



## **A Service of Holy Communion**

May 29, 2022

Seventh 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 back cover.

### **PRELUDE**

Trinity Organ's chimes will sound 13 times followed by AARON COPLAND'S "FANFARE FOR THE COMMON MAN" in honor and memory of the 3 people who were injured and the 10 people who were killed in the racist attack in Buffalo on May 14<sup>th</sup>.

### **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.**

*The cover image is by Uta Scholl, and can be found on unsplash.com. Used with permission.*

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

OPENING HYMN

“THERE IS A LONGING IN OUR HEARTS, O LORD”

*Refrain*

There is a long-ing in our hearts, O Lord, for

you to re-veal your-self to us.

There is a long-ing in our hearts for love we

on-ly find in you, our God. God.

1.-4. *Final*  
to Verses

1 For jus - tice, for free - dom, for  
 2 For wis - dom, for cour - age, for  
 3 For heal - ing, for whole - ness, for  
 4 Lord save us, take pi - ty, light

mer - cy: hear our prayer. In sor - row,  
 com - fort: hear our prayer. In weak - ness,  
 new life: hear our prayer. In sick - ness,  
 in our dark - ness. We call you,

in grief:  
 in fear:  
 in death: be near, hear our prayer, O God.  
 we wait:

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## FIRST READING

ACTS 16:16-34

*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.*

Once when we were going to prayer, we met a household worker who was possessed by a spirit of divination, and who made a great deal of money for her employers through its fortune telling. She began to follow Paul and the rest of us, shouting, "These are faithful followers of the Most High God, who proclaim to you the way of salvation!" She did this for many days.

Finally one day Paul lost his temper, and turned around and said to the spirit, "In the name of Jesus Christ I command you to leave this woman!" It left her that moment.

When her employers saw that their profitable operation was now hopelessly dead, they seized Paul and Silas and dragged them before the authorities in the public square. They brought them to the chief magistrates and said, "These people are Jews and are disturbing the peace by advocating practices which are unlawful for us Romans to accept or practice."

The crowd joined in the attack on them, and the magistrates stripped them and ordered them to be flogged. They were whipped many times and thrown into prison, and the jailer was told to keep a close watch on them. So, following these instructions, the warden threw them into the innermost cell of the prison and chained their feet to a stake.

About midnight, Paul and Silas were praying and singing hymns to God as the other prisoners listened. Suddenly a severe earthquake shook the place, rocking the prison to its foundation. Immediately all the doors flew open, and everyone's chains were pulled loose. When the jailer woke up and found the doors wide open, he drew a sword and was about to commit suicide, presuming that the prisoners had escaped.

But Paul shouted, "Don't harm yourself! We're all still here."

The jailer called for a light, then rushed in and fell trembling at the feet of Paul and Silas, and, after a brief interval, led them out and asked them, "What must I do to be saved?"

They answered, "Believe in Jesus the Savior, and you will be saved—you and everyone in your household."

They proceeded to preach the word of God to the jailer and his whole household. At that late hour of the night he took them in and bathed their wounds; then he and the whole household were baptized. He led them up into his house, spread a table before them, and the whole family joyfully celebrated their newfound faith in God.

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

**Thanks be to God.**

## ECHO

"My Sweet Lord"

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.

*"My Sweet Lord" was written by George Harrison and released in November 1970.*

## MIDDLE READING

“JOB DESCRIPTION” BY ROSEMERRY WAHTOLA TROMMER

My work is to be the student of the buds  
that have been on the birch all winter—  
tight and red, they know when to clench,  
when to wait, when to swell,  
when to burst, when to green.

My work is to open like the scent of juniper  
when stroked by afternoon sun,  
like the gong when rapidly rapped  
into a shining explosion of resonance.

And when I am wall, my work  
is to add hinges and become door.

And when I am lock, my work  
is to find the lost key.

My work is to be baby bird,  
to open my beak and take in  
whatever the world has to feed me  
and then  
learn to fly.

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

## ECHO

“My Sweet Lord”

*see previous page*

## GOSPEL READING

JOHN 17:20-26

**P**raying for his disciples, Jesus said, “I don’t pray for them alone. I pray also for those who will believe in me through their message, that all may be one, as you, Abba, are in me and I in you; I pray that they may be one in us, so that the world may believe that you sent me. I have given them the glory you gave me that they may be one, as we are one—I in them, you in me—that they may be made perfect in unity. Then the world will know that you sent me, and that you loved them as you loved me. Abba, I ask that those you gave me may be here with me, so they can see this glory of mine which is your gift to me, because of the love you had for me before the foundation of the world. Righteous One, the world hasn’t known you, but I have; and these people know that you sent me. To them I have revealed your Name, and I will continue to reveal it so that the love you have for me may live in them, just as I may live in them.”

