



## **A Service of Holy Communion**

February 9, 2025

Fifth Sunday After the Epiphany

If you would like to receive more information about Trinity Church, please sign our guest book located near the entrance. Everyone is welcome to enjoy refreshments and conversation after worship. Trinity Church is an Episcopal Church in the Diocesan Partnership of Western New York and Northwest Pennsylvania and is a part of the Anglican Communion which is based in England but found worldwide.

*This centering prayer was written by Matt Lincoln, based on a quotation from Tirabassi & Grant, An Improbable Gift of Blessing.*

*Cover Image: "Sunset Fisherman" by Lumiere:Noire Photography <https://www.flickr.com/people/132143786@N03/>*

## Welcome to Trinity's gathered community! We are together on-site and online!

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. If you are at Trinity in person, know that this congregation supports anyone who wears a mask to reduce risk of infection. Please feel free to receive communion and participate in the service as fully as you want. **If you are watching the Facebook Live Stream, you may 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 worshippers 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!"**

**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. This communal worship service is many things, including an offering of your prayers. You may light a candle on one of the candle walls at any time during worship 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. If you are not on-site, rest assured that your presence online is felt and valued.

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, there are Kids' Corners in both side aisles. These are enclosed and safe spaces for small children (attended by their parents) to play quietly on the floor while staying in church. Additionally, there is a room in the back left corner of the church that has a rocking chair and a changing table where you can attend to your child's needs. You may also choose to take advantage of our nursery which is available for toddlers through age 5.

**Name tags** are not required, but they sure help! You'll find sticky tags and markers on a table in the red carpet area near the entrance.

### PRELUDE

"EQUALITY" BY DAVE HOLLAND

### 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

“Let all mortal flesh keep silence”



1 Let all mortal flesh keep silence, and with fear and  
 2 King of kings, yet born of Ma - ry, as of old on  
 3 Rank on rank the host of hea - ven spreads its van - guard  
 4 At his feet the six - winged ser - aph; cher - u - bim with



trem - bling stand; pon - der noth - ing earth - ly -  
 earth he stood, Lord of lords in hu - man  
 on the way, as the Light of Light de -  
 sleep - less eye veil their fac - es to the



mind - ed, for with bless - ing in his hand  
 ves - ture, in the Bo - dy and the Blood  
 scend - eth from the realms of end - less day,  
 Pres - ence, as with cease - less voice they cry,



Christ our God to earth de - scend - eth,  
 he will give to all the faith - ful  
 that the powers of hell may va - nish  
 “Al - le - lu - ia, al - le - lu - ia!”



our full hom - age to de - mand.  
 his own self for heaven - ly food.  
 as the dark - ness clears a - way.  
 Al - le - lu - ia, Lord Most High!”

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885) Music: Picardy, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906

## FIRST READING

ISAIAH 6:1-8

In the year of the death of Uzziah, ruler of Judah, I saw God seated on a high and lofty judgment seat, in a robe whose train filled the Temple. Seraphs were stationed above; each of them had six wings: with two they covered their faces, with two they covered their feet, and with two they flew.

They would cry out to one another, “Holy! Holy! Holy is God the Omnipotent! All the earth is filled with God’s glory!” The doorposts and thresholds quaked at the sound of their shouting, and the Temple kept filling with smoke.

Then I said, “Woe is me, I am doomed! I have unclean lips, and I live among a people of unclean lips! And my eyes have seen the Ruler, God the Omnipotent!”

Then one of the seraphs flew to me, holding an ember which it had taken with tongs from the altar. The seraph touched my mouth with the ember. “See,” it said, “now that this has

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

*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.*

*Continued on next page*

touched your lips, your corruption is removed, and your sin is pardoned.” Then I heard the voice of the Holy One saying, “Whom shall I send? Who will go for us?” “Here I am,” I said, “send me!”

