
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



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 Sixteenth Sunday after Pentecost:

Proper 21

Sunday, September 25, 2022

All the Baptized People of God may receive the sacrament.

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

Prelude: My Shepherd Will Supply My Need (hymn tune Resignation)

arr. C. E. Walz

Processional Hymn: **546** Awake, my soul, stretch every nerve

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.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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 32: 1-3a, 6-15**

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

The word that came to Jeremiah from the Lord in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadrezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him. Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, "Buy my field that is at Anathoth, for the right of redemption by purchase is yours." Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, "Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself." Then I knew that this was the word of the Lord. And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

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

PSALM 91: 1-6, 14-16

1 He who dwells in the shelter of the Most High, *
abides under the shadow of the Almighty.

2 He shall say to the Lord,
"You are my refuge and my stronghold, *
my God in whom I put my trust."

3 He shall deliver you from the snare of the hunter *
and from the deadly pestilence.

4 He shall cover you with his pinions,
and you shall find refuge under his wings; *
his faithfulness shall be a shield and buckler.

5 You shall not be afraid of any terror by night, *
nor of the arrow that flies by day;

6 Of the plague that stalks in the darkness, *
nor of the sickness that lays waste at mid-day.

14 Because he is bound to me in love,
therefore will I deliver him; *
I will protect him, because he knows my Name.

15 He shall call upon me, and I will answer him; *
I am with him in trouble;
I will rescue him and bring him to honor.

16 With long life will I satisfy him, *
and show him my salvation.

The Second Lesson: **1 Timothy 6: 6-19**

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

There is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time-- he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen. As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

Reader: The Word of the Lord

People: **Thanks be to God**

The Gospel: Luke 16: 19-31

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, "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house-- for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

Celebrant:

The Gospel of the Lord.

People:

Praise to you, Lord Christ.

The Sermon

Reverend Dr. James K. Heidt, Rector & Priest

16th Sunday after Pentecost Proper 21, Year C September 25, 2022 (Luke 16: 19 - 31)

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

Both the gospel and this morning's epistle lesson speak to us of the difficulty that some people have with wealth, with money, with accumulating stuff.

We get all defensive about these readings. We get all fidgety with this message. God's got it out for you with your bank accounts. My train collection. Our clothes, and credit cards, and everything else. We may not think we have much...and perhaps some of us do not...but we still squirm. Because, on the one hand, we give thanks for the blessings from God that we realize are trademarks of hard work and careful planning...and yet on the

other hand, we hear the message that the rich guy in the parable is burning in hell. Give thanks for blessings, while their mere possession is a sin?

OK, can we read or hear what is actually there...and NOT what we THINK that we have heard or read? There is no finger pointing in the readings. No condemnation of wealth itself. In the epistle, Paul says that it is "the love of money that is the root of all evil", and not money itself.

The message is NOT to blast those who "have". Not to make you or me feel guilt about how much you we have and to urge us to share it, or to pass go and head directly to hell. We may already generously share from the bounty God has allowed us to receive. Maybe you may not love money or seek out wealth, and may have the attitude that Paul urges upon Timothy: the attitude of godliness with contentment...one that runs from pursuit of worldly gain and pursues righteousness, godliness, faith, love, endurance, and gentleness.

But the Spirit looks to move us today...to have us to think about what true riches are, and also to think about the great divide between some people and others. A divide in this life that the scriptures suggest may be repeated in the next.

As a quick review, what do we have in the parable? The rich man...who, by the way and of no little significance, I think, is not named in the parable...this rich man crosses paths with poor Lazarus. It is clear that the rich man knew about Lazarus...refers to Lazarus by name, even after both of them have died. But notice something else: the rich man never speaks directly to Lazarus...not even from Hell where he is under torment. And, even when he is in Hell, he still expects Lazarus to serve him: "Father Abraham," he calls out, "send Lazarus to dip the tip of his finger in water and cool my tongue for I am in agony in these flames." And then again, "Then, father, I beg you to send him to my father's house that he may warn them so that they will not also come into this place of torment."

Then, as now, it is all about him. He still has not changed how he treats Lazarus. The divide that separated them in life continues after they died. The rich man kept Lazarus at a distance and, now that he is in deep doo doo, he expects Lazarus to cross that distance to help him. Nice attitude.

It is highly unlikely that any of us has a poor person at the end of our driveway waiting for the dirty crumbs from our tables. And as I said, this is not a guilt trip message. But, if we think that this story really has little or nothing to say to us, then we have taken the first step toward becoming like the rich man. So, we start to ask the questions. How am I like the rich man? Who is it I ignore, or treat as less than fully human?

This is hard stuff...especially since we are aware that there is a lot of need out there, that we have only so much time, only so much money, only so much compassion. The whole passage is distressing, even for those who share their time, give their money, and spend their compassion on the poor and needy within our town and around the world.

It is probably more fair to conclude that most, if not all of you, speak with those who have a different station in life. But also...hopefully...that you do not regard street people as your inferiors or treat those on welfare as your servants...like that priest I mentioned two weeks ago about the "dregs and scum of Rome". That you do care about the poor of our community and of our world. That you give to funds of the church that

support much needed relief and development work around the world. That you have donated time, money and resources in the mission of the church and in other local efforts. That you pray each week, if not each day, for folks like the people of Ukraine, or people with terrible lingering side effects from COVID, the oppressed and the homeless. And on top of all this, that you otherwise give your income as the Spirit leads you, knowing that what you give to God through the church and/or other genuine charities will indeed be blessed by God and used to not only run this sacred place but to do many good works in the name of God.

