



A Service of Holy Communion

August 14, 2022

Year C, Proper 15

Cover image:
Weevil damaged
wheat. Photo from
www.grainscanada.gc.ca

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 rest assured that this congregation supports anyone who wears a mask to reduce risk of infection. We continue to celebrate Holy Communion as we have been doing during the pandemic, 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. If you are not on site, rest assured that your presence online is felt and valued. **If you are watching 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!"

During the summer, worship is outdoors, and the nursery is not open. There are many ways for children to keep quietly occupied. Feel free to let your child explore and enjoy being outdoors, and do not worry about their activity being disrespectful or disruptive.

Pick up a prayer stone as you come into the courtyard, and feel free to rub your prayers into the stone during the first part of the service. At the time of the community prayers, you will be invited to bring your stone and all your prayers to the altar.

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.

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.**

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

OPENING HYMN

“O HOLY CITY, SEEN OF JOHN”



1 O ho - ly ci - ty, seen of John, where Christ, the Lamb, doth reign,
2 O shame to us who rest con - tent while lust and greed for gain
3 Give us, O God, the strength to build the ci - ty that hath stood
4 Al - rea - dy in the mind of God that ci - ty ris - eth fair:



with - in whose four - square walls shall come no night, nor need, nor pain,
in street and shop and ten - e - ment wring gold from hu - man pain,
too long a dream, whose laws are love, whose crown is ser - vant - hood,
lo, how its splen - dor chal - leng - es the souls that great - ly dare—



and where the tears are wiped from eyes that shall not weep a - gain!
and bit - ter lips in blind de - spair cry, “Christ hath died in vain!”
and where the sun that shin - eth is God’s grace for hu - man good.
yea, bids us seize the whole of life and build its glo - ry there.

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FIRST READING

JOB 23:1-12

Then Job replied:
I am still bitter in my complaint—
God’s hand is heavy, despite all my groaning.
If only I knew where to find the Almighty,
so I could approach the Judgment Seat!
I would make my case to God,
and expound my best arguments in my defense.
But I would also benefit by hearing the answers,
and get a grip on what is behind all this.
Would God get on a high horse in debating with me?
No, God would give me the chance to state my case!
There an upright person could make such a convincing case
that I would be delivered forever from my Judge.
But if I go east, God isn’t there;
if I go west, I find nothing.
When God is working up north, I can see no one;
when God turns south, I don’t even catch a glimpse.
But the Most High knows my movements;
and once I am tested, I will be as pure as refined gold.
I have always followed closely God’s path;
I have maintained a straight and narrow course.
I have treasured God’s commands,
and prized the divine words in my heart.

*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.*

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

Thanks be to God.

Tune: © 1995, The Iona Community, GIA Publications, Inc., agent Text: © 1995, The Iona Community, GIA Pub., Inc., agent

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.

Sojourner Truth, born Isabella Baumfree, (c. 1797 – 1883) was an American abolitionist and women's rights activist. Truth was born into slavery in Swartekill, New York, but escaped with her infant daughter to freedom in 1826. After going to court to recover her son in 1828, she became the first black woman to win such a case against a white man.

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

"Take, O take me as I am"

Take, O take me as I am; — sum - mon out what I shall be; —

set your seal up - on my heart and live in me. —

MIDDLE READING

FROM "THE NARRATIVE OF SOJOURNER TRUTH" SOJOURNER TRUTH (1859), p147

This morning I was out walking. I saw the wheat holding up its head. I went up an' took hold of it. And there was no wheat there! I said, "God, what is the matter with this wheat?" And [God] said to me, "Sojourner, there is a weevil in it." Now I hear talking about the Constitution and the rights of man. I come up and take hold of this Constitution. It looks mighty big, and I feel for my rights, but there ain't any there! Then I say, "God, what ails this Constitution?" God says to me, "Sojourner, there's a little weevil in it."

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

Thanks be to God.

ECHO

"Take, O take me as I am"

GOSPEL READING

JOHN 11:7-27

Finally he said to the disciples, "Let's go back to Judea." They protested, "Rabbi, it was only recently that they tried to stone you—and you want to go back there again?" Jesus replied, "Aren't there twelve hours of daylight? Those who walk by day don't stumble, because they see the world bathed in light; those who go walking by night will stumble because there is no light in them."

