



A Service of Holy Communion
March 20, 2022
Third Sunday of Lent

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!"

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

"SEPT VOCALISES" BY DENIS BEDARD

CENTERING PRAYER

Let us pray together.

Lord Christ, you enter the desert to face the hardest truth;
we live in self-deception.

Lord have mercy.

You offer the bread that gives true life;
we consume what leaves us craving more.

Christ have mercy.

You refuse to worship empty power;
we let greed rule our world.

Lord have mercy.

*Cover image:
"Pillars of Light"
Matt Lincoln, 2022*

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

OPENING HYMN

“When from bondage we are summoned”



When from bond-age we are sum-moned out of dark-ness
 When our God names us a peop-le, Jes - us leads us
 Through all stag - es of the jour - ney Christ is with us,
 We must not lose sight of Jes - us, who ac - cept - ed
 See the prize our God has prom-ised: end - less life with



in - to light, we must go in hope and pat-ience,
 by the hand through a lone - ly, bar - ren des - ert
 night and day, with com - pas - sion for our weak-ness
 pain and loss, who, for joy of love un - meas-ured,
 Christ our Lord. Now we fix our eyes on Jes - us,



walk by faith and not by sight. *Let us throw off all that*
 to a great and glor - ious land.
 ev' - ry step a - long the way.
 dared em - brace the shame - ful cross.
 walk by faith in Jes - us' word.



hin - ders; let us run the race to win! Let us has-ten



to our home-land and, re - joic - ing, en - ter in.

Words: Delores Dufner, OSB (b. 1939)

Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710; harm. Charles Winfred Douglas (1867-1944)

FIRST READING

EXODUS 3:1-15

Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock deep into the wilderness, Moses came to Horeb, the mountain of God. The messenger of God appeared to Moses in a blazing fire from the midst of a thornbush. As Moses looked, he said, “The bush is ablaze with fire, and yet it isn’t consumed! Let me go over and look at this remarkable sight, and see why the bush doesn’t burn up!” When God saw Moses coming to look more closely, God called out to him from the midst of the bush: “Moses! Moses!” Moses answered, “I am here.” God said, “Come no closer! Remove the sandals from your feet, for the place where you stand is holy ground!

“I am the God of your ancestors,” the voice continued, “the God of Sarah and Abraham, the God of Rebecca and Isaac, the God of Leah and Rachel and Jacob!” Moses hid his face, afraid to look at the Holy One. Then God said, “I have seen the affliction of my people in Egypt; I have heard their cries under those who oppress them; I have felt their sufferings. Now I have come down to rescue them from the hand of Egypt, out of their place of suffering, and bring them to a place that is wide and fertile, a land flowing with milk and honey—the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

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.

Echo lyrics & music by Debbie Friedman. All rights reserved.

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.

Mary Oliver (1935-2019) wrote verse that focused on the quiet occurrences of nature. In addition to such major awards as the Pulitzer and National Book Award, Oliver received fellowships from the Guggenheim Foundation and the National Endowment for the Arts. Much of Ms. Oliver's writing is based on her beloved Cape Cod where she lived for 40 years with her life partner, the photographer Molly Malone Cook.

The cry of the children of Israel has reached me, and I have watched how the Egyptians are oppressing them. Now, go! I will send you to Pharaoh, to bring my people, the children of Israel, out of Egypt.”

But Moses said to God, “Who am I, that I should go to Pharaoh and lead the children of Israel out of Egypt?” God answered, “I will be with you, and this is the sign by which you will know that it is I who have sent you: after you bring my people out of Egypt, you will all worship at this very mountain.”

“But,” Moses said, “when I go to the children of Israel and say to them, ‘The God of your ancestors has sent me to you,’ if they ask me, ‘What is this god’s name?’ what am I to tell them?” God replied, “I AM AS I AM. This is what you will tell the Israelites: ‘I AM has sent me to you.’ ”

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

Thanks be to God.

