word of the Lord  
**Thanks be to God**

## **The Gospel: Luke 16: 1-13**

*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 to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes. "Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

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

**The Sermon**

*Reverend Dr. James K. Heidt, Rector & Priest*

15<sup>th</sup> Sunday after Pentecost   **Proper 20, Year C**   Sept. 18, 2022   (Luke 16: 1-13)

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

Well, what do you think of that? What in the world is he saying here?

Jesus tells of the owner of the business, making an unexpected commendation of his soon-to-be-unemployed dishonest manager, "And his master commended the dishonest manager because he had acted shrewdly." Does this make sense to you? In our modern time, we wonder why Jesus shares this story of the owner praising the dishonest manager who had just caused him to lose a great deal of his wealth. By direct implication, Jesus is commending this dishonesty as well.

"Make friends for yourselves by means of dishonest wealth." Jesus did not really say that, did he? Imagine the disciples hearing this story. They probably ask Jesus to repeat himself, and look at each other....Did he really just say that? It would seem so. After all, someone remembered it so it was put into this gospel.

Jesus has a gift as a talented story teller. Most of them are parables, inviting us to remember the story and digest it. But, it is always a mistake to treat parables in the same way as allegories, and this story in particular could represent real trouble for the interpreter who treats it as allegory. Who is God in the story? Who is the dishonest manager supposed to represent? If anything, this story highlights our need to take great care in interpreting pieces of scripture in light of their context. If we read this passage with the idea to take everything in the Bible literally, we would find ourselves in real trouble and probably in jail.

That is not what Jesus is doing. Whatever he is doing, he continues to believe in and illustrate the kingdom of God, a reality that includes perfect justice and mercy...so we can assume that the dishonest manager, who operates entirely out of self-interest, is not a direct stand-in for God, or for us. I think that Jesus enjoyed in being some kind of a "shock jock". Not only did he not avoid comments or situations that "stirred the pot" of his contemporary status-quo, but he seemed to go out of his way to mix it up. Perhaps it was a desperate urgency on his part, yet he

goes to extraordinary lengths to explode with the startling image of the dishonest manager to...what? To help us to remember it.

But if it is not literal, what are we supposed to make of it? He says, “And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.”

What exactly is it that Jesus is approving here? Deceit? No. Stealing? Never. Dishonesty? I really do not think so. If we look around, we might get some help with understanding.

The story in Luke that comes immediately before today’s story is the very familiar story of the prodigal son, his cranky and jealous older brother, and the forgiving father who is SO forgiving as to not be normal or believable. Today’s story may well highlight the same situation: someone in trouble who stumbles into grace practically by accident.

In the story of the prodigal, the younger son does not handle himself well at all. He makes some very selfish choices that offend nearly everyone, and only comes to his senses to the degree that he realizes something must change so that he can survive. Continuing to act in his own self-interest, he comes home to discover that grace and forgiveness have been waiting for him the whole time, and we have a sense that he may finally get what it means to be loved.

Here, the dishonest manager is in the same boat and for the same reason...acting completely out of selfishness without concern for the affect on others, just so he can line his pockets with money he did not earn honestly. When the boss learns of it, the crooked manager figures he is done..big time...and so he continues to act in his own self-interest by cutting deals with his employer’s customers. Why?

Because he will not really work, and is too good to beg....what a bum! To quote from last Sunday, he qualifies for the label of “Dreg and Scum”, if anyone ever did qualify. And, what makes us outraged is that, in this story by Jesus, it works!! It works even better than he had planned...not only do the people who owe

money to his boss get a better deal, the manager himself has regained some status in the eyes of his employer because of his shrewdness. Congratulations...you are a thief, and a good one at that! We want him to pay for his dishonesty...in jail or otherwise...and not smelling like a rose. What kind of moral example is this?

Well, it is NOT a moral example. This story is NOT about justice...handed out by the owner privately, or by the authorities, or even by God. Instead, this is a story about what one commentator calls “crazy, upside-down grace”. With the outrageousness of these facts in this story, Jesus seems to be following up or comparing it to the story of the prodigal son...and revealing what we would conclude to be the ridiculous nature of God’s grace, as well as our call to live in it.

Jesus commends the shrewd but dishonest manager as an example, not for his dishonest dealings, but for his clever solution....and yet he does not stop there. He says this manager...who is “of this world,” meaning someone whose values are entirely self-oriented...has managed to scratch and claw his way into a better situation. So what else, Jesus asks, can my followers do with the grace of God behind them?

The answer? What he himself has been busy doing - healing, reconciling, truth-telling, and proclaiming the kingdom. We must be as clever as the manager in today’s gospel, with a different goal: serving our self-interest, alongside the best interests of the world that God loves, by building the kingdom of God. In order to “love things heavenly,” we must turn toward the dust and dirt of which we are made, and try to envision and build the reign of God.

When we get anxious about money, status, power, what titles we have, what kind of car we drive, what brand of clothes we wear...when we get anxious about those things, we use our best skills for ourselves alone. This story is a reminder that in spite of ourselves, we are bathed in grace and forgiveness...that we are called to be shrewd about recognizing grace and sharing it...that we are called to love things heavenly, by loving God’s creation, seeking justice for everyone.

Most importantly, today’s gospel is centered on one action...forgiveness.

The manager intends to make his own situation better when he forgives his master's debtors, but the more he thinks about it, the better it gets...the people who have owed his master more than they will ever be able to repay are suddenly going to have their burden lightened. That also is going to make the master look good. So, conceivably, everybody wins. In this case, forgiveness...which is an act, not a feeling...has positive consequences for everyone.