But the parable still is difficult for most of us here. It is always the wrong people...it is always the saints who are most aware of their shortcomings. It is always the holy who wonder, "Have I done all I can do? Am I being too self-centered? Am I putting my family and its comfort way too far ahead of everyone else?"

I think that, as usual, we tend to look at, or consider scripture, with too narrow a lens. Just having money or possessions is not really the focus here. Money is only an icon. A symbol. As I often say to my colleagues in court, in criticism of what we are talking about in the world around us...and what they tell me they will etch on my tombstone...(quote) It's never love. It's always money (unquote). And the word "money" can be replaced by some other synonym representative of death in the world...so "it's always power", or "it's always fear", or "it's always domination". You get the idea. The concept of being dependent upon one's self, instead of God.

At the end of their lives, the rich man's hands were full and the poor man's hands were empty. The rich man was clinging to his wealth, his power, his prosperity, and needed nothing. Self-sufficient in every sense of the world, thinking he was invincible. When Muhammed Ali was at the height of his boxing career, he was on a commercial airline, and upon take-off, the flight attendant asked Ali to put on his seat belt, but Ali refused. "The plane will not take off until you put on your seat belt" the flight attendant warned. Ali stood up and said "I am Superman, and Superman don't need no seat belt!" And the attendant said "And Superman don't need no plane, neither!"

On the other hand, at death, the poor man's hands were empty. No house, no money, no titles, nothing. He had need of everything...including the gifts that God could give..so his hands were open wide, and he gratefully received the gift of grace.

The parable is about choices in coming to God. Either clinging to all our worldly stuff with full hands and empty hearts...or we can come to God without anything; humble, broken, needy. We come with empty hands, asking for God to bless us. Think of that this morning when we come forward to the table for Holy Communion...coming forward "empty handed", even though you have change in your purse or Benjamins in your wallet. Coming forth with humility, and with need....for healing, and hope, and the Gift of Life itself.

And finally, the parable of Jesus ends with this. Finally, for the first time in the story, the rich man is concerned for someone other than himself, the five brothers. No, says Abraham in the story...if they have not accepted the messengers on earth, they are not going to believe someone who rises from the dead. Jesus is probably referring to himself,

and that fact that, even after the resurrection, there were many who would not believe in him.

What a mess. Five brothers, wealthy and proud just like he was, racing through life with reckless abandon, clinging tightly to their possessions, unaware of the tragic future that awaits them. And nobody to tell them the truth. Those five brothers still live today. They are everywhere, all around us. People who do not know the truth about God's grace, and if they are not ready to die and stand before the judgment of God, then they are all lost, just like those five brothers. Who will tell them? Who will speak to them the message of forgiveness, and life, and love, so that they are not lost anymore?

Well, look in the mirror...that would be us. The only reason really that we are here in the first

place. It is what we are called to do. This parish has a wonderful mission statement, and in its most basic form it really says, "God cares about lost people, and so do we."

There are many lost people in our community and in our circles of influence, who do not know Jesus as the Christ, in the particularly private, subtle, understated and yet completely fulfilling ways as we do in the Episcopal tradition. In fact, in this parable, we do the old switcheroo...WE are the wealthy ones, wearing the purple robes of royalty, feasting on bread and wine and grace. And these lost ones are lying at the gate, and though their hands may be full, their hearts are empty. They are looking for something, not even sure what it is. And we have it. We have what they are seeking. Paul Tillich said it this way, "A Christian is simply one beggar telling another beggar where to find food."

We like God's food with the particular seasoning and spices that we enjoy around this particular table. Filling. Nutritious. But always abundant and with great variety. Low fat Episcopalian, I guess you could call it...low on sugary carbs but high on protein. The bread and wine and grace of an eternally faithful and loving God, always sustaining 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	Angela Markel	Meribeth Seaman

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 of Burundi and their archbishop, the Most Rev. Sixbert Macumi.

And in the Episcopal Church: We pray for the people of the people of the Diocese of Alabama and their bishop, the Rt. Rev. Dr. Glenda S. Curry.

For our companion Diocese El Salvador: We pray for the people of San Miguel Arcángel, in Quezaltepec and their priest, the Rev. Alfredo López.

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 Trinity Memorial Episcopal Church in Binghamton and their priest, the Rev. Glen Mahaffey, and the people of St. John's Episcopal Church in Black River. 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: **663** The Lord my God my shepherd is

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: 625 Ye holy angels bright

The Dismissal

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

Postlude: Ye Watchers and Ye Holy Ones (hymn tune Lasst uns erfreuen)
arr. Gregg Sewell

++++
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: Cindy DeProspero-Outwater, Misty Watkins

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 ~1st Sat. of the month

NA

Mon: 7 PM
Fri: 7 PM
Sat. 11:30 AM

UPCOMING EVENTS

9/26/22-Vestry Meeting 6 PM Clarke Hall
9/27/22-Ultreya & PM Zion’s Parlor



**THIS SUNDAY: The Sixteenth Sunday after Pentecost:
Proper 21**
September 25, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom

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



**NEXT SUNDAY: The Seventeenth Sunday after Pentecost:
Proper 22**
October 2, 2022-9 AM-Holy Eucharist in Sanctuary & on Zoom

Priest:
Lay Readers Rick Weltz
Tina Rescigno
Acolyte Rick Weltz
Altar Guild Brenda Outwater/Jane McDonnell
Church Opener Tina Rescigno-For October 2nd