



A Service of Holy Communion
February 6, 2022
Fifth Sunday After Epiphany

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

"AFTER THE RAIN" BY JOHN COLTRANE

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.**

*Cover image:
"Sunset Fisherman"
by Lumiere:Noire
Photography*

*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.*

OPENING HYMN

“Let all mortal flesh keep silence”



1 Let all mortal flesh keep silence, and with fear and
 2 King of kings, yet born of Ma - ry, as of old on
 3 Rank on rank the host of hea - ven spreads its van - guard
 4 At his feet the six - winged ser - aph; cher - u - bim with



trem - bling stand; pon - der noth - ing earth - ly -
 earth he stood, Lord of lords in hu - man
 on the way, as the Light of Light de -
 sleep - less eye veil their fac - es to the



mind - ed, for with bless - ing in his hand
 ves - ture, in the Bo - dy and the Blood
 scend - eth from the realms of end - less day,
 Pres - ence, as with cease - less voice they cry,



Christ our God to earth de - scend - eth,
 he will give to all the faith - ful
 that the powers of hell may va - nish
 “Al - le - lu - ia, al - le - lu - ia!



our full hom - age to de - mand.
 his own self for heaven - ly food.
 as the dark - ness clears a - way.
 Al - le - lu - ia, Lord Most High!”

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

FIRST READING

ISAIAH 6:1-8

In the year of the death of Uzziah, ruler of Judah, I saw God seated on a high and lofty judgment seat, in a robe whose train filled the Temple. Seraphs were stationed above; each of them had six wings: with two they covered their faces, with two they covered their feet, and with two they flew.

They would cry out to one another, “Holy! Holy! Holy is God the Omnipotent! All the earth is filled with God’s glory!” The doorposts and thresholds quaked at the sound of their shouting, and the Temple kept filling with smoke.

Then I said, “Woe is me, I am doomed! I have unclean lips, and I live among a people of unclean lips! And my eyes have seen the Ruler, God the Omnipotent!”

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

Then one of the seraphs flew to me, holding an ember which it had taken with tongs from the altar. The seraph touched my mouth with the ember. "See," it said, "now that this has touched your lips, your corruption is removed, and your sin is pardoned." Then I heard the voice of the Holy One saying, "Whom shall I send? Who will go for us?" "Here I am," I said, "send me!"

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.

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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.

Al Zolynas (b. 1945) in Austria; raised in Australia and Chicago. Zolynas is a retired academic who practices and teaches Zen meditation in Escondido, CA where he lives with his wife and two cats.

MIDDLE READING

"UNDER IDEAL CONDITIONS" BY AL ZOLYNAS

say in the flattest part of North Dakota
on a starless moonless night
no breath of wind

a man could light a candle
then walk away
every now and then
he could turn and see
the candle burning

seventeen miles later
provided conditions remained ideal
he could still see the flame

somewhere between the seventeenth and eighteenth mile
he would lose the light

if he were walking backwards
he would know the exact moment
when he lost the flame

he could step forward and find it again
back and forth
dark to light light to dark

what's the place where the light disappears?
where the light reappears?
don't tell me about photons
and eyeballs
reflection and refraction
don't tell me about one hundred and eighty-six thousand
miles per second and the theory of relativity

all I know is that place
where the light appears and disappears
that's the place where we live.

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

ECHO

see previous page

“Tui amoris”

GOSPEL READING

LUKE 5:1-11

One day, Jesus was standing by Lake Gennasaret, and the crowd pressed in on him to hear the word of God. He saw two boats moored by the side of the lake; the fishers had disembarked and were washing their nets. Jesus stepped into one of the boats, the one belonging to Simon, and asked him to pull out a short distance from the shore; then, remaining seated, he continued to teach the crowds from the boat. When he had finished speaking, he said to Simon, “Pull out into deep water and lower your nets for a catch.”

Simon answered, “Rabbi, we've been working hard all night long and have caught nothing; but if you say so, I'll lower the nets.” Upon doing so, they caught such a great number of fish that their nets were at the breaking point. They signaled to their mates in the other boat to come and help them, and together they filled the two boats until they both nearly sank. After Simon saw what happened, he was filled with awe and fell down before Jesus, saying, “Leave me, Rabbi, for I'm a sinner.” For Simon and his shipmates were astonished at the size of the catch they had made, as were James and John, Zebedee's sons, who were Simon's partners. Jesus said to Simon, “Don't be afraid; from now on you'll fish among humankind.” And when they brought their boats to shore, they left everything and followed him.

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

ECHO

see previous page

“Tui amoris”

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

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 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.

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.

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.

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

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.

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

OFFERTORY ANTHEM

“JESUS CALLS US” BY C.F. ALEXANDER AND JOY PATTERSON
SOPRANO SOLOIST: LAURA MUNSON

*Jesus calls us o'er the tumult of our life's wide, restless sea;
Day by day his voice is sounding, saying "Christian, follow me."*

*Jesus calls us from the worship of the vain world's golden shore,
From each idol that would keep us, saying "Christian, love me more."*

*In our joys and in our sorrows, Lord, days of toil and hours of ease,
Still he calls in cares and pleasures, "Christian, love me more than these."*

*Jesus calls us! By your mercies, Savior, may we hear you, hear your call,
Give our hearts to your obedience, serve and love you best of all.*

HOLY COMMUNION

The Spirit of God be with you.

