



A Service of Communion
Twenty-Third Sunday in Ordinary Time
10.13.2019

You are welcome here today and every day!

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. Please feel free to receive communion and participate in the service as fully as you want to. 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.

Please pick up a prayer stone as you find your seat. Rubbing it during worship can be a reminder that worship, even when it seems you are only watching or listening, is not passive. Rub your prayers into the stone until it's time for the community to focus on intercessory prayer together, and bring the stones to the altar.

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.

Children are a beloved part of the Trinity Community. If you have children, they are welcome to participate in any of several ways: They can stay with you in the pew; join the 5-12 year olds in the back of the church where we line up for the Creator Quest program, or for children 5 and under, if you don't want to keep them with you, please feel free to utilize the professionally staffed nursery. Also, at the rear of the church, you can find a room with a rocking chair and a changing table. If you have any questions or concerns, please see Colleen O'Neill before or after services.

WiFi internet access is publicly available. Please feel free to log onto the "Trinity Open" network with the password "Welcome!"

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 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.

PRELUDE

"SEARCH FOR PEACE" BY MCCOY TYNER

CENTERING PRAYER

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.

*Cover image:
Antique postcard
of the Peace
Bridge and the
Niagara River,
postmarked 1927.*

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

OPENING HYMN

“JOYFUL, JOYFUL, WE ADORE THEE”

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.

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

FIRST READING

2 KINGS 5:1-5A, 7-15c

Now Naaman was commander of the army of the ruler of Aram. He was a great officer and highly esteemed. It was at Naaman's hand that God gave a victory to Aram. And even though he was a mighty warrior, he had leprosy.

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.

On one of their raids the Arameans captured a young woman who was an Israelite. She served Naaman's wife. One day she said to her mistress, "If only Naaman would see the prophet who is in Samaria. He would cure Naaman's leprosy." Naaman went to the ruler and told him what the Israelite woman said. "By all means, go," the ruler replied. "I will send a letter to the ruler of Israel."

As soon as the ruler of Israel read the letter, he tore his robes, and said, "Am I God? Can I kill and bring back to life? Why does this fellow send someone to me to be cured of his leprosy? See how he is trying to pick a fight with me!" When Elisha the prophet of God learned that the ruler of Israel tore his robes, he sent a message to the ruler, "Why did you tear your robes? Have Naaman come to me and he will learn that there is a prophet in Israel." So Naaman went with his horses and chariots and stopped at the door of Elisha's house. Elisha sent a messenger to say to the warrior, "Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed."

But Naaman went away angry, and said, "I thought that he would surely come out to me and stand there before me, calling on the name of his God and wave his hand over the spot and cure me of my leprosy. Are not Abana and Pharpar, the rivers of Damascus, better than any of the waters of Israel? Couldn't I wash in them and be cleansed?" So he turned and went away in a rage.

Naaman's attendants went to him saying, "Sir, if the prophet had told you to do some great thing, would you not have done it? How much more, then, when he tells you, 'Wash and be cleansed'? So he went down and dipped himself in the Jordan seven times, as the prophet of God told him, and his flesh was restored and became clean like that of a youth. Then Naaman and his retinue went back to the prophet of God. He stood before him, and said, "Now I know that there is no God in all the world except in Israel."

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

Thanks be to God.

ECHO

"O HEALING RIVER"

1. O heal - ing riv - er, send down your
wa - ters, Send down your wa - ters up - on this
land. O heal - ing riv - er, send down your
wa-ters, And wash the blood from off the sand.

MIDDLE READING

"I THANK YOU GOD FOR MOST THIS AMAZING" BY E E CUMMINGS

i thank You God for most this amazing
day: for the leaping greenly spirits of trees
and a blue true dream of sky; and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday; this is the birth
day of life and of love and wings: and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any—lifted from the no
of all nothing—human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

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

Thanks be to God.

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.

Edward Estlin "E. E." Cummings, often styled as e e cummings, was an American poet, painter, essayist, author, and playwright. He wrote approximately 2,900 poems, two autobiographical novels, four plays, and several essays.

ECHO

"O HEALING RIVER"

2. This land is parch - ing, this land is
burn - ing, No seed is grow - ing in the bar - ren
ground. O heal - ing riv - er, send down your
wa - ters, O heal - ing riv - er, send your wa - ters down.

The musical score is written on four staves in G major and 12/8 time. The melody is simple and repetitive, with lyrics placed below the notes. The first staff shows the beginning of the piece with a treble clef, a key signature of one flat (F major), and a 12/8 time signature. The lyrics '2. This land is parch - ing, this land is' are aligned with the notes. The second staff continues with 'burn - ing, No seed is grow - ing in the bar - ren'. The third staff has 'ground. O heal - ing riv - er, send down your'. The fourth and final staff concludes with 'wa - ters, O heal - ing riv - er, send your wa - ters down.' The music features a mix of quarter, eighth, and sixteenth notes, with some rests and ties.

GOSPEL READING

LUKE 17:5-10

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.

On the journey to Jerusalem, Jesus passed along the borders of Samaria and Galilee. As Jesus was entering a village, ten people with leprosy met him. Keeping their distance, they raised their voices and said, "Jesus, Rabbi, have pity on us!"

