



A Service of Holy Communion

December 12, 2021

Third 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

"COMFORT YE/EVERY VALLEY" FROM MESSIAH BY G.F. HANDEL
SOLOISTS: JOHN CLAYTON, TENOR

*Comfort Ye my people, saith your God,
Speak comfortably to Jerusalem
And cry unto her that her warfare is accomplished,
That her iniquity is pardoned.
The voice of him that crieth in the wilderness,
Prepare the way of the Lord
Make straight in the desert a highway for our God.*

*Every valley shall be exalted
And every mountain and hill made low.
The crooked straight and the rough places plain.*

CENTERING PRAYER

Let us pray together.

God made known in the friendship of women, the word of greeting and unseen life enwombed: give us the courage of the teenage mother who brings into the world a song of joyful revolt and a God who needs her love; through Jesus Christ, the one who is to come. Amen.

*Cover image:
"Annunciation,
Maybe?" by
Matt Lincoln, 2020*

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

OPENING HYMN

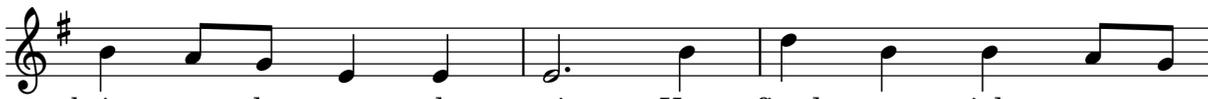
"My soul cries out with a festive shout"



1 My soul cries out with a joy - ful shout that the God of my heart is
 2 Though I am small, my God, my all, you work great things in
 3 From the halls of power to the for-tress tower, not a stone will be left on
 4 Though the na-tions rage from age to age, we re-mem-ber who holds us



great, and my spir - it sings of the won - drous things that you
 me, and your mer - cy will last from the depths of the past to the
 stone. Let the king be - ware for your jus - tice tears ev - ery
 fast: God's mer - cy must de - liv - er us from the



bring to the ones who wait. You fixed your sight on your
 end of the age to be. Your ver - y name puts the
 ty - rant from his throne. The hun - gry poor shall
 con - quer-or's crush - ing grasp. This sav - ing word that our



ser - vant's plight, and my weak - ness you did not spurn, so from
 proud to shame, and to those who would for you yearn, you will
 weep no more, for the food they can nev - er earn; there are
 fore-bears heard is the prom - ise which holds us bound, till the



east to west shall my name be blest. Could the world be a - bout to turn?
 show your might, put the strong to flight, for the world is a - bout to turn.
 ta - bles spread; ev - ery mouth be fed, for the world is a - bout to turn.
 spear and rod can be crushed by God, who is turn-ing the world a - round.

Refrain



My heart shall sing of the day you bring. Let the fires of your justice burn. Wipe a-



way all tears, for the dawn draws near, and the world is a-bout to turn.

Glory to God 100
 TEXT: Rory Cooney, 1990; © 1990 GIA Publications, Inc.
 MUSIC (STAR OF THE COUNTY DOWN, Irregular): Irish melody; arr. Rory Cooney, 1990; arr. © 1990 GIA Publications, Inc.

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.

But God will give them over to their enemies until the time when she who is in labor has given birth; then the remnant of the ruler's sisters and brothers will return to the Children of Israel. The ruler will rise up to shepherd them in the strength of God, by the power of the name of their God. They will live in security, for now the ruler's greatness will reach to the ends of the earth. They'll say, "this at last is the one who will be our peace! When Assyria invades our land and tramples our fortress, we will raise up against the evaders seven—no, eight!—shepherds, leaders of the people. They will shepherd Assyria with the sword, the land of Nimrod with drawn sword."

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

Thanks be to God.

ECHO

"O come, O come, Emmanuel"

O come, De-sire of na - tions, bind in one the hearts of
all_ man-kind; bid thou our sad di - vi - sions cease, and be thy
self our King_____ of Peace. Re - joice! Re - joice!
Em- man - u - el shall come to thee, O Is - ra - el!

