St. Francis' Episcopal Church

St. Francis Episcopal Church is a diverse community accepting all.
We gather to worship God, grow in faith, and share in fellowship.
We go out to serve Christ by serving others.
Everyone is Welcome Here!

The Sixteenth Sunday after Pentecost: September 25th, 2022

Safety Expectations for On-site Worship

Face masks recommended for vaccinated worshipers. The CDC is now recommending masking in indoor public spaces in most NJ counties, including Middlesex, due to the highly transmittable COVID BA 5 Omicron variant. The St. Francis RRR Task Force now **HIGHLY RECOMMENDs** that all attending on-site worship wear masks. Per Diocesan direction, fully vaccinated people are those who have received the initial recommended doses of their vaccine and all recommended booster when eligible. Face **masks are required for all unvaccinated people,** for their own safety as well as that of others. We don't check vaccination status, but trust that members of St. Francis will follow this guidance on their honor.

Upcoming Events

The Dunellen Street Fair Today! St. Francis is taking part in the Dunellen Street Fair along North Ave, from 10am-4pm. The event is sponsored by the Dunellen Defender Fire Co., No. 1. Thanks to all who have signed up to staff our booth. Others are welcome to join them and/or stop by. For info: Contact Rillette Hammond at liberianaka@gmail.com or Heather Nunes at hnunes505@gmail.com.

St. Francis Day Observance, *Next Sunday, October 2nd.*

- Holy Eucharist, 8 AM
- Holy Eucharist and Baptism of Lydia DiAgostino, 10 AM
- Blessing of the Animals, 12 Noon
- Steve Minzer Quartet Jazz Concert, 3:00 PM (see p. 19 of the *September Communique.)*

***More than Enough* Stewardship Campaign Events**

- *Kickoff Sunday* – Sunday, October 16th
- *Diocesan Stewardship Sunday*, Bishop Stokes preaching – Sunday, October 23rd.
- *Chancel Drama*, Sunday, October 30th – Contact Fr. Frank at at 848-248-1267 or therevfah50@hotmail.com. for more info about joining the St. Francis' Players!
- *Commitment Sunday* with Box Lunches– November 13th, October

Health Care Sunday On October 18th, the Church remembers St. Luke, Evangelist and Physician, patron saint of health care. Recalling Luke, on Sunday, October 23rd, St. Francis will observe a Health Care Sunday. We will recognize and pray for parishioners and others who serve God in ministering to the physical and emotional well-being of God's people; offer a time of prayer and anointing for healing, and possibly offer basic health screenings. We encourage all parishioners to invite health care professionals you know, especially those who may not belong to another faith community, to join us that day for this celebration!

Outreach Opportunities

There are now three (3) collections bins for your ongoing donations to the following organizations:

- **St. Paul's ELCA, Edison** – non-perishable food donations to help with food insecurity in our community. You may also send a check with Food Pantry in memo line & on envelope to:

  St. Paul's Evangelical Lutheran church
  445 Old Post Road
  Edison, NJ 08817

- **St. Hubert's Animal Welfare Center** – pet food & supplies to assist pet parents who may be struggling financially.

- **Fresh Start at Summit Health** – collection of menstrual products for low income women and diapers & baby hygiene products to families in need. Monetary donations may be made at *sh-cares.org*. Designate "Fresh Start" in the comments section. Summit Health oversees this program & will send all donations to local communities in need.

Episcopal Community Services-NJ focuses on proactively addressing needs such as food & shelter & works against both social & racial injustice. St. Francis is a founding church of this diocesan mission. We have pledged $10,000 to aid the continuing needed work in our diocese. We are more than ½ way to reaching our goal with your contributions of $6000. You may use your regular envelopes for giving by indicating ECS-NJ in the "special" line or by using the Special Outreach envelopes in your envelope box. You may also make a secure online Special Offering here on our website. Designate ECS-NJ in the Note section of the form.

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Altar Flowers and Sanctuary donations in memory of loved ones or in thanksgiving for God's blessing are welcome. Requested donation for flowers is $40 and $15 for the candle. If you'd like to reserve a date, please sign up in the Narthex or email Fr. Jack jzamboni@juno.com and Pam Maiolo potato4931@yahoo.com.