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

**Thanks be to God.**

**ECHO**

“TUI AMORIS”

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*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.*

*Al Zolynas (b. 1945 in Austria) Raised in Sydney, Australia and Chicago, Zolynas is a retired academic who practices and teaches Zen meditation in Escondido, CA where he lives with his wife and two cats.*

**MIDDLE READING**

“UNDER IDEAL CONDITIONS” BY AL ZOLYNAS

say in the flattest part of North Dakota  
on a starless moonless night  
no breath of wind

a man could light a candle  
then walk away  
every now and then  
he could turn and see  
the candle burning

seventeen miles later  
provided conditions remained ideal  
he could still see the flame

somewhere between the seventeenth and eighteenth mile  
he would lose the light

if he were walking backwards  
he would know the exact moment  
when he lost the flame

he could step forward and find it again  
back and forth  
dark to light light to dark

what's the place where the light disappears?  
where the light reappears?  
don't tell me about photons  
and eyeballs  
reflection and refraction  
don't tell me about one hundred and eighty-six thousand  
miles per second and the theory of relativity

all I know is that place  
where the light appears and disappears  
that's the place where we live

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

**ECHO**  
See *previous page*.

“TUI AMORIS”

**GOSPEL READING**

LUKE 5:1-11

**O**ne day, Jesus was standing by Lake Gennasaret, and the crowd pressed in on him to hear the word of God. He saw two boats moored by the side of the lake; the fishers had disembarked and were washing their nets. Jesus stepped into one of the boats, the one belonging to Simon, and asked him to pull out a short distance from the shore; then, remaining seated, he continued to teach the crowds from the boat. When he had finished speaking, he said to Simon, “Pull out into deep water and lower your nets for a catch.

Simon answered, “Rabbi, we've been working hard all night long and have caught nothing; but if you say so, I'll lower the nets. Upon doing so, they caught such a great number of fish that their nets were at the breaking point. They signaled to their mates in the other boat to come and help them, and together they filled the two boats until they both nearly sank. After Simon saw what happened, he was filled with awe and fell down before Jesus, saying, “Leave me, Rabbi, for I'm a sinner.” For Simon and his shipmates were astonished at the size of the catch they had made, as were James and John, Zebedee's sons, who were Simon's partners. Jesus said to Simon, “Don't be afraid; from now on you'll fish among humankind. And when they brought their boats to shore, they left everything and followed him.

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

**ECHO**  
See *previous page*.

“TUI AMORIS”

**SERMON**

THE REV. MATT LINCOLN

**MUSICAL REFLECTION**

*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.*

*This 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.*

*Add your requests  
by scanning the  
QR code.*



## 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 PRAYERS

The Lord be with you.

**And also with you.**

Let us pray for the Church and for the world.

Marie Smith

Fata Haskovic

Maryanne Nowacki - battling multiple  
myeloma

Cameron - recovery from surgery

Carol Siracuse - recovery from surgery

JVD - for acceptance of results of my  
medical test

Andrew Eisenhardt - battling addiction

Carol Torns - recovering from a fall

Bruce McKay - restoring his vision

Joe Silvestri - recovering from a stroke

Paul Werner- recovering from a stroke

John Michael Hulme - battling addiction

Jeff Watson, John and Catherine Gillespie's  
son-in-law

Alphonso and Marcia O'Neil-White

Margaret (Peggy) Rizzo - suffers from  
Alzheimer's

Betsy and Peter Curtis

In particular, we have been asked to pray for: 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.

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.

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.

We pray for the protection of all people around the world from infectious diseases and other illness. We pray for people who are hungry or homeless, and for all who are in danger of violent attack, especially those in the Ukraine, Israel and Gaza. We pray also for all who are 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. We pray for our beautiful planet, and for the wisdom and will to stop climate change.

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!*

## ANNOUNCEMENTS

**GUEST SPEAKER** Jennifer Connor, Executive Director of Justice For Migrant Families

## OFFERTORY ANTHEM

**“JESUS CALLS US” BY JOY PATTERSON**  
**SOPRANO SOLOIST: LAURA MUNSON**

*Jesus calls us, over the tumult of our life's wild restless sea,  
Day by day his voice is sounding, saying “Christian, follow me.”*

*Jesus calls us from the worship of the vain world's golden store,  
From each idol that would keep us, saying “Christian, love me more.”*

*In our joys and in our sorrows, Lord, days of toil and hours of ease,  
Still he calls in cares and pleasures, “Christian, love me more than these.”*

*Jesus calls us! By your mercies, Savior may we hear you, hear your call.  
Give our hearts to your obedience, serve and love you best of all.*

*These prayers are an effort to pray with one voice even though we have a diversity of needs and hopes.*

*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 collection plate when it is brought around during the offertory or [donate online here](#), or initiate an online donation by texting TRINITYBUFFALO to 73256. You can also get there by scanning the QR code.*



## SHARING THE OPEN TABLE

All are welcome to receive Communion at Trinity Church. No Exceptions!

