



A Service of Holy Communion

March 2, 2025

Last 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:
Wire Sculpture
“Han Hye yeon,”
detail, 2011 by
Seung Mo Park

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

“TWO FOR THE ROAD” BY HENRI MANCINI AND LESLIE BRICUSSE

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

“O radiant Christ, incarnate Word”

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

1 O ra - diant Christ, in - car - nate Word, e - ter - nal
2 Our bar - tered, bus - y lives burn dim, too tired to
3 Your glo - ry shone on Ta - bor's height with Mos - es
4 O Light of Na - tions, fill the earth; our faith and

love re - vealed in time: Come, make your home with - in our
care, too numb to feel. Come, shine up - on our shad - owed
and E - li - jah, too. At - tune your church to know you
hope and love re - new. Come, lead the peo - ples to your

hearts, that we may dwell in light sub - lime.
world: your ra - diance bathes with power to heal.
near; il - lu - mine all we say and do.
peace, as stars once led the way to you.

Commissioned by the Lutheran School of Theology in Chicago, Ruth Duck's text provides a fitting center for Epiphany celebrations, with its sense of wonder at the incarnation and petition that through Christ's revelation our lives may be changed.

Tune: DICKINSON COLLEGE L.M.
Lee Hastings Bristol, Jr., 1962
Alternate tune: WAREHAM

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

FIRST READING

EXODUS 34:29-35

As Moses came down from Mount Sinai carrying the two tablets of the Covenant, he was not aware that the skin on his face was radiant from speaking with God. When Aaron and the other Israelites saw Moses, they were afraid to approach him because of the radiance of the skin of his face. Only when Moses called to them did Aaron and the leaders of the community come near, and then Moses spoke to them. Later, all the Israelites gathered around, and Moses gave them the instructions he had received from God on Mount Sinai. When he finished speaking to them, Moses put a veil over his face. Whenever Moses entered the presence of God, he would remove the veil until he came out again, and when he would come out and tell the Israelites what had been commanded, they would see that the skin on his face was radiant. Then he would put the veil over his face again until he went in to speak with God.

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

*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

“TUI AMORIS”

Ho - ly Spi - rit , come to us, kin - dle in us the flame of your love.

Ho - ly Spi - rit, come to us, Ho - ly Spi - rit, come to us.

The musical score is written for two staves, treble and bass clef, in a key signature of one sharp (F#) and a common time signature (C). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes.

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Presses de Taizé,
GIA Publications,
Inc., agent.
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Jacques Berthier,
Taizé Community

*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.*

*Julia Fehrenbacher
is a poet, an author,
a life coach, a
teacher, a regular
practicer of yoga,
and a sometimes-
painter who lives
in Oregon.*

MIDDLE READING

“NEW EYES” BY JULIA FEHRENBACHER

Please, I say to today, please
make these eyes new again. Let me place feet
on morning ground and say thank you, let
me remember this breath I breathe
is Life—that every sip, every slip, every
step, every single
smudge of hard has been for
me. Please,

I say to the moment, let me be swept
off my feet with amazement that the tiny seeds
I scattered so hopefully last fall
have turned into dancing red poppies.

Thank you, I say to rising sun, for even
the hardest things, that show me how strong
these branches, how deep these roots—

how to turn tiny seeds
into dazzling red poppies.

Please, I say to the pen, let me follow
you into the new, the never before,

not because of where you will take me,
but because you set me down in the center
of this living, leave me unleashed,
untucked, unsaddled—

shirttails dancing in the wind.

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

Thanks be to God.

ECHO

see previous page

“TUI AMORIS”

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

GOSPEL READING

LUKE 9:28-36

About eight days after saying this, Jesus took Peter, John, and James and went up onto a mountain to pray. While Jesus was praying, his face changed in appearance and the clothes he wore became dazzlingly white. Suddenly two people were there talking with Jesus—Moses and Elijah. They appeared in glory and spoke of the prophecy that Jesus was about to fulfill in Jerusalem. Peter and the others had already fallen into a deep sleep, but awakening, they saw Jesus’ glory—and the two people who were standing next to him. When the two were leaving, Peter said to Jesus, “Rabbi, how good it is for us to be here! Let’s set up three tents, one for you, one for Moses, and one for Elijah!” Peter didn’t really know what he was saying.

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.

While Peter was speaking, a cloud came and overshadowed them, and the disciples grew fearful as the others entered it. Then from the cloud came a voice which said, “This is my Own, my Chosen One. listen to him!” When the voice finished speaking, they saw no one but Jesus standing there. The disciples kept quiet, telling nothing of what they had seen at that time to anyone.

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

Thanks be to God.

ECHO

see previous page

“TUI AMORIS”

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.

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.

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.