The Altar Flowers are given this week by Beth Chernichowski in loving memory of her parents, William and Angela Chernichowski.

Celebrations this week: *Birthdays* Paul Sinckler - 09/25, Kaji Brown – 10/01, Alan Benjamin – 10/01, David Doll – 10/01; *Baptism Anniversary:* Monique Phua – 09/25, Tracie Toke – 09/28, Gianna Meyers – 10/01, Nikolai Powis – 10/01, Xavier Smith – 10/01 Rajini Kurian – 10/01; *Wedding Anniversary:* Pam and Vin Maiolo – 09/27

Musical Note Our Mass Music this fall is from the *Missa de Sancta Maria Magdalena* by Healey Willan. Some will remember this setting from the *Hymnal 1940*. It is also in the *Hymnal 1982* for use with Rite I (traditional language) texts). It was adapted for Rite II by Sister Mary Phillippa, *O. S. A.* and Sally Slade Warner, who was Fr. Jack's choir director in Boston before he went to seminary.

St. Francis' Parish Staff

The Rev. Jack Zamboni, Rector
The Rev. Gerry Welch, Deacon
The Rev. Canon Frank Hubbard, Priest Associate
Ms. Racheal Gasataya, Music Director

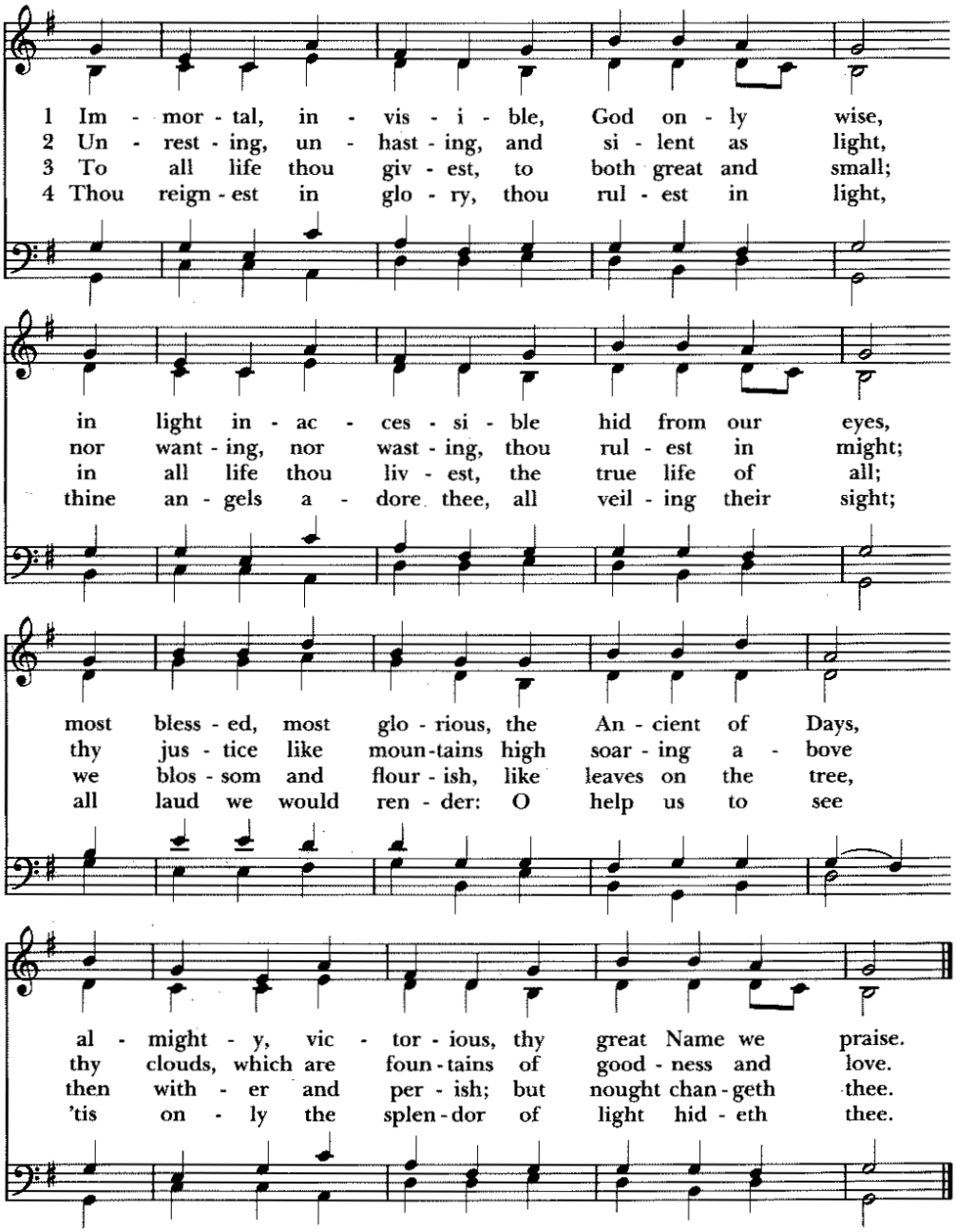
To learn more about our parish and ministries,
visit www.stfrancisdunellen.org

