



An Offering of Reflection, Prayer, and Music

Fifth Sunday in Lent

03.29.2020

Welcome to Trinity's virtual community!

As you watch the Live Stream of this service, feel free to add comments, likes, etc. to the comment section at any time!

You might want to light a candle and place it near you. During the service, you will be invited to light a candle if you haven't already, so at least gather what you need for that moment if you wish to participate.

When we don't have to practice social distancing, the people of Trinity Church gather around a table piled high with spiritual food, and there is a place for you and everyone at the table, whatever your religious practice may be. For now, that food really is spiritual, and there isn't a physical, sacramental aspect. Nevertheless, this is a time of sharing and connecting with one another, knowing that we are bound together by God's love. 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.

Trinity Church is an Episcopal Church and a member parish of the Episcopal Diocese of Western New York of the Episcopal Church in the United States, and is a part of the Anglican Communion, which is based in England, but found worldwide. If you would like to learn more about Trinity, visit www.trinitybuffalo.org or look for trinitybuffalo on Facebook, trinity.church.buffalo on Instagram, or @TrinityBuffaloI on Twitter.

PRELUDE

"THE DESERT IN THE PARCHED LAND" BY DAVE & IOLA BRUBECK

CENTERING PRAYER

Let us pray out loud, together:

O God of peace, you have taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of your Spirit lift us to your presence, where we may be still and know that you are God, through Jesus Christ our Lord. Amen.

FIRST READING

EZEKIEL 37:1-14

The hand of God was upon me, and it carried me away by the Spirit of God and set me down in a valley—a valley full of bones. God made me walk up and down among them. And I saw that there was a vast number of bones lying there in the valley, and they were very dry. God asked me, "Mere mortal, can these bones live?" I answered, "Only you know that, O God."

And God said, "Prophesy to these bones, and say to them: 'Dry bones, hear the word of God. God says to these bones: I am going to breathe life into you. I will fasten sinews on you, clothe you with flesh, cover you with skin, and give you breath. And you will live; and you will know that I am God.'"

So I prophesied as I was commanded, and as I prophesied, suddenly there was a noise, a rattling, and all the bones came together, bone to matching bone. As I watched, sinews appeared on them, flesh clothed them, and skin covered them. But there was no breath in them.

*Cover image:
"Rack of Sticks"
by Matt Lincoln*

*This centering
prayer is from the
Book of Common
Prayer 1979.*

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

Then God said to me, "Prophecy to the wind; prophecy, and say to it: Thus says the Sovereign God: Approach from the four winds, Breath, and breathe on these slain, that they may live." I prophesied as I was commanded, and breath came into them; they came alive, and stood up on their feet—a vast multitude.

Then God said to me, "Mere mortal, these bones are the whole House of Israel. The people keep saying, 'Our bones are dry, our hope is gone, and we are doomed.' Prophecy, therefore, and say to them, Thus says the Sovereign God: I am going to open your graves and raise you up from the dead, my people. I will return you to the land of Israel. When I open your graves and raise you up, you, my people, will know that I am God. Then I will put my Spirit into you and you will return to life, and I will settle you back on your own land. Then you will know that I, God, have spoken and made all this happen."

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

Thanks be to God.



ECHO

"SOUND OF SILENCE"

*Written by
Paul Simon in
1963 and 1964.*

Hel-lo dark-ness my old friend, I've come to talk with you a - gain.

— Be-cause a vi-sion soft-ly creep ing, Left its seeds while I was

— sleep - ing, and the vi - sion that was plant - ed in my brain,

— still re - mains, with - in the sound of si - lence.

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.

Katherine Anne Porter, (1890-1980) American novelist and short-story writer, a master stylist whose long short stories have a richness of texture and complexity of character delineation usually achieved only in the novel.

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.

MIDDLE READING

FOR CHRISTOPHER SMART

When winter was half over
God sent three angels to the
apple-tree
Who said to her
"Be glad, you little rack
Of empty sticks,
Because you have been chosen.

In May you will become
A wave of living sweetness
A nation of white petals
A dynasty of apples."

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

Thanks be to God.

ECHO

"SOUND OF SILENCE"

In restless dreams I walk alone narrow streets of cobblestone,
'Neath the halo of a street lamp, I turned my collar to the cold and damp.
When my eyes were stabbed by the flash of a neon light, that split the night.
And touched the sound of silence.