We can get hung up on dishonesty and the manipulation, and we would like to get away from that kind of behavior. But, Jesus chooses his story illustrations carefully, and this one sticks in the memory precisely because it is outside the boundaries of any conventional morality tale.

No matter who does the forgiving, it creates ever-widening circles of positive consequences. Forgiveness, Jesus seems to be saying, is the starting point for building the kingdom of God, and of course, this cycle begins with God's grace toward us. If God kept score, we would be in some serious trouble. But God's grace precedes our entire existence, and if we choose to be kingdom-builders, we begin by accepting God's grace, and extending our own forgiveness to others.

There is really no other way to transform our limited sense of eye-for-eye justice into an expansive sense of God's justice and mercy...and the good news of today's gospel is not immediately obvious, but it is there.

Forgiveness is the engine that drives our journey toward the kingdom, and we who receive it gladly are called to share it freely...which, in turn, causes us to "be freed" by what we value as the ridiculous nature of God's grace. Crazy, upside-down grace in our world....yet only the everyday order of business and life in the next, all within the mystery and indescribable dynamic of the love of the Trinity, known to us in the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

**The Nicene Creed**

*Celebrant and people:*

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

## **Prayers of the People for the Season after Pentecost**

Leader - Through Jesus, whom we confess as Lord, we give thanks and praise to the Father, calling on him who is judge of all: Father, your kingdom come.

***People - Father, your kingdom come.***

Leader - For all the peoples of the world; that they may know you as the God of peace, we pray to you, O Lord:

***People - Father, your kingdom come.***

Leader - For nations, for leaders and governments, and for those who aspire to positions of civil leadership, that integrity may mark all their actions, we pray to you, O Lord:

***People - Father, your kingdom come.***

Leader - For all who labor for righteousness; that your presence and help may give them courage, we pray to you, O Lord:

***People - Father, your kingdom come.***

Leader - For communities torn by dissension and strife, particularly for those who suffered loss of life in the ongoing war in Ukraine; that your forgiveness may bring them healing, we pray to you, O Lord:

***People - Father, your kingdom come.***

Leader - For those who we now name from our healing and prayer list (**names listed below**),

Sharon Parsons	Catherine Zbiegien	Anne Staple
Brett McDonell	Cindy DeProspero-Outwater	Marion Sweet
Shirley Reali	David Dutcher	The Jones Family
Charles O'Neill	Georgia Northup	Velma Kirsch
Stephen Abbott	Annie Nobiling	Erick Kroll
Fr. Jim Heidt	Cathy Ziembra	Brenda Outwater
Rob Goodwin	Vincent Rescigno	The Kousouros Family
Ann & Katherine Gambier	Christine Vecchio-Flaim	Lisa Newman
Joe Burgher	Beth Robinson Cain	Arlo Bird
Jim Hoffman		

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 Igreja Episcopal Anglicana do Brasil and their prime bishop, the Most Rev. Naudal Alves Gomes.

**And in the Episcopal Church:** We pray for the people of the Diocese of Wyoming and their bishop, the Rt. Rev. Paul-Gordon Chandler.

**For our companion Diocese El Salvador:** We pray for the people of San Mateo in Lourdes and their priest, the Rev. Irma Alvarado, and their postulant, Vilma Landaverde.

**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. David's Episcopal Church in Barneveld and their pastor, the Rev. Naomi Sorrwar-Randall, and the people of Christ Episcopal Church in Binghamton. 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: **325** Let us break bread together on our knees

*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: 594** God of grace and God of glory

**The Dismissal**

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

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

**Postlude:** God of Grace and God of Glory (hymn tune Cwm Rhondda)

++++  
Reverend Dr. James K. Heidt, Rector & Priest  
Erick Kroll, Organist and Music Director  
++++

**For all those who celebrate Birthdays & Anniversaries:** especially: Linda Osborne, LeeAnn Towne, Jennifer & Zeb Swinney

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

**AA M-F: 9-10 AM & 12-1 PM, \_District ~1<sup>st</sup> Sat. of the month**

**NA Mon: 7 PM, Fri: 7 PM, Sat. 11:30 AM**

### **UPCOMING EVENTS**

**9/24/22-Community Dinner-Corn & Potato Chowder-Sign-up sheets in Clarke Hall**

**9/26/22-Vestry Meeting 6 PM Clarke Hall**

**9/27/22-Ultreya & PM Zion's Parlor**

**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 16<sup>th</sup>. Thank You.**

**THIS SUNDAY: The Fifteenth Sunday after Pentecost:**

**Proper 20**

**September 18, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom**

<b>Priest:</b>	Fr. Jim Heidt
<b>Lay Readers</b>	Wayne Osborne Meribeth Seaman
<b>Acolyte</b>	Wayne Osborne
<b>Altar Guild</b>	Jane Padrón/Michelle Luvisi
<b>Church Opener</b>	Tina Rescigno-Month of September

**NEXT SUNDAY: The Sixteenth Sunday after Pentecost:**

**Proper 21**

**September 25, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom**

<b>Priest:</b>	Fr. Jim Heidt
<b>Lay Readers</b>	Jane Padrón Jennifer Swinney
<b>Acolyte</b>	Jane Padrón
<b>Altar Guild</b>	Jane Padrón/Michelle Luvisi
<b>Church Opener</b>	Tina Rescigno-Month of September