PRELUDE *We're Marching to Zion* Robert Lowry

THE GATHERING OF THE PEOPLE OF GOD

THE PROCESSIONAL HYMN *IMMORTAL, INVISIBLE* ***Hymnal 1982* 423**

The liturgy begins with a congregational hymn for the procession -- a formal way of the congregation gathering to worship God together. While processional hymns were not used in the earliest churches, the practice flowered in the early Middle Ages. Processional music is especially associated with the English church and can be found in the Sarum Processional of 1502.



Presider Blessed be God, Father, Son, and Holy Spirit.
People **And blessed be God's Kingdom, now and for ever. Amen**

THE COLLECT FOR PURITY

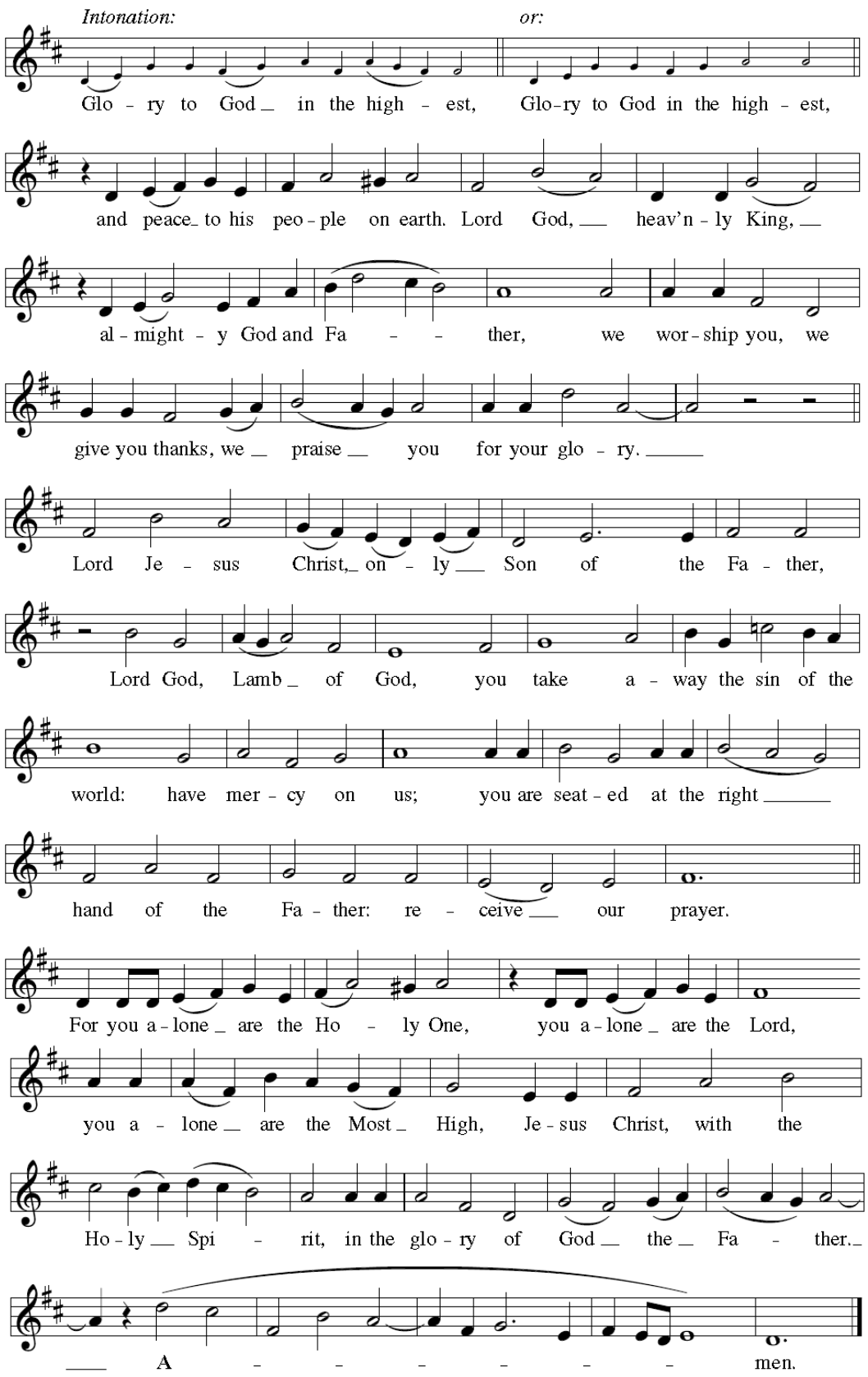
The Collect for Purity is a preparatory prayer, asking God to prepare us for worship. It has been used at the opening of the Anglican Eucharist since 1549.

