



A Service of Holy Communion

November 27, 2022

First Sunday of Advent

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: "Well Timbered Choir" by Matt Lincoln, 2020

This centering prayer is by Steven Shakespeare from Prayers for an Inclusive Church.

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 "COMFORT YE MY PEOPLE/EVERY VALLEY SHALL BE EXALTED" FROM MESSIAH BY G.F. HANDEL TENOR SOLOIST: JOHN CLAYTON

*Comfort ye my people saith your God;
Speak ye comfortably to Jerusalem,
And cry unto her that her warfare is accomplished,
That her iniquity is pardoned.
The voice of him that crieth in the wilderness,*

*Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.
Every valley shall be exalted
And every mountain and hill made low;
The crooked straight and the rough places plain.*

CENTERING PRAYER Let us pray.

Lord of the wilderness way, whose word scours our smooth evasions: take us on the unbending road to the raw centre of our world with a cry of invitation and the call of sudden grace; through Jesus Christ, the one who is to come. **Amen.**

OPENING HYMN

“Keep awake”

1 Keep a-wake, be al - ways rea - dy, God's time ap - proach-es
2 Rise and shine for One is com - ing whose love will quench all

sure and stea - dy, God's strength will keep your heart from blame.
na - ture's thirst - ing to be made whole for - ev - er more.

Clouds, the Spir - it's light con - ceal - ing, dis - perse, God's pur - est
On that day to end all weep - ing, death's swords trans - formed to

light re - veal - ing; cre - a - tion will its Sov-ereign name. Dry
tools of reap - ing, the God of might will mer - cy pour. In -

branch - es burst forth green, God's ad - vent signs are seen: Hal - le - lu - jah!
car - nate, God ap - pears em - brac - ing all our tears: Hal - le - lu - jah!

Christ's judg - ment won, God's will be done; God's new do - min - ion thus be - gun.
God's maj - es - ty e - ter - nal - ly re - vealed to set the cos - mos free.

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

FIRST READING

ISAIAH 2:1-5

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.

This is what Isaiah, son of Amos saw concerning Judah and Jerusalem:
In the last days, the mountain of God's Temple
will be established as the most important mountain
and raised above all other hills—
all nations will stream toward it.

Many people will come and say:
"Come, let us climb God's mountain
to the Temple of the God of Jacob,
that we may be instructed in God's ways
and walk in God's paths."
Instruction will be given from Zion
and the word of God from Jerusalem.
God will judge between the nations
and render decisions for many countries.

They will beat their swords into plowshares,
and their spears into pruning hooks,
one nation will not raise the sword against another,
and never again will they train for war.
O house of Leah and Rachel and Jacob, come,
let us walk in the light of God!

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

Thanks be to God.

ECHO

"O come, O come, Emmanuel"

O come, O come, Em- man - u - el, and ran - some cap - tive
Is - ra - el, that mourns in lone-ly ex - ile here un-til the
Son of God ap - pear. Re - joice! Re - joice!
Em - man - u - el shall come to thee, O Is - ra - el!

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.

MIDDLE READING

"SLOWLY, SLOWLY, THEY RETURN" BY WENDELL BERRY

Slowly, slowly, they return
To the small woodland let alone:
Great trees, outspreading and upright,
Apostles of the living light.

Patient as stars, they build in air
Tier after tier a timbered choir,
Stout beams upholding weightless grace
Of song, a blessing on this place.

They stand in waiting all around,
Uprisings of their native ground,
Downcomings of the distant light;
They are the advent they await.

Receiving sun and giving shade,
Their life's a benefaction made,

And is a benediction said
Over the living and the dead.

In fall their brightened leaves, released,
Fly down the wind, and we are pleased
To walk on radiance, amazed.
O light come down to earth, be praised!

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

Thanks be to God.

ECHO

“O come, O come, Emmanuel”

O come, thou Wis-dom from on high, who or - derest all things
might - i - ly, to us the path of know - ledge show, and teach us
in her ways to go. Re - joice! Re - joice!
Em - man - u - el shall come to thee, O Is - ra - el!

GOSPEL READING

MATTHEW 24:36-44

Jesus said, “No one knows that day and that hour—not the angels of heaven, nor even the Only Begotten—only Abba God. The coming of the Promised One will be just like Noah’s time. In the days before the flood, people were eating and drinking, having relationships and getting married, right up to the day Noah entered the ark. They were totally unconcerned until the flood came and destroyed them. So it will be at the coming of the Promised One. Two people will be out in the field; one will be taken and one will be left. Two people will be grinding meal; one will be taken and one will be left. Therefore be vigilant! For you don’t know the day your savior is coming. Be sure of this: if the owner of the house had known when the thief was coming, the owner would have kept a watchful eye and not allowed the house to be broken into. You must be prepared in the same way. The Promised One is coming at the time you least expect.”

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

Thanks be to God.

Wendell Berry (b. 1934) is the author of over 40 books of poetry, fiction, and essays. His poetry celebrates the holiness of life and everyday miracles often taken for granted. He lives on a farm in Port Royal, Kentucky near his birthplace, where he has maintained a farm for over 40 years. Mistrustful of technology, he holds deep reverence for the land and is a staunch defender of agrarian values.

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.

ECHO

“O come. O come. Emmanuel”

O come, O come, the Lord of might, who to thy tribes on
5 Si-nai's height in an-cient times didst give the law, in cloud, and
10 ma-jes-ty, and awe. Re-joice! Re-joice!
14 Em-man-u-el shall come to thee, O Is-ra-el!

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.

