



A Service of Holy Communion

October 10, 2024

Year B, Proper 23

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 is by Chaim Stern, and found in Mishkan T'filah.

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

Cover image: "Simple Tools" by Matt Lincoln

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.

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

"LORD JESUS CHRIST, BE PRESENT NOW" BY J.S. BACH

CENTERING PRAYER

Let us pray.

Days pass and the years vanish, and we walk sightless among miracles.

God, fill our eyes with seeing and our minds with knowing; let there be moments when Your Presence, like lightning, illumines the darkness in which we walk.

Help us to see, wherever we gaze, that the bush burns unconsumed.

And we, clay touched by God, will reach out for holiness, and exclaim in wonder.

How filled with awe is this place, and we did not know it!

Amen.

OPENING HYMN

"Be now my vision"

Unison

1 Be now my vi - sion, O God of my heart;
2 Be now my wis - dom, and be my true word;
3 Rich - es I need not, nor life's emp - ty praise,
4 Sov - ereign of heav - en, my vic - to - ry won,

The musical notation consists of a treble clef staff and a bass clef staff, both in 3/4 time and B-flat major. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

noth - ing sur - pass - es the love you im - part—
 ev - er with - in me, my soul is as - sured;
 you, my in - her - i - tance, now and al - ways;
 may I reach heav - en's joys, bright heav - en's Sun!

You my best thought, by day or by night,
 Moth - er and Fa - ther, you are both to me,
 You and you on - ly are first in my heart,
 Heart of my own heart, what - ev - er be - fall,

wak - ing or sleep - ing, your pres - ence my light.
 now and for - ev - er your child I will be.
 great God, my trea - sure, may we nev - er part.
 still be my vi - sion, O Rul - er of all.

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

FIRST READING

JOB 23:1-9, 16-17

Then Job replied:
 I am still bitter in my complaint—
 God's hand is heavy, despite all my groaning.
 If only I knew where to find the Almighty,
 so I could approach the Judgment Seat!
 I would make my case to God,
 and expound my best arguments in my defense.
 But I would also benefit by hearing the answers,
 and get a grip on what is behind all this.
 Would God get on a high horse in debating with me?
 No, God would give me the chance to state my case!
 There an upright person could make such a convincing case
 that I would be delivered forever from my Judge.
 But if I go east, God isn't there;
 if I go west, I find nothing.
 When God is working up north, I can see no one;
 when God turns south, I don't even catch a glimpse.

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.

The Most High makes my heart sink,
and makes my body shake in terror.
Even so, I'm not silenced by the darkness
nor by the deep gloom that covers my face.

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

ECHO

“TAKE, O TAKE ME AS I AM”

Take, O take me as I am; sum - mon out what I shall be;
set your seal up - on my heart and live in me.

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Contributors:
Iona 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.

MIDDLE READING

“SIMPLE TOOLS” BY ROSEMERRY WAHTOLA TROMMER

I am so grateful for the rubber spatula,
the way it sits quietly in the drawer
yet is always ready for action—
is game to scrape the walls of the blender
or to fold chocolate chips into cookie dough.
It evens and swirls the frosting on cake
and welcomes the tongue
of a child. In a sharp world,
it knows the value of being blunt;
it knows that to smooth is a gift to the world.
Some people are knives, and
I thank them. Me, I want to belong
to the order of spatulas—those
who blend, who mix, who co-mingle
dissimilars to create a cohesive whole.
I want to spread sweetness, to be a workhorse
for beauty, to stir things up,
to clean things out. I want to be useful,
an instrument of unity, a means, a lever for life.

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

ECHO

“TAKE, O TAKE ME AS I AM”

See above.

GOSPEL READING

MARK 10:17-31

As he was setting out on a journey, someone came running up and asked, “Good Teacher, what must I do to share in everlasting life?” Jesus answered, “Why do you call me good? No one is good but God alone. You know the commandments: No killing. No committing adultery. No stealing. No bearing false witness. No defrauding. Honor your mother and your father.” The other replied, “Teacher, I have kept all these since my childhood.”

Then Jesus looked at the person with love and said, “There is one thing more that you must do. Go and sell what you have and give it to those in need; you will then have treasure in heaven. After that, come and follow me.”

At these words, the inquirer, who owned much property, became crestfallen and went away sadly. Jesus looked around and said to the disciples, “How hard it is for rich people to enter the kingdom of God!” The disciples could only marvel at these words. So Jesus repeated what he had said: “My children, how hard it is to enter the realm of God! It is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God!”

The disciples were amazed at this and said to one another, “Then who can be saved?” Jesus looked at them and said, “For mortals it is impossible—but not for God. With God all things are possible.”