Presider Almighty God,
People **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 IN EXCELSIS

HEALY WILLAN

The Gloria opens with the angels' song of praise to the shepherds at Jesus' birth. The full text was composed in the very early centuries of the church and has been in constant use since then. It is usually sung at the beginning of the Eucharist except in Advent and Lent.



THE COLLECT OF THE DAY

Presider The Lord be with you.
People **And also with you.**
Presider Let us pray. *Silence for the People's prayers*

The Collect of the Day collects the prayers offered by the people in the silence following the Presider's invitation to prayer.

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 WORD OF GOD

THE FIRST LESSON *Amos 6:1a, 4-7*

The public reading of scripture is a part of our inheritance from our Jewish ancestors in faith. and the practice by the early church is attested to in the New Testament. The Liturgy of the Word includes a reading from the Hebrew Scriptures, a Psalm, an Epistle (Letter), a Gospel lesson and sermon. The congregation responds to the Word proclaimed with the Nicene Creed, Prayers of the People, the Confession, the Absolution, and the Peace.

Alas for those who are at ease in Zion,
and for those who feel secure on Mount Samaria.
Alas for those who lie on beds of ivory,
and lounge on their couches,
and eat lambs from the flock,
and calves from the stall;
who sing idle songs to the sound of the harp,
and like David improvise on instruments of music;
who drink wine from bowls,
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
Therefore they shall now be the first to go into exile,
and the revelry of the loungers shall pass away.

Silence to hear the Word of God.

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

The Psalm (146)

Please join in reading the Psalm responsively by half verse.

1 Hallelujah! Praise the LORD, O my soul! *
I will praise the LORD as long as I live;
I will sing praises to my God while I have my being.

2 Put not your trust in rulers, nor in any child of earth, *
for there is no help in them.

3 When they breathe their last, they return to earth, *
and in that day their thoughts perish.

4 Happy are they who have the God of Jacob for their help!*
whose hope is in the LORD their God;

5 Who made heaven and earth, the seas, and all that is in them; *
who keeps his promise for ever;

6 Who gives justice to those who are oppressed, *
and food to those who hunger.

7 The LORD sets the prisoners free;
the LORD opens the eyes of the blind; *
the LORD lifts up those who are bowed down;

8 The LORD loves the righteous; the LORD cares for the stranger; *
he sustains the orphan and widow,
but frustrates the way of the wicked.

9 The LORD shall reign for ever, *
your God, O Zion, throughout all generations.
Hallelujah!

THE SECOND LESSON *I Timothy 6:6-19*

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.