When Jesus saw them, he responded, "Go and show yourselves to the priests." As they were going, they were healed. One of them, realizing what had happened, came back praising God in a loud voice, then fell down at the feet of Jesus and spoke his praises. The individual was a Samaritan.

Jesus replied, "Weren't all ten made whole? Where are the other nine? Was there no one to return and give thanks except this foreigner?" Then Jesus said to the Samaritan, "Stand up and go your way; your faith has saved you."

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

Thanks be to God.

ECHO

"O HEALING RIVER"

3. Let the seed of free - dom, a - wake and
flour-ish, Let the deep roots nour - ish, let the tall stalks
rise. O heal - ing riv - er, send down your
wa-ters, O heal-ing riv-er, from out of the skies.

The musical score is written on four staves in a treble clef with a key signature of one flat (Bb) and a time signature of 12/8. The lyrics are placed below the notes, with some words hyphenated across lines. The melody is simple and repetitive, suitable for an echo response.

The sermon invites your curiosity and thoughtfulness about the theme of worship, and is intended to evoke your thoughts rather than direct them. An audio recording of the sermon is posted to the parish website each week, usually by Tuesday.

SERMON

THE REV. DEACON ROSEY NOGLE

MUSICAL REFLECTION

COMMUNITY PRAYERS

Take a moment of silence to look at this word cloud and let it spark your prayers for the church, this community and the world. If you have been rubbing your prayers into a prayer stone, feel free to continue to do so as you meditate on the prayer cloud. Then join with the musicians in singing "Lord, hear my prayer" as you bring your stone to the altar.



O Lord, hear my prayer, O Lord, hear my prayer. When I call, an - swer me. O

This chant is from Taizé.

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O

Although it looks a lot like an intermission, passing the peace is actually one of the earliest spiritual practices of Christian worship. By greeting one another in the assurance of God's peace, we all share in creating hospitality, and we represent to each other God's reconciling love.

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.

This Sanctus is from Deuche Messe by F. P Schubert

THE PEACE

The peace of the Lord be always with you.

And also with you.

THE LITURGY OF THE TABLE

OFFERTORY HYMN

"JUBILATE DEO" BY W.A. MOZART

*Jubilate Deo omnis terra; servite Dominno in laetitia
Laudate nomen ejus, quoniam suavis Dominus, est Dominus.
Alleluia, Alleluia!*

*(Make a joyful shout to the Lord, all you lands!
Serve the Lord with gladness;
Come before His presence with singing, Alleluia!)*

SHARING THE OPEN TABLE

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

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.

We give thanks that in your loving purpose you chose our ancestors to be among the people of your Covenant: you gave your promise to Abraham and Sarah, shared your word with the prophets of Israel, and bestowed your blessing upon the saints in light. **We offer our deepest thanks for your grace in sending Jesus Christ to share with us your mercy and love, your reconciling spirit and the hope of redemption.**

From the abundance of our lives, bringing to you our joys and sorrows and our gifts and needs, we give you thanks as we join with your people from every time and place as we sing:

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -
 san - na in the high - est. Ho - san - na
 in the high - est. Bless'd 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.

Gracious God, it was Jesus' way to welcome all to the table to eat together. So doing, he showed us the inclusiveness of your loving embrace. The last time he gathered people around the table, he took bread, and when he had given thanks, he broke it, and gave it to his disciples, and said: **“Take, eat, this is my Body which is given for you; do this to remember me.”**

After supper he took the cup, and when he had given you thanks, he gave it to them and said: **“Drink this, all of you, for this is my Blood of the new Covenant which is shed for you and for all for the forgiveness of sins. Do this as often as you drink it, to remember me.”**

Therefore we give you thanks as we proclaim:

Christ has died, Christ has risen, Christ will come again.

Holy God, in your infinite goodness fill our hands and hearts with your love that we might pour it onto those with whom we share your creation. **As we eat this bread and drink this wine, through the power of your Holy Spirit, renew us in your service, unite us in Christ, and bring us into your sovereignty.**

From you, and through you, and for you are all things. To you be the power and the glory, now and forever. **Amen.**

The origin of this Communion prayer is unknown. Edited by Cam Miller and Matt Lincoln.

We are following a pattern of using an alternative interpretation of the Lord's Prayer for a few weeks and then using the traditional Prayer Book version for a week or two, and then going to a different interpretation for a few weeks, then the Prayer Book version for a week or two, etc.

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.*

Music by Jeremy Hutchins, words by Matt Lincoln

THE LORD'S PRAYER

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.**

AT THE BREAKING OF THE BREAD

Musical score for "At the Breaking of the Bread" in 3/4 time, key of B-flat major. The score consists of three staves of music with lyrics underneath. The first staff (measures 1-4) has lyrics: "Christ's bo-dy in bread bro-ken, giv-en to us as love's to-ken." The second staff (measures 5-8) has lyrics: "Christ's blood shed in sad-ness now be-comes the wine of glad-ness." The third staff (measures 9-12) has lyrics: "now be - comes the wine of glad - ness." Chord symbols are provided above the notes: F, Bb6, C7, F, Dm7, Gm9, 1. Bb, C, 2. Bb, C, F.

