



A Service of Holy Communion

September 15, 2024

Year B, Proper 19

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.

Cover image: "First Image from the James Webb Space Telescope"

This centering prayer is from Psalm 84.

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

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

"PRELUDE ON THE CHORALE TUNE "STUTTGART" BY L.H. BRISTOL, JR.

CENTERING PRAYER

Let us pray.

How dear to me is your dwelling, O God of hosts!

My soul has a desire and longing for your courts;

my heart and my flesh rejoice in the living God.

The sparrow has found her a house

and the swallow a nest where she may lay her young,

by the side of your altars, O God of hosts, my Ruler and my God.

Happy are they who dwell in your house;

they will always be praising you. Amen.

OPENING HYMN

"Will you come and follow me if I but call your name?"



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



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.

FIRST READING

The heavens herald your glory, O God,
and the skies display your handiwork.
Day after day they tell their story,
and night after night they reveal
the depth of their understanding.
Without speech, without words,
without even an audible voice,
their cry echoes through all the world,
and their message reaches the ends of the earth.
For in the heavens the sun has pitched a tent.
It comes forth with the grandeur of a wedding procession,
with the eagerness of an athlete ready to race.
It rises at one end of the sky
and travels to the other end,
and nothing escapes its warmth.
Your law, O God, is perfect; it refreshes the soul.
Your rule is to be trusted; it gives wisdom to the naive.
Your purposes, O God, are right; they gladden the heart.
Your command is clear; it gives light to the eyes.
Holding you in awe, O God, is purifying; it endures.
Your decrees are steadfast, and all of them just.
They are more precious than gold, than the purest of gold,
and sweeter than honey, than honey fresh from the comb.
In them your faithful people find instruction;
there is great reward in keeping them.
But who can detect one's own failings?
Forgive the misdeeds I don't even know about!
Keep your faithful one from presumption as well,
so that my faults never control me.
Then I will be blameless and innocent of a grave error.
May the words of my mouth and the thoughts of my heart
be pleasing in your sight, O God, my rock and my redeemer!

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

Thanks be to God.

ECHO

Day by day, day by day,
Oh, dear Lord, three things I pray:
To see thee more clearly,
Love thee more dearly,
Follow thee more nearly,
Day by day.

*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.*

*"Day by Day" is a
folk rock ballad
from the 1971
musical Godspell.*

"DAY BY DAY"

MIDDLE READING

FROM "THE END OF HOPE AND THE BEGINNING OF MIRACLE" BY JAY O'HARA

Jesus manifested the paradoxical power of vulnerability. The paradox is that vulnerability is our strength. As Jesus taught, in order to have our life, we must lose it. In order to be a leader, we must be a servant. When we turn the other cheek, we upend a power structure that is based on domination and fear. And we discover that death on the cross is not defeat. This power flows not from following abstract values found in the dead letter, even those in Scripture, imploring us to be good stewards of Creation, but from a lived reality of the Living Christ, the Holy Spirit that we experience within and that moves through us into the world. This holy vulnerability is what opens the possibility for miracles.

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

Thanks be to God.

ECHO

See previous page.

"DAY BY DAY"

GOSPEL READING

MARK 8:27-38

Then he and the disciples set out for the villages around Caesarea Philippi. On the way, Jesus asked the disciples this question: "Who do people say that I am?" They replied, "Some say John the Baptizer; others, Elijah; still others, one of the prophets." "And you," he went on to ask, "who do you say that I am?" Peter answered, "You are the Messiah!" But Jesus gave them strict orders not to tell anyone about him.

Then Jesus began to teach them that the Promised One had to suffer much, be rejected by the elders, chief priests, and religious scholars, be put to death, and rise again three days later. Jesus said these things quite openly. Peter then took him aside and began to take issue with him. At this, Jesus turned around and, eyeing the disciples, reprimanded Peter: "Get out of my sight, you Satan! You are judging by human standards rather than by God's!"

Jesus summoned the crowd and the disciples and said, "If you wish to come after me, you must deny your very self, take up your cross and follow in my footsteps. If you would save your life, you'll lose it, but if you lose your life for my sake, you'll save it. What would you gain if you were to win the whole world but lose your self in the process? What can you offer in exchange for your soul? Whoever in this faithless and corrupt generation is ashamed of me and my words will find, in turn, that the Promised One and the holy angels will be ashamed of that person, when all stand before our God in glory."

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

Thanks be to God.

ECHO

"MEDITATION" BY MARSHALL PORTNOY, SUNG BY THE CHOIR.

*May the words of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.*

SERMON

THE REV. MATT LINCOLN

MUSICAL REFLECTION

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.

Jay O'Hara is a Quaker climate activist who in 2013 used a small lobster boat to blockade a 40,000-ton shipment of coal to the Brayton power plant in Somerset, MA.