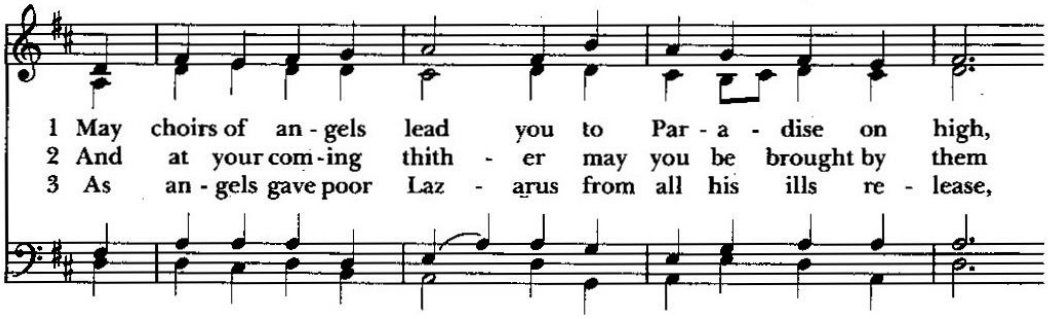
But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, 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.

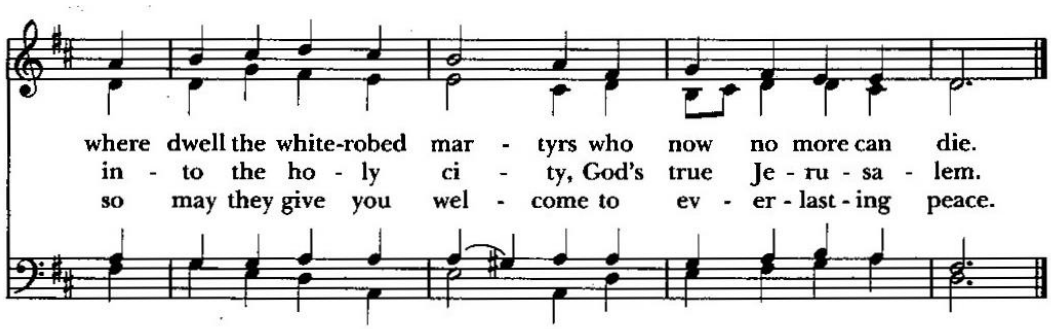
As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

Silence to hear the Word of God.

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

THE SEQUENCE HYMN *MAY CHOIRS OF ANGELS LEAD YOU* ***Hymnal 1982* 356**





THE GOSPEL *Luke 16:19-31*

Deacon The Holy Gospel of our Lord Jesus Christ, according to Luke
People **Glory to you, Lord Christ.**

All stand, as able, for the reading of the Gospel, which is preceded and followed by acclamations directed to Christ. The Gospel holds a place of honor as the final reading. In the Gospel procession, the Word comes to the people and is proclaimed among the people.

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.'"

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

THE SERMON *The Rev. Jack Zamboni*

THE NICENE CREED

The Nicene Creed is the Church's affirmation of faith, dating from the Council of Nicaea in 325 AD, expanded at the Council of Constantinople in 381. It proclaims the belief of the universal Church in the Triune God and the Incarnation and work of Christ in the redemption of the world. It gives us the

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.

THE PRAYERS OF THE PEOPLE

The people join in heart and prayer to offer our common petitions, intercessions, and thanksgivings to God.

Please offer your own thanksgivings and petitions, aloud or in your heart, in the silences during the Prayers. The response to each petition is:

Hear us, we pray.

THE CONFESSION OF SIN

The Confession of Sin is our acknowledgement of our sin ("missing the mark" in New Testament Greek) communal and individual, and our desire to live into the fullness of God's call to us.

Deacon Let us confess our sins against God and our neighbor.

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 ABSOLUTION

In the Absolution, we hear God's promise of forgiveness. Reconciled with God and one another, we share in the Peace of Christ.

