

A Service of Holy Communion

May 1, 2022

Third Sunday of Easter

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!"

The nursery is now open and available. If your baby or toddler would be happier being able to crawl around and play in the care of our fully vaccinated nursery attendant, you can find the nursery by going through the door near the baptismal font in the front right corner of the church.

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

"IT MIGHT AS WELL BE SPRING" BY RICHARD RODGERS & OSCAR HAMMERSTEIN

CENTERING PRAYER

We wake to the forgiveness of a new day.
We wake to the freedom to begin again.
We wake to the mercy of the sun's redeeming light.
Always new,
always gift,
always blessing.
We wake to the forgiveness of this new day.
Amen.

*This centering prayer
is by John Philip
Newell from Praying
With The Earth.*

OPENING HYMN

"COME, RISEN LORD AND DEIGN TO BE OUR GUEST"

1 Come, ris - en Lord, and deign to be our guest; nay,
 2 We meet, as in that up - per room they met; thou
 3 One bo - dy we, one Bo - dy who par - take, one
 4 One with each o - ther, Lord, for one in thee, who

Ped.

let us be thy guests; the feast is thine;
 at the ta - ble, bless - ing, yet dost stand:
 Church u - nit - ed in com - mun - ion blest;
 art one Sa - vior and one liv - ing Head;

thy - self at thine own board make man - i - fest in
 "This is my Bo - dy"; so thou giv - est yet: faith
 one Name we bear, one Bread of life we break, with
 then o - pen thou our eyes, that we may see; be

thine own Sac - ra - ment of Bread and Wine.
 still re - ceives the cup as from thy hand.
 all thy saints on earth and saints at rest.
 known to us in break - ing of the Bread.

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FIRST READING

ACTS 9:1-6

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

Meanwhile Saul continued to breathe murderous threats against the disciples of Jesus. He had gone up to the high priest and asked for letters, addressed to the synagogues in Damascus, that would authorize him to arrest and take to Jerusalem any followers of the Way that he could find, both women and men. As he traveled along and was approaching Damascus, a light from the sky suddenly flashed about him. He fell to the ground and heard a voice saying, “Saul, Saul, why are you persecuting me?” “Who are you?” Saul asked. The voice answered, “I am Jesus, and you are persecuting me. Get up now and go into the city, where you will be told what to do.”

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

Thanks be to God.

ECHO

“My Sweet Lord”

“My Sweet Lord” was written by George Harrison and released in November 1970.

My sweet Lord, ooh, my Lord, ooh, my Lord.
 I real-ly want to see you. Real-ly want to be with you. Real-ly want to see you Lord but it takes
 so long my Lord. My sweet Lord, ooh, my Lord, ooh, my Lord.

MIDDLE READING

“ALONE” BY MAYA ANGELOU

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.

Lying, thinking
 Last night
 How to find my soul a home
 Where water is not thirsty
 And bread loaf is not stone
 I came up with one thing
 And I don't believe I'm wrong
 That nobody,
 But nobody
 Can make it out here alone.

Alone, all alone
 Nobody, but nobody
 Can make it out here alone.

There are some millionaires
 With money they can't use
 Their wives run round like banshees
 Their children sing the blues
 They've got expensive doctors
 To cure their hearts of stone.
 But nobody
 No, nobody
 Can make it out here alone.

Alone, all alone
 Nobody, but nobody
 Can make it out here alone.

Now if you listen closely
 I'll tell you what I know
 Storm clouds are gathering
 The wind is gonna blow
 The race of man is suffering
 And I can hear the moan,
 'Cause nobody,
 But nobody
 Can make it out here alone.

Alone, all alone
 Nobody, but nobody
 Can make it out here alone.

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

Maya Angelou (1928-2014) was a writer and civil rights activist, and also an actor, screenwriter, and dancer. Her most popular work may be her autobiography, I Know Why the Caged Bird Sings.