Peter was moved to say to Jesus, “We have left everything to follow you!” Jesus answered, “The truth is, there is no one who has left home, sisters or brothers, mother or father, children or fields for me and for the sake of the Gospel who won't receive a hundred times as much in this present age—as many homes, brothers, sisters, mothers, fathers, children and property, though not without persecution—and, in the age to come, everlasting life. Many who are first will be last, and the last will be first.”

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

Thanks be to God.

ECHO

See previous page.

“TAKE, O TAKE ME AS I AM”

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

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.

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 is a reflection on the Nicene Creed, written by Matt Lincoln.

*This form of
Community Prayers
revolves around a
musical refrain from
the Iona Community.*

*Add your requests
by scanning the
QR code.*



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:

Shirley Hudders, who died on Tuesday

The victims of the recent hurricanes

Shirley Ruske - diagnosed with cancer

Bryce - a 10-year-old boy expected to be in
a full body cast for 4 months

Ross DiLoro

James Gates, who died and all who mourn,
including Jimmie Pitts

Jessica Pawlowski Bonnes who recently lost
her husband to suicide

Rita Schillaci and family

Bernie Kiedyk - hospitalized after being hit
by a car while walking

Bernie Adams, Leslie Charlier's father

Cassandra and Michael

Jack Giardina

Karen Smallen

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

Dale Worwa

Ed and Sherry Czechowski - recovering from
a serious motor vehicle accident

Ellen Nichter - health concerns

Abby Laettner

Adam Kreutinger

Jessica De Oliveira E Silva (Quinn) - battling
stage 4 breast cancer

Margaret (Peggy) Rizzo - suffers from
Alzheimer's

Alphonso and Marcia O'Neil-White - health
concerns

Harry Fackelman

Kathy Jerzewski - a return of lymphoma

Betsy and Peter Curtis

We pray for the needs of Trinity, our Diocese, and the national church as our Bishop, Right Reverend Sean Rowe prepares to assume his newly elected position as Presiding Bishop, and we continue to embrace adaptive change to meet the challenges of local circumstances.

Choir sings the refrain, then all join a second time.



With God, all things are poss - i - ble; all things are poss - i - ble with God.

Christ took five loaves and two fish,
blessed and broke them, and fed a crowd.
No one understood, but all were included.

Christ rubbed mud on the eyes of someone who was blind.
No one understood, but the person began to see.

Refrain, twice

Upon waking in the middle of a storm,
Christ told the wind and waves to be quiet.
No one understood, but all became calm again.

Christ could outwit the high and mighty,
but when it came to showing
who was greatest in the eyes of God,
Christ took a child in his lap.

Refrain, twice

We look at people around us, and even in the mirror,
and see how fear and pride divide our communities.

We see how greed and the turning of a blind eye
degrade the natural world
and leave vulnerable people destitute.

We worry about loved ones facing illness or danger.
We worry about those who struggle to make ends meet.

We grieve the loss of those we loved but see no longer,
wondering how we will get through tomorrow.

Refrain, twice

We marvel at the raw power and beauty mixed together in a winter sky.

We are grateful for everything that sustains us.

We thrill at the creativity of the human spirit and we are warmed by the kindness and understanding
we receive from each other.

We seek wisdom and compassion to guide us in our common life,
and hope for the courage to build a more just society.

Refrain, twice

Christ offered freedom to people who had become trapped by the cruelty of others, and even to
people who had become trapped by their own bad choices.

Christ begged to be spared the cross, yet found the strength to go willingly, and showed that even in
death, all things are possible with God.

Refrain, twice

THE PEACE

The God of heaven has made a home on earth.

Christ dwells among us and is one with us.

The peace of Christ be always with you.

And also with you.

Now would be a great time to add a comment to the Live Stream!

ANNOUNCEMENTS

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

*This form of the
Peace comes
from the Iona
Community.*

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.



Sanctus from Lift Every Voice and Sing, an African American hymnal.

OFFERTORY ANTHEM

*When I'm afflicted, poor and low and light and peace depart,
My God beholds my heavy woe and bears me on his heart.*

*I waited patient for the Lord, he bowed to hear my cry,
He saw me resting on his word and brought salvation nigh.*

*He raised me from a horrid pit where mourning long I lay,
And from my bonds released my feet, deep bonds of miry clay.*

"WHEN I'M AFFLICTED, POOR AND LOW" BY WILLIAM ROBERTS

*Firm on a rock he made me stand and taught my cheerful tongue
To praise the wonders of his hand in a new thankful song.*

How many are thy thoughts of love! Thy mercies Lord, how great!