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 affirmation
comes from the
Gurukul Lutheran
Theological College
and Research
Institute (a seminary
in South India),
adapted by Keld B.
Hansen.*

*This form of
Community Prayers
is adapted from
"Honoring God
in Creation," a
resource of the 78th
General Convention
of the Episcopal
Church in 2015.*

*Add your requests
by scanning the
QR code.*



AFFIRMATION OF FAITH

**We believe in God, who creates all things,
who embraces all things, who celebrates all things,
who is present in every part of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.**

**We believe in Jesus Christ, the suffering one, the poor one,
the malnourished one, the climate refugee,
who loves and cares for this world and who suffers with it.
And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world and everything in it.**

**We believe in the Holy Spirit, the breath of God,
who moves with God and who moves among and with us today.
We believe in everlasting life in God.
And we believe in the hope that one day
God will put an end to death and all destructive forces.
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:

Sandy Moore Delano - Thanks that foot is
healed after surgery

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

Bernie Adams, Leslie Charlier's father

Joseph Silvestri - heart issues

Sandy Moore Delano - healing from foot
surgery

Shirley Hudders

Carmen Rivera Nunez, who died and her
son, John Anthony Rivera, and all who
mourn

Cassandra and Michael

Content Knowles, sister of Meg Knowles -
recovering from a car accident

Jack Giardina

Karen Smallen

Mary Ann after the sudden losses of her
husband and sister

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

Dale Worwa

Ed and Sherry Czechowski - recovering from
a serious MVA

Ellen Nichter - fighting health issues

Abby Laettner

Adam Kreutinger

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

Celeste Richel

Margaret (Peggy) Rizzo - suffers from
Alzheimer's

Alberta Virginia Campbell Kendzierski who
died, and her granddaughter, Julie Keller
Rizzo, and those who mourn

Alphonso and Marcia O'Neil-White - health
concerns

Harry Fackelman

Kathy Jerzewski - a return of lymphoma

Regina Glaser - in her battle with cancer

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.

Blessed God, whose love calls the whole creation into covenant with you, and who puts in our hands responsibility for the care of the earth and its creatures: we pray for all to whom you have given life and being, saying, “Merciful God, keep your planet and people in peace.”

For the well-being of the earth; for its resources of water, air, light, and soil, that they may be tended for the good of all creatures, we pray:

Merciful God, keep your planet and people in peace.

For the waters of the earth; for their careful use and conservation, that we may have the will and the ability to keep them clean and pure, we pray:

Merciful God, keep your planet and people in peace.

For the mineral and energy resources of the planet, that we may learn sustainable consumption and sound care of the environment from which they come, we pray:

Merciful God, keep your planet and people in peace.

For the animals of the earth, wild and domestic, large and very small, that they may know the harmony of relationship that sustains all life, we pray:

Merciful God, keep your planet and people in peace.

For the creatures of the earth who do us harm and those whose place in your creation we do not understand or welcome, that we may see them as beloved creatures of God, we pray:

Merciful God, keep your planet and people in peace.

For all who shape public policies affecting the planet and its creatures, that they may consider wisely the well-being of all who come after us, we pray:

Merciful God, keep your planet and people in peace.

For all those engaged in conservation, in agriculture and ranching, in aquaculture and fishing, in mining and industry, and in forestry and timber-harvesting, that the health, fruitfulness, and beauty of the natural world may be sustained alongside human activity, we pray:

Merciful God, keep your planet and people in peace.

For the creatures and the human beings of your world who are ill, or in danger, pain, or special need, and for all who suffer from the unjust, violent, or wasteful use of the earth’s resources or their devastation by war, that all may one day live in communities of justice and peace, we pray:

Merciful God, keep your planet and people in peace.

For the gifts of science and technology and for those who practice these skills, that they may be wise, visionary, and compassionate in their work, we pray:

Merciful God, keep your planet and people in peace.

For the creatures and the people of the earth whose lives and deaths have contributed to the fruitful abundance of this planet, we pray:

Merciful God, keep your planet and people in peace.

Gracious God, grant that your people may have in them the same mind that was in Christ Jesus, and guide us into harmony of relationship through loving-kindness and the wise use of all that you have given; for you are drawing all things into communion with you and with each other by the power of the Holy Spirit. **Amen.**

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:



This Eucharistic Prayer is adapted by Nina Ranadive Pooley from numerous sources. It is found in the Season Of Creation Episcopal Liturgical Guide 2024.

Early American Folk Hymn. Adapt. by Marcia Pruner, 1980.

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

OFFERTORY ANTHEM

“TAKE UP YOUR CROSS” BY THOMAS KEESECKER

*"Take up your cross" the Savior said, "If you would my disciple be;
Take up your cross with willing heart, and humbly follow after me."*

*Take up your cross; let not its weight fill your weak spirit with alarm;
Christ's strength shall bear your spirit up, and brace your heart and nerve your arm.*

*Take up your cross; heed not the shame, and let your foolish pride be still,
The Lord for you accepted death upon a cross on Calvary's hill.*

*Take up your cross and follow Christ, nor think till death to lay it down;
For only those who bear the cross may hope to wear the glorious crown.*

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.