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GOSPEL READING

JOHN 21:1-19

Later Jesus again was manifested to the disciples at Lake Tiberias. This is how the appearance took place. Assembled were Simon Peter, Thomas "the Twin," Nathanael of Cana in Galilee, Zebedee's sons, and two other disciples. Simon Peter said to them, "I'm going out to fish." "We'll join you," they replied, and went off to get into their boat. All through the night they caught nothing.

Just after daybreak, Jesus was standing on the shore, though none of the disciples knew it was Jesus. He said to them, "Have you caught anything, friends?" "Not a thing," they answered. "Cast your net off to the starboard side," Jesus suggested, "and you'll find something." So they made a cast and caught so many fish that they couldn't haul the net in.

Then the disciple whom Jesus loved cried out to Peter, "It's the Teacher!" Upon hearing this, Simon Peter threw on his cloak—he was naked—and jumped into the water. Meanwhile the other disciples brought the boat to shore, towing the net full of fish. They were not far from land—no more than a hundred yards.

When they landed, they saw that a charcoal fire had been prepared, with fish and some bread already being grilled. "Bring some of the fish you just caught," Jesus told them. Simon Peter went aboard and hauled ashore the net, which was loaded with huge fish—one hundred fifty-three of them. In spite of the great number, the net was not torn. "Come and eat your meal," Jesus told them. None of the disciples dared to ask, "Who are you?"—they knew it was the savior. Jesus came over, took the bread and gave it to them, and did the same with the fish. This marked the third time that Jesus had appeared to the disciples after being raised from the dead.

When they had eaten their meal, Jesus said to Simon Peter, "Simon ben-John, do you love me more than these?" Peter said, "Yes, Rabbi, you know that I'm your friend." Jesus said, "Feed my lambs." A second time Jesus put the question, "Simon ben-John, do you love me?" Peter said, "Yes, Rabbi, you know that I'm your friend." Jesus replied, "Tend my sheep." A third time Jesus asked him, "Simon ben-John, do you love me as a friend would?" Peter was hurt because Jesus asked, "Do you love me?" a third time. So he said, "You know everything, Rabbi. You know that I am your friend." Jesus said, "Feed my sheep. The truth of the matter is, when you were young, you put on your own belt and walked where you liked; but when you get old, you will stretch out your hands and someone else will put a belt around you and take you where you don't want to go."

With these words, Jesus indicated the kind of death by which Peter would glorify God. Then the savior said, "Follow me."

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

Thanks be to God.

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.

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.

ECHO

“Hallelujah Changes”

Hal-le - lu jah, Hal-le lu jah, Hal-le -
lu jah, Hal-le - lu jah!

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 United Church of Canada. 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.

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

AFFIRMATION OF FAITH

We are not alone, we live in God’s Creation.

We believe in God:

**who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others by the Spirit.**

We trust in God.

We are called to be the Church:

**to celebrate God’s presence,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus,
crucified and risen,
our judge and our hope.
In life, in death, in life beyond death,
God is with us.
We are not alone. Thanks be to God.
Amen.**

COMMUNITY PRAYER

Let us pray.

Beloved, from the origin of our species, you fitted us with a grand vision for abundant life and community that most often exceeds our grasp: We bring before you today our desire for peace, our confession of neglect, and our promise to uphold the dignity of every human being. And we affirm our trust: **neither things present, nor things to come, nor height, nor depth, nor anything else in all creation, can separate us from the love of God.**

Gracious God, your intimate presence and the depth of your love have the power to heal us: We bring before you today our grief and sorrow, our illness and wounds, our addictions and compulsions, and a host of needs we dread to mention. And we affirm our trust: **neither death, nor life, nor rulers, nor powers, nor anything else in all creation, will separate us from your love, O God.**

Beloved, we know that you have a dream for us, and that when we are living into it, the abundance of your grace is palpable: Grant us open hearts and open minds to know that what was old is being made new, what was locked away is being released, and what was cast down is being raised up. And we affirm our trust: **neither things present, nor things to come, nor height, nor depth, nor anything else in all creation, can separate us from the love of God. Amen.**

