



## **A Service of Holy Communion**

October 9, 2022

Year C, Proper 23

*If you would like to receive more information about Trinity Church, please sign our guest book, located near the entrance. Everyone is welcome to enjoy refreshments and conversation after worship. Trinity Church is an Episcopal Church in the Diocesan Partnership of Western New York and Northwest Pennsylvania, and is a part of the Anglican Communion, which is based in England, but found worldwide.*

*Cover image: "A Healing River" by Matt Lincoln, 2022*

*This centering prayer was written by Matt Lincoln, based on a quotation from Tirabassi & Grant, An Improbable Gift of Blessing.*

## **Welcome to Trinity's gathered community! We are together on-site and online!**

The people of Trinity Church gather around a table piled high with spiritual food, and there is a place for you and everyone at the table, whatever your religious practice may be. If you are at Trinity in person, know that this congregation supports anyone who wears a mask to reduce risk of infection. Please feel free to receive communion and participate in the service as fully as you want. **If you are watching the Facebook Live Stream, you may add comments, likes, etc. to the comment section at any time! If you are on-site, you can use your mobile device to join the Facebook Live Stream to connect with other worshippers in the comment section. Just make sure your volume is all the way down! WiFi internet access is publicly available. Use the "Trinity Open" network with the password "Welcome!"**

Trinity Church is a metropolitan house of prayer, a community of worship and spiritual inquiry, welcoming all people. Recognizing our common brokenness, yet rejoicing in the reconciling love of God through Jesus Christ, we nurture one another in our spiritual life together. This communal worship service is many things, including an offering of your prayers. You may light a candle on one of the candle walls at any time during worship as a tangible way to make that prayer offering, or if you are online, request a candle lighting in the comments, and someone on-site will light a candle on your behalf. If you are not on-site, rest assured that your presence online is felt and valued.

Children, with all their sounds and movements, are a welcome part of the gathering for worship. It is perfectly appropriate to keep your kids with you in the pew. If your baby or toddler would be happier being able to crawl around and play in the care of our fully vaccinated nursery attendant, the nursery is also available. You can find the nursery by going through the door near the baptismal font in the front right corner of the church. **Additionally, there is now a Kids' Corner in the back-right corner of the pews. It is an enclosed and safe space for small children (attended by their parents) to play quietly on the floor while staying in church. Please note that there is a changing table located in the nursery. Additionally, there is a room in the back left corner of the church that has a rocking chair where you can attend to your child.**

**Name tags** are not required, but they sure help! You'll find sticky tags and markers on a table in the red carpet area near the entrance.

### **PRELUDE**

"INFANT EYES" BY WAYNE SHORTER

### **CENTERING PRAYER**

Let us pray responsively.

This church is a field where mustard seeds are planted.

**Oh, God, let our small faith grow.**

This church is a loaf leavened with your hope.

**Oh God, let our trust rise with your Spirit.**

This church is prepared for a banquet.

**Oh, God, let us come dressed in the garment of love,  
which holds all together in harmony. Amen.**

OPENING HYMN

“Joyful, joyful, we adore thee”

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;  
 2 All thy works with joy sur - round thee, earth and heaven re - flect thy rays,  
 3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,  
 hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.  
 stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.  
 well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!  
 Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;  
 Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,  
 God Tran - scend - ent, Spi - rit, Bro - ther: all who live in love are thine;  
 giv - er of im - mor - tal glad - ness, fill us with the light of day.  
 chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.  
 teach us how to love each o - ther, lift us to the joy di - vine.

Words: Henry Van Dyke (1852-1933) Copyright © reprinted with the permission of Charles Scribner's Sons. All rights reserved. Used with permission.  
 Music: *Hymn to Joy*, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.

*In spirit or in body,  
 the congregation  
 stands to sing  
 hymns.*

FIRST READING

2 KINGS 5:1-5A, 7-15C

**N**ow Naaman was commander of the army of the ruler of Aram. He was a great officer and highly esteemed. It was at Naaman's hand that God gave a victory to Aram. And even though he was a mighty warrior, he had leprosy.