MIDDLE READING

“GOD SAYS YES TO ME” BY KAYLIN HAUGHT

I asked God if it was okay to be melodramatic
and she said yes
I asked her if it was okay to be short
and she said it sure is
I asked her if I could wear nail polish
or not wear nail polish
and she said honey
she calls me that sometimes
she said you can do just exactly
what you want to
Thanks God I said
And is it even okay if I don't paragraph
my letters
Sweetcakes God said
who knows where she picked that up
what I'm telling you is
Yes Yes Yes

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

ECHO

“O come, O come, Emmanuel”

O come, thou Wisdom from on high,
who orderest all things mightily;
to us the path of knowledge show,
and teach us in her ways to go.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!

GOSPEL READING

LUKE 1:39-55

Within a few days Mary set out and hurried to the hill country to a town of Judah, where she entered Zechariah's house and greeted Elizabeth.

As soon as Elizabeth heard Mary's greeting, the child leaped in her womb and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed, “Blessed are you among women, and blessed is the fruit of your womb! But why am I so favored, that the mother of the Messiah should come to me? The moment your greeting reached my ears, the child in my womb leaped for joy. Blessed is she who believed that what our God said to her would be accomplished!”

Mary said:

“My soul proclaims your greatness, O God,
and my spirit rejoices in you, my Savior.
For you have looked with favor
upon your lowly servant,
and from this day forward
all generations will call me blessed.
For you, the Almighty, have done great things for me,
and holy is your Name.
Your mercy reaches from age to age
for those who fear you.

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.

Kaylin Haught (1947-2018) was a poet from Albion, Illinois. Her poems appeared in Ms. Magazine, On the Bus, and other magazines and journals.

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.

Continued on next page

You have shown strength with your arm;
you have scattered the proud in their conceit;
you have deposed the mighty from their thrones
and raised the lowly to high places.
You have filled the hungry with good things,
while you have sent the rich away empty.
You have come to the aid of Israel your servant,
mindful of your mercy—
the promise you made to our ancestors—
to Sarah and Abraham
and their descendants forever.”

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

Thanks be to God.

ECHO

“O come, O come, Emmanuel”

O come, o come, Emmanuel,
and ransom captive Israel
who mourns in lonely exile here
until the son of God appear.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!

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.

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.

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, written by Matt Lincoln, is an adaptation of the Nicene Creed. Like 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.

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.

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

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.

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.

OFFERTORY ANTHEM

"LO, HOW A ROSE IS BLOOMING" BY MICHAEL PRAETORIUS
ARRANGED BY DONALD CASHMORE

*A rose there is a-springing from tender roots on earth;
As ancient men were singing, from Jesse came its birth
And now this little flower appears in coldest winter
At this, the midnight hour.*

*This rose, the stem of Jesse, by prophets once foretold;
Mary alone has brought us the Child promised of old.
By God's eternal power the maid has borne the infant
At this, the midnight hour.*

*The flower so small and slender shines through with radiance bright;
To us so sweet and tender dispels the darkest night.
True man with God's true power helps us from all our suffering,
Saves us from death's dark hour.*

HOLY COMMUNION

The Lord be with you.

And also with you.