And also with you.

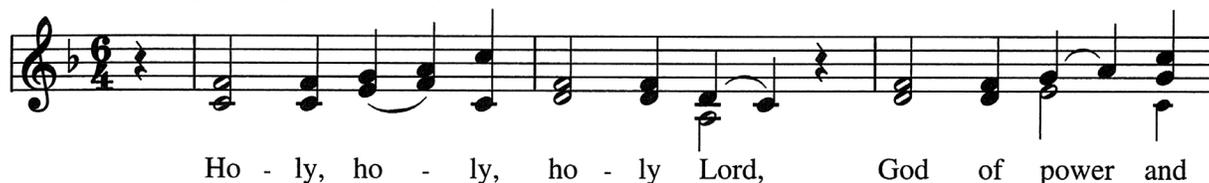
Lift your hearts to heaven

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:



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

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.”**

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.

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.

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.**

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).

HYMN

"WILL YOU COME AND FOLLOW ME?"



1. Will you come and fol - low me if I but
2. Will you leave your - self be - hind if I but
3. Will you let the blind - ed see if I but
4. Will you love the "you" you hide if I but
5. Lord, your sum - mons ech - oes true when you but



call	your	name?	Will you	go	where
call	your	name?	Will you	care	for
call	your	name?	Will you	set	the
call	your	name?	Will you	quell	the
call	my	name?	Let me	turn	and



you	don't	know	and	nev - er	be	the
cruel	and	kind	and	nev - er	be	the
pris - oners	free	and	nev - er	be	the	
fear	in - side	and	nev - er	be	the	
fol - low	you	and	nev - er	be	the	



same?	Will you	let	my	love	be
same?	Will you	risk	the	hos - tile	
same?	Will you	kiss	the	lep - er	
same?	Will you	use	the	faith	you've
same.	In your	com - pan - y			I'll



shown,	will you	let	my	name	be
stare	should your	life	at - tract	or	
clean	and do	such	as this	un -	
found	to re - shape	the	world	a -	
go	where your	love	and	foot - steps	



known, will you let my life be
 scare, will you let me ans - wer
 seen and ad - mit to what I
 round through my sight and touch and
 show. Thus I'll move and live and



grown in you and you in me?
 prayer in you and you in me?
 mean in you and you in me?
 sound in you and you in me?
 grow in you and you in me.

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

“WIZARDS IN WINTER” BY PAUL O'NEILL/ROBERT KINKEL

ANNOUNCEMENTS

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 plan on helping during services by bringing a device to connect to Facebook viewers and respond to comments during the service.

SERVICES @TRINITY

In the interest of staying connected and sharing our spiritual life together, here's our service lineup: **SUNDAY MORNING @10:30** 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.

TRINITY @7 Sunday night @7pm featuring poetry and jazz, in person as well as on Zoom.

WEDNESDAY @NOON offering prayer and holy conversation. This service is now both in person and on Zoom.

THURSDAY @7 offering the wisdom and fellowship of 12-Step recovery. Both in person and on Zoom.

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

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

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

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

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www.trinitybuffalo.org • (716) 852-8314

371 Delaware Avenue, Buffalo, NY 14202

STAFF

The Reverend Matthew R. Lincoln, Rector
mlincoln@trinitybuffalo.org
(716) 852-8314 ext. 14

**Krista Seddon, Director of Ensembles;
Pianist**
krista@kristaseddon.com
www.kristaseddon.com

Paul Cena, Organist and Choir Director
prcena@verizon.net

Jeffrey Tooke, Cyber Sacristan

**Colleen O'Neill, Parish Administrator and
Director of Children's Ministries**
coneill@trinitybuffalo.org
(716) 852-8314 ext. 10

Jennifer Frey, Office Volunteer
clerical@trinitybuffalo.org
(716) 852-8314 ext. 19

Rich Mpelezos, Facility Manager
rmpelezos@trinitybuffalo.org
(716) 852-8314 ext. 24

Meghan Arnold, Caretaker
Sarah Caputi, Caretaker
Jay Mpelezos, Caretaker

Dale Worwa, Facility Cleaner

VESTRY

Judy Atkinson-Miller, Senior Warden
Kayla Kisenwether, Junior Warden
Bing Sherrill, Treasurer
Elaine "Gretchen" Lodick, Clerk
John Alduino
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Judy Fitzgerald
Edward Fries
Karen Hall
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Tom Owen
JoAnne Sundell

CHOIR MEMBERS

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

TODAY'S WORSHIP TEAM

Greeters: Judy Fitzgerald, Everson Kalman
Readers: Chris Miller, Missy Stolfi, Shirley Hudders
Guest musician: Bobby Militello, saxophone
Counter: Kayla Kisenwether

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