



## **A Service of Holy Communion**

December 5, 2021

Second Sunday of Advent

# 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 all 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

"AVE MARIA" BY FRANZ SCHUBERT  
SOLOISTS: LAURA MUNSON, SOPRANO; SUZANNE FATTA, ALTO

## CENTERING PRAYER

Let us pray together.

**Lord of the wilderness way, whose word scours our smooth evasions: take us on the unbending road to the raw centre of our world with a cry of invitation and the call of sudden grace; through Jesus Christ, the one who is to come. Amen.**

*Cover image: Photo by Derek Thompson, found on Unsplash.com and used with permission.*

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

OPENING HYMN

“Hark! a thrilling voice is sounding”

*Descant*

2 Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;  
5 Hon - or, glo - ry, might, and bless - ing to our God and to the Son,

1 Hark! a thrill - ing voice is sound - ing: “Christ is nigh,” it seems to say;  
2 Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;  
3 Lo! the Lamb, so long ex - pect - ed, comes with par - don down from heaven;  
4 so when next he comes with glo - ry, and the world is wrapped in fear,  
5 Hon - or, glo - ry, might, and bless - ing to our God and to the Son,

2 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.  
5 with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

1 “Cast a - way the works of dark - ness, O ye child - ren of the day.”  
2 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.  
3 let us haste, with tears of sor - row, one and all to be for - given;  
4 may he with his mer - cy shield us, and with words of love draw near.  
5 with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

Words: Latin, ca. 6th cent.; tr. *Hymns Ancient and Modern*, 1861, alt. Music: Merton, William Henry Monk (1823-1889); desc. Alan Gray (1855-1935)  
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FIRST READING

BARUCH 5:1-9

**T**ake off the garment of your sorrow and affliction, Jerusalem,  
and put on forever the beauty of the glory from God.  
Put on the robe of the righteousness that comes from God;  
put on your head the diadem of the glory of the Eternal One,  
for God will show your splendor everywhere under heaven.  
For God will give you evermore the name,  
“Righteous Peace, Godly Glory.”

Rise up, Jerusalem, stand upon the height,  
look toward the east,  
and see your children gathered from west and east  
at the word of the Holy One,

*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.*

Continued on next page

rejoicing that God has remembered them.  
 For they went out from you on foot,  
 led away by their enemies;  
 but God will bring them back to you,  
 carried in glory, as on a royal throne.  
 For God has ordered that every high mountain and the ancient hills  
 be made low and the valleys filled up, to make level ground,  
 so that Israel may walk safely in the glory of God.  
 The woods and every fragrant tree  
 have shaded Israel at God's command.  
 For God will lead Israel with joy, in the light of God's glory,  
 with the compassion and justice that come from the Most High.

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

**Thanks be to God.**

**ECHO**

“O come, O come, Emmanuel”

O come, thou Branch of Jesse's tree, free them from Satan's  
 ty - ran - y that trust thy might-y power to save, and give them  
 vic - tory o'er the grave. Re - joice! Re - joice!  
 Em - man - u - el shall come to thee, O Is - ra - el!

*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.*

*May Sarton is the pen name of Eleanore Marie Sarton (1912–1995), an American poet, novelist, and memoirist. She won the Levinson Prize for Poetry in 1993.*

**MIDDLE READING**

“UNISON BENEDICTION” BY MAY SARTON

Return to the most human,  
 nothing less will nourish the torn spirit,  
 the bewildered heart,  
 the angry mind:  
 and from the ultimate duress,  
 pierced with the breath of anguish,  
 speak of love.  
 Return, return to the deep sources,  
 nothing less will teach the stiff hands a new way to serve,  
 to carve into our lives the forms of tenderness  
 and still that ancient necessary pain preserve.

Return to the most human,  
nothing less will teach the angry spirit,  
the bewildered heart;  
the torn mind,  
to accept the whole of its duress,  
and pierced with anguish...  
at last, act for love.

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

**Thanks be to God.**

**ECHO**

“O come, O come, Emmanuel”

O come, thou Key of David, come,  
and open wide our heavenly home;  
make safe the way that leads on high,  
and close the path to misery.  
Rejoice! Rejoice! Emmanuel  
shall come to thee, O Israel!

**GOSPEL READING**

LUKE 3:1-6

In the fifteenth year of Tiberius Caesar, Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, Philip his brother tetrarch of the region of Ituraea and Trachonitis, and Lysanias, tetrarch of Abilene. In those days, during the high-priesthood of Annas and Caiaphas, the Word of God came to John, ben-Zechariah, in the desert. John went through the entire region of the Jordan proclaiming a baptism of repentance for the forgiveness of sins, as is written in the words of Isaiah, the prophet:

“A herald's voice in the desert, crying,  
'Make ready the way of our God;  
clear a straight path.  
Every valley will be filled,  
and every mountain and hill will be leveled.  
The twisted paths will be made straight,  
and the rough road smooth;  
and all humankind will see the salvation of God.' ”

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

**Thanks be to God.**

**ECHO**

“O come, O come, Emmanuel”

O come, thou Dayspring from on high,  
and cheer us by thy drawing nigh;  
disperse the gloomy clouds of night,  
and death's dark shadow put to flight.  
Rejoice! Rejoice! Emmanuel  
shall come to thee, O Israel!

**SERMON**

THE REV. MATT LINCOLN

*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.*

## 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.**

### COMMUNITY PRAYER

Intercessory prayer in group worship is a moment to ask God's healing and blessing for people in general, and also in the particularity of this moment. This prayer comes to us from the Iona Community.

The Lord be with you.

**And also with you.**

Let us pray.