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

*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.*

*Rosemerry Wahtola Trommer is a published Colorado poet and acappella singer. She wrote a poem a day from 2006 until the death of her son in August 2021. After taking a break from writing, she has resumed her practice of a poem a day. Visit her at [www.wordwoman.com](http://www.wordwoman.com)*

*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.*

## 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.*

## 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

In today’s prayers, 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.**

Lift your hearts.

On this Memorial Day weekend, we pray for all who have died, but especially for those who put themselves in harm's way for the sake of others.

Help us, O God, to remember your servants in the same way you know and love all whom you have made; and grant that, increasing in their knowledge and love of you, they may go from strength to strength in the life of perfect service in your heavenly kingdom; through Jesus Christ our Lord. Amen.

*Musical Response*

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 the wholeness and healing of our city, shattered by terrorism. We pray for all who grieve and all who have been traumatized or terrorized. We hope for their healing and offer our compassion, support, and neighborly companionship. We pray for this church and every spiritual community, that we may all be sources of comfort, wisdom, inspiration and courage.

*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 we will fall short of your call to us; there will be people unable or unwilling to see the human dignity of all their neighbors. Yet, there will also be beautiful acts of compassion and creativity in all these places—forgiveness and generosity; neighbors working together to restore and rebuild 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 wellbeing and safety of others throughout the pandemic. We pray 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.

Finally, we pray for the health of our environment in all its complexity. Give the human race the humility, wisdom and will to live within the balance of nature, not seeking domination or infinite gratification, but life, life in shared abundance and health.

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.**

## 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!*

*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.*

## ANNOUNCEMENTS

### OFFERTORY ANTHEM

“STEAL AWAY” ARR. BY GWYNETH WALKER

*Steal away, steal away to Jesus. Steal away home.  
I ain't got long to stay here.  
My Lord calls me, calls me by the thunder.  
The trumpet sounds within my soul.  
I ain't got long to stay here.*

*Green trees a-bending, poor sinner stands a-trembling.  
The trumpet sounds within my soul.  
I ain't got long to stay here.  
Steal away home.*

*I see the lightning, the thunder and the lightning, O Lord.  
The trumpet sounds within my soul.  
I ain't got long to stay here.  
My Lord calls me, calls me home.*

### 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:

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.

*Sanctus from  
 Deutsche Messe  
 by Franz Peter  
 Schubert.*

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.**

*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 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.*

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

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.**

### 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

"ALLELUIA, GRACIOUS JESUS"

Al - le - lu - ia! Gra - cious Je - sus! Yours the  
 Al - le - lu - ia! Not as or - phans are we  
 Al - le - lu - ia! Christ e - ter - nal, noth - ing

scep - ter, yours the throne! Al - le - lu - ia! Yours the  
left in sor - row now. Al - le - lu - ia! You are  
can dis - rupt your reign; Al - le - lu - ia! Born of

tri - umph, yours the vic - to - ry a - lone!  
near us; faith be - lieves, nor ques - tions how.  
Mar - y, heaven and earth are your do - main.

Hark! the songs of peace - ful Zi - on  
Though the cloud from sight re - ceived you  
Hu - man life you ful - ly en - tered,

thun - der like a might - y flood; Je - sus, out of  
when the for - ty days were o'er, shall our hearts for -  
tend - ing those we count the least, serv - ing both as

ev - ery na - tion you've re - deemed us by your blood.  
get your prom - ise, "I am with you ev - er - more."  
Priest and Vic - tim in the eu - cha - ris - tic feast.

*William C. Dix, manager of a marine insurance company, was also a gifted writer who made a significant contribution to hymnody. This hymn was written to fill a need for communion hymns in Church of England hymnals.*

Tune: HYFRYDOL 8.7.8.7.D.  
Rowland H. Prichard, 1844  
Arr. Ralph Vaughan Williams, 1906

**DISMISSAL**

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

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

**POSTLUDE**

"CLOSE YOUR EYES" BY BERNICE PETKERE

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

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John Gillespie Jr, Junior Warden  
Bing Sherrill, Treasurer  
Elaine "Gretchen" Lodick, Clerk  
John Alduino  
Erickson Contreras  
Judy Fitzgerald  
Edward Fries  
Timothy Lane  
Megan McElfresh  
JoAnne Sundell  
Jeffrey Tooke

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

## TODAY'S WORSHIP TEAM

*Greeters:* Joanne Sundell, Chris Cuccia  
*Readers:* David Devereux, Julie Gibert, Ed Fries  
*Guest musician:* Bobby Militello, saxophone  
*Counters:* Erickson Contreras, Judy Fitzgerald

### 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](#).