



A Service of Holy Communion
February 13, 2022
Sixth Sunday After Epiphany

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.

*Cover image:
"Roots in the River"
by Matt Lincoln,
2005*

*Centering Prayer
by Elizabeth Joyce
Smith. Smith, an
Anglican priest in
Australia, is best
known as a feminist
hymnologist who
uses inclusive
language and non-
hierarchical images
in her writing.*

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.

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.

PRELUDE

*If with all your hearts ye truly seek me,
Ye shall ever surely find me,
Thus saith our God.
Oh! That I knew where I might find Him,
That I might even come before His presence!*

**"IF WITH ALL YOUR HEARTS" FROM "ELIJAH" BY F. MENDELSSOHN
Soloists: Laura Munson, Laura Schleicher, Suzanne Fatta**

CENTERING PRAYER

Let us pray together.

**God in the darkness, God beyond our knowing,
patient creator, seed in secret growing,
rock of the living water ever flowing
come and renew us.**

**God in the darkness, God in all our grieving,
friend of our tears, companion never leaving,
drawing us past the limits of believing:
come and renew us.**

**God in the darkness, God of holy dreaming,
giver of hope, and pledge of our redeeming,
Spirit of truth, our memory and meaning;
come and renew us. Amen.**

OPENING HYMN

"Gather us in"



1 Here in this place the new light is stream-ing; now is the dark-ness
 2 We are the young, our lives are a mys-tery. We are the old who
 3 Here we will take the wine and the wa-ter; here we will take the
 4 Not in the dark of build-ings con-fin-ing, not in some heav-en,



van-ished a-way; see in this space our fears and our dream-ings
 yearn for your face. We have been sung through-out all of his-tory,
 bread of new birth. Here you shall call your sons and your daugh-ters,
 light years a-way: here in this place the new light is shin-ing;



brought here to you in the light of this day.
 called to be light to the whole hu-man race.
 call us a-new to be salt for the earth.
 now is the king-dom, and now is the day.



Gath-er us in, the lost and for-sak-en; gath-er us in, the
 Gath-er us in, the rich and the haugh-ty; gath-er us in, the
 Give us to drink the wine of com-pas-sion; give us to eat the
 Gath-er us in and hold us for-ev-er; gath-er us in and



blind and the lame; call to us now, and we shall a-wak-en;
 proud and the strong; give us a heart, so meek and so low-ly;
 bread that is you; nour-ish us well, and teach us to fash-ion
 make us your own; gath-er us in, all peo-ples to-geth-er,



we shall a-rise at the sound of our name.
 give us the cour-age to en-ter the song.
 lives that are ho-ly and hearts that are true.
 fire of love in our flesh and our bone.

FIRST READING

JEREMIAH 17:5-10

God says:
 “Cursed are those who trust in human ways,
 who rely on things of the flesh,
 whose hearts turn away from God.
 They are like stunted vegetation in the desert
 with no hope in the future.
 It stands in stony wastes in the desert,
 an uninhabited land of salt.
 Blessed are those who put their trust in God,
 with God for their hope.
 They are like a tree planted by the river
 that thrusts its roots toward the stream.
 When the heat comes it feels no heat;
 its leaves stay green.
 It is untroubled in a year of drought,
 and never ceases to bear fruit.
 The human heart is more deceitful
 than anything else,
 and desperately sick—who can understand it?
 I, God, search into the heart, I probe the mind,
 to give to each person
 what their actions and conduct deserve.”

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

Thanks be to God.

ECHO

“Tui amoris”

Ho - ly Spi - rit, come to us, kin - dle in us the flame of your love.

Ho - ly Spi - rit, come to us, Ho - ly Spi - rit, come to us.

MIDDLE READING

“OLD SOUTH MEETING HOUSE” BY JANUARY GILL O’NEIL

We draw breath from brick
 step on stones, weather-worn,
 cobbled and carved

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

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 Inc., agent.
 Contributors:
 Jacques Berthier,
 Taizé

*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.*

with the story of this church,
this meeting house,
where Ben Franklin was baptized

and Phillis Wheatley prayed—a mouth-house
where colonists gathered
to plot against the crown.

This structure, with elegant curves
and round-topped windows, was the heart
of Boston, the body of the people,

survived occupation for preservation,
foregoing decoration
for conversation.

Let us gather in the box pews
once numbered and rented
by generations of families

held together like ribs
in the body politic. Let us gaze upon
the upper galleries to the free seats

where the poor and the town slaves
listened and waited and pondered
and prayed

for revolution.
Let us testify to the plight
of the well-meaning at the pulpit

with its sounding board high above,
congregations raising heads and hands to the sky.
We, the people—the tourists

and townies—one nation under
this vaulted roof, exalted voices
speaking poetry out loud,

in praise and dissent.
We draw breath from brick. Ignite the fire in us.
Speak to us:

the language is hope.

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

ECHO

see previous page

January Gill O'Neil is an associate professor at Salem State University, and the author of three poetry collections, and recipient of several awards. Her poems and articles have appeared in The New York Times Magazine and several other publications.

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.

“Tui amoris”

GOSPEL READING

LUKE 6:17-26

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.

Coming down the mountain with them, Jesus stopped in a level area where there were a great number of disciples. A large crowd of people was with them from Jerusalem and all over Judea, to as far north as the coastal region of Tyre and Sidon—people who had come to hear Jesus and be healed of their diseases, and even to be freed from unclean spirits. Indeed, the whole crowd was trying to touch Jesus, because power was coming out of him and healing them all.

