



A Service of Holy Communion
March 6, 2022
First Sunday of Lent

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

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

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

"PRELUDE FROM PRELUDE, FUGUE & VARIATION" BY C. FRANCK

CENTERING PRAYER

Let us pray together.

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

Lord have mercy.

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

Christ have mercy.

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

Lord have mercy.

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

OPENING HYMN

“The glory of these forty days”



1 The glo - ry of these for - ty days we
 2 A - lone and fast - ing Mo - ses saw the
 3 So Dan - iel trained his mys - tic sight, de -
 4 Then grant us, Lord, like them to be full
 *5 O Fa - ther, Son, and Spi - rit blest, to



1 ce - le - brate with songs of praise; for Christ, through whom all
 2 lov - ing God who gave the law; and to E - li - jah,
 3 liv - ered from the li - ons' might; and John, the Bride - groom's
 4 oft in fast and prayer with thee; our spi - rits strength - en
 5 thee be ev - ery prayer ad - dressed, who art in three - fold



1 things were made, him - self has fast - ed and has prayed.
 2 fast - ing, came the steeds and char - i - ots of flame.
 3 friend, be - came the her - ald of Mes - si - ah's name.
 4 with thy grace, and give us joy to see thy face.
 5 Name a - dored, from age to age, the on - ly Lord.

Words: Latin, 6th cent.; tr. Maurice F. Bell (1862-1947), alt. Copyright © by permission Oxford University Press. All rights reserved. Used with permission.
 Music: *Erhalt uns, Herr*, melody from *Geistliche Lieder*, 1543; harm. Johann Sebastian Bach (1685-1750)

FIRST READING

DEUTERONOMY 26:1-11

Once you have entered the land that your God is giving to you as your inheritance, and you have taken possession of it and settled in it, take some of the first fruits of all that you produce from the soil of the land that God is giving to you, and put them in a basket. Take them to the place which God will choose as a dwelling place for God's Name and say to the priest in office at that time, "This day I declare to God that I have come to the land God swore to our ancestors to give us."

The priest will then receive the basket from you and will set it in front of the altar. Then you will declare before God, "My ancestor was a wandering Aramean who went down to Egypt with a small household and lived there as an alien. There they became a nation great, strong, and numerous. When the Egyptians mistreated and oppressed us, imposing hard labor upon us, we cried to the God of our ancestors, who heard our cry and saw our affliction, our toil and our oppression. God brought us out of Egypt with a strong hand and outstretched arm, with terrifying power, with signs and wonders; God gave us this land, a land flowing with milk and honey. Therefore, I have brought now the first fruits of the products of the soil that you, O God, have given me."

Then you must set them before God, and bow down before God. Then you all, along with the Levites, and the foreigners that live among you, will feast on all the good things that your God has given to you and your household.

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

Thanks be to God.

Nobody set out to write The Bible. The Hebrew Scriptures were created over many centuries by many people to record the Jewish People's experience of God. The same is true of the Christian Scriptures, some of which were letters written to a specific audience in response to specific needs—and were then found to be helpful to the faithful even after fulfilling their original purpose.

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

*Lyrics & music by
Debbie Friedman.
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*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.*

*David Whyte
(b. 1955) is a poet,
author and lecturer.
He grew up with a
strong, imaginative
influence from
his Irish mother
among the hills
and valleys of his
father's Yorkshire
and now makes his
home in the Pacific
Northwest of the
US. An Associate
Fellow at Saïd
Business School at
the University of
Oxford, he is one
of the few poets to
take his perspectives
on creativity
into the field of
organizational
development, where
he works with many
European, American
and international
companies.*

ECHO

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

“Sow in tears, reap in joy”

MIDDLE READING

Above the mountains
the geese turn into
the light again
Painting their
black silhouettes
on an open sky.

Sometimes everything
has to be
inscribed across
the heavens
so you can find
the one line
already written
inside you.

Sometimes it takes
a great sky
to find that
first, bright
and indescribable
wedge of freedom
in your own heart.

Sometimes with
the bones of the black
sticks left when the fire
has gone out
someone has written
something new
in the ashes of your life.

You are not leaving.
Even as the light fades quickly now,
you are arriving.

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

Thanks be to God.

