



A Service of Holy Communion

September 25, 2022

Year C, Proper 21

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:
"Aunt Peggy's Field"
Matt Lincoln 2022*

*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, know 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 Facebook Live Stream, feel free to add comments, likes, etc. to the comment section at any time! If you are on site, you can 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. Use the "Trinity Open" network with the password "Welcome!"

This communal worship service is many things, including an offering of your prayers. Feel free to light a candle as a tangible way to make that prayer offering, or if you are online, request a candle lighting in the comments, and someone on site will light a candle on your behalf.

Children, with all their sounds and movements, are a welcome part of the gathering for worship. It is perfectly appropriate to keep your kids with you in the pew. If your baby or toddler would be happier being able to crawl around and play in the care of our fully vaccinated nursery attendant, the nursery is also available. You can find the nursery by going through the door near the baptismal font in the front right corner of the church. **Additionally, there is now a Kids' Corner in the back-right corner of the pews. It is an enclosed and safe space for small children (attended by their parents) to play quietly on the floor while staying in church. Please note that there is a changing table located in the nursery as well as a rocking chair and nursery in the room located in the back left 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.

PRELUDE

"**ARIOSO/GABRIEL'S OBOE**" BY J.S. BACH/ENNIO MORRICONE

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

“HEAVEN SHALL NOT WAIT”



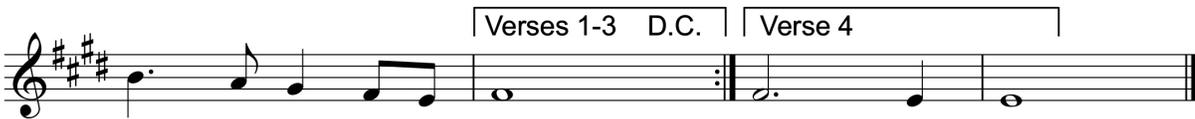
1. Heaven shall not wait for the poor to lose their pa-tience, the scorned to
 2. Heaven shall not wait for the rich to share their for-tunes, the proud to
 3. Heaven shall not wait for the dawn of great i - de - as, thoughts of com-
 4. Heaven shall not wait for tri - um - phant Hal-le - lu - jahs, when earth has



smile, the des-pised to find a friend: Je-sus is Lord; he has
 fall, the e - lite to tend the least: Je-sus is Lord; he has
 pas - sion di-vorced from cries of pain: Je-sus is Lord; he has
 passed and we reach an - oth - er shore; Je-sus is Lord; in our



cham-pioned the un - want - ed; in him in - just - ice con-
 shown the mas-ters' privi - lege, to kneel and wash ser-vants'
 mar - ried word and ac - tion; his cross and com - pan - y
 pre - sent im - per - fec - tion; his power and love are for



fronts its time - ly end. ev - er more.
 feet be - fore they feast.
 make his pur - pose plain.
 now; and then for

*In spirit or in body,
 the congregation
 stands to sing
 hymns.*

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 Iona Community,
 GIA Publications,
 Inc., agent
 Contributor: John
 Bell

*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.*

FIRST READING

JEREMIAH 32:1-3A, 6-15

The word that came to Jeremiah from God in the tenth year of Zedekiah ruler of Judah, which was also the eighteenth year of Nebuchadnezzar: At that time the army of the ruler of Babylon was besieging Jerusalem, and the prophet Jeremiah was imprisoned in the court of the guardhouse attached to the residence of the ruler of Jerusalem.

The word of God came to me and said, “Hanamel, the son of your uncle Shallum, will come to you and say, ‘Buy my field in Anathoth. As next of kin you have the right of redemption to purchase it.’ ” And just as God foretold, my cousin Hanamel came to me in the court of the guardhouse and said, “Buy my field at Anathoth in Benjamin. You have the right of redemption to purchase it as next of kin. So why not purchase it?” I knew that this was the word of God.

So I bought the field in Anathoth from my cousin Hanamel, and weighed out the money—seventeen shekels of silver. I signed the deed and sealed it, had it witnessed and then weighed out the money on a scale. I took the copies of the deed of purchase—both the sealed copy containing the terms and conditions and the unsealed copy—and gave them to Baruch ben-Neriah ben-Mahseiah in the presence of my cousin Hanamel and of the witnesses who had signed the deed and all the people of Judah who happened to be in the court of the guardhouse. I gave Baruch these instructions in their presence: “Thus says Yahweh Omnipotent, the God of Israel: Take these deeds, both this sealed deed of purchase and the unsealed deed of purchase, and put them in a clay jar so that they may be preserved for a

Continued on next page

very long time. For this is what Yahweh Omnipotent, the God of Israel, says: Houses, fields, and vineyards will once again be purchased in this land.”

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

Thanks be to God.

