



A Service of Holy Communion
January 1, 2023
Christmas I

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: Detail of Trinity's ceiling, photoshopped by Matt Lincoln

This centering prayer was written by Madeleine L'Engle.

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

"GESU BAMBINO" BY PIETRO YON

CENTERING PRAYER

Let us pray.

Thank you, God, for being born,
You who first invented birth
(Universe, galaxies, the earth).
When your world was tired & worn
You came laughing on the morn.

Merry Christmas! Wondrous day!
Maker of the universe,
You the end, & you the source
Come to share in human clay
And, yourself, to show the Way.
Amen.

Thank you, most amazing Word
For your silence in the womb
Where there was so little room
Yet the still small voice was heard
Throughout a planet dark & blurred.

OPENING HYMN

"Good Christian friends, rejoice"

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

1 Good Chris - tian friends, re - joice with heart and soul and voice;
2 Good Chris - tian friends, re - joice with heart and soul and voice;
3 Good Chris - tian friends, re - joice with heart and soul and voice;

give ye heed to what we say: Je - sus Christ is born to - day;
now ye hear of end - less bliss; Je - sus Christ was born for this!
now ye need not fear the grave: Je - sus Christ was born to save!

ox and ass be - fore him bow, and he is in the man - ger now.
He hath o - pened hea - ven's door, and we are blest for ev - er - more.
Calls you one and calls you all to gain his ev - er - last - ing hall.

Christ is born to - day! Christ is born to - day!
Christ was born for this! Christ was born for this!
Christ was born to save! Christ was born to save!

Words: John Mason Neale (1818-1866), alt. Music: *In dulci jubilo*, German carol, 14th cent.; harm. Charles Winfred Douglas (1867-1944) Copyright © The Church Pension Fund. All rights reserved. Used with permission.

FIRST READING

ECCLESIASTES 3:1-13

To be read responsively, as indicated by bold type.

The first reading is taken from New Revised Standard Version Updated Edition.

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.

For everything there is a season and a time for every matter under heaven:

a time to be born and a time to die;

a time to plant and a time to pluck up what is planted;

a time to kill and a time to heal;

a time to break down and a time to build up;

a time to weep and a time to laugh;

a time to mourn and a time to dance;

a time to throw away stones and a time to gather stones together;

a time to embrace and a time to refrain from embracing;

a time to seek and a time to lose;

a time to keep and a time to throw away;

a time to tear and a time to sew;

a time to keep silent and a time to speak;

a time to love and a time to hate;

a time for war and a time for peace.

What gain have the workers from their toil? I have seen the business that God has given to everyone to be busy with. God has made everything suitable for its time; moreover, the Creator has put a sense of past and future into their minds, yet they cannot find out what God has done from the beginning to the end. I know that there is nothing better for them than to be happy and enjoy themselves as long as they live; moreover, it is God's gift that all should eat and drink and take pleasure in all their toil.

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

Thanks be to God.

ECHO

“Let all mortal flesh keep silence”

Let all mo - rtal flesh keep si - lence, and with fear and
trem - bling stand; pon - der noth - ing earth - ly -
mind - ed, for with bless - ing in his hand
Christ our God to earth de - scend - eth,
our full hom - age to de - mand.

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885) Music: Picardy, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906

MIDDLE READING

I cannot tell you
how the light comes.
What I know
is that it is more ancient
than imagining.
That it travels
across an astounding expanse
to reach us.
That it loves
searching out
what is hidden,
what is lost,
what is forgotten
or in peril
or in pain.
That it has a fondness
for the body,
for finding its way
toward flesh,
for tracing the edges
of form,
for shining forth
through the eye,
the hand,
the heart.

“HOW THE LIGHT COMES” BY JAN RICHARDSON

I cannot tell you
how the light comes,
but that it does.
That it will.
That it works its way
into the deepest dark
that enfolds you,
though it may seem
long ages in coming
or arrive in a shape
you did not foresee.
And so
may we this day
turn ourselves toward it.
May we lift our faces
to let it find us.
May we bend our bodies
to follow the arc it makes.
May we open
and open more
and open still
to the blessed light
that comes.

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

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.

Jan Richardson (b. 1967) is an artist, writer, and ordained minister in the United Methodist Church. She serves as director of The Wellspring Studio, LLC, and makes her home in Florida.

ECHO

*King of kings, yet born of Mary, as of old on earth he stood,
Lord of lords in human vesture, in the Body and the Blood
he will give to all the faithful his own self for heavenly food.*

“Let all mortal flesh keep silence”

GOSPEL READING

In the beginning
there was the Word;
the Word was in God’s presence,
and the Word was God.
The Word was present to God
from the beginning.
Through the Word
all things came into being,
and apart from the Word
nothing came into being
that has come into being.
In the Word was life,
and that life was humanity’s light—
a Light that shines in the darkness,
a Light that the darkness has never overtaken.

JOHN 1: 1-14

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

The Gospel reading is taken from The Inclusive Bible: The First Egalitarian Translation by Priests for Equality.

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.

Continued on next page

Then came one named John, sent as an envoy from God, who came as a witness to testify about the Light, so that through his testimony everyone might believe. He himself wasn't the Light; he only came to testify about the Light—the true Light that illumines all humankind. The Word was coming into the world—
 was in the world—
 and though the world
 was made through the Word,
 the world didn't recognize it.
 Though the Word came to its own realm,
 the Word's own people didn't accept it.
 Yet any who did accept the Word,
 who believed in that Name,
 were empowered to become children of God—
 children born not of natural descent,
 nor urge of flesh
 nor human will—
 but born of God.
 And the Word became flesh
 and stayed for a little while among us;
 we saw the Word's glory—
 the favor and position a parent gives an only child—
 filled with grace,
 filled with truth.