After Jesus said this, he said to the disciples, "Our beloved Lazarus has fallen asleep. I am going to Judea to wake him."

The disciples objected, "But Rabbi, if he's only asleep, he'll be fine."

Jesus had been speaking about Lazarus' death, but they thought he was talking about actual sleep. So he said very plainly, "Lazarus is dead! For your sakes I am glad that I wasn't there, that you might come to believe. In any event, let us go to him."

Then Thomas, "the Twin," said to the rest, "Let's go with Jesus, so that we can die with him."

When Jesus arrived in Bethany, he found that Lazarus had already been in the tomb for four days. Since Bethany was only about two miles from Jerusalem, many people had come out to console Martha and Mary about their brother. When Martha heard that Jesus was coming, she went to meet him, while Mary stayed at home with the mourners.

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

Thanks be to God.

ECHO

see previous page

SERMON

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
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

Now that we are outdoors, we can use a prayer practice that has been much loved by the Trinity community over the years. As these prayers are offered aloud, feel free to bring your prayer stone to the altar and leave it there as an act of intercession.

The Lord be with you.

And also with you.

Let us pray for the Church and for the world.

God of love, we pray for your church: For all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world. God of love,
Hear our prayers for the church.

"Take, O take me as I am"

THE REV. DONNA MAREE

The Rev. Donna Maree served as assistant priest here at Trinity from 2003 to 2006. During her time here, she met vestry member Charles Carr. She says she "took the best and left." They got married, and she went on to serve other churches in Ohio and Philadelphia, PA before moving back to Buffalo last winter. It is a joy to see them back in the Trinity community!

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 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.

Continued on next page

*This version of
community prayers
was created as part
of the ongoing work
of liturgical revision
in the Episcopal
Church.*

God of freedom, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, and unite the human family in bonds of love. God of freedom,

Hear our prayers for the world.

God of justice, we pray for the earth, your creation which you entrusted to our care. Move us to protect the earth and all its resources, that we may leave the legacy of beauty and abundance that you have given us. God of justice,

Hear our prayers for the earth.

God of peace, we pray for this community: For our local leaders and our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Help us to be instruments of peace, beginning here at home. God of peace,

Hear our prayers for this community.

God of mercy, we pray for all in any need or trouble: For those whose lives are closely linked with ours, and the whole human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. Awaken in us compassion and humility, as we seek and serve Christ in all persons. God of mercy,

Hear our prayers for all who are in need.

God of grace, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Inspire us to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light. God of grace,

Hear our prayers for those who have died. Amen.

MUSICAL RESPONSE

O Lord, hear my prayer, O Lord, hear my prayer. When I call, an - swer me. O

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O

*This chant comes
from the monastery
in Taizé, France.*

*Words and Music
- ©1982 Taizé, Les
Presses de (North
America)*

*Contributors:
Jacques Berthier,
Taizé*

THE PEACE

The peace of the Lord be always with you.

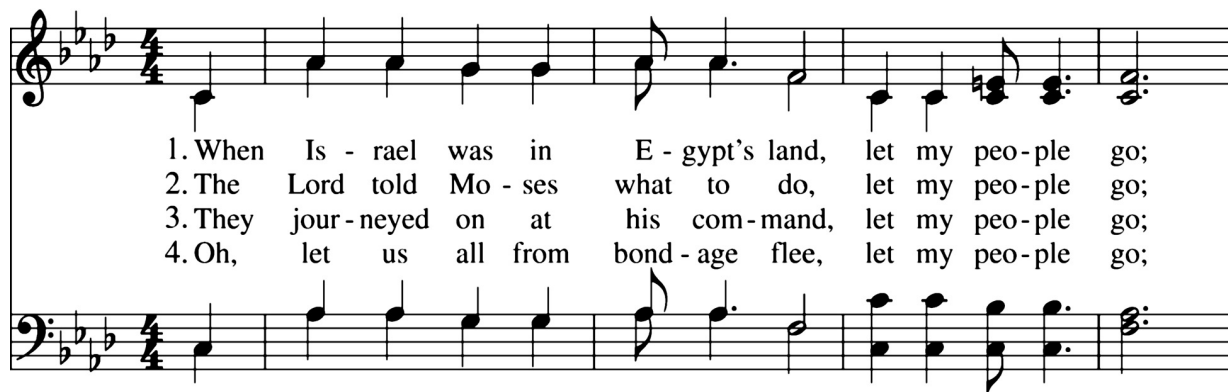
And also with you.