On one of their raids the Arameans captured a young woman who was an Israelite. She served Naaman's wife. One day she said to her mistress, "If only Naaman would see the prophet who is in Samaria. He would cure Naaman's leprosy." Naaman went to the ruler and told him what the Israelite woman said. "By all means, go," the ruler replied. "I will send a letter to the ruler of Israel."

As soon as the ruler of Israel read the letter, he tore his robes, and said, "Am I God? Can I kill and bring back to life? Why does this fellow send someone to me to be cured of his leprosy? See how he is trying to pick a fight with me!" When Elisha the prophet of God learned that the ruler of Israel tore his robes, he sent a message to the ruler, "Why did you tear your robes? Have Naaman come to me and he will learn that there is a prophet in Israel." So Naaman went with his horses and chariots and stopped at the door of Elisha's house. Elisha sent a messenger to say to the warrior, "Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed."

But Naaman went away angry, and said, "I thought that he would surely come out to me and stand there before me, calling on the name of his God and wave his hand over the spot

*The Bible readings  
 are taken from  
 The Inclusive  
 Bible:  
 The First  
 Egalitarian  
 Translation by  
 Priests for Equality.*

*Nobody set out to  
 write The Bible. The  
 Hebrew Scriptures  
 were created over  
 many centuries by  
 many people to  
 record the Jewish  
 People's experience  
 of God. The same is  
 true of the Christian  
 Scriptures, some  
 of which were  
 letters written to a  
 specific audience  
 in response to  
 specific needs—and  
 were then found  
 to be helpful to  
 the faithful even  
 after fulfilling their  
 original purpose.*

Continued on next page

and cure me of my leprosy. Are not Abana and Pharpar, the rivers of Damascus, better than any of the waters of Israel? Couldn't I wash in them and be cleansed?" So he turned and went away in a rage.

Naaman's attendants went to him saying, "Sir, if the prophet had told you to do some great thing, would you not have done it? How much more, then, when he tells you, 'Wash and be cleansed'? So he went down and dipped himself in the Jordan seven times, as the prophet of God told him, and his flesh was restored and became clean like that of a youth. Then Naaman and his retinue went back to the prophet of God. He stood before him, and said, "Now I know that there is no God in all the world except in Israel."

Hear what the Spirit is saying to God's people.

**Thanks be to God.**

*This echo comes to us from the Iona Community. Words and Music - ©1987 GIA Publications, Inc. Contributor: David Haas*

**ECHO**

"Peace before us"

Peace be - fore us, peace be - hind us, peace  
 un - der our feet. Peace with - in us, peace  
 o - ver us, let all a - round us be peace.

*The Middle Reading fills the role of a Bible reading, but it doesn't come from the Bible. It is our way of trying to listen for God's ongoing word as it is spoken outside the limits of the Bible. Most often, we turn to contemporary poets for this reading.*

*Per Wikipedia, "Edward Estlin Cummings (1894-1962), often written in all lowercase as e e cummings, was an American poet, painter, essayist, author, and playwright. He wrote approximately 2,900 poems, two autobiographical novels, four plays, and several essays. He is often regarded as one of the most important American poets of the 20th century."*

**MIDDLE READING**

"I THANK YOU GOD FOR MOST THIS AMAZING" BY E. E. CUMMINGS

i thank You God for most this amazing  
 day: for the leaping greenly spirits of trees  
 and a blue true dream of sky; and for everything  
 which is natural which is infinite which is yes

(i who have died am alive again today,  
 and this is the sun's birthday; this is the birth  
 day of life and of love and wings: and of the gay  
 great happening illimitably earth)

how should tasting touching hearing seeing  
 breathing any—lifted from the no  
 of all nothing—human merely being  
 doubt unimaginable You?