GOSPEL READING

JOHN 11:1-45

There was a certain man named Lazarus, who was sick. He and his sisters, Mary and Martha, were from the village of Bethany. Mary was the one who had anointed the feet of Jesus with perfume and dried his feet with her hair, and it was her brother Lazarus who was sick. The sisters sent this message to Jesus: "Rabbi, the one you love is sick." When Jesus heard this, he said, "This sickness will not end in death; it is happening for God's glory, so that God's Only Begotten may be glorified because of it." Jesus loved these three very much. Yet even after hearing that Lazarus was sick, he remained where he was staying for two more days. Finally he said to the disciples, "Let's go back to Judea."

They protested, "Rabbi, it was only recently that they tried to stone you—and you want to go back there again?" Jesus replied, "Aren't there twelve hours of daylight? Those who walk by day don't stumble, because they see the world bathed in light; those who go walking by night will stumble because there is no light in them." After Jesus said this, he said to the disciples, "Our beloved Lazarus has fallen asleep. I am going to Judea to wake him." The disciples objected, "But Rabbi, if he's only asleep, he'll be fine." Jesus had been speaking about Lazarus' death, but they thought he was talking about actual sleep. So he said very plainly, "Lazarus is dead! For your sakes I am glad that I wasn't there, that you might come to believe. In any event, let us go to him." Then Thomas, "the Twin," said to the rest, "Let's go with Jesus, so that we can die with him."

When Jesus arrived in Bethany, he found that Lazarus had already been in the tomb for four days. Since Bethany was only about two miles from Jerusalem, many people had come out to console Martha and Mary about their brother. When Martha heard that Jesus was coming, she went to meet him, while Mary stayed at home with the mourners. When she got to Jesus,

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.

Martha said, "If you had been here, my brother would never have died! Yet even now, I am sure that God will give you whatever you ask." "Your brother will rise again!" Jesus assured her. Martha replied, "I know he will rise again in the resurrection on the last day."

Jesus told her, "I am the Resurrection, and I am Life: those who believe in me will live, even if they die; and those who are alive and believe in me will never die. Do you believe this?" "Yes!" Martha replied. "I have come to believe that you are the Messiah, God's Only Begotten, the One who is coming into the world."

When she had said this, Martha went back and called her sister Mary. "The Teacher is here, asking for you," she whispered. As soon as Mary heard this, she got up and went to him. Jesus hadn't gotten to the village yet. He was at the place where Martha had met him. Those who were there consoling her saw her get up quickly and followed Mary, thinking she was going to the tomb to mourn. When Mary got to Jesus, she fell at his feet and said, "If you had been here, Lazarus never would have died." When Jesus saw her weeping, and the other mourners as well, he was troubled in spirit, moved by the deepest emotions. "Where have you laid him?" Jesus asked. "Come and see," they said. And Jesus wept.

The people in the crowd began to remark, "See how much he loved him!" Others said, "He made the blind person see; why couldn't he have done something to prevent Lazarus' death?" Jesus was again deeply moved. They approached the tomb, which was a cave with a stone in front of it. "Take away the stone," Jesus directed. Martha said, "Rabbi, it has been four days now. By this time there will be a stench." Jesus replied, "Didn't I assure you that if you believed you would see the glory of God?" So they took the stone away.

Jesus raised his eyes to heaven and said, "Abba, thank you for having heard me. I know that you always hear me, but I have said this for the sake of the crowd, that they might believe that you sent me!" Then Jesus called out in a loud voice, "Lazarus, come out!" And Lazarus came out of the tomb, still bound hand and foot with linen strips, his face wrapped in a cloth. Jesus told the crowd, "Untie him and let him go free."

Many of those who had come to console Martha and Mary, and saw what Jesus did, put their faith in him.

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

Thanks be to God.

ECHO

"SOUND OF SILENCE"

And in the naked light I saw ten thousand people, maybe more
People talking without speaking, people hearing without listening
People writing songs that voices never share
And no one dare disturb the sound of silence.