ECHO

**Those who sow, who sow in tears
will reap in joy, will reap in joy.
Those who sow, who sow in tears
will reap, will reap in joy.**

“Sow in tears, reap in joy”

MIDDLE READING

Look, the trees
are turning
their own bodies
into pillars
of light,
are giving off the rich
fragrance of cinnamon
and fulfillment,
the long tapers
of cattails
are bursting and floating away over
the blue shoulders
of the ponds,
and every pond,
no matter what its
name is, is
nameless now.
Every year
everything
I have ever learned
in my lifetime
leads back to this: the fires
and the black river of loss
whose other side
is salvation,
whose meaning
none of us will ever know.

“IN BLACKWATER WOODS” BY MARY OLIVER

To live in this world
you must be able
to do three things:
to love what is mortal;
to hold it
against your bones knowing
your own life depends on it;
and, when the time comes to let it go,

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

ECHO

see previous page

“Sow in tears, reap in joy”

GOSPEL READING

LUKE 13:1-9

On the same occasion, there were people present who told Jesus about some Galileans whose blood Pilate had mixed with their own sacrifices.

Jesus replied, “Do you think these Galileans were the greatest sinners in Galilee just because they suffered this? Not at all! I tell you, you’ll all come to the same end unless you change your ways. Or take those eighteen who were killed by a falling tower in Siloam. Do you think they were more guilty than anyone else who has lived in Jerusalem? Certainly not! I tell you, you’ll all come to the same end unless you change your ways.”

Jesus told this parable: “There was a fig tree growing in a vineyard. The owner came out looking for fruit on it, but didn’t find any. The owner said to the vine dresser, look here! For three years now I’ve come out in search of fruit on this fig tree and have found none. Cut it down. Why should it clutter up the ground?”

“In reply, the vine dresser said, ‘Please leave it one more year while I hoe around it and fertilize it. If it bears fruit next year, fine; if not, then let it be cut down.’ ”

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

ECHO

see previous page

“Sow in tears, reap in joy”

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

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, 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.

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

The Lord be with you.

And also with you.

Let us pray for the Church and for the world.

O Lover of Souls, you call us to love our neighbors as ourselves. Give us vision and wisdom, and the strength and trust to respond to your call.

Where we can help, give us the determination and generosity to do so. When our neighbor needs only the courage to face difficulty, give us the patience and wisdom to listen and encourage in love.

When we need to combine our strengths, show us that we are one in you.

When we feel torn apart and alienated from each other, again: show us that we are one in you.

We pray for those who struggle in poverty or under oppression, and for those who care for them. We pray for those in any need or trouble.

We pray for peace, for goodwill among nations, and for the well-being of all people. We pray for equity, mutual regard, and peace.

We pray for those who are sick or sick at heart. We pray for all who suffer from illness or injury, from mental illness or heartbreak, sadness or loneliness.

We pray for those who have died and those who are bereaved. We pray for consolation and hope.

We pray for human community, for oneness transcending difference and hostility, for peace and justice. We pray for all who have labored and suffered for a fairer world where the dignity and freedom of all are protected.

We pray for all who study the natural world and seek to preserve our resources and environment. We pray for the wisdom to see that preserving our way of life will require change and adaptation.

We pray for the generosity of spirit to forgive those who betray us. We pray for the courage to face our own faults, and to seek forgiveness when we fail to love our neighbors as ourselves, trusting that we are all beloved in your sight, O God. **Amen.**

MUSICAL RESPONSE

"AMEINI, ANSWER ME" BY NOAH ARONSON

Congregation:

Aneini Aneini Aneini Answer me.
Aneini Aneini Aneini Answer me.
Aneini Aneini Aneini.

Cantor:

Minha meini — I called out to You from a narrow place.
Your answer came to me from a wide open space.
My heart cried out for You where-ever you are.
Your hand reached out to me
Minha meitzar.

Congregation:

Aneini Aneini Aneini Answer me.
Aneini Aneini Aneini Answer me.

