



**A Service of Holy Communion**  
April 10, 2022  
Sunday of the Passion: Palm Sunday

# 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.

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

"HAIL, JESUS CHRIST, OUR REDEEMER" BY HUGH LIVINGSTON, JR.

## CENTERING PRAYER

Let us pray together.

Humble and riding on a donkey,

**We greet you.**

Acclaimed by crowds and caroled by children,

**We cheer you.**

Moving from the peace of the countryside to the corridors of power,

**We salute you, Christ our Lord.**

You are giving the beasts of burden a new dignity;

You are giving majesty a new face;

You are giving those who long for redemption a new song to sing

**With them, with heart and voice, we shout "Hosanna!"**

## CHORAL INTROIT

"THE ENTRANCE INTO JERUSALEM" BY NANCY PLUMMER FAXON

*Hosanna to the Son of David!*

*Blessed is He that cometh in the name of the Lord.*

*O king of Israel. Hosanna in the highest!*

*Cover image:  
"Mystical  
Procession"  
by Matt Lincoln*

*This centering prayer  
comes from the  
Iona Community's  
Wild Goose  
Worship Group.*

## THE STORY OF JESUS ENTERING JERUSALEM

LUKE 19:28-40

**A**fter telling the crowds a parable, Jesus went ahead and ascended to Jerusalem. Approaching Bethphage and Bethany, near what is called the Mount of Olives, Jesus sent two of the disciples with these instructions: “Go into the village ahead of you. Upon entering it, you’ll find a tethered colt that no one has yet ridden. Untie it and lead it back. If anyone should ask you, ‘Why are you untying it?’ say, ‘The Rabbi needs it.’”

They departed on their errand and found things just as Jesus had said. As they untied the colt, its owners said to them, “Why are you doing that?” They explained that the Rabbi needed it. Then the disciples led the animal to Jesus and, laying their cloaks on it, helped him mount. People spread their cloaks on the roadway as Jesus rode along. As they reached the descent from the Mount of Olives, the entire crowd of disciples joined them and began to rejoice and praise God loudly for the display of power they had seen, saying,

“Blessed is the One who comes in the name of our God! Peace in heaven, and glory in the highest!”

Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

Jesus replied, “I tell you, if they were to keep silent, the very stones would cry out!”

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

**Thanks be to God.**

### BLESSING THE PALM FRONDS

May God be with you!

**And also with you.**

Let us give thanks to God.

**It is right to give God thanks and praise.**

It is indeed right to praise you, Gracious God, for your love sustains us and leads us into life, just as your Son Jesus led his disciples into Jerusalem. Let these branches be signs of the joy and gratitude of all who have followed him, from that time to this, and give us grace to share in that joy with full hearts. Inspire us to choose, as Jesus did, to rely on the innocence of a young colt, rather than the power of a war horse. Give us courage to offer our lives in the service of peace and justice, that we may live in a city made holy by your love. This we pray in the name of Jesus Christ your Son, and in the power of the Holy Spirit. **Amen.**

### MIDDLE READING

PHILIPPIANS 2:5-11

**Y**our attitude must be the same as that of Christ Jesus:  
Christ, though in the image of God,  
didn't deem equality with God  
something to be clung to—  
but instead became completely empty  
and took on the image of oppressed humankind:  
born into the human condition,  
found in the likeness of a human being.  
Jesus was thus humbled—  
obediently accepting death, even death on a cross!  
Because of this, God highly exalted Christ  
and gave to Jesus the name above every other name,  
so that at the name of Jesus every knee must bend

*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.*

in the heavens, on the earth and under the earth,  
and every tongue proclaim to the glory of God:  
Jesus Christ reigns supreme!

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

**HYMN**

"LORD JESUS SUN OF RIGHTEOUSNESS"

1 Lord Je - sus, Sun of Right - eous - ness, shine  
2 Give guid - ance to our wan - dering ways, for -  
3 Lord, grant that we in pen - i - tence may  
4 Now near - er draws the day of days when  
5 The u - ni - verse your glo - ry shows, blest

1 in our hearts, we pray; dis - pel the gloom that  
2 give us, Lord, our sin; re - store us by your  
3 of - fer you our praise, and through your sav - ing  
4 par - a - dise shall bloom, when we shall be at  
5 Cre - a - tor, Spi - rit, Son; we shall ac - claim your

1 shades our minds and be to us as day.  
2 lov - ing care to peace and joy with - in.  
3 sac - ri - fice re - ceive your gift of grace.  
4 one with you, Lord, ris - en from the tomb.  
5 ma - jes - ty, e - ter - nal Three in One.