SERMON

THE REV. DEACON ROSALEEN NOGLE

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,**

*The sermon invites
your curiosity and
thoughtfulness
about the theme
of worship, and is
intended to evoke
your thoughts rather
than direct them.*

*This creed 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.*

**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.

HYMN

""BREATHE ON ME, BREATH OF GOD""

1 Breathe on me, Breath of God, fill me with life a - new,
2 Breathe on me, Breath of God, un - til my heart is pure,
3 Breathe on me, Breath of God, till I am whol - ly thine,
4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.
un - til with thee I will one will, to do or to en - dure.
till all this earth - ly part of me glows with thy fire di - vine.
but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Peace (1885-1969)

COMMUNITY PRAYER: RECEIVING AND RELEASING THE LIGHT OF CHRIST

If you haven't already lit a candle near where you are seated, you are invited to do so now. Spend a moment gazing at it, receiving the light through your eyes, receiving God's assurance that you are loved, as are all the people who are in your prayers. Then, after a moment of being receptive, extinguish the candle, and release your prayers to rise to the transcendent God the same way the smoke from the extinguished candle dissipates.

Your financial support is not only a practical necessity. It can also be a very meaningful symbolic gesture, expressing your gratitude for all the blessings in your life and your hope for goodness in the world. You can make an offering by putting cash or a check in the collection plate, or you can use your smart phone. To initiate an online donation, text the word "give" to (716) 221-8580.

**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 prayer is found in both Morning Prayer and Evening Prayer in the Book of Common Prayer.

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 : "DEM BONES" ARRANGED BY MARK HAYES

Laura Munson, soprano

There was a man named Ezekiel who lived many years ago.

He was carried away by the Spirit of the Lord to a valley full of old dry bones.

The Ezekiel was asked by the Lord most high, "Can these bones ever be revived?"

After pondering this question, this is what he said, "Only the Lord God knows."

So the Lord commanded Ezekiel to speak unto these bones, "Now hear the word of the Lord!"

Ezekiel cried "Dem dry bones, now hear the word of the Lord!"

Ezekiel connected dem dry bones.

So the bones were connected by the power of the Lord when Ezekiel spoke the command.

But the bones had no breath, so the Lord God said, "Call the winds from across the lands."

The Ezekiel called to the spirit in the winds to revive those bones on the ground.

With a mighty sound those bones rose up and began to walk around!

The toe bone connected to the foot bone. The foot bone connected to the ankle bone.

The ankle bone connected to the leg bone. The leg bone connected to the knee bone.

The knee bone connected to the thigh bone. The thigh bone connected to the hip bone.

The hip bone connected to the backbone. The backbone connected to the shoulder bone.

The shoulder bone connected to the neck bone. The neck bone connected to the head bone.

Now hear the word of the Lord!

Dem bones gonna walk around and around! Glory hallelujah!

CONCLUDING PRAYERS

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.

PRAYER OF ST. CHRYSOSTOM

Let us pray:

Gracious God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen.

This prayer is often used as the concluding prayer for both Mornnig Prayer and Evening Prayer in the Book of Common Prayer.

HYMN

"O HEALING RIVER"



1. O heal - ing riv - er, send down your
 2. This land is parch - ing, this land is
 3. Let the seed of free - dom, a - wake and

wa - ters, Send down your wa - ters up - on this
 burn - ing, No seed is grow - ing in the bar - ren
 flour - ish, Let the deep roots nour - ish, let the tall stalks

land. O heal - ing riv - er, send down your
 ground. O heal - ing riv - er, send down your
 rise. O heal - ing riv - er, send down your

wa - ters, And wash the blood from off the sand.
 wa - ters, O heal - ing riv - er, send your wa - ters down.
 wa - ters, O heal - ing riv - er, from out of the skies.

This blessing is based on Philippians 4:8.

BLESSING

Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things, and the blessing of God, the Holy and undivided Trinity, be with you always. **Amen.**

DISMISSAL

Take your leave, trusting that we are made one in Christ, to shine in the world with God's light.

Thanks be to God.

POSTLUDE

"PALLADIO" BY KARL JENKINS



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Carol Case Siracuse

John Clayton, *Section Leader*

Peter Dow

Dan Galley

Steve Shanley

Nicholas Williams, *Section Leader*

Peter Curtis

Tom Owen

TODAY'S WORSHIP TEAM

Choir: Laura Munson, Suzanne Fatta,

John Clayton, Nicholas Williams

Readers: Kayla Kisenwether, Mimi Dow, Jeff Tooke

Guest Musician: Bobby Militello, saxophone

Stream Mixer: Jeff Tooke

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Sunday @10:30am

Includes communion at an open table

Sunday @7:00pm

An encounter with God through poetry, jazz, and meditation

Wednesday @11am

Rite 2 communion and coffee

Thursday @7pm

12steps@Trinity, based on 12-step spirituality