ECHO

“Peace before us”

Peace be - fore us, peace be - hind us, peace
un - der our feet. Peace with - in us, peace
o - ver us, let all a - round us be peace.

This echo comes to us from the Iona Community. Words and Music - ©1987 GIA Publications, Inc. Contributor: David Haas

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.

Ben Okri (b. 1959) is a Nigerian poet and novelist. Says Okri, "I grew up in a tradition where there are simply more dimensions to reality: legends and myths and ancestors and spirits and death ... Which brings the question: what is reality? Everyone's reality is different. For different perceptions of reality we need a different language. We like to think that the world is rational and precise and exactly how we see it, but something erupts in our reality which makes us sense that there's more to the fabric of life..."

MIDDLE READING

We are the miracles that God made
To taste the bitter fruit of Time.
We are precious.
And one day our suffering
Will turn into the wonders of the earth.

There are things that burn me now
Which turn golden when I am happy.
Do you see the mystery of our pain?
That we bear poverty
And are able to sing and dream sweet things

And that we never curse the air when it is warm
Or the fruit when it tastes so good
Or the lights that bounce gently on the waters?
We bless things even in our pain.
We bless them in silence.

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

Thanks be to God.

ECHO

Love before us, love behind us,
love under our feet.
Love within us, love over us,
let all around us be love.

“AFRICAN ELEGY” BY BEN OKRI

That is why our music is so sweet.
It makes the air remember.
There are secret miracles at work
That only Time will bring forth.
I too have heard the dead singing.

And they tell me that
This life is good
They tell me to live it gently
With fire, and always with hope.
There is wonder here

And there is surprise
In everything the unseen moves.
The ocean is full of songs.
The sky is not an enemy.
Destiny is our friend.

“Love before us”

GOSPEL READING

LUKE 16:19-31

Jesus said, "Once there was a rich person who dressed in purple and linen and feasted splendidly every day. At the gate of this person's estate lay a beggar named Lazarus, who was covered with sores. Lazarus longed to eat the scraps that fell from the rich person's table, and even the dogs came and licked Lazarus' sores. One day poor Lazarus died and was carried by the angels to the arms of Sarah and Abraham.

"The rich person likewise died and was buried. In Hades, in torment, the rich person looked up and saw Sarah and Abraham in the distance, and Lazarus resting in their company. 'Sarah and Abraham,' the rich person cried, 'have pity on me! Send Lazarus to dip the tip of his finger in water and cool off my tongue, for I am tortured by these flames!' But they said, 'My child, remember that you were well off in your lifetime, while Lazarus was in misery. Now Lazarus has found consolation here, and you have found torment. But that's not all. Between you and us there is a fixed chasm, so that those who might wish to come to you from here can't do so, nor can anyone cross from your side to us.'

"The rich person said, 'I beg you, then, to send Lazarus to my own house where I have five siblings. Let Lazarus be a warning to them, so that they may not end in this place of torment.' But Sarah and Abraham replied, 'They have Moses and the prophets. Let your siblings hear them.'

"'Please, I beg you,' the rich person said, 'if someone would only go to them from the dead, then they would repent.' 'If they don't listen to Moses and the prophets,' Sarah and Abraham replied, 'they won't be convinced even if someone should rise from the dead!'"

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

Thanks be to God.

ECHO

Light before us, light behind us,
light under our feet.
Light within us, light over us,
let all around us be light.

"Light before us"

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

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.**

It is customary (but not required) to stand for the Gospel reading because it symbolizes the mystical presence of Christ.

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.

In spirit or in body, please stand.

Continued on next page

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.

**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

Today's invitation to pray for each other, the church, and the world is based on the prayers of Walter Brueggemann and several others. 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.

Let us pray for the Church and for the world.

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 our poorest neighbors and for powerful people in banks and businesses downtown.

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 there will be crime and callous moneymaking; there will be powerful people unable or unwilling to see the vulnerable who are their neighbors. There will also be beautiful acts of compassion and creativity in all these places—forgiveness and generosity; neighbors working together for 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.

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.**

MUSICAL RESPONSE

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

“FOR EVERYONE BORN” BY SHIRLEY ERENA MURRAY AND BRIAN MANN,
ARR. BY TOM TRENNEY

*For everyone born, a place at the table,
For everyone born, clean water and bread,
A shelter, a space, a safe place for growing,
For everyone born, a star overhead.*

*And God will delight when we are creators of justice and joy,
Compassion and peace, yes, God will delight when we are creators of justice and joy.*

*For woman and man, a place at the table,
Revising the roles, deciding the share,
With wisdom and grace,
Dividing the power, a system that's fair.*

*For young and for old, a place at the table,
A voice to be heard, a part in the song.
The hands of a child in hands that are wrinkled,
For young and for old, the right to belong.*

*For everyone born, a place at the table,
To live without fear and simply to be,
To work, to speak out, to witness and worship,
For everyone born, the right to be free.*

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:



In spirit or in body, please stand.