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

“OFFERTORY” BY JOHN NESS BECK

*With what shall I come before the Lord,
And bow myself before God on high?
Shall I come before Him with burnt offerings,
Shall I come before Him with yearling calves?*

*Will the Lord be pleased with thousands of rams,
With ten thousand rivers of oil?
Shall I give Him my first-born for my transgressions,
The fruit of my body for the sin of my soul?*

*He has shown you, O man;
He has shown you what is good.*

*And what does the Lord require of you,
But to do justice and to love kindness,
And to walk humbly, humbly with your God.*

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:

Your financial support is not only a practical necessity. It can also be a very meaningful symbolic gesture, expressing your gratitude for the blessings in your life and your hope for health in the world. You can place cash or a check in the big blue urn at the head of the aisle or [donate online here](#), or initiate an online donation by texting TRINITYBUFFALO to 73256. You can also get there by scanning this QR code:



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

Continued on next page

*Sanctus from
Deutsche Messe
by Franz Peter
Schubert.*

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na
in the high - est. Bless'd is the one who comes
in the name of the Lord. Ho - san - na
in the high - est. Ho - san - na in the high - est.

*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.*

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

We ask that your Holy Spirit will fall upon us and upon these gifts that they may be to us the body and blood of our lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, he took bread, gave thanks, broke it and said: **"This is my body, which is given for you. Do this to remember me."**

In the same way after supper, he took the cup, saying: **“This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me.”**

Therefore we proclaim him as creation’s host, transforming poverty into plenty in the reckless generosity of love.

Inspire us with the hope that one day death and greed will be no more and people without number will come from east and west, north and south to share the kingdom meal. We ask this through Jesus Christ our Lord, by whom and with whom and in whom in the unity of the Holy Spirit all honor and glory are yours, Author of blessings, for ever and ever. **Amen.**

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

**Heavenly Father, heavenly Mother,
Holy and blessed is your true name.
We pray for your reign of peace to come,
We pray that your good will be done,
Let heaven and earth become one.
Give us this day the bread we need,
Give it to those who have none.
Let forgiveness flow like a river between us,
From each one to each one.
Lead us to holy innocence
Beyond the evil of our days —
Come swiftly Mother, Father, come.
For yours is the power and the glory and the mercy:
Forever your name is All in One. 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 by Parker J. Palmer, an American author, educator, and activist who focuses on issues in education, community, leadership, spirituality and social change. He has published ten books and numerous essays and poems, and is founder and Senior Partner Emeritus of the Center for Courage and Renewal.

**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.

BLESSING

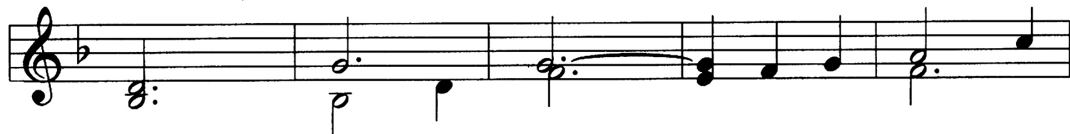
Life is short. We do not have too much time to gladden the hearts of those who make the journey with us. So be swift to love. Make haste to be kind. And may the blessing of God, who made us, who loves us, and who animates and guides us be with you now and always. **Amen.**

HYMN

“WILL YOU COME AND FOLLOW ME IF I BUT CALL YOUR NAME?”



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, rejoicing in the power of the resurrection! Alleluia, alleluia!

Thanks be to God. Alleluia, alleluia!

POSTLUDE

“IN DIR IST FREUDE” (IN THEE IS JOY) BY J.S. BACH

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

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Carol Case Siracuse
John Clayton, Section Leader
Dan Galley
Steve Shanley
Brandon Mecklenburg, Section Leader
Tom Owen
Ignacio Villa

TODAY'S WORSHIP TEAM

Greeters: Marie Keane, Chris Cuccia
Readers: Susan Doherty, Jane Kearns, Marie Keane
Guest musician: Bobby Militello, saxophone
Counters: Judy Fitzgerald, Jane Kearns

All services are in person AND online:

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

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

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

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

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