THE PEACE

Presider The peace of the Lord be always with you.
People **And also with you.**

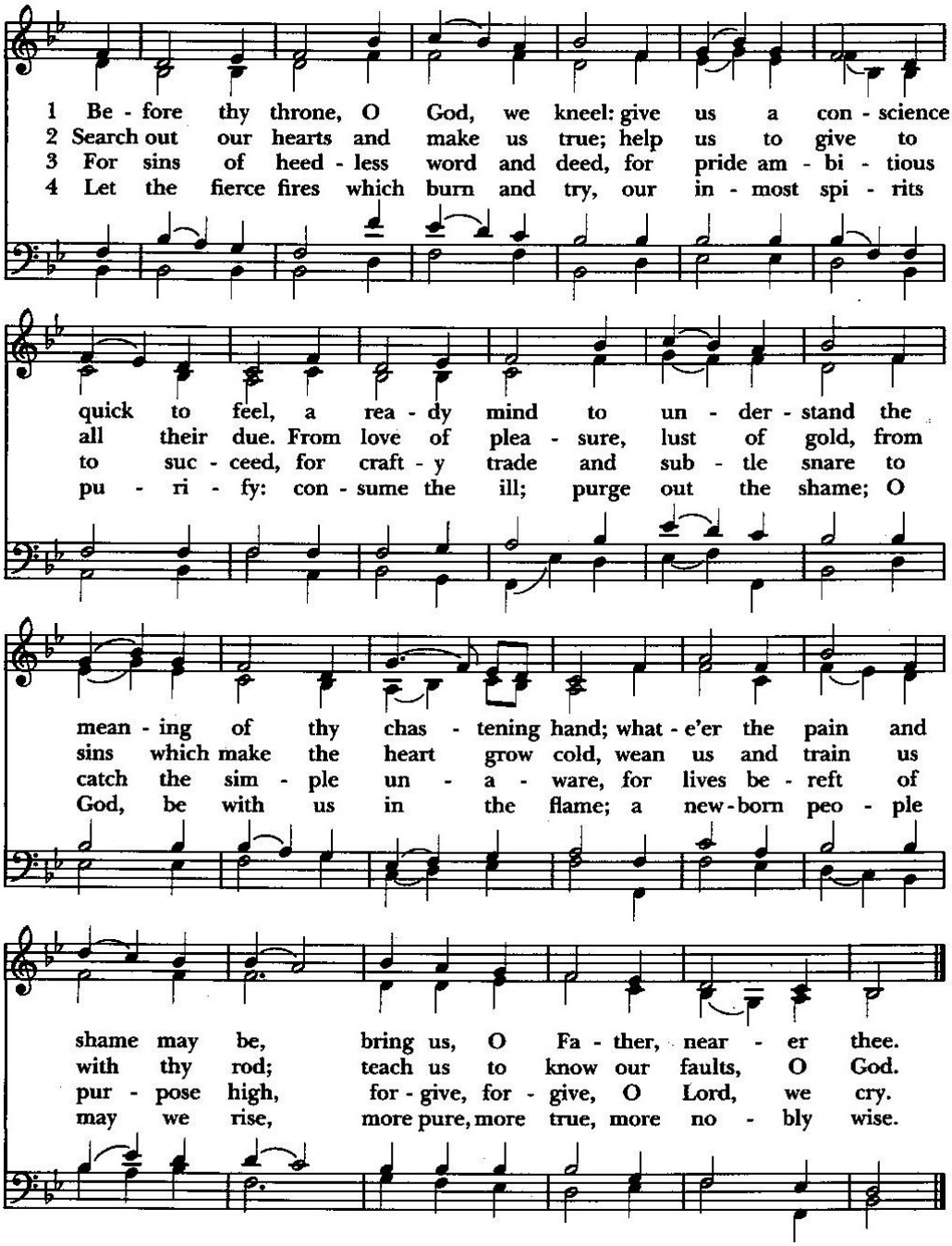
ANNOUNCEMENTS AND WELCOME

THE HOLY COMMUNION

THE OFFERTORY HYMN *BEFORE THY THRONE* ***Hymnal 1982* 574**

The Holy Eucharist recalls the Last Supper: "in the night in which he was betrayed," Jesus took bread, gave thanks, broke it and gave it to his disciples. The Eucharist is not only an act of remembrance, but the sacramental gift by which Christ is truly present to us now, as well as foretaste of the banquet of God's Reign.

