



A Service of Holy Communion
March 27, 2022
Fourth Sunday of Lent

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

If you are at Trinity in person, please maintain appropriate distance and wear your mask, considering the fact that some of us may not be fully vaccinated or may have other vulnerabilities. We will celebrate Holy Communion as we have for the past year, with all participants holding their own bread and wine during the prayers and receiving communion in their seats. In this way, all participants on-site and online will share the same practice.

*Cover image:
"Mallards" Matt
Lincoln, 2021*

If you are not on-site, rest assured that your presence online is felt and valued. **As you watch the Live Stream, feel free to add comments, likes, etc. to the comment section at any time!**

If you are on-site, feel free to use your mobile device to join the Facebook Live Stream to connect with other worshipers in the comment section. Just make sure your volume is all the way down!

WiFi internet access is publicly available. Please feel free to log onto the "Trinity Open" network with the password "Welcome!"

When we don't have to practice social distancing, 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. For now, even though we are not standing shoulder to shoulder for communion, we are gathered in Spirit sharing the bounty of faith. 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.

Trinity Church is an Episcopal Church and a member parish of the Diocesan Partnership of Western New York and Northwest Pennsylvania in the United States and is a part of the Anglican Communion, which is based in England but found worldwide. If you would like to learn more about Trinity, see all our contact information on the last page.

PRELUDE

"ADAGIO" BY T. ALBINONI

CENTERING PRAYER

Let us pray together.

Lord Christ, you enter the desert to face the hardest truth;
we live in self-deception.

Lord have mercy.

You offer the bread that gives true life;
we consume what leaves us craving more.

Christ have mercy.

You refuse to worship empty power;
we let greed rule our world.

Lord have mercy.

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

OPENING HYMN

Kevin Nichols, 1980; alt.

“O God, how we have wandered”

Luke 15:11-32; 2 Cor. 5:16-20

1 O God, how we have wan - dered and hid - den from your face;
 2 And now at length dis - cern - ing the e - vil that we do,
 3 O God of all the liv - ing, both ban - ished and re - stored,

In fool - ish-ness have squan - dered your leg - a - cy of grace.
 By faith we are re - turn - ing with hope and trust in you.
 Com - pas - sion-ate, for - giv - ing, our peace and hope as - sured.

But how, in ex - ile dwell - ing, we turn with fear and shame,
 In haste you come to meet us, and home re - joic - ing bring,
 Grant now that our trans - gress - ing, our faith-less-ness may cease.

As dis - tant but com - pell - ing, you call us each by name.
 In glad-ness there to greet us with calf and robe and ring.
 Stretch out your hand in bless - ing, in par - don, and in peace.

The tune for this contemporary text appears five times in J. S. Bach's St. Matthew Passion, and first appeared as a hymn setting in the early 1800s. It has an ecumenical history reaching back many centuries. Originally it was a German love song.

Tune: PASSION CHORALE 7.6.7.6.D.
 (HERZLICH TUT MICH VERLANGEN)
 Melody by Hans Leo Hassler, 1601
 Harm. J. S. Bach, 1729

FIRST READING

2 CORINTHIANS 5:16-21

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

And so from now on, we don't look on anyone in terms of mere human judgment. Even if we did once regard Christ in these terms, that is not how we know Christ now. And for anyone who is in Christ, there is a new creation. The old order has passed away; now everything is new! All of this is from God, who ransomed us through Christ—and made us ministers of that reconciliation. This means that through Christ, the world was fully reconciled again to God, who didn't hold our transgressions against us, but instead entrusted us with this message of reconciliation. This makes us Christ's ambassadors, as though God were making the appeal directly through us. Therefore we implore you in Christ's name: be reconciled to God. For our sake, God made the One who was without sin to be sin, so that by this means we might become the very holiness of God.

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

Thanks be to God.

ECHO

“Sow in tears, reap in joy”

Echo lyrics & music by Debbie Friedman. All rights reserved.

**Those who sow, who sow in tears
will reap in joy, will reap in joy.
Those who sow, who sow in tears
will reap, will reap in joy.**

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

“THE NEWS” BY ROSEMERRY WAHTOLA TROMMER

Just as I had settled into doom,
I heard the wild call of the first geese of spring
come screeching through the window.
I leapt up like a woman desperate
for good news—leapt up and ran to the window
in time to see a pair land on the pond,
splashing against the water. They quieted
immediately after alighting. And then,
there was only the sound of me watching them.
How graceful they were in the pond,
the water wrinkled behind them, as if their arrival
were the only news, the only news worth telling.

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

Thanks be to God.

Rosemerry Wahtola Trommer is a published Colorado poet and acappella singer. She wrote a poem a day from 2006 until the death of her son in August 2021. After taking a break from writing, she has resumed her practice of a poem a day. Visit her at www.wordwoman.com

ECHO

“Sow in tears, reap in joy”

see above

GOSPEL READING

LUKE 15:11-32

Meanwhile, the tax collectors and the “sinners” were all gathering around Jesus to listen to his teaching, at which the Pharisees and the religious scholars murmured, “This person welcomes sinners and eats with them!”