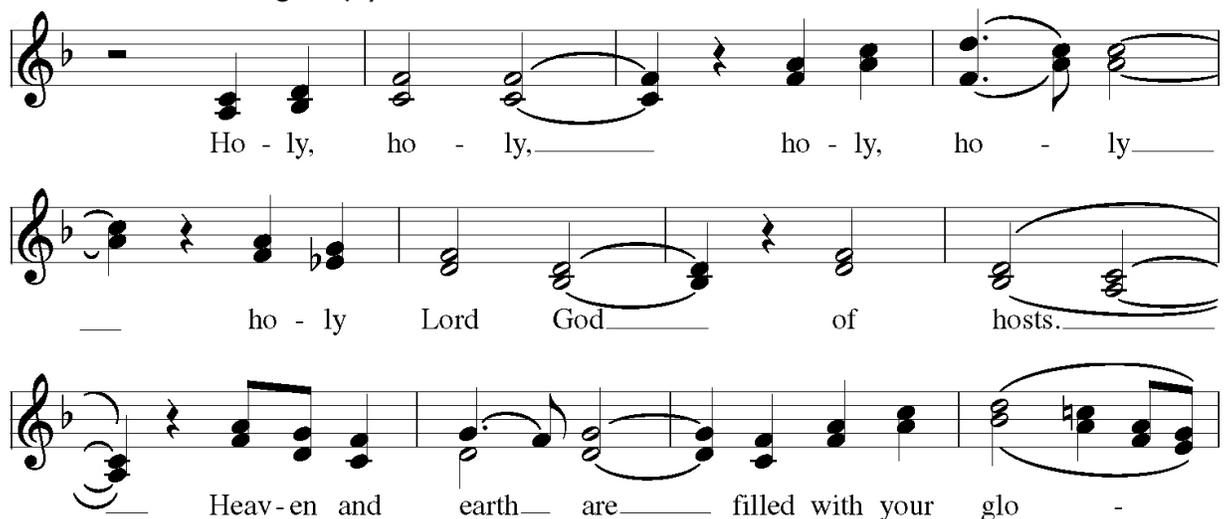
Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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

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!

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.

Continued on next page

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?

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.**

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.

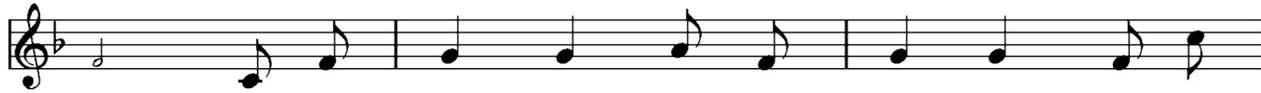
BLESSING

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.**

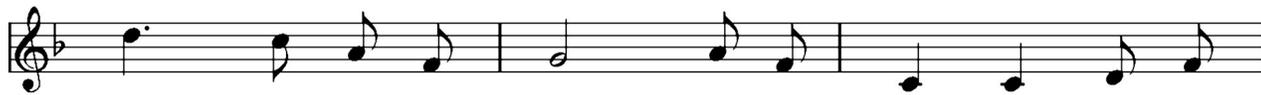
The blessing is from the Church of England's Common Worship.

HYMN

"YE WHO CLAIM THE FAITH OF JESUS"



1 Ye who claim the faith of Je - sus, sing the
2 Bless - ed were the cho - sen peo - ple out of
3 There - fore let all faith - ful peo - ple sing the
4 "Mag - ni - fy, my soul, God's great - ness; in my



won - ders that were done when the love of God the
whom the Lord did come; bless - ed was the land of
hon - or of her name; let the Church, in her fore -
Sa - vior I re - joice; all the a - ges call me



Fa - ther o - ver sin the vic - tory won, when he
prom - ise fa - shioned for his earth - ly home; but more
shad - owed, part in her thanks - giv - ing claim; what Christ's
bless - ed, in his praise I lift my voice; he has



made the Vir - gin Ma - ry mo - ther of his on - ly Son.
bless - ed far the mo - ther, she who bore him in her womb.
mo - ther sang in glad - ness let Christ's peo - ple sing the same:
cast down all the might - y, and the low - ly are his choice."

Words: Sts. 1-3, Vincent Stucky Stratton Coles (1845-1929), alt; st. 4, F. Bland Tucker (1895-1984), metrical *Magnificat*
Music: *Julion*, David Hurd (b. 1950) Copyright ©1983, G.I.A. Publications, Inc. All rights reserved. Used with permission.

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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!

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

POSTLUDE

"BRANDENBURG CONCERTO NO. 3," 1ST MOVEMENT BY J. S. BACH



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

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Steve Shanley
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Ignacio Villa

TODAY'S WORSHIP TEAM

Greeters: Elena Delgado, Barbara Hall -Griesmann, Bruce Nisbet
Readers: Ed Fries, Elena Delgado, Mark Michaud
Guest Musicians: Claire Fisher, violin; Nancy Baun, cello
Counter: John Alduino

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