RECEIVING COMMUNION

We gather in a big circle all around the altar. Follow the people ahead of you and spread out around the perimeter of the rugs on either side of the altar. If you wish to kneel to receive, use the kneelers, which are located near the pulpit and lectern. Gluten-free bread is available upon request. Should you choose not to receive the wine, fold your arms across your chest to let the chalice know that you do not wish to receive. **Ministers of Healing are available to pray with you near the side chapel during communion.**

HYMN DURING COMMUNION

"You laid aside your rightful reputation"

1. You laid a - side your right - ful rep - u - ta - tion
 2. You touched the lep - er, ate with those re - ject - ed,
 3. Help us to fol - low, Je - sus, where you lead us
 4. Draw us to you and with your love trans - form us:

and gave no heed to what the world might say;
 re - ceived the wor - ship of a wo - man's tears:
 to love, to serve, our own lives lay - ing down;
 the love we've seen, the love we've touched and known;

served as a slave and laid a - side your gar - ments
 You shed the pride that keeps us from the free - dom
 to walk your way of hum - ble, cost - ly ser - vice,
 en - large our hearts and with com - pas - sion fill us

to wash the feet of those who walked your way.
 to love our neigh - bor, lay - ing down our fears.
 a cross its end, a ring of thorns its crown.
 to love, to serve, to fol - low you a - lone.

As you come or go from communion, feel free to ask the Healers to pray with you for burdens that feel too heavy to carry alone or for thanksgivings that are too joyful to be contained by one person. The Healers are available near the side chapel.

This Prayer for the Road is by Steven Shakespeare.

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

PRAYER FOR THE ROAD

Let us pray:

May we who have fed at Wisdom's table take her welcome out to where tables are reserved and doors are closed; may the Spirit drive us to break our bread on the altar of the world. 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

“LEANING ON THE EVERLASTING ARMS”

1. What a fel - low - ship, what a joy di - vine,
2. O how sweet to walk in this pil - grim way,
3. What have I to dread, what have I to fear,

1. Lean - ing on the ev - er - last - ing arms; What a bless - ed - ness,
2. Lean - ing on the ev - er - last - ing arms; O how bright the path
3. Lean - ing on the ev - er - last - ing arms; I have bless - ed peace

1. what a peace is mine, Lean - ing on the ev - er - last - ing arms.
2. grows from day to day, Lean - ing on the ev - er - last - ing arms.
3. with my Lord so near, Lean - ing on the ev - er - last - ing arms.

Lean - ing, lean - ing, safe and se-cure from all a-larms;
 Lean - ing on Je-sus, lean-ing on Je-sus,
 Lean - ing, lean - ing, Lean-ing on the ev-er - last-ing arms.
 Lean - ing on Je-sus, lean-ing on Je-sus,

DISMISSAL

Go from here carrying with you that love which has transformed you. Alleluia, alleluia!

Thanks be to God. Alleluia, alleluia!

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

POSTLUDE

“PRELUDE, FUGUE & CHACONNE IN C” BY D. BUXTEHUDE

If you are visiting today, please stay for refreshments and fellowship after the service is over. Don't be surprised if someone introduces themselves to you and welcomes you to Trinity, but don't feel you need to wait for someone to do so either! Introduce yourself to anyone nearby. They will be glad to share any knowledge of the Trinity community that they can. In the red carpet area near the door, there is a table where you'll find a place to sign in and leave your name, address, phone number and email address. Please sign in so we can keep you up to date on all the latest information about Trinity.

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ANNOUNCEMENTS

Trinity Creator Quest Halloween Party - Mark Your Calendar: **Sunday, October 27**, Wear your costume to church during the 10:30 service and celebrate with a small party immediately afterward.

Make a Joyful Noise Trinity choir is always ready to welcome new members. If you love to sing, please join us. You do not need to read music or have any musical training, just a creative side that wants to express itself with music. Rehearsals are on Sunday mornings at 8:30. If you'd like more information, speak with Paul at Trinity or call him at 998-7584.

The Bobby Militello Quartet will perform an intimate concert to benefit Trinity Church in the Trinity Chapel, on Friday, **November 8**, at 7 pm (doors will open at 6:30.) Tickets are \$35 each and are available after the Sunday morning service and online. Only a limited number of tickets will be sold, so mark your calendars now!

Fresh Voices @ Trinity presents: Seeking the Sacred in our Broken World: A Conversation with Andrea Ó Súilleabháin, from Partnership for the Public Good and Rahwa Ghirmatzion from PUSH Buffalo.

Fresh Voices @ Trinity is a newly created series of public events with speakers whose community leadership is known and respected or whose cultural/theological perspective is new and provocative. These speakers will reflect on their personal sources of inspiration and commitment. Fresh Voices is an opportunity for the people of Trinity to invite others who do not participate in church to see how their search for meaning outside conventional religious practices resonates with the spiritual practices of the Trinity community.

This first event with Andrea and Rahwa will be held in "the big house" on **