Jesus then addressed this parable to them: “A man had two sons. The younger of them said to their father, ‘Give me the share of the estate that is coming to me.’ So the father divided up

the property between them. Some days later, the younger son gathered up his belongings and went off to a distant land. Here he squandered all his money on loose living.

“After everything was spent, a great famine broke out in the land, and the son was in great need. So he went to a landowner, who sent him to a farm to take care of the pigs. The son was so hungry that he could have eaten the husks that were fodder for the pigs, but no one made a move to give him anything. Coming to his senses at last, he said, ‘How many hired hands at my father’s house have more than enough to eat, while here I am starving! I’ll quit and go back home and say, “I’ve sinned against God and against you; I no longer deserve to be called one of your children. Treat me like one of your hired hands.”’ With that, the younger son set off for home.

“While still a long way off, the father caught sight of the returning child and was deeply moved. The father ran out to meet him, threw his arms around him and kissed him. The son said to him, ‘I’ve sinned against God and against you; I no longer deserve to be called one of your children.’ But his father said to one of the workers, ‘Quick! Bring out the finest robe and put it on him; put a ring on his finger and shoes on his feet. Take the calf we’ve been fattening and butcher it. Let’s eat and celebrate! This son of mine was dead and has come back to life. He was lost and now he’s found!’ And the celebration began.

“Meanwhile the elder son had been out in the field. As he neared the house, he heard the sound of music and dancing. He called one of the workers and asked what was happening. The worker answered, ‘Your brother is home, and the fatted calf has been killed because your father has him back safe and sound.’

“The son got angry at this and refused to go in to the party, but his father came out and pleaded with him. The older son replied, ‘Look! For years now I’ve done every single thing you asked me to do. I never disobeyed even one of your orders, yet you never gave me so much as a kid goat to celebrate with my friends. But then this son of yours comes home after going through your money with prostitutes, and you kill the fatted calf for him!’

“‘But my child!’ the father said. ‘You’re with me always, and everything I have is yours. But we have to celebrate and rejoice! This brother of yours was dead and has come back to life. He was lost and now he’s found.’ ”

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

Thanks be to God.

ECHO

see previous page

“Sow in tears, reap in joy”

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

AFFIRMATION OF FAITH

We trust in God, who is the source of all creation, seen and unseen.

We trust that God’s divine life is conceived by God and was born in the human form of Jesus, through his mother Mary.

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.

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.

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.

This affirmation, written by Matt Lincoln, is an adaptation of the Nicene Creed. Like the the creed on which it is based, 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. Participate at your own level of comfort.

In his life, death and resurrection, Jesus embodied God's self-giving love for the world and God's will to regenerate life, and to reclaim us from the oblivion of death.

We trust that the Spirit of God is present in this world, in our hearts, and within the community of faith, guiding us into all truth and inspiring us to love as we have been loved, to create as we have been created.

Amen.

COMMUNITY PRAYER

The Lord be with you.

And also with you.

Let us pray for the Church and for the world.

O Lover of Souls, you call us to love our neighbors as ourselves. Give us vision and wisdom, and the strength and trust to respond to your call.

Where we can help, give us the determination and generosity to do so. When our neighbor needs only the courage to face difficulty, give us the patience and wisdom to listen and encourage in love.

When we need to combine our strengths, show us that we are one in you.

When we feel torn apart and alienated from each other, again: show us that we are one in you.

We pray for those who struggle in poverty or under oppression, and for those who care for them. We pray for those in any need or trouble.

We pray for peace, for goodwill among nations, and for the well-being of all people. We pray for equity, mutual regard, and peace.

We pray for those who are sick or sick at heart. We pray for all who suffer from illness or injury, from mental illness or heartbreak, sadness or loneliness.

We pray for those who have died and those who are bereaved. We pray for consolation and hope.

We pray for human community, for oneness transcending difference and hostility, for peace and justice. We pray for all who have labored and suffered for a fairer world where the dignity and freedom of all are protected.

We pray for all who study the natural world and seek to preserve our resources and environment. We pray for the wisdom to see that preserving our way of life will require change and adaptation.

We pray for the generosity of spirit to forgive those who betray us. We pray for the courage to face our own faults, and to seek forgiveness when we fail to love our neighbors as ourselves, trusting that we are all beloved in your sight, O God. **Amen.**

MUSICAL RESPONSE

"AMEINI, ANSWER ME" BY NOAH ARONSON

Congregation:

Aneini Aneini Aneini Answer me.

Aneini Aneini Aneini Answer me.

Aneini Aneini Aneini.