(now the ears of my ears awake and  
 now the eyes of my eyes are opened)

Hear what the Spirit is saying to God's people.

**Thanks be to God.**

## ECHO

Love before us, love behind us,  
love under our feet.  
Love within us, love over us,  
let all around us be love.

“Love before us”

## GOSPEL READING

LUKE 17:11-19

**O**n the journey to Jerusalem, Jesus passed along the borders of Samaria and Galilee. As Jesus was entering a village, ten people with leprosy met him. Keeping their distance, they raised their voices and said, “Jesus, Rabbi, have pity on us!”

When Jesus saw them, he responded, “Go and show yourselves to the priests.” As they were going, they were healed. One of them, realizing what had happened, came back praising God in a loud voice, then fell down at the feet of Jesus and spoke his praises. The individual was a Samaritan.

Jesus replied, “Weren’t all ten made whole? Where are the other nine? Was there no one to return and give thanks except this foreigner?” Then Jesus said to the Samaritan, “Stand up and go your way; your faith has saved you.”

Hear what the Spirit is saying to God’s people.

**Thanks be to God.**

## ECHO

Light before us, light behind us,  
light under our feet.  
Light within us, light over us,  
let all around us be light.

“Light before us”

## SERMON

THE REV. MATT LINCOLN

## MUSICAL REFLECTION

### AFFIRMATION OF FAITH

**We affirm our faith in one God -  
Source of all life,  
greater than all names and forms,  
source of our being,  
closer than any.  
Upon this one God  
we depend for all we are  
and for all that ever will be.**

**And we affirm our faith in Christ -  
Who has shown us the way to true Life  
by breaking the chain of human bondage,  
through his self-giving life and death**

*It is customary (but not required) to stand for the Gospel reading because it symbolizes the mystical presence of Christ.*

*The four Gospels hold the core of Christian spiritual wisdom, reflecting the earliest stories and images of Jesus. Like all Scripture, they are not definitive prescriptions but narrative stories requiring endless interpretation.*

*The sermon invites your curiosity and thoughtfulness about the theme of worship, and is intended to evoke your thoughts rather than direct them. A recording of the sermon is posted to the parish website each week, usually by Tuesday.*

*In spirit or in body, please stand.*

*Continued on next page*

*This affirmation comes from the Church of South India, which, along with the Episcopal Church, is a member of the Anglican Communion. Like the Nicene Creed that it reflects, it is an expression of faith intended as a symbol of solidarity with other Christians throughout history but not as a pledge of allegiance required for membership.*

**and by his rising again,  
he has given us hope for a new humanity,  
hope for the healing of earth's life.**

**And we affirm our faith in the living Spirit of God -  
Through whom we awaken to God's purpose for the world,  
and share in the freedom, joy and peace of the children of God.  
For by his Spirit God's love has flooded our lives,  
shaping us into a community of forgiven and freely accepted  
brothers and sisters set apart for God's service,  
and risen with Christ we share in his work for God's world  
of everlasting life, justice and peace. AMEN.**

### COMMUNITY PRAYER

Today's invitation to pray for each other, the church, and the world is based on the prayers of Walter Brueggemann and several others. Words will alternate with music, giving you a chance to listen to the still, small voice only you can hear and to respond in the comment section if you wish.

The Lord be with you.

**And also with you.**

Let us pray for the Church and for the world.

Loving God, you have set us in families and clans, in cities and neighborhoods. Our common life began in a garden, but our destiny lies in the city. You have placed us in and around Buffalo. This is our home. Your creativity is on display here through the work of human hearts and hands.

We pray for Buffalo today—for the East Side and the West Side, North Buffalo and South Buffalo. We pray for people from the First Ward and the Fruit Belt. We pray for our poorest neighbors and for powerful people in banks and businesses downtown.

Musical Response

We pray for neighboring communities from across our partnership: from Olcott to Olean, from Angola to Albion, from Erie to Edinboro, from Emporium to New Castle and a thousand other cities connected to our own.