Words: Latin; tr. Anne K. LeCroy (b. 1930) Copyright ©1982, Anne K. LeCroy. Music: Cornhill, Harold Darke (1888-1976), alt., Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

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

**SERMON**

THE REV. MATT LINCOLN

**MUSICAL REFLECTION**

## 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.**

## LENTEN MEDITATION

**Lord, grant me your peace,  
for I have made peace  
with what does not give peace  
and I am afraid.  
Drive me deep, now,  
to face myself so I may see  
that what I truly need to fear is  
my capacity to deceive  
and willingness to be deceived,  
my loving of things  
and using of people,  
my struggle for power  
and shrinking of soul,  
my addiction to comfort  
and sedation of conscience,  
my readiness to criticize  
and reluctance to create,  
my clamor for privilege**

“DRIVE ME DEEP TO FACE MYSELF”

**and silence at injustice,  
my seeking for security  
and forsaking the kingdom.  
Lord, grant me your peace.  
Instill in me such fear of you  
as will begin to make me wise,  
and such quiet courage  
as will enable me to begin to make  
hope visible,  
forgiving delightful,  
loving contagious,  
faith liberating,  
peace-making joyful  
and myself open and present  
to other people  
and your kingdom.  
Amen.**

*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.*

*Meditation by Ted Loder; Guerrillas of Grace: Prayers for the Battle*

## MUSICAL RESPONSE

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.**

“ANEINI, ANSWER ME” BY NOAH ARONSON

**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.*

*Sanctus from Deutsche Messe by Franz Peter Schubert.*

## 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

“JESUS IS A ROCK IN A WEARY LAND” BY KYLE JOHNSON

*Jesus is a rock in a weary land, a shelter in the time of storm.  
No one can do like Jesus, not a mumbling word He said.  
He went walking down to Lazarus' grave and He raised him from the dead.*

*When Jesus was on earth, the flesh was very weak,  
He took a towel and girded Himself and He washed His disciples' feet.*

*Yonder comes my Savior, him whom I love so well;  
He has the palm of victory and the keys of death and hell.*

### 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 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.

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:

**Our Father,\* who art in heaven,  
 hallowed be thy Name,  
 thy kingdom come,  
 thy will be done,  
 on earth as it is in heaven.**

*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.*

*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

**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.*

### JESUS' WORDS TO THE DISCIPLES AFTER THE LAST SUPPER

Jesus said, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another." — John 13:34-35

Jesus said, "Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit." — John 15:4-5

Narrator	They arrested Jesus and led him away, arriving at the house of the high priest. Peter followed at a distance and sat down in the midst of those who had kindled a fire in the courtyard and were sitting around it. One of the high priest's attendants saw him sitting there at the fire, and she stared at him and said,
Attendant	"This one was with Jesus, too."
Peter	"I do not know him!"
Narrator	A little later, someone else noticed Peter
Bystander	"You're one of them too!"
Peter	"No, I'm not."
Narrator	About an hour later, someone else insisted,
Bystander	"Surely this fellow was with them, too. He even talks like a Galilean."
Peter	"I don't even know what you are talking about!"
Narrator	Just then, as Peter was still speaking, a rooster crowed. Jesus turned and looked at Peter. Then Peter remembered Jesus saying, "Before a rooster crows today, you'll deny me three times." Peter went out and wept bitterly. Meanwhile, those who held Jesus in custody were amusing themselves at his expense. They blindfolded and slapped him, and then taunted him.
Soldiers	"Play the prophet! Which one struck you?"
Narrator	And they hurled many other insults at him. At daybreak the Sanhedrin—which was made up of the elders of the people, the chief priests and the religious scholars— assembled again. Once they had brought Jesus before the council.

Sanhedrin "Tell us, are you the Messiah?"  
 Jesus "If I tell you, you'll not believe me. And if I question you, you won't answer! But from now on, the Chosen One will have a seat at the right hand of the Power of God."

Sanhedrin "So you are God's Own?"  
 Jesus "Your own words have said it!"  
 Sanhedrin "What need do we have of witnesses? We have heard it from his own mouth!"  
 Narrator Then the whole assembly arose and led Jesus to Pilate. They began to accuse Jesus by saying,  
 Sanhedrin "We found this one subverting our nation, opposing the payment of taxes to Caesar and even claiming to be Messiah, a king."

Narrator Then Pilate questioned Jesus:  
 Pilate "Are you the King of the Jews?"  
 Jesus "You have said it."  
 Pilate "I find no guilt in him!"  
 Sanhedrin "He stirs up the people wherever he teaches, through the whole of Judea, from Galilee to Jerusalem."