SERMON

THE REV MATT LINCOLN

MUSICAL REFLECTION

In spirit or in body, please stand.

AFFIRMATION OF FAITH

**We have heard about you,
God of all power:
You made the world out of kindness,
creating order out of confusion;
you made each one of us
in your own image;
your fingerprint is on every soul.
So we praise you.**

This affirmation of faith comes to us from the Iona Community. 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.

**We have heard about you, Jesus Christ:
the carpenter who left his tools and trade;
the poor man who made others rich;
the healer who let himself be wounded;
the criminal on whom the soldiers spat
not knowing that yours was the face of God;
the savior who died and rose again.
So we praise you.**

**We have heard about you, Holy Spirit:
You broke the bonds of every race and nation,
to let God speak in every tongue;
you made the disciples drunk with grace;
you converted souls and offered a new kind of wealth;
you showed how love makes all things new
and opens the doors to change and freedom.
So we praise you.
Amen.**

COMMUNITY PRAYER

Today's invitation to pray for each other, the church, and the world is from the Iona Community.

The Lord be with you.

And also with you.

The Leader and the People pray this Advent Litany responsively.

Gracious God, as we bring before you the hopes and anxieties, the sadness and celebration of our lives and the world we share, we offer them with adventurous hope, trusting that you are doing more than we can ask or imagine.

Among the poor,
among the proud,
among the persecuted,
among the privileged,
Christ is coming,
coming to make all things new.

In the private house,
in the market place,
in the wedding feast,
in the judgement hall,
Christ is coming,
coming to make all things new.

With a gentle touch,
with an angry word,
with a clear conscience,
with burning love,
Christ is coming,
coming to make all things new.

That God's reign might be manifest,
that the world might believe,
that the powerful might stumble,
that the humble might be raised,
Christ is coming,
coming to make all things new.

Within us,
without us,
among us,
before us,
in this place,
in every place,
for this time,
for all time,
Christ is coming,
coming to make all things new. Amen.

These prayers are an effort to pray with one voice even though we have a diversity of needs and hopes.

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 from the Episcopal Church's Enriching Our Worship.

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

When is my King a-comin'
Lord, hear my cry!
Lord, I am tired and heavy is my burden.

The King is comin', my King is comin' soon.

I'm down in the valley, and staring at the mountain.
You split the mighty waters of the Red Sea;
Lord, will you split the rising waters all around me?

He showed up for Daniel, He showed up for Moses,

“MY KING IS COMIN' SOON” BY KYLE PEDERSON

BASS SOLOIST: BRANDON MECKLENBURG

He showed up for David when he fought Goliath.
He showed up for Daniel down with the lions.

The world is weary and heavy with its hunger;
We wait on your promise no matter how much longer.

A child will be comin', the prophets all have spoken;
Freeing the captives and healing all that's broken.

When the King comes see justice roll like thunder!
Mercy, peace, and compassion roll like thunder!

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 up to the Lord.

Let us give thanks to the Lord our God.

It is right to our thanks and praise.

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. **You laid the foundations of the world and enclosed the sea when it burst out from the womb;** you brought forth all creatures of the earth and gave breath to humankind. **Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey;** and so as the morning stars sing your praises, we join the heavenly beings and all creation as we shout for joy:

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations; you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us, Jesus took bread, and when he had given thanks to you, he broke it, gave to his friends and said: **“Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”** After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: **“Drink this, all of you: this cup is the New Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”**

And so remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit’s power, may be a people of hope, justice, and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Blessed are you now and forever. Amen.

Now, as 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 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, you may partake in communion using your own bread and wine or any substitutes that are meaningful to you.

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, 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 what many of us grew up learning. It is also the version shared at the end of many 12 Step meetings. Although it is important to stay fresh and engaged by the words of our prayers, it is also important to be reminded that we as individuals are part of a great cloud of witnesses who have been inspired to turn to God in prayer throughout the ages.

**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:

**God of new beginnings,
the veil between us thins as we draw near
around your wisdom and table.
Strengthen and renew us,
kindle in us the fire of your Spirit;
and may your light so shine through us
that all may welcome your coming presence.
We ask this in the name of Jesus, Emmanuel. Amen.**

BLESSING

May God keep you in all your days.
May Christ shield you in all your ways.
May the Spirit bring you healing and peace.
May God the Holy Trinity drive all darkness from you
and pour upon you blessing and light. **Amen.**

*The blessing is
from the Church
of England's
Common Worship.*

HYMN

“COME, THOU LONG EXPECTED JESUS”

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

1 Come, thou long - ex - pect-ed Je - sus, born to set thy peo - ple free;
2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
3 Born thy peo - ple to de - liv - er, born a child, and yet a king,
4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
born to reign in us for ev - er, now thy gra - cious king - dom bring.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

Words: Charles Wesley (1707-1788) Music: Stuttgart, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715; adapt. and harm. William Henry Havergal (1793-1870), alt.

DISMISSAL

Go now on an adventure of faith, hope, and love, meeting Christ in the world. Alleluia, alleluia!
Thanks be to God. Alleluia, alleluia!

POSTLUDE

“THE SAGA OF HARRISON CRABFEATHERS” BY STEVE KUHN

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

ANNOUNCEMENTS - SEE INSERT

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

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John Clayton, *Section Leader*
Dan Galley
Steve Shanley
Brandon Mecklenburg, *Section Leader*
Timothy Lane
Tom Owen
Ignacio Villa

TODAY'S WORSHIP TEAM

Readers: *John Callahan, Missy Stolfi, John Fantini*
Guest musician: *Matt Harris, Saxophone*

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](#).