Musical Response

In all our neighborhoods this day there will be crime and callous moneymaking; there will be powerful people unable or unwilling to see the vulnerable who are their neighbors. There will also be beautiful acts of compassion and creativity in all these places—forgiveness and generosity; neighbors working together for a more just community.

Help us see this place as something other than a battleground between us and them, where our imaginations are limited by win/lose propositions and endless rivalry. Show us a deeper reality, God: Show us your Beloved Community.

Musical Response

We pray for the protection of all people around the world from the coronavirus, and for those who care for the sick, for those who are helping us all get vaccinated, for those who have taken great personal risks to maintain the wellbeing and safety of others throughout the pandemic. We pray also for all others who are sick or lonely, all who are overwhelmed by difficult circumstances, or trapped in harmful relationships. We pray for all who grieve, and all who live in fear. We pray for all who are dependent on the compassionate care of others, and for those who work tirelessly to care for the ones who are in need. We pray for the people of Ukraine and other places ravaged by war.

Prosper our city, and help us to trust that you are God, we pray in the name of the one who wept over the Holy City, Jesus Christ, our Lord. **Amen.**

## MUSICAL RESPONSE

### THE PEACE

The peace of the Lord be always with you.

**And also with you.**

*Now would be a great time to add a comment to the Live Stream!*

## ANNOUNCEMENTS

### OFFERTORY ANTHEM

**"O GOD, BEYOND ALL PRAISING"**

TEXT: MICHAEL PERRY, MUSIC: GUSTAV HOLST, SETTING: RICHARD PROULX

*O God beyond all praising, we worship you today  
And sing the love amazing that songs cannot repay,  
For we can only wonder at every gift you send,  
At blessings without number and mercies without end,  
We lift our hearts before you and wait upon your word,  
We honor and adore you, our great and mighty Lord.*

*The flower of earthly splendor in time must surely die,  
Its fragile bloom surrender to you the Lord most high,  
But hidden from all nature the eternal seed is sown  
Though small in mortal stature, to heaven's garden grown  
For Christ the Man from heaven from death has set us free,  
And we through him are given the final victory.*

*Then hear O gracious Savior, accept the love we bring,  
That we who know your favor may serve you as our king,  
And whether our tomorrows be filled with good or ill,  
We'll triumph through our sorrows and rise to bless you still,  
To marvel at your beauty and glory in your ways,  
And make a joyful duty our sacrifice of praise.*

### SHARING THE OPEN TABLE

*All are welcome to receive Communion at Trinity Church. No Exceptions!*

The Lord be with you.

**And also with you.**

Lift your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

*Your financial support is not only a practical necessity. It can also be a very meaningful symbolic gesture, expressing your gratitude for the blessings in your life and your hope for health in the world. You can place cash or a check in the big blue urn at the head of the aisle or [donate online here](#), or initiate an online donation by texting TRINITYBUFFALO to 73256. You can also get there by scanning this QR code:*



*In spirit or in body, please stand.*

*This Eucharistic Prayer is adapted from Steven Shakespeare's Prayers For An Inclusive Church.*

Eternal God, in the abundance of your love you have caused all things to be; from dust and spirit you have woven our humanity; in all our wanderings you never cease to call us to fullness of life. **You gave us Jesus, son of Mary, the bread of life broken for the world;** he fed us and feasted with us, he healed us and suffered for us; **his dying and rising have set us free from the poverty of sin and the famine of death.** Therefore, with all whom you have made, cherished and called, with all who hunger for your kingdom and will not rest until all your children are fed, with the broken saints and redeemed sinners of all the ages, we take up the song of your praise:

*Sanctus from  
Deutsche Messe  
by Franz Peter  
Schubert.*

Ho - ly, ho - ly, ho - ly Lord, God of power and  
 might, Ho - ly, ho - ly, ho - ly Lord,  
 God of power and might, hea - ven and earth are  
 full, full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na  
 in the high - est. Bless'd is the one who comes  
 in the name of the Lord. Ho - san - na  
 in the high - est. Ho - san - na in the high - est.