Gracious God, as we bring before you the hopes and anxieties, the sadness and celebration of our lives and the world we share, we offer them with adventurous hope, trusting that you are doing more than we can ask or imagine.

Among the poor,

**among the proud,**

among the persecuted,

**among the privileged,**

Christ is coming,

**coming to make all things new.**

In the private house,

**in the market place,**

in the wedding feast,

**in the judgement hall,**

Christ is coming,

**coming to make all things new.**

With a gentle touch,

**with an angry word,**

with a clear conscience,

**with burning love,**

Christ is coming,

**coming to make all things new.**

*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.*

That God's reign might be manifest,  
**that the world might believe,**  
that the powerful might stumble,  
**that the humble might be raised,**  
Christ is coming,  
**coming to make all things new.**

Within us,  
**without us,**  
among us,  
**before us,**  
in this place,  
**in every place,**  
for this time,  
**for all time,**  
Christ is coming,  
**coming to make all things new.**

## 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

*When is my King a-comin'? Lord, hear my cry!  
The king is comin', my king is comin' soon.  
Lord, I am tired and heavy is my burden.  
I'm down in the valley, staring at the mountain.  
You split the mighty waters of the Red Sea;  
Lord, will you split the rising waters all around me?  
Well, He showed up for Moses, and He showed up for  
Daniel,  
And He showed up for David when he fought Goliath,  
And He showed on up for Daniel down with the lions.*

### "MY KING IS COMIN' SOON" BY KYLE PEDERSON

*The world is weary and heavy with its hunger,  
We wait on your promise no matter how much longer,  
A child will be comin', the prophets all have spoken;  
Freeing the captives and healing all that's broken.  
With the king a-comin', when the king comes,  
See the justice roll like thunder!  
Mercy and peace and compassion roll like thunder!  
When are you comin' Lord?  
My king is comin' so soon!*

## HOLY COMMUNION

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 our thanks and praise.**

*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.*

*This Eucharistic Prayer is from the Episcopal Church's Enriching Our Worship.*

*Continued on next page*

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. **You laid the foundations of the world and enclosed the sea when it burst out from the womb;** you brought forth all creatures of the earth and gave breath to humankind. **Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey;** and so as the morning stars sing your praises we join the heavenly beings and all creation as we sing for joy:

Ho - ly, ho - ly, ho - ly, ho - ly

ho - ly Lord God of hosts.

Heav - en and earth are filled with your glo -

ry. Ho - san - na in the high - est.

Bless - ed is the One who comes in the name

of the Lord, of the Lord.

Ho - san - na in the high -

est, ho - san - na in the high - est

*This sanctus, written by Grayson Warren Brown, comes to us from Lift Every Voice and Sing II, an African American Hymnal. ©1979 North American Liturgy Resources, 10802 N. 23rd Ave., Phoenix, AZ 85029. All Rights Reserved.*

At the following words, everyone lifts their plate and cup communion elements into view.

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave to his friends and said: **“Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”** After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: **“Drink this, all of you: this cup is the New Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”**

And so remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

**Dying, you destroyed our death.**

**Rising, you restored our life.**

**Christ Jesus, come in glory!**

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. **Grant that we, burning with your Spirit’s power, may be a people of hope, justice, and love.** Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

**Blessed are you 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?**

*We are following a pattern of using an alternative interpretation of the Lord’s Prayer for a few weeks and then using the traditional Prayer Book version for a week or two, and then going to a different interpretation for a few weeks, then the Prayer Book version for a week or two, etc.*

*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.*

## 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.**

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

## 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.**

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

## HYMN

“ON JORDAN’S BANK THE BAPTIST’S CRY”

1 On Jor - dan's bank the Bap - tist's cry an -  
2 Then cleansed be ev - ery breast from sin; make  
3 For thou art our sal - va - tion, Lord, our  
4 To heal the sick stretch out thine hand, and  
5 All praise, e - ter - nal Son, to thee, whose

1 noun - ces that the Lord is nigh; a - wake and hear - en,  
2 straight the way for God with - in, and let each heart pre -  
3 re - fuge, and our great re - ward; with - out thy grace we  
4 bid the fall - en sin - ner stand; shine forth, and let thy  
5 ad - vent doth thy peo - ple free; whom with th'Al - might - y

Words: Charles Coffin (1676-1749); tr. Charles Winfred Douglas (1867-1944), after John Chandler (1806-1876); alt.  
 Music: *Winchester New*, melody from *Musicalishes Hand-Buch*, 1690; harm. William Henry Monk (1823-1889), alt.

**DISMISSAL**

Take your leave, trusting that we are made one in Christ, to shine in the world with God's light.  
 Alleluia, alleluia!

**Thanks be to God. Alleluia, alleluia!**

**POSTLUDE**

“WENDY” BY PAUL DESMOND

**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.

Trinity @7 will not meet on Dec 26 and Jan 2. We'll gather again on Jan 9.

**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](#).

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.

*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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**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  
Erickson Contreras  
Judy Fitzgerald  
Edward Fries  
Karen Hall  
Jane Kearns  
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  
Carol Case Siracuse  
John Clayton, Section Leader  
Steve Shanley  
Brandon Mecklenburg, Section Leader  
Tom Owen  
Ignacio Villa

## TODAY'S WORSHIP TEAM

**Greeters:** David Devereux, Judy Fitzgerald, Barbara Hall -Griesmann  
**Readers:** David Devereux, Susan Doherty, Julie Gibert  
**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

Trinity @7 will not meet on Dec 26 and Jan 2. We'll gather again on Jan 9.

**Wednesday @Noon** Rite 2 communion and coffee

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