



A Service of Holy Communion

September 4, 2022

Year C, Proper 18

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.

Cover image: Swainson's Thrush, in Maine, by Buffalo photographer Karen Lee Lewis. Used by her kind permission.

This centering prayer was written by Matt Lincoln, based on a quotation from Tirabassi & Grant, An Improbable Gift of Blessing.

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 rest assured that this congregation supports anyone who wears a mask to reduce risk of infection. We continue to celebrate Holy Communion as we have been doing during the pandemic, 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!"

During the summer, worship is outdoors, and the nursery is not open. There are many ways for children to keep quietly occupied. Feel free to let your child explore and enjoy being outdoors, and do not worry about their activity being disrespectful or disruptive.

Pick up a prayer stone as you come into the courtyard, and feel free to rub your prayers into the stone during the first part of the service. At the time of the community prayers, you will be invited to bring your stone and all your prayers to the altar.

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.

CENTERING PRAYER

Let us pray responsively.

This church is a field where mustard seeds are planted.

Oh, God, let our small faith grow.

This church is a loaf leavened with your hope.

Oh God, let our trust rise with your Spirit.

This church is prepared for a banquet.

**Oh, God, let us come dressed in the garment of love,
which holds all together in harmony. Amen.**

OPENING 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.

FIRST READING

DEUTERONOMY 30:15-20

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.

Tune: © 1995, The Iona Community, GIA Publications, Inc., agent Text: © 1995, The Iona Community, GIA Pub., Inc., agent

Moses said, “Today I have set before you life and success, or death and disaster. For today I command you to love the Lord your God, to follow God's ways and keep the commandments, the laws and the customs. If you do, you will live and increase, and God will bless you in the land that you are entering to possess. But if your hearts stray and you do not listen to me, if you let yourself be drawn into the worship of other gods, and serve them, I tell you today, you will not survive. You will not live long in the land which you are now crossing the Jordan to enter and occupy. I call heaven and earth to witness against you today: I set before you life or death, blessing or curse. Choose life, then, so that you and your descendants may live, by loving God, by obeying God's voice and by clinging to God. For that will mean life for you, a long life in the land which God swore to give to your descendants Sarah and Abraham, Rebecca and Isaac, and Leah and Rachel and Jacob.”

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

Thanks be to God.

ECHO

“Take, O take me as I am”

Take, O take me as I am; — sum - mon out what I shall be; —

set your seal up - on my heart and live in me. —

MIDDLE READING

“RESPITE” BY EAMON GRENNAN

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.

When I saw the small brown bird (chaffinch or sparrow or dunnock) enter and vanish into the leafy branch I'd intended to cut from our young oak, so the tree would be lightened and send more of its green energy up the bulking trunk, I had second thoughts, seeing how the birds had made their own of it, passing part of their secret lives in its green shade where 'safety' would be the word we'd have for the feeling they'd feel in there, and so I put the saw away and lay out on the deck-chair in an interval of unlikely sunshine, a "pet day" between two storm-swept days of August, and simply lay there listening to

whatever live voices were translating ordinary air to song . . . and (with my own eyes closed) feeling something of that same safety the birds might feel (out of near danger and beyond, for a little while, hunger) and so feel at home in their own huge solitude, making the most of it, as I myself would make the most of it, watching with half-closed eyes the slow solemn dance those quick air-awakened responsive oak-leaves perform, with their maternal branch (still uncut) determining, conductor-like, every trembling, pointed moment

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

ECHO

“Take, O take me as I am”

GOSPEL READING

LUKE 14:25-33

Large crowds followed Jesus. He turned to them and said, “If any of you come to me without turning your back on your mother and your father, your loved ones, your sisters and brothers, indeed, your very self, you can’t be my follower. Anyone who doesn’t take up the cross and follow me can’t be my disciple.

If one of you were going to build a tower, wouldn’t you first sit down and calculate the outlay to see if you have enough money to complete the project? You’d do that for fear of laying the foundation and then not being able to complete the work—because anyone who saw it would jeer at you and say, ‘You started a building and couldn’t finish it.’ Or if the leaders of one country were going to declare war on another country, wouldn’t they first sit down and consider whether, with an army of ten thousand, they could win against an enemy coming against them with twenty thousand? If they couldn’t, they’d send a delegation while the enemy is still at a distance, asking for terms of peace.

“So count the cost. You can’t be my disciple if you don’t say goodbye to all of your possessions.”

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

ECHO

“Take, O take me as I am”

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

Born in Ireland in 1941, Eamon Grennan taught at Vassar College in Poughkeepsie, NY for over thirty years. His books of poetry have been awarded the Lenore Marshall Poetry Prize and the Irish Pigott Prize, and his poems have been published widely. This poem is from his 2022 book, Plainchant.

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.

This affirmation comes from the Church of South India, which, along with the Episcopal Church, is a member of the Anglican Communion. Like the Nicene Creed that it reflects, it is an expression of faith intended as a symbol of solidarity with other Christians throughout history but not as a pledge of allegiance required for membership.