*At the following words, everyone lifts their communion elements into view.*

We ask that your Holy Spirit will fall upon us and upon these gifts that they may be to us the body and blood of our lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, he took bread, gave thanks, broke it and said: **“This is my body, which is given for you. Do this to remember me.”**

In the same way after supper, he took the cup, saying: **“This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me.”**

Therefore we proclaim him as creation’s host, transforming poverty into plenty in the reckless generosity of love.

**Inspire us with the hope that one day death and greed will be no more and people without number will come from east and west, north and south to share the kingdom meal.** We ask this through Jesus Christ our Lord, by whom and with whom and in whom in the unity of the Holy Spirit all honor and glory are yours, Author of blessings, for ever and ever. **Amen.**

Now, as Christ has taught us, we are bold to say:

**Loving God\*, within and around us, we revere you.**

**We seek to live life as you would want us to do;**

**with love and respect for all people and all things in the universe.**

**May we find each day sufficient for our needs,**

**and find forgiveness when we do wrong,**

**just as we forgive those who do wrong to us.**

**In times of trouble, may we centre our lives in you.**

**For your being is love,**

**which comes with strength and with beauty,**

**throughout eternity. Amen.**

The disciples knew the Lord Jesus in the breaking of the bread.

**Were not our hearts burning within us as we walked along the road?**

## RECEIVING COMMUNION

*For those of you online at home, you continue to participate as you have been.*

*For those in the building, you have several options: 1) stay in your place and receive communion from a communion kit that you picked up in the entrance to the church as we have been doing, or 2) bring a communion kit with you to the gathering near the altar and receive it in the company of others, or 3) come up to the altar and receive a piece of pita or a gluten-free rice cracker, or 4) come up, receive a piece of pita and ask the celebrant to dip it in the chalice so you can receive the wine as well.*

*We are following a pattern of going back and forth between using an alternative interpretation of the Lord’s Prayer for a few weeks and then using the traditional Prayer Book version for a few weeks.*

*This version of the Lord’s Prayer is written by Margaret Rolfe, member, Centre for Progressive Religious Thought, Canberra, Australia.*

*\*Jesus revealed a new, personal sense of relationship with God by addressing God as something like “Papa.” Always feel free to use your most meaningful name for God in saying the Lord’s Prayer.*

## PRAYER FOR THE ROAD

Let us pray:

**Loving God,  
we give you thanks  
for restoring us in your image  
and remembering the body of Christ,  
which has been broken for the life of the world.  
Now give us grace to trust that we are  
a people forgiven, healed, renewed.  
Give us the courage to proclaim your love to the world,  
and to continue in the risen life of Christ our Savior. Amen.**

*The Prayer for the Road is from Prayers for an Inclusive Church by Steven Shakespeare.*

## BLESSING

Life is short. We do not have too much time to gladden the hearts of those who make the journey with us. So be swift to love. Make haste to be kind. And may the blessing of God, who made us, who loves us, and who animates and guides us be with you now and always. **Amen.**

*This blessing is based on the words of Henri Frederic Amiel (1821-1881).*

## HYMN

“O HEALING RIVER”



1. O heal - ing riv - er, send down your  
2. This land is parch - ing, this land is  
3. Let the seed of free - dom, a - wake and



wa - ters, Send down your wa - ters up - on this  
burn - ing, No seed is grow - ing in the bar - ren  
flour - ish, Let the deep roots nour - ish, let the tall stalks



land. O heal - ing riv - er, send down your  
ground. O heal - ing riv - er, send down your  
rise. O heal - ing riv - er, send down your



wa - ters, And wash the blood from off the sand.  
wa - ters, O heal - ing riv - er, send your wa - ters down.  
wa - ters, O heal - ing riv - er, from out of the skies.