Cantor:

*Minha meini — I called out to You from a narrow place.
Your answer came to me from a wide open space.
My heart cried out for You where-ever you are.
Your hand reached out to me
Minha meitzar.*

Congregation:

**Aneini Aneini Aneini Answer me.
Aneini Aneini Aneini Answer me.**

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

“LEAD, KINDLY LIGHT” BY JOHN HENRY NEWMAN AND PHILIP PALUSZAK
TENOR SOLOIST: JOHN CLAYTON

*Lead, kindly light, amidst the encircling gloom, lead thou me on!
The night is dark and I am far from home, lead thou me on!
Keep thou my feet, I do not ask to see the distant scene; one step enough for me.*

*I was not ever thus, not prayed that thou should'st lead me on.
I loved to choose and see my path but now lead thou me on.
I loved the garish day and spite of fears, pride ruled my will; remember not past years.*

*So long thy power hath blessed me, sure it still will lead me on,
Over moon and fen, over crag and torrent, till the night is gone,
And with the morn those angel faces smile, which I have loved long since and lost awhile.
Lead thou me on, to my God.*

HOLY COMMUNION

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.

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:

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:



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

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.

*Sanctus from
 Deutsche Messe
 by Franz Peter
 Schubert.*

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:

**God, who cares for us,
The wonder of whose presence fills us with awe.
Let kindness, justice and love shine in our world.
Let your secrets be known here as they are in heaven.
Give us the food and the hope we need for today.
Forgive us our wrongdoing
as we forgive the wrongs done to us.
Protect us from pride and from despair
and from the fear and hate which can swallow us up.
In you is truth, meaning, glory and power,
while worlds come and go.
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

During a moment of quiet, all receive their bread and wine while remaining where they are. In a few minutes, someone will come by with a tray to collect your cup.

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.**

BLESSING

May the crucified Christ shatter our brittle fear, draw us together in his love and make us servants living for the world; and the blessing of God, who made us, who loves us, and who animates and guides us be with you now and always. **Amen.**

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 was written by Monica Furlong (1930-2003), a British author, journalist, and activist.

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.

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

This blessing is adapted from Prayers For An Inclusive Church by Steven Shakespeare.

HYMN

"HOW CAN I KEEP FROM SINGING"

1 My life flows on in end - less song; a - bove earth's lam - en -
 2 What though my joys and com - forts die? My Sav - ior still is
 3 When ty - rants trem - ble, sick with fear, and hear their death knells
 4 I lift my eyes; the cloud grows thin; I see the blue a -

ta - tion, I hear the sweet, though far - off hymn that
 liv - ing. What though the shad - ows gath - er 'round? A
 ring - ing; When friends re - joice both far and near, how
 bove it; And day by day this path - way smooths, since

hails a new cre - a - tion. Through all the tu - mult
 new song Christ is giv - ing. No storm can shake my
 can I keep from sing - ing? In pris - on cell and
 first I learned to love it. The peace of Christ makes

and the strife, I hear the mu - sic ring - ing; It
 in - most calm, while to that Rock I'm cling - ing; Since
 dun - geon vile our thoughts to them are wing - ing; When
 fresh my heart, a foun - tain ev - er spring - ing; All

finds an ech - o in my soul— how can I keep from sing-ing?
 Love com-mands both heaven and earth, how can I keep from sing-ing?
 friends by shame are un - de - filed, how can I keep from sing-ing?
 things are mine since I am Christ's— how can I keep from sing-ing?

In various nineteenth-century hymnals this hymn was attributed to different poets, including Anna Warner. The earliest published source credits Robert Lowry as the composer, although Silas Vail later claimed the music. The third stanza was written by Doris Plenn in the 1950s when her friends were imprisoned during the McCarthy era.

Tune: ENDLESS SONG 8.7.8.7.D.
 Attrib. to Robert Lowry in Bright Jewels
 for the Sunday School, New York, 1869

DISMISSAL

Go in peace. Take Christ's wisdom, compassion and self-offering as your map as you walk the good road.

Thanks be to God.

POSTLUDE

"HIT THE ROAD JACK" BY PERCY MAYFIELD

SEE INSERT FOR ANNOUNCEMENTS

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



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

Facebook: @Trinitybuffalo

YouTube: Trinity Church Buffalo

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www.trinitybuffalo.org • (716) 852-8314

371 Delaware Avenue, Buffalo, NY 14202

STAFF

The Reverend Matthew R. Lincoln, Rector
mlincoln@trinitybuffalo.org
(716) 852-8314 ext. 14

**Krista Seddon, Director of Ensembles;
Pianist**
krista@kristaseddon.com
www.kristaseddon.com

Paul Cena, Organist and Choir Director
prcena@verizon.net

Jeffrey Tooke, Cyber Sacristan

**Colleen O'Neill, Parish Administrator and
Director of Children's Ministries**
coneill@trinitybuffalo.org
(716) 852-8314 ext. 10

Jennifer Frey, Office Volunteer
clerical@trinitybuffalo.org
(716) 852-8314 ext. 19

Rich Mpelezos, Facility Manager
rmpelezos@trinitybuffalo.org
(716) 852-8314 ext. 24

Meghan Arnold, Caretaker
Sarah Caputi, Caretaker
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TODAY'S WORSHIP TEAM

Greeters: David Devereux, Joanne Sundell
Readers: Julie Gibert, Carol Case Siracuse, David Devereux
Guest musician: Matt Harris, saxophone
Counters: Kayla Kisenwether, 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 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.

Click here to [find the readings](#).

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