In particular, we have been asked to pray for:

Mark Taylor

Brian Reilly & his family - may they find closure & answers to their missing sister,

Liechiea Reilly

Antoinette O'Donnell - and her family deal with Alzheimers

Chris Cuccia - successful surgery and recovery

Marcus - to keep an open mind

Marie Smith

Fata Haskovic

Maryanne Nowacki - battling multiple myeloma

Cameron - recovery from surgery

Joe Silvestri - recovering from a stroke

Paul Werner- recovering from a stroke

Alphonso and Marcia O'Neil-White

Margaret (Peggy) Rizzo - suffers from Alzheimer's

Betsy and Peter Curtis

And for Eddie Lock who has died and all who mourn him

*Add your requests
by scanning the
QR code.*



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

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

OFFERTORY ANTHEM

“CHRIST, UPON THE MOUNTAIN STANDS” BY MARK SCHWEIZER/ROBERT LEHMAN

*Christ, upon the mountain stands, vision of the Father's blessing;
Blazing forth to all the lands, saints and angels now professing.*

Radiant Son of God divine; Jesus, now in glory shines!

*Law and prophets have their place in the cloud of wondrous glory;
Chosen witnesses of grace, there to see and tell the story.*

*God, in majesty descends, then proclaims to all before him;
"This is my beloved Son!" Nations come now and adore him.*

*Faithful hearts we life on high, joyful strains, our voices raising,
For this vision's mystery, songs of wonder, hymns of praising. Alleluia!*

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.

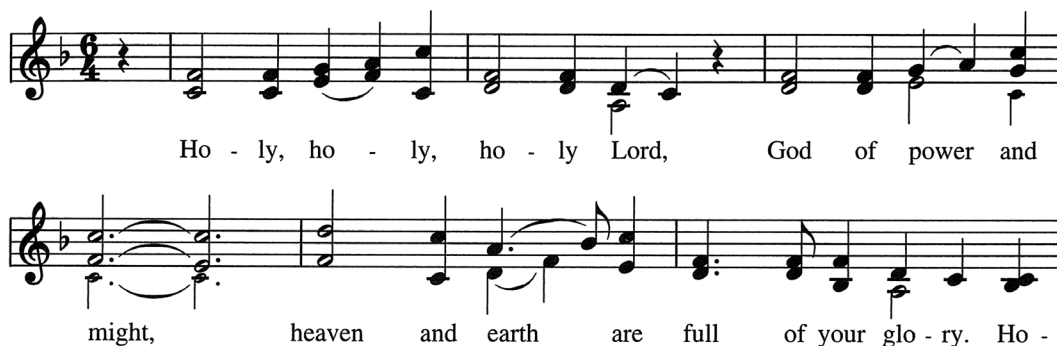
We lift them to the Lord.

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:



Ho - ly, ho - ly, ho - ly Lord, God of power and
might, heaven and earth are full of your glo - ry. Ho -

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.



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.

san - na in the high - est. Bless-ed is the One who comes
 in the name of the Lord. Ho - san - na in the
 high - est. Ho - san - na in the high - est.

We are following a pattern of going back and forth between using an alternative interpretation of the Lord's Prayer for a few weeks and then using the traditional Prayer Book version for a few weeks.

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.*

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

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.**

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.**

Continued on next page

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

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

HYMN

“ALLELUIA, GRACIOUS JESUS”



1 Al - le - lu - ia! Gra - cious Je - sus! Yours the
2 Al - le - lu - ia! Not as or - phans are we
3 Al - le - lu - ia! Bread of an - gels, you on
4 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
earth our food, our stay. Al - le - lu - ia! Here the
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.
sin - ful flee to you from day to day.
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
In - ter - ces - sor, friend of sin - ners,
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 -
earth's Re - deem - er, plead for me, and the songs that
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."
sound in heav - en will re - peat your gra - cious plea.
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, trusting that we are made one in Christ, to shine in the world with God's light.
Alleluia, alleluia!

Thanks be to God. Alleluia, alleluia!

POSTLUDE

"THE HEAVENS DECLARE" BY BENEDETTO MARCELLO

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

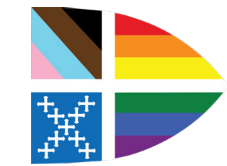
Sign up [here](#) to get Trinity's eNews to stay in touch!



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



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Willow D'Agostino, Caretaker
Jay Mpezos, Caretaker

TODAY'S WORSHIP TEAM

Voice of Trinity (Facebook): Julie Keller-Rizzo
Cyber Sacristan: Christian Eshelman
Greeter: Phoebe McKay
Readers: Don Ingalls, Patti Nisbet, Jeffrey Tooke
Prayers: John Clayton
Announcements: Jess Poleon
Ministers of Communion: Jeffrey Tooke, Clint Brown, Patti Nisbet
Guest musician: Ken Kuriscak, saxophone
Counter: Emily Carlin
Baker: Phoebe McKay

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