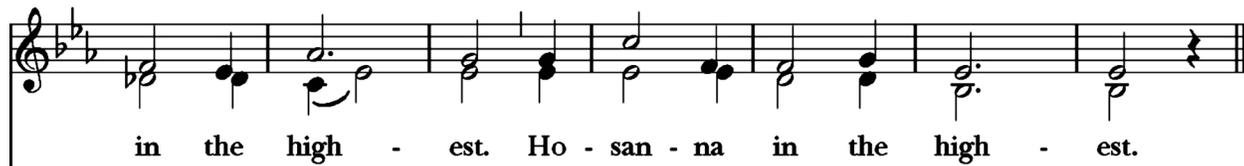
This Eucharistic Prayer is adapted from Steven Shakespeare's Prayers For An Inclusive Church.

Continued on next page

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

*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:

**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.

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.*

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.**

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.**

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

HYMN

“GOD OF GRACE AND GOD OF GLORY”



1 God of grace and God of glo - ry, on your peo - ple
2 From the e - vils that sur - round us and as - sail the
3 Cure your chil - dren's war - ring mad - ness; bend our pride to
4 Save us from weak res - ig - na - tion to the e - vils

*In spirit or in body,
the congregation
stands to sing
hymns.*



pour your power; crown your an - cient church - 's sto - ry;
Sav - ior's ways, from the fears that long have bound us—
your con - trol. Shame our reck - less, self - ish glad - ness,
we de - plore; let the search for your sal - va - tion



bring its bud to glo - rious flower. Grant us wis - dom, grant us cour - age,
free our hearts for faith and praise. Grant us wis - dom, grant us cour - age,
rich in things and poor in soul. Grant us wis - dom, grant us cour - age,
be our glo - ry ev - er - more. Grant us wis - dom, grant us cour - age,



for the fac - ing of this hour, for the fac - ing of this hour.
for the liv - ing of these days, for the liv - ing of these days.
make our bro - ken spir - its whole, make our bro - ken spir - its whole.
serv - ing you whom we a - dore, serv - ing you whom we a - dore.

*Harry Emerson Fosdick, a prophetic preacher and writer, taught at Union Theological Seminary from 1915 to 1946. This hymn was written for the opening service and dedication of Riverside Church, New York City, which he served for twenty years.
Tune: CWM Rhondda by John Hughes, c. 1907*

DISMISSAL

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

Thanks be to God. Alleluia, alleluia!

POSTLUDE

"PRELUDE & FUGUE IN D" BY GEORG BOEHM

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

ANNOUNCEMENTS

Facet & Form

Explore, create, and reconsider at Facet & Form this Fall. Join in glass-creating activities, meet artisans testing the boundaries of stained glass, and learn more about how historic glass is preserved and created. Experiences in the arts await you around every corner of Trinity's historic campus. The art and craft of architectural stained glass and mosaic are illuminated as you've never had the opportunity to see it before. This fundraiser will support glass education, scholarships, and the preservation and sharing of the visionary and artistic stained glass treasures of Trinity Church. Click <https://stainedglass.org/foundation/facet-and-form> or use the QR code for tickets.



FACET & FORM
GLASS TRADITION REIMAGINED

GET YOUR TICKETS NOW!

FRIDAY, NOVEMBER 4, 2022
5:30PM - 9:00PM

TRINITY EPISCOPAL CHURCH
BUFFALO, NY

The Stained Glass Association of America Foundation

Volunteer opportunities are available for Trinity Community! On Friday, November 4, Trinity is partnering with the Stained Glass Association of America for Facet & Form: Glass Tradition Reimagined. This event will showcase and support the Trinity campus and historical windows, complete with on-site glass melting demonstrations, food, drinks, and more! We need your support - from window docents sharing the jewels of Trinity, to registration and raffles, there are volunteer opportunities for everyone! For more event details, visit stainedglass.org. For volunteer sign-up, scan the QR or visit <https://www.signupgenius.com/go/70a0c4fafa629a3f58-facet>.



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

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John Gillespie Jr, Junior Warden
Bing Sherrill, Treasurer
Elaine "Gretchen" Lodick, Clerk
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Christina Kinney
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Gretchen Brand
Sue Doherty
Laura Schleicher, Section Leader
Carol Siracuse
John Clayton, Section Leader
Dan Galley
Steve Shanley
Timothy Lane
Tom Owen
Ignacio Villa

TODAY'S WORSHIP TEAM

Greeter:

Readers: Susan Doherty, Ivan Aguilera, Ken Dill

Guest musician: Nancy Baun, cello

Baker: Susan Doherty

Counters: Kayla Kisenwether, Tim Lane

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. We meet next tonight, then beginning on Oct 2, we go to a weekly schedule.

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](#).