During the Offertory Hymn, the people's gifts of bread, wine, and money are placed on the Altar as the offering of ourselves, our souls and bodies, to God.



THE GREAT THANKSGIVING EUCHARISTIC PRAYER A

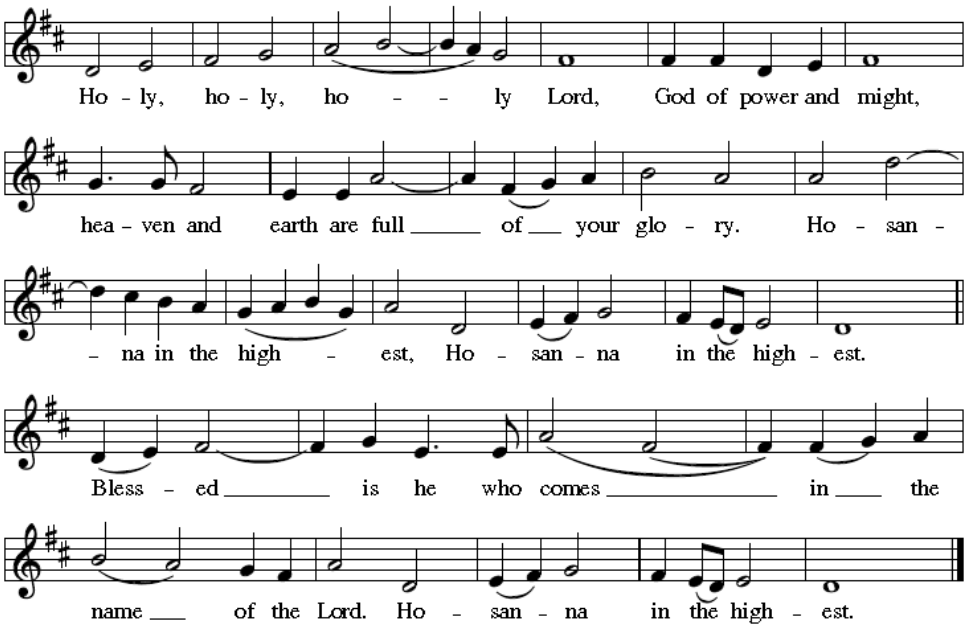
The Great Thanksgiving (Eucharistic Prayer) grew from Jewish meal prayers like the one Jesus likely used at the Last Supper. "Eucharist" in Greek means "Thanks-giving." We give thanks for God's work in creation, and in the life, death and resurrection of Christ. All affirm this prayer in the Great AMEN *at the end.*

Presider The Lord be with you.
People **And also with you.**
Presider Lift up your hearts.
People **We lift them to the Lord.**
Presider Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

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 is added a Preface appropriate to the day or season.)* 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:

In the Sanctus we join with saints and angels and all of creation in a song of praise and thanksgiving to God.

Sanctus Healy Willan



Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

> **Christ has died.**
> **Christ is risen.**
> **Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Lord's Prayer forms the climax of our participation in Christ's self-offering. Our corporate recitation binds us together at a focal point in the celebration and expresses our unity with one another in Christ.

And now, as our Savior Christ has taught us, we are bold to say,

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 bread is broken in order to for the Body of Christ be shared. In the breaking of the bread we see a reminder of the Lord's body broken for us and of our own need to be broken to share in the life of Christ and to share that life with others.

THE BREAKING OF THE BREAD

Presider Alleluia. Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast. Alleluia.**

The Prayer for Shared Communion, draws on the practice of spiritual communion for those physically unable to receive the Sacrament. We ask that together, we may all share in God's love in Christ.

A PRAYER FOR SHARED COMMUNION

Lord Jesus Christ, our constant companion,
you promised to be with us to the end of the age,
and you make us one with each other
in your Body, the Church.
We thank you for giving us yourself
in this Holy Sacrament,
the seal of your love that is stronger than death.
Grant, then, O Lord, that we all may receive you,
whether met at this table or dispersed in our homes;
and so strengthen the bonds of our common life
that with all your people in every place,
we may praise and serve you
until we come to the joys of your heavenly banquet.
We ask this for the sake of your love. Amen.

The words of invitation to Communion come from St. Augustine, the great 5th century theologian and Bishop of Hippo in North Africa.