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

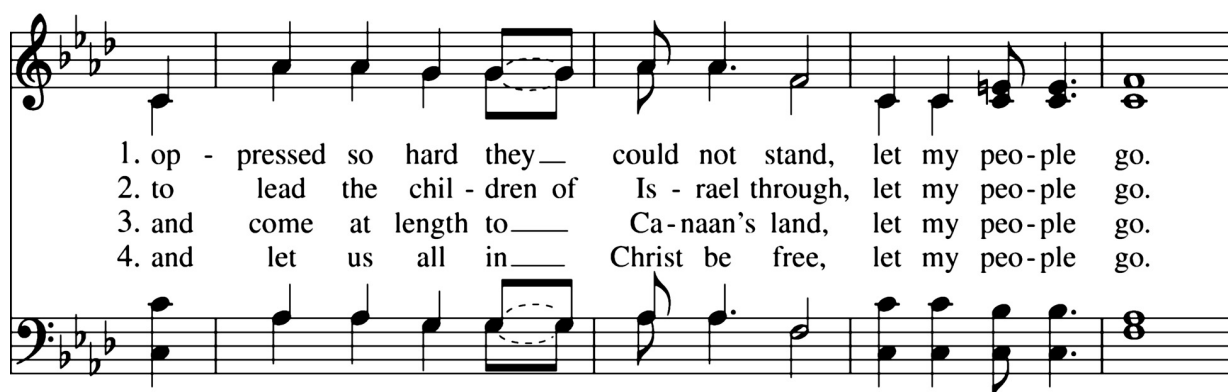
ANNOUNCEMENTS

OFFERTORY HYMN

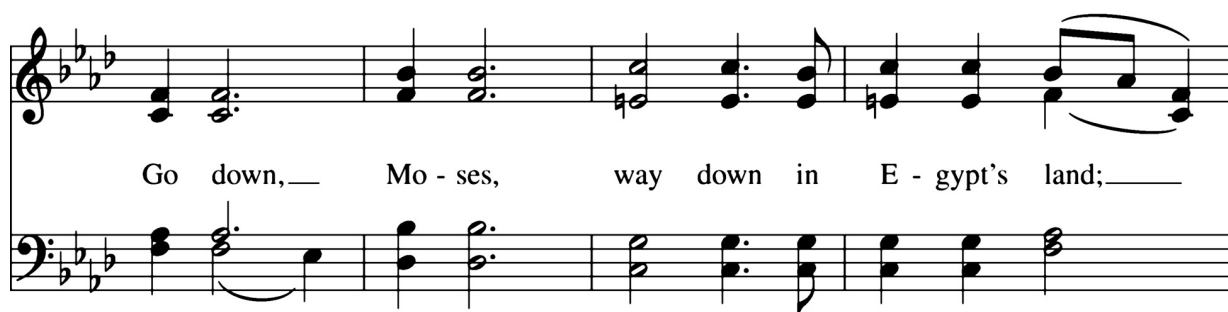
“GO DOWN, MOSES”



1. When Is - rael was in E - gypt's land, let my peo - ple go;
2. The Lord told Mo - ses what to do, let my peo - ple go;
3. They jour - neyed on at his com - mand, let my peo - ple go;
4. Oh, let us all from bond - age flee, let my peo - ple go;



1. op - pressed so hard they — could not stand, let my peo - ple go.
2. to lead the chil - dren of Is - rael through, let my peo - ple go.
3. and come at length to — Ca - naan's land, let my peo - ple go.
4. and let us all in — Christ be free, let my peo - ple go.



Go down, — Mo - ses, way down in E - gypt's land; —



tell old Pha - raoh to let my peo - ple go.