“THE JOURNEY” BY DAVID WHYTE

ECHO

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

“Sow in tears, reap in joy”

Jesus returned from the Jordan filled with the Holy Spirit, and she led him into the desert for forty days, where he was tempted by the Devil. Jesus ate nothing during that time, at the end of which he was famished. The Devil said to Jesus, "If you are God's Own, command this stone to turn into bread." Jesus answered, "Scripture has it, 'We don't live on bread alone.'" Then the Devil took Jesus up higher and showed him all the nations of the world in a single instant. The Devil said, "I'll give you all the power and the glory of these nations; the power has been given to me and I can give it to whomever I wish. Prostrate yourself in homage before me, and it will all be yours." In reply, Jesus said, "Scripture has it: 'You will worship the Most High God; God alone will you adore.'" Then the Devil led Jesus to Jerusalem, set him up on the parapet of the Temple and said, "If you are God's Own, throw yourself down from here, for scripture has it, 'God will tell the angels to take care of you; with their hands they'll support you, that you may never stumble on a stone.'" Jesus said to the Devil in reply, "It also says, 'Do not put God to the test.'" After finishing with these temptations, the Devil left Jesus to wait for a more opportune time.

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.

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

Thanks be to God.

ECHO

"Sow in tears, reap in joy"

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

The 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.

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.

COMMUNITY PRAYER

The Lord be with you.

And also with you.

Let us pray for the Church and for the world.

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

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

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

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

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

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

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

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

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

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

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

MUSICAL RESPONSE

“AMEINI, ANSWER ME” BY NOAH ARONSON

Congregation:

Aneini Aneini Aneini Answer me.

Aneini Aneini Aneini Answer me.

Aneini Aneini Aneini.

Cantor:

Minha meini — I called out to You from a narrow place.

Your answer came to me from a wide open space.

My heart cried out for You where-ever you are.

Your hand reached out to me

Minha meitzar.

Congregation:

Aneini Aneini Aneini Answer me.

Aneini Aneini Aneini Answer me.

THE PEACE

The peace of the Lord be always with you.

And also with you.

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

ANNOUNCEMENTS

OFFERTORY ANTHEM

“I WANT JESUS TO WALK WITH ME” BY DAVID CHERWIEN

*I want Jesus to walk with me,
All along my pilgrim journey,
Lord, I want Jesus to walk with me.*

*In my trials, Lord walk with me.
When my heart is almost breaking
Lord, I want Jesus to walk with me.*

*When I'm in trouble, Lord walk with me.
When my head is bowed in sorrow
Lord, I want Jesus to walk with me.*

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

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.

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.**

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.

Now, as Christ has taught us, we are bold to say:

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

The disciples knew the Lord Jesus in the breaking of the bread.

Were not our hearts burning within us as we walked along the road?

RECEIVING COMMUNION

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

PRAYER FOR THE ROAD

Let us pray:

**Loving God,
we give you thanks
for restoring us in your image
and remembering the body of Christ,
which has been broken for the life of the world.
Now give us grace to trust that we are
a people forgiven, healed, renewed.
Give us the courage to proclaim your love to the world,
and to continue in the risen life of Christ our Savior. Amen.**

BLESSING

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

This version of the Lord's Prayer was written by Monica Furlong (1930-2003), a British author, journalist, and activist.

Jesus revealed a new, personal sense of relationship with God by addressing God as something like "Papa." Always feel free to use your most meaningful name for God in saying the Lord's Prayer.

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

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

HYMN

"GIVE ME A CLEAN HEART"

Refrain

Give me a clean heart so I may serve

Thee. Lord, fix my heart so that I may be used by

Thee. For I'm not worthy of all these blessings.

Give me a clean heart, and I'll follow Thee.

Last time

Verses

1. I'm not ask - ing for the rich - es of the land.
 2. Some - times I am up and some - times I am down.

I'm not ask - ing for the proud to know my name.
 Some - times I am al - most lev - el to the ground.

Please give me, Lord, a clean heart, that

I may fol - low Thee. Give me a clean heart

and I'll fol - low Thee. 1. | 2. D.C.

Text: Margaret Pleasant Douroux, b.1941, © 1970

Tune: Margaret Pleasant Douroux, b.1941, © 1970; arr. by Albert Dennis Tessier and Nolan Williams, Jr., b.1969, © 2000, GIA Publications, Inc.

DISMISSAL

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

Thanks be to God.

POSTLUDE

"ENVOY" BY KRISTA SEDDON

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

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Sarah Caputi, Caretaker
Jay Mpelezos, Caretaker

Dale Worwa, Facility Cleaner

TODAY'S WORSHIP TEAM

Greeters: Chris Cuccia, Jane Kearns
Readers: Brandon Mecklenburg, Paul Kochmanski, Jane Kearns
Guest musician: Bobby Militello, saxophone
Counters: Erickson Contreras, Jane Kearns

All services are in person AND online:

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

Sunday @7:00pm Featuring poetry and jazz, in person and on Zoom.

Wednesday @Noon Prayer and holy conversation, in person and on Zoom.

Thursday @7pm The wisdom and fellowship of 12-Step recovery, in person and on Zoom.

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

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

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

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Cheryl Fisher
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