Presider Behold what you are.
People **May we become what we receive.**

THE COMMUNION ANTHEM *Praise be to God* Alan Bullard

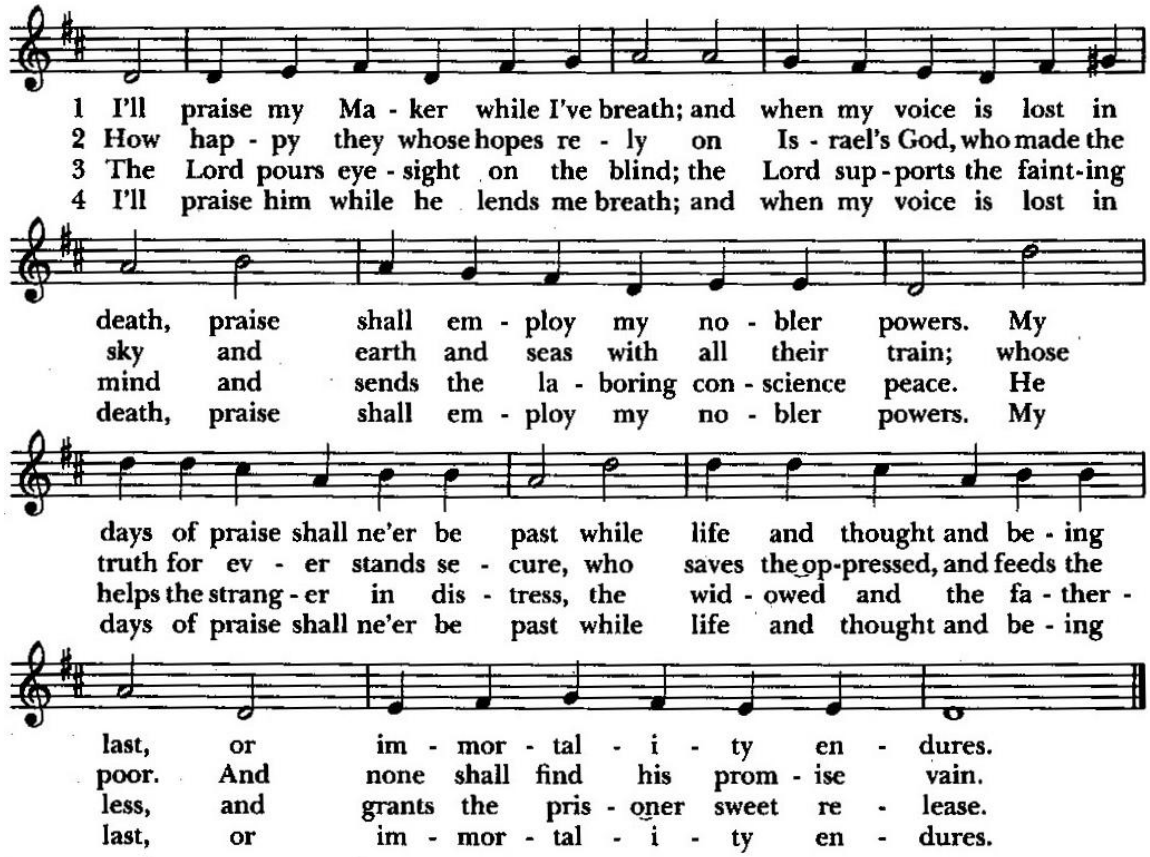
THE POSTCOMMUNION PRAYER

Let us pray.

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

THE RECESSIONAL HYMN *I'LL PRAISE MY MAKER* ***Hymnal 1982* 429**



THE DISMISSAL

Having heard the pronouncement of God's blessing upon us and all of creation, we are sent forth to be Christ and serve

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

POSTLUDE *Shout to the Lord* Darlene Zscech

* Sources for annotations include:
An Instructed Eucharist, Samuel T. Lloyd, Forward Movement Publications, 1999.
Praying Shapes Believing, Leonel L. Mitchell, Morehouse Publishing, 1985.
The Ceremonies of the Eucharist: A Guide to Celebration, Howard E. Galley, Cowley Publications, 1989.