*In spirit or in body,  
the congregation  
stands to sing  
hymns.*

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**DISMISSAL**

Go in peace to love and serve the Lord. Alleluia, alleluia!  
**Thanks be to God. Alleluia, alleluia!**

**POSTLUDE**

"JUBILANCE" BY RAYMOND H. HAAN

*Our spiritual practice is renewed as we leave here and begin again to work the promises of the covenant.*

**ANNOUNCEMENTS**

**Volunteer or Participate at the Stained Glass Association Fundraiser**

On **Friday, November 4**, Trinity is partnering with the Stained Glass Association of America for Facet & Form: Glass Tradition Reimagined. The art and craft of architectural stained glass and mosaic will be illuminated as never before. This fundraiser will support glass education, scholarships, and the preservation and sharing of the visionary and artistic stained glass treasures of Trinity Church. Come enjoy glass melting demonstrations, food, drinks, and more!

**VOLUNTEER:** We need your support - from window docents describing the jewels of Trinity, to registrants and raffle set ups, there are volunteer opportunities for everyone! Click [here](#) for the volunteer sign-up.



**PARTICIPATE:** Join in glass-creating activities, meet artisans testing the boundaries of stained glass, and learn more about how historic glass is preserved and created. Experiences in the arts await you around every corner of Trinity's historic campus. Click [here](#) for more information and to get tickets.

**FACET & FORM**  
GLASS TRADITION REIMAGINED

**GET YOUR TICKETS NOW!**

FRIDAY, NOVEMBER 4, 2022  
5:30PM - 9:00PM

TRINITY EPISCOPAL CHURCH  
BUFFALO, NY

The Stained Glass Association of America Foundation



Sign up [here](#) to get Trinity's eNews to stay in touch!

*Announcements continue on insert*



Trinity is an Episcopal Church in the Diocesan Partnership of Western New York and Northwest Pennsylvania.

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**Jay Mpezos, Caretaker**

**Dale Worwa, Facility Cleaner**

## VESTRY

Kayla Kisenwether, Senior Warden  
John Gillespie Jr, Junior Warden  
Bing Sherrill, Treasurer  
Elaine "Gretchen" Lodick, Clerk  
John Alduino  
Erickson Contreras  
Judy Fitzgerald  
Edward Fries  
Timothy Lane  
Megan McElfresh  
JoAnne Sundell  
Jeffrey Tooke

## CHOIR MEMBERS

Laura Munson, Section Leader  
Cheryl Fisher  
Elaine "Gretchen" Lodick  
Christina Kinney  
Suzanne Fatta, Section Leader  
Gretchen Brand  
Sue Doherty  
Laura Schleicher, Section Leader  
Carol Siracuse  
John Clayton, Section Leader  
Dan Galley  
Steve Shanley  
Brandon Mecklenburg, Section Leader  
Timothy Lane  
Tom Owen  
Ignacio Villa

## TODAY'S WORSHIP TEAM

**Greeter:** Joanne Sundell  
**Readers:** Ed Fries, Missy Stolfi, Patty Kibler Fries  
**Guest musician:** Harry Fackelman, Saxophone  
**Counters:** Joanne Sundell, Tim Lane  
**Welcome Ambassador:** Joanne Sundell

## All services are in person AND online:

**Sunday @10:30am** In-person worship while live streaming on Facebook and YouTube. The Sunday online Live Stream service remains accessible as a video recording on Trinity's [Facebook](#) and [YouTube](#) pages after the service is over.

**Sunday @7:00pm** Featuring poetry and jazz, in person in the Chapel and on Zoom

**Wednesday @Noon** Prayer and holy conversation, in person and on Zoom

**Thursday @7pm** The wisdom and fellowship of 12-Step recovery, in person and on Zoom

Email your request for a [link to the Zoom worship services here](#).