Praise and thanks are yours, our Creating God. From the dust of the earth you shaped human beings in your own image, and you filled the earth and seas and skies with a myriad of wonders. Yet we consistently turn your generosity into our scarcity, your elegance into our meanness, and your simplicity into our corruption. **Though we poison and destroy your good Creation, you continue to offer us your abundance.** In your mercy, you have redeemed us through your Son, Jesus, transforming death into life. **Through the Spirit you continue to call us into covenant with you—for the restoration of Creation and the reconciliation of all people.** And so we give you thanks, rejoicing with all of Creation, as we join the saints and angels in their unending hymn:

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

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.

In the night that Jesus was betrayed, he took bread, and gave thanks to God. He broke the bread, gave it to his friends and said: **“Take and eat, for this is my body, given for you. Do this in remembrance of me.”** He took the wine, and gave thanks to God, Creator. He gave it to his friends saying: **“This is my blood of the new covenant, shed for you and for all creation for the forgiveness of sins. Every time you drink of the wine, do this in remembrance of me.”**

So we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Merciful God, we come to this table seeking reconciliation: with you, with one another, and with all creation. **Through these mysteries reconcile us to our world and empower us to restore your Creation and fulfill your will.** Send your life-giving Spirit upon us, and upon this bread and wine. Stir in us the creative and redeem the destructive. **Heal your stricken world, that the soil, the skies, and the seas may be filled with your life anew.** Fill every heart with the sure and certain hope that we shall enter into the fullness of your joy, when your whole Creation is justified by faith and sanctified by love, and you are all in all. Through Christ and with Christ and in Christ, in the unity of the Spirit, all honor and glory is yours, everlasting God, now and forever. Amen.

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

Our Father, our Mother in heaven

You are also at home in the air, soil, forests and oceans

Hallowed be your name

By the care we take of your Creation

Your kingdom come

All that you see is good

Your will be done on earth, as it is in Heaven

Your will to till and care

Give us this day our daily bread

That all may have enough to live life in fullness

Forgive us our trespasses

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 adapted from a Creation-oriented, responsive-form Lord's Prayer from "Creation Care Prayers," The Church of England Environmental Programme.

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.

Our greed, our exploitation, our lack of concern for other species and for future generations

As we forgive those who trespass against us

By reconciliation with justice and peace.

Lead us not into temptation

The temptation to equate dominion with exploitation

And deliver us from evil

The evil of destroying your gift of creation

For yours is the kingdom

Yours, Lord, not ours

The power and the glory

In the cross and resurrection

For ever and ever

You are the beginning and you are the end. 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:

**Create in us a new heart and a new vision, O God,
that the gifts of your Spirit may work in us
and renew the face of the earth.**

**May we be one with you
so that our work is yours
and your work is ours.**

**Lead us to transform our lives
to reflect your glory in Creation;
through Jesus Christ our Savior
who is alive with you and the Holy Spirit,
one God now and for ever. 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.**

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

HYMN

“JOYFUL, JOYFUL WE ADORE THEE”

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

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
 2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,
 3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,

hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.
 stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.
 well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!

Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;
 Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,
 God Tran - scend - ent, Spi - rit, Bro - ther: all who live in love are thine;

giv - er of im - mor - tal glad - ness, fill us with the light of day.
 chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.
 teach us how to love each o - ther, lift us to the joy di - vine.

Words: Henry Van Dyke (1852-1933) Copyright © reprinted with the permission of Charles Scribner’s Sons. All rights reserved. Used with permission.
 Music: *Hymn to Joy*, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.

DISMISSAL

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

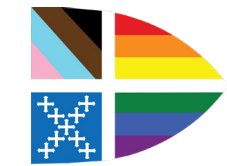
POSTLUDE

“AUTUMN LEAVES” BY JOSEPH KOSMA AND JOHNNY MERCER

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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YouTube: [Trinity Church Buffalo](https://www.youtube.com/TrinityChurchBuffalo)
Instagram: [@trinitychurch.buffalo](https://www.instagram.com/trinitychurch.buffalo)
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Laura Munson, Section Leader
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Elaine "Gretchen" Lodick
Christina Kinney
Laura Schleicher, Section Leader
Sue Doherty
John Clayton, Section Leader
Steve Shanley
Tim Lane, Section Leader
Tom Owen
Ignacio Villa

TODAY'S WORSHIP TEAM

Voice of Trinity (Facebook): Julie Keller-Rizzo
Cyber Sacristans: Christian Eshelman, Barbara Hall-Griesmann
Cross Bearer: Christina Kinney
Greeters: Mark DelleBovi, JoAnne Sundell
Readers: Mark DelleBovi, Susan Doherty, Jeffrey Tooke
Prayers: Kristine Caughell
Announcements: Susan Doherty
Altar Servers: Jeffrey Tooke, Patti Nisbet, Linda Wagner
Guest musician: Andy Weinzler, saxophone
Counter: Susan Doherty
Bakers: Susan Doherty, Kristine Caughell

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](#).