Narrator On hearing this, Pilate asked whether Jesus was a Galilean, and learning that Jesus was from Herod's jurisdiction, sent Jesus off to Herod, who was also in Jerusalem at this time. Now, at the sight of Jesus, Herod was very pleased. From the reports he had heard about Jesus, he had wanted for a long time to see him. Herod hoped to see Jesus perform some miracle. Herod questioned him at great length, but Jesus wouldn't answer. The chief priests and religious scholars stood there, accusing Jesus vehemently. So Herod and the soldiers treated Jesus with contempt and ridicule, put a magnificent robe upon him and sent him back to Pilate. Herod and Pilate, who had previously been set against each other, became friends that day. Pilate then called together the chief priests, the ruling class and the people.

Pilate "You have brought this person before me as someone who incites people to rebellion. I have examined him in your presence and have found no basis for any charge against him arising from your allegations. Neither has Herod, for Jesus has been sent back to us. Obviously, he has done nothing to deserve death. Therefore, I will punish Jesus, but then I will release him."

Narrator Pilate was obligated to release one prisoner to the people at festival time. The whole crowd cried out as one,  
**All "Take him away! We want Barabbas!"**

Narrator Barabbas had been imprisoned for starting a riot in the city, and for murder. Pilate wanted to release Jesus, so he addressed them again. But they shouted back,  
**All "Crucify him, crucify him!"**

Narrator Yet a third time, Pilate spoke to the crowd.  
 Pilate "What wrong has this Jesus done? I've found nothing that calls for death! Therefore, I'll have him flogged, and then I'll release him."

Narrator But they demanded that Jesus be crucified, and their shouts increased in volume. Pilate decided that their demands should be met. So he released Barabbas, the one who had been imprisoned for rioting and murder, and Jesus was handed over to the crowd. As they led Jesus away, they seized Simon—a Cyrenean who was just coming in from the fields—and forced him to carry the cross behind Jesus. A large crowd was following, many of them women who were beating their breasts and wailing for him. At one point, Jesus turned to these women.  
 Jesus "Daughters of Jerusalem, don't weep for me! Weep rather for yourselves and for your children! The time is coming when it will be said, 'Blessed are the childless, the wombs that have never given birth and the breasts that have never nursed.' Then people will say to the mountains, 'Fall on us!' and to the hills, 'Cover us up!' For if they do these things when the wood is green, what will happen when it is dry?"

Narrator Two others were also led off with Jesus, criminals who were to be put to death. When they had reached the place called The Skull, they crucified Jesus there—together with the criminals, one on his right and one on his left.

Jesus “Abba forgive them. They don’t know what they are doing.”

Narrator Then they divided his garments, rolling dice for them. The people stood there watching. The rulers, however, jeered.

Sanhedrin “He saved others, let him save himself—if he really is the Messiah of God, the Chosen One!”

Narrator The soldiers also mocked him. They served Jesus sour wine and said,

Soldiers “If you are really the King of the Jews, save yourself!”

Narrator There was an inscription above Jesus that read, “This is the King of the Jews.” One of the criminals who hung there beside him insulted Jesus, too:

Criminal 1 “Are you really the Messiah? Then save yourself—and us!”

Narrator But the other answered the first with a rebuke:

Criminal 2 “Don’t you even fear God? We are only paying the price for what we have done, but this one has done nothing wrong! — Jesus, remember me when you come into your glory.”

Jesus “The truth is, today you’ll be with me in paradise!”

Narrator It was about noon, and darkness fell on the whole land until three in the afternoon. While the sunlight failed, the curtain in the sanctuary was torn in two.

Jesus “Abba, into your hands I commit my spirit.”

Narrator Saying this, Jesus breathed for the last time. The centurion who saw this glorified God, saying,

Centurion “Surely this one was innocent.”

Narrator When the crowds that had gathered for the spectacle saw what had happened, they returned home beating their breasts and weeping. All the acquaintances of Jesus and the women who had come with him from Galilee stood at a distance, looking on.

There was a member of the Sanhedrin named Joseph, who had not consented to their action. Joseph was from Arimathea and lived in anticipation of the reign of God. He approached Pilate and asked for the body of Jesus. Joseph took the body down, wrapped it in fine linen and laid it in a tomb cut out of rock, where no one had yet been laid.