We have not words nor hours enough, their numbers to repeat.

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 Spirit of God be with you.

And also with you.

Lift your hearts to heaven
where Christ in glory reigns.

Let us give thanks to God.

It is right to offer thanks and praise.

It is right to give thanks and praise to you, Holy God, creator of the universe and giver of life.

You brought the world into being and declared it good; you made humankind in your image, and entrusted to us the stewardship of all creation. Therefore with the faithful who rest in Christ, with angels and archangels and all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

Ho - ly, ho - ly, ho - ly, ho - ly

ho - ly Lord God of hosts.

Heav - en and earth are filled with your glo -

ry. Ho - san - na in the high - est.

Bless - ed is the One who comes in the name

— of the Lord, of the Lord.

Ho - san - na in the high -

est, ho - san - na in the high - est

The image shows a three-staff musical score for the hymn 'Hosanna in the Highest'. The first staff contains the lyrics '— of the Lord, of the Lord.' The second staff contains 'Ho - san - na in the high -' and the third staff contains 'est, ho - san - na in the high - est'. The music is written in a treble clef with a key signature of one flat (B-flat) and a common time signature (C). It features various musical notations including chords, single notes, and rests.

God of our weary years, God of our silent tears, you have brought us this far along the way. In times of bitterness you did not abandon us, but guided us into the path of love and light. In every age you sent prophets to make known your loving will for all humanity. **The cry of the poor has become your own cry; our hunger and thirst for justice is your own desire.** In the fullness of time, you sent your chosen servant to preach good news to the afflicted, to break bread with the outcast and despised, and to ransom those in bondage to prejudice and sin.

This Eucharistic Prayer comes to us from the Lutheran Book of Worship from the Evangelical Lutheran Church in America.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: **“Take and eat; this is my body, given for you. Do this for the remembrance of me.”** Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: **“This cup is the new covenant in my blood, shed for you and all people for the forgiveness of sin. Do this for the remembrance of me.”**

For as often as we eat of this bread and drink from this cup we proclaim the Lord's death until he comes.

- Christ has died.**
- Christ is risen.**
- Christ will come again.**

Remembering, therefore, his death and resurrection, we await the day when Jesus shall return to free all the earth from the bonds of slavery and death. Come, Lord Jesus! And let the church say, Amen. **Amen.**

Send your Holy Spirit, our advocate, to fill the hearts of all who share this bread and cup with courage and wisdom to pursue love and justice in all the world. Come, Spirit of freedom! And let the church say, Amen. **Amen.**

Join our prayers and praise with your prophets and martyrs of every age, that, rejoicing in the hope of the resurrection, we might live in the freedom and hope of your Son. Through Christ and with Christ, in the unity of the Holy Spirit, all glory and honor is yours, almighty God, now and forever. **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).

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

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.**

HYMN

“ALLELUIA, GRACIOUS JESUS”

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



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



DISMISSAL

Go in peace to love others as God has loved you. Alleluia, alleluia!

Thanks be to God. Alleluia, alleluia!

POSTLUDE

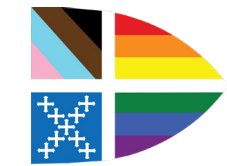
“I HEAR MUSIC” BY BURTON LANE & FRANK LOESSER

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



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



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TODAY'S WORSHIP TEAM

Voice of Trinity (Facebook): Julie Keller-Rizzo
Cyber Sacristans: Barbara Hall-Griesmann, Jeffrey Tooke
Greeters: JoAnne Sundell, Erickson Contreras
Readers: Emily Carlin, Jane Kearns, Kristine Caughell
Prayers: Joanne Dunnigan
Announcements: Connie Ervin
Communion Ministers: Clint Brown, Jeffrey Tooke, Jill Hilburger
Guest musician: Matt Harris, saxophone
Counters: Emily Carlin, Tim Lane
Bakers: Tom Owen, Jane Kearns

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

John Alduino, Senior Warden
Erickson Contreras, Junior Warden
Bing Sherrill, Treasurer
Elaine "Gretchen" Lodick, Clerk
Clint Brown
Emily Carlin
Chris Cuccia
Sue Doherty
Connie Ervin
Tim Lane
Megan McElfresh
Missy Stolfi

CHOIR MEMBERS

Laura Munson, Section Leader
Cheryl Fisher
Elaine "Gretchen" Lodick
Christina Kinney
Laura Schleicher, Section Leader
Sue Doherty
Jocelyn Toenniessen
John Clayton, Section Leader
Steve Shanley
Tim Lane, Section Leader
Tom Owen
Ignacio Villa