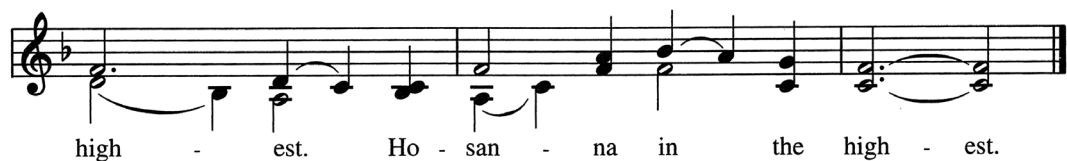
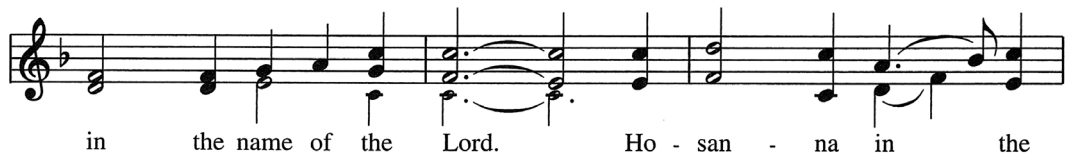
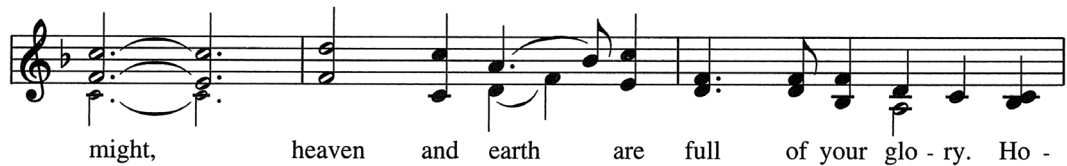
All things come of thee, O Lord;  
**and of thine own have we given thee.**

The Lord be with you.  
**And also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give 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:



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.”**

*This Eucharistic Prayer is adapted from Steven Shakespeare's Prayers For An Inclusive Church, 2009.*

*This Sanctus is set to the early American folk-tune Land of Rest.*



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

*All are welcome to receive communion, regardless of religious background or affiliation. For those of you online, you are invited to have a morsel of bread and a sip of wine (or any substitutes you choose) during the time that communion is being shared.*

*For those in the building, you are invited to come forward and make a large circle around the perimeter of the open area, where you will be offered a morsel of bread dipped in wine. Please let the ministers of communion know if you prefer not to have your bread dipped in the wine. Also, let them know if you need a gluten-free wafer instead of wheat bread.*

## 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 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.*

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

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

**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?”



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

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Contributors: John  
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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 to shine in the world with God's light. Alleluia, alleluia!

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

**POSTLUDE**

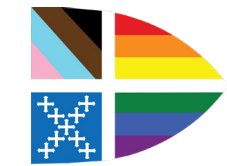
"PRELUDE & FUGUE IN B FLAT" BY J.S. BACH

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

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



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Jay Mpezos, Caretaker

## TODAY'S WORSHIP TEAM

Voice of Trinity (Facebook): Julie Keller-Rizzo  
Cyber Sacristan: Meg Knowles  
Greeters: Susie Green, Erickson Contreras  
Readers: Tom Owen, Violet Georgakis, Paul Kochmanski  
Prayers: Sally Cook  
Announcements: Susan Doherty  
Ministers of Communion: Missy Stolfi, Ed Fries  
Guest musician: Matt Harris, saxophone  
Counter: Susan Doherty  
Baker: Tom Owen

## 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](#).

## VESTRY

Erickson Contreras, Senior Warden  
JoAnne Sundell, Junior Warden  
Bing Sherrill, Treasurer  
Elaine "Gretchen" Lodick, Clerk  
Clint Brown  
Emily Carlin  
Chris Cuccia  
Sue Doherty  
Connie Ervin  
Jane Kearns  
Jess Poleon  
Missy Stolfi  
Cindy Stroud

## CHOIR MEMBERS

John Clayton, Section Leader  
Sue Doherty  
Christina Kinney  
Tim Lane, Section Leader  
Elaine "Gretchen" Lodick  
Laura Munson, Section Leader  
Tom Owen  
Jennifer Ross  
Laura Schleicher, Section Leader  
Chris Schmigel  
Steve Shanley  
Jamie Toenniessen  
Jocelyn Toenniessen, Section Leader  
Ignacio Villa