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

"GO DOWN MOSES" BY LARRY SHACKLEY

BASS SOLOIST: BRANDON MECKLEBURG; SOPRANO SOLOIST: LAURA MUNSON

The Lord spoke to Moses from a burning bush growing out of the desert sand.
He said, "I've heard my people crying out for deliverance down in Egypt land."
"So listen closely, Moses, I'll tell you all that you need to know.
Go down and tell that wicked old Pharaoh; "To let my people go!"

When Israel was in Egypt land, Let my people go!
Oppressed so hard they could not stand, Let my people go!
Go down, Moses! Way down in Egypt land, tell old Pharaoh, "Let my people go!"

So Moses and Aaron journeyed down to Egypt and they followed the Lord's commands.
But when Pharaoh said, "No! I will not let you go!"
God sent ten great plagues upon his land.
He sent frogs and flies and locusts, to torment them from head to toe.
The he struck their first-born dead!
That's when Pharaoh finally said: "Let 'em go!"

God's children crossed right through the sea, But Pharaoh went down in history.
Let 'em go! Let my people go!

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.

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.

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.**

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

God, who cares for us,

The wonder of whose presence fills us with awe.

Let kindness, justice and love shine in our world.

Let your secrets be known here as they are in heaven.

Give us the food and the hope we need for today.

Forgive us our wrongdoing

as we forgive the wrongs done to us.

Protect us from pride and from despair

and from the fear and hate which can swallow us up.

In you is truth, meaning, glory and power,

while worlds come and go.

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.

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 was written by Monica Furlong (1930-2003), a British author, journalist, and activist.

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 adapted from Prayers For An Inclusive Church by Steven Shakespeare.

BLESSING

May the crucified Christ shatter our brittle fear, draw us together in his love and make us servants living for the world; and the blessing of God, who made us, who loves us, and who animates and guides us be with you now and always. **Amen.**

HYMN

“LORD, DISMISS US WITH THY BLESSING”

1 Lord, dis - miss us with thy bless - ing; fill our hearts with
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
 joy - ful sound: may the fruits of thy sal - va - tion
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,
 in our hearts and lives a - bound: ev - er faith - ful,
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.
 ev - er faith - ful to thy truth may we be found;
 may we ev - er reign with thee in end - less day.

Words: Att. John Fawcett (1739/40-1817) Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.

DISMISSAL

Go in peace. Take Christ's wisdom, compassion and self-offering as your map as you walk the good road.

Thanks be to God.

POSTLUDE

"GROOVEYARD" BY CARL PERKINS

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

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www.trinitybuffalo.org • (716) 852-8314

371 Delaware Avenue, Buffalo, NY 14202

STAFF

The Reverend Matthew R. Lincoln, Rector
mlincoln@trinitybuffalo.org
(716) 852-8314 ext. 14

**Krista Seddon, Director of Ensembles;
Pianist**
krista@kristaseddon.com
www.kristaseddon.com

Paul Cena, Organist and Choir Director
prcena@verizon.net

Jeffrey Tooke, Cyber Sacristan

**Colleen O'Neill, Parish Administrator and
Director of Children's Ministries**
coneill@trinitybuffalo.org
(716) 852-8314 ext. 10

Jennifer Frey, Office Volunteer
clerical@trinitybuffalo.org
(716) 852-8314 ext. 19

Rich Mpezos, Facility Manager
rmppezos@trinitybuffalo.org
(716) 852-8314 ext. 24

Meghan Arnold, Caretaker
Sarah Caputi, Caretaker
Jay Mpezos, Caretaker

Dale Worwa, Facility Cleaner

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TODAY'S WORSHIP TEAM

Greeter: Chris Cuccia
Readers: Jeffrey Tooke, Megan McElfresh, Susan Doherty
Guest musician: Harry Fackelman, saxophone
Counters: Jane Kearns, 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 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.

Click here to [find the readings](#).

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