AFFIRMATION OF FAITH

**We affirm our faith in one God -
Source of all life,
greater than all names and forms,
source of our being,
closer than any.
Upon this one God
we depend for all we are
and for all that ever will be.**

**And we affirm our faith in Christ -
Who has shown us the way to true Life
by breaking the chain of human bondage,
through his self-giving life and death
and by his rising again,
he has given us hope for a new humanity,
hope for the healing of earth's life.**

**And we affirm our faith in the living Spirit of God -
Through whom we awaken to God's purpose for the world,
and share in the freedom, joy and peace of the children of God.
For by his Spirit God's love has flooded our lives,
shaping us into a community of forgiven and freely accepted
brothers and sisters set apart for God's service,
and risen with Christ we share in his work for God's world
of everlasting life, justice and peace. AMEN.**

COMMUNITY PRAYER

Now that we are outdoors, we can use a prayer practice that has been much loved by the Trinity community over the years. As these prayers are offered aloud, feel free to bring your prayer stone to the altar and leave it there as an act of intercession.

The Lord be with you.

And also with you.

Let us pray for the Church and for the world.

God of love, we pray for your church: For all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world. God of love,
Hear our prayers for the church.

God of freedom, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, and unite the human family in bonds of love. God of freedom,
Hear our prayers for the world.

This version of community prayers was created as part of the ongoing work of liturgical revision in the Episcopal Church.

God of justice, we pray for the earth, your creation which you entrusted to our care. Move us to protect the earth and all its resources, that we may leave the legacy of beauty and abundance that you have given us. God of justice,

Hear our prayers for the earth.

God of peace, we pray for this community: For our local leaders and our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Help us to be instruments of peace, beginning here at home. God of peace,

Hear our prayers for this community.

God of mercy, we pray for all in any need or trouble: For those whose lives are closely linked with ours, and the whole human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. Awaken in us compassion and humility, as we seek and serve Christ in all persons. God of mercy,

Hear our prayers for all who are in need.

God of grace, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Inspire us to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light. God of grace,

Hear our prayers for those who have died. Amen.

MUSICAL RESPONSE

O Lord, hear my prayer, O Lord, hear my prayer. When I call, an - swer me. O

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O

This chant comes from the monastery in Taizé, France.

*Words and Music
- ©1982 Taizé, Les Presses de (North America)
Contributors:
Jacques Berthier,
Taizé*

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 HYMN

“JOYFUL, JOYFUL, WE ADORE THEE”

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:



1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,
3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,



hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.
stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.
well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!



Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;
Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,
God Tran - scend - ent, Spi - rit, Bro - ther: all who live in love are thine;



giv - er of im - mor - tal glad - ness, fill us with the light of day.
chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.
teach us how to love each o - ther, lift us to the joy di - vine.

Words: Henry Van Dyke (1852-1933) Copyright © reprinted with the permission of Charles Scribner's Sons. All rights reserved. Used with permission.
Music: *Hymn to Joy*, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.

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:

This Eucharistic Prayer is adapted from Steven Shakespeare's Prayers For An Inclusive Church.

Ho - ly, 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

*Sanctus from
Lift Every Voice
and Sing*

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.”**

We are following a pattern of going back and forth between using an alternative interpretation of the Lord's Prayer for a few weeks and then using the traditional Prayer Book version for a few weeks.

This version of the Lord's Prayer 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.

**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 based on the words of Henri Frederic Amiel (1821-1881).

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.**

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.**

HYMN

“WHAT A WONDERFUL WORLD”

I see trees of green,
red roses too.
I see them bloom,
for me and you.
And I think to myself,
what a wonderful world.

I see skies of blue,
And clouds of white.
The bright blessed day,
The dark sacred night.
And I think to myself,
What a wonderful world.

The colors of the rainbow,
So pretty in the sky.

Are also on the faces,
Of people going by.
I see friends shaking hands.
Saying, "How do you do?"
They're really saying,
"I love you."

I hear babies cry,
I watch them grow,
They'll learn much more,
Than I'll ever know.
And I think to myself,
What a wonderful world.
Yes, I think to myself,
What a wonderful world.
Oh yeah.

DISMISSAL

Go in peace to love and serve the Lord. Alleluia, alleluia!

Thanks be to God. Alleluia, alleluia!

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

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

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CHOIR MEMBERS*

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

* The choir will return on September 11.

TODAY'S WORSHIP TEAM

Greeters: Joanne Sundell, David Devereux
Readers: Joanne Sundell, David Devereux, Julie Gibert
Guest musicians: George Caldwell, piano; Matt Harris, saxophone
Counters: Joanne Sundell, Ed Fries

All services are in person AND online:

Sunday @10:30am

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

Sunday @7:00pm

Featuring poetry and jazz, in person in the Chapel and on Zoom on 1st and 3rd Sundays from now through Sept. We meet next on September 4.

Wednesday @Noon

Prayer and holy conversation, in person and on Zoom.

Thursday @7pm

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

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