*It is the custom on Palm Sunday to depart from the church in silence.*

## ANNOUNCEMENTS

**LENTEN PROGRAM: THE PSALMIST’S CRY - Wednesday, April 13 @7pm** is your last chance to join Tim Lane and Jeffrey Tooke as they explore the Psalms to learn how we can share our story of lament and praise with those we are journeying with and with those who come after us on the journey. We will also explore how we can embrace the danger and goodness of the Gospel, by giving up control and allowing God’s mystery to unfold in our lives. Use this zoom link:

<https://us02web.zoom.us/j/81668634672?pwd=eTVJZXFoNzVYdHZvSHZONGINUUowZz09>

Meeting ID: 816-6863-4672 Passcode: trintalk

If you have questions about the group, email Jeffrey Tooke at [jeffrey@bayharboradvisors.com](mailto:jeffrey@bayharboradvisors.com).

## **HOLY WEEK SERVICES**

You are welcome to gather at church in person or online! If you are not fully vaccinated or have any other reason to be cautious about being in a crowd, don't worry! Sunday morning services are live streamed on YouTube and Facebook and the other weekly services are live streamed on Zoom. See below for details.

**Sunday 4/10 (Tonight) Trinity @7** This service is conducted on site at Trinity, and you can participate in person or online. (Meeting ID 274-366-3028. Password: trinbuff) This offering is an encounter with God through poetry, jazz, and meditation. It includes candle lighting, a reflection on the poetry by the worship leader, and a quiet meditation time.

**Wednesday 4/13 noon** This service is conducted on site at Trinity, and you can participate in person or online. (Meeting ID 274-366-3028. Password: trinbuff) At this service, we invite all participants, both in person and online to share in Holy Communion. It includes the readings for the coming Sunday, prayers for each other and the world, and an opportunity to reflect together on the readings.

**Maundy Thursday 4/14 @7pm** This service is conducted on site at Trinity, and you can participate in person or online via [Facebook](#) or [YouTube](#). This service will commemorate Jesus' last supper.

**Thursday 12-Step @7 4/14** This service is conducted on site at Trinity. This week it is in person only. This service is based on the spirituality of the 12 Steps, drawing on literature and prayers from the 12 Step movement.

**Good Friday 4/15 noon** This service is conducted on site at Trinity, and you can participate in person or online via [Facebook](#) or [YouTube](#). At noon, the focus is the Gospel's telling of the passion, with communion that coincides with the time that Jesus hung on the cross.

**Easter Sunday 4/17 10:30am** This service is conducted on site at Trinity, and you can participate in person or online via [Facebook](#) or [YouTube](#). Beginning with the lighting of the Paschal Candle, the Easter service will be a full celebration of the hope of new life that overcomes death, with great music and an open invitation to participate in the transformation of Jesus' last supper into the first banquet of life after death. The video of this service remains on [Facebook](#) and [YouTube](#) after the live stream is over.

**Sunday 4/17 Trinity @7: NO SERVICE**

## **EASTER BONNETS**

While COVID numbers are down, there is still cause for caution, so we won't be holding the Easter Bonnet parade this year. BUT, all are welcome to wear their Easter bonnets; we encourage creativity!

**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 greeting people at the door and helping direct them with what to expect, 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.

**FREE BOOKS, PLEASE TAKE SOME HOME** Please browse the bookshelf in the red carpet area and take home any books of interest. A new batch of books has replaced the old, so be sure to check out the bookshelves again.

The church is open by appointment for private prayer or meditation. Contact our parish administrator, Colleen O'Neill, at [coneill@trinitybuffalo.org](mailto:coneill@trinitybuffalo.org) to schedule an appointment.



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

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**Dale Worwa, Facility Cleaner**

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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  
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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 Case Siracuse  
John Clayton, Section Leader  
Dan Galley  
Steve Shanley  
Brandon Mecklenburg, Section Leader  
Tom Owen  
Ignacio Villa

## TODAY'S WORSHIP TEAM

**Liturgist:** Leslie Charlier  
**Greeters:** Chris Cuccia, Jane Kearns  
**Readers:** Missy Stolfi, Megan McElfresh, John Fantini, Gretchen Lodick, Shirley Hudders, Chris Cuccia, Ed Fries, Choir, Tom Owen, Marie Keane  
**Guest musician:** Bobby Militello, saxophone  
**Counters:** Judy Fitzgerald, Erickson Contreras

## 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

Poetry and jazz, in person in the Chapel and on Zoom.

### Wednesday @Noon

Prayer and holy conversation, in person and on Zoom.

### Thursday @7pm

The wisdom and fellowship of 12-Step recovery, in person and on Zoom.

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

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