Looking at the disciples, Jesus said:

“You who are poor are blessed, for the reign of God is yours.

You who hunger now are blessed, for you’ll be filled.

You who weep now are blessed, for you’ll laugh.

You are blessed when people hate you,

when they scorn and insult you

and spurn your name as evil because of the Chosen One.

On the day they do so, rejoice and be glad:

your reward will be great in heaven,

for their ancestors treated the prophets the same way.

But woe to you rich, for you are now receiving your comfort in full.

Woe to you who are full, for you’ll go hungry.

Woe to you who laugh now, for you’ll weep in your grief.

Woe to you when all speak well of you,

for their ancestors treated the false prophets in the same way.”

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

Thanks be to God.

ECHO

see page 4

“Tui amoris”

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.

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.

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 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.

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 well-being 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.

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 REFLECTION

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

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 from the Maori people of New Zealand.

Sanctus sung to the American traditional melody "Land of Rest" arr. Geoff Weaver

OFFERTORY ANTHEM

"THE BEATITUDES" ARR. BY JAMES BIERY

Lift up your hearts, you poor in spirit, the kingdom of heaven is yours;
And blest are you, bent in two with mourning,
God's comfort sustains you through all.

Be still with gentle, quiet meekness, the plenty of earth will be yours;
And blest are you, filled with aching hunger,
The satisfied heart will be yours.

With joyfulness show love and mercy, the mercy of God will be yours;
And blest are you pure of heart and selfless,
The vision of God will be yours.

Work tirelessly for peace and justice, as children of God you'll be known;
And blest are you who are persecuted,
The kingdom of heaven is yours.

Rejoice, be glad, be joyful people, the kingdom of heaven is yours;
So blest are you hear words of Jesus:
The kingdom of heaven is Yours!

HOLY COMMUNION

The Spirit of God be with you.

And also with you.

Lift your hearts to heaven

We lift them to the Lord.

Let us give thanks to God.

It is right to offer thanks and praise.

It is right to give thanks and praise to you, Holy God, creator of the universe and giver of life. You brought the world into being and declared it good; you made humankind in your image, and entrusted to us the stewardship of all creation. Therefore with the faithful who rest in Christ, with angels and archangels and all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:



Ho - ly, ho - ly, ho - ly Lord, God of power and



might, heaven and earth are full of your glo - ry. Ho -

san - na in the high - est. Bless-ed 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.

Despite our failings you showed us mercy. Through Torah and the voices of the prophets and poets, you called us to faithfulness and justice. You insisted that we remember the poor and marginalized, the orphan and the stranger. With infinite generosity you forgave us as we followed self-centered goals and ignored your invitation to love more broadly. Never abandoning us to the consequences of selfishness, you came among us and showed us the path of life.

Righteousness and justice are the foundations of your presence; love and fidelity the embrace of your grace.

Living among us, Jesus loved us. He broke bread with outcasts and the discarded, healed the sick, and proclaimed good news to the poor. He pronounced the blessedness of peacemakers, all those who are willing to seek first your Kingdom and your righteousness. Jesus yearned to draw all of the world to himself, yet we were heedless of his call to walk in love. We returned violence for his friendship, crucifixion for his self-offering. Yet even this you turned to blessing, and transformed his unjust death into the means of salvation.

Righteousness and justice are the foundations of your presence; love and fidelity the embrace of your grace.

On the night before he died for us, Jesus took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said, **“Take, eat, this is my Body, which is given for you. Do this for the remembrance of me.”** As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said, **“Drink this, all of you. This is my blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”**

Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. Send your Spirit upon us also, and grant that we who eat this bread and drink this cup may be filled with your life and goodness.

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.

Continued on next page

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.*

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

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

All this we ask through your Son Jesus Christ. By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Gracious God, now and for ever.
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

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

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

“LEANING ON THE EVERLASTING ARMS”



1. What a fel - low - ship, what a joy di - vine,
 2. O how sweet to walk in this pil - grim way,
 3. What have I to dread, what have I to fear,



1. Lean - ing on the ev - er - last - ing arms; What a bless - ed - ness,
 2. Lean - ing on the ev - er - last - ing arms; O how bright the path
 3. Lean - ing on the ev - er - last - ing arms; I have bless - ed peace



1. what a peace is mine, Lean - ing on the ev - er - last - ing arms.
 2. grows from day to day, Lean - ing on the ev - er - last - ing arms.
 3. with my Lord so near, Lean - ing on the ev - er - last - ing arms.



Lean - ing, lean - ing, safe and se - cure from all a - larms;



Lean - ing, lean - ing, Lean - ing on the ev - er - last - ing arms.

DISMISSAL

Go in peace. You are a gift from God's abundance to the world. You are not alone. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia!

POSTLUDE

“ALONE TOGETHER” BY ARTHUR SCHWARTZ AND HOWARD DIETZ

SEE INSERT FOR ANNOUNCEMENTS

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*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.

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TODAY'S WORSHIP TEAM

Greeters: Patti Nisbet, Chris Cuccia, Larry Parks
Readers: Lisa Kruger, Jenny Frey, Tom Owen
Guest musician: Matt Harris, saxophone
Counters:

All services are in person AND online:

Sunday @10:30am Includes communion at an open table

Sunday @7:00pm An encounter with God through poetry, jazz, and meditation

Wednesday @Noon Rite 2 communion and coffee

Thursday @7pm 12steps@Trinity, based on 12-step spirituality