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

Thanks be to God.

ECHO

“Let all mortal flesh keep silence”

*Rank on rank the host of heaven spreads its vanguard on the way,
 as the Light of Light descendeth from the realms of endless day,
 that the powers of hell may vanish as the darkness clears away.*

SERMON

THE REV JOHN SEIB

MUSICAL REFLECTION

AFFIRMATION OF FAITH

We are not alone, we live in God's Creation.

We believe in God:

**who has created and is creating,
 who has come in Jesus,
 the Word made flesh,
 to reconcile and make new,
 who works in us and others by the
 Spirit.**

We trust in God.

We are called to be the Church:

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

*In spirit or in body,
 please stand.
 This creed comes
 from the United
 Church of Canada.
 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.
 Participate at your
 own level of comfort.*

**to celebrate God's presence,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus,
crucified and risen,
our judge and our hope.**
**In life, in death, in life beyond death,
God is with us.**
We are not alone. Thanks be to God.
Amen.

COMMUNITY PRAYER

This prayer comes from the Church of England's Common Worship.
The Lord be with you.

And also with you.

The Leader and the People pray responsively.

Let us pray.

O Christ, Son of God, yet born in a stable,
give courage to all who are homeless.

Jesus, Savior, hear our prayer.

O Christ, for whom the angels sang,
give the song of the kingdom to all who weep.

Jesus, Savior, hear our prayer.

O Christ, worshipped by the shepherds,
give peace on earth to all who are oppressed.

Jesus, Savior, hear our prayer.

O Christ, before whom the wise men knelt,
give humility and wisdom to all who govern.

Jesus, Savior, hear our prayer.

O Christ, whose radiance filled a lowly manger,
give the glory of your resurrection to all who rest in you.

Jesus, Savior, hear our prayer.

Jesus, Savior, child of Mary,
you know us and love us,
you share our lives and hear our prayer.
Glory to you forever. Amen.

MUSICAL RESPONSE

THE PEACE

The peace of the Lord be always with you.

And also with you.

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

*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 adapted from Steven Shakespeare's Prayers For An Inclusive Church.

From Deutsche Messe by F. P. Schubert

ANNOUNCEMENTS

OFFERTORY ANTHEM

"BELIEVE" BY GLEN BALLARD AND ALAN SILVESTRI
SOLOIST: JOHN CLAYTON

*Children sleeping, snow is softly falling.
Dreams are calling like bells in the distance.
We were dreamers not so long ago,
But one by one, we all had to grow up.*

*Trains move quickly to their journey's end.
Destinations are where we begin again.
Ships go sailing far across the sea,
Trusting starlight to get where they need to be.*

*When it seems the magic slipped away,
We find it all again on Christmas Day.*

*When it seems that we have lost our way,
We find ourselves again on Christmas Day.*

*Believe in what your heart is saying,
Hear the melody that's playing.
There's no time to waste, there's so much to celebrate.
Believe in what you feel inside and give your dreams the wings to fly.
You have everything you need if you just believe.*

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 up 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.

We thank you loving God, for you did not abandon us or stand far off but came in awful nearness with the urgency of love. In creation's dawn, you gave birth to all that is; to the people of Israel you revealed yourself and shared the human story.

Now we praise you for the Word made flesh born of Mary's body, nurtured in her womb, cradled in her arms, greeted by her song. The fullness of God dwells in his flesh, a touch of welcome for the one thrown aside, good news of bread for the hungry and poor, a shepherd to find those who are lost.

Now we are caught up, body and soul resound with the glory of music divine, echoing through the hallowed earth:

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.

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.**

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

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

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.

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.**

HYMN

“HARK, THE HERALD ANGELS SING”

1 Hark! the her-ald an - gels sing glo - ry to the new-born King!
 2 Christ, by high-est heaven a - dored; Christ, the ev - er - last - ing Lord;
 3 Mild he lays his glo - ry by, born that we no more may die,

Peace on earth and mer - cy mild, God and sin - ners rec - on - ciled!
 late in time be - hold him come, off - spring of the Vir - gin's womb.
 born to raise us from the earth, born to give us sec - ond birth.

Joy - ful, all ye na - tions, rise, join the tri - umph of the skies;
 Veiled in flesh the God - head see; hail the in - car - nate De - i - ty.
 Risen with heal - ing in his wings, light and life to all he brings,

with the an - gel - ic host pro - claim Christ is born in Beth - le - hem!
 Pleased as man with us to dwell; Je - sus, our Em - man - u - el!
 hail, the Sun of Right - eous - ness! hail, the heaven - born Prince of Peace!

Refrain
 Hark! the her - ald an - gels sing glo - ry to the new - born King!

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

DISMISSAL

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

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

POSTLUDE

“CAROL OF THE BELLS” TRADITIONAL UKRAINIAN CAROL ARRANGED BY JOHN DIXON



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

Facebook: @Trinitybuffalo

YouTube: Trinity Church Buffalo

Instagram: @trinity.church.buffalo

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Denise Lanzilotta, Caretaker
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Dale Worwa, Facility Cleaner

TODAY'S WORSHIP TEAM

Officiant: The Rev. John Seib
Greeters: Marie Keane, Joanne Sundell
Readers: Marie Keane, Kelly Cardamone, TBD
Counter: Joanne Sundell
Bakers: Marie Keane, Joanne Sundell

All services are in person AND online:

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

Sunday @7:00pm Featuring poetry and jazz, in person in the Chapel and on Zoom. Trinity @7 will resume next week on January 8.

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](#).

VESTRY

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

CHOIR MEMBERS

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