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.*

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:

Ho - ly, ho - ly, ho - ly, ho - ly, ho - ly

ho - ly Lord God of hosts.

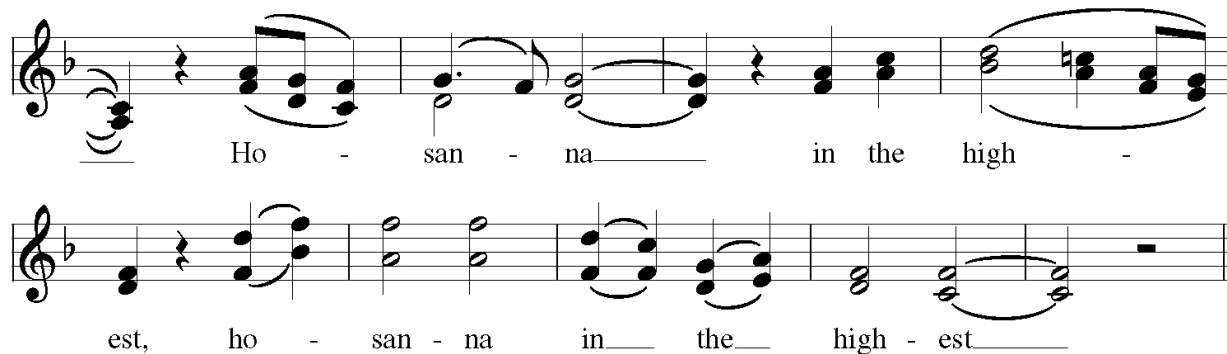
Heav - en and earth are filled with your glo -

ry. Ho - san - na in the high - est.

Bless - ed is the One who comes in the name

of the Lord, of the Lord.

*Sanctus from
Lift Every Voice
and Sing*



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.

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 based on the words of Henri Frederic Amiel (1821-1881).

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

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

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.**

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.

DISMISSAL

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

ANNOUNCEMENTS

Thanks to the Rev. Will Webb for serving as Celebrant today.

Another Way to Help Journey's End

Do you have a bicycle collecting dust in your garage or basement? We can give it new life! Wheels for Workers 716 is a new non-profit, supporting Buffalo's large number of re-settling families. They collect unused bikes and bike parts, provide necessary repairs and servicing to make them functional, and coordinate their distribution to needy families primarily through a partnership with Journey's End. If you would like to donate a bicycle, call or email John Alduino at (937) 239-5181, john.alduino@gmail.com, and he will arrange pick up. Thank You!

Trinity @7 this Summer has a bi-monthly schedule for the summer. We meet in person and on Zoom on the first and third Sunday of the month from now through September. Next meeting is Aug 21.

Worship Helpers Needed If you are planning to attend the 10:30am Sunday service in person and would like to be involved with reading from the altar or welcoming people to the courtyard and helping direct them, please sign up at: <https://www.signupgenius.com/go/70a0c4fafa629a3f58-trinity2> If you are interested in being more involved but aren't interested in either of these roles, you can also help by bringing a device to connect to Facebook viewers and responding to comments during the service.

Trinity Spaces for Rent Our church has work spaces—large and small—available for rent at Trinity Center. We hope to rent to groups and individuals that share our vision of community betterment. If you know someone that would be a good fit, please share this QR code which links to a webpage description.

Visiting the Church The church is open by appointment for private prayer or meditation. Contact our parish administrator, Colleen O'Neill, at coneill@trinitybuffalo.org to schedule an appointment.



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



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

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Dale Worwa, Facility Cleaner

VESTRY

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 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
 Tom Owen
 Ignacio Villa

* The choir takes a break during the summer.
 They will return after Labor Day.

TODAY'S WORSHIP TEAM

Celebrant: The Rev. Will Webb
Greeters: Erickson Contreras, Elaine Fantini
Readers: Joanne Dunnigan, Carol Siracuse, John Fantini
Guest musicians: George Caldwell, piano; Matt Harris, saxophone
Counters: Kayla Kisenwether, Judy Fitzgerald

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 on 1st and 3rd Sundays from now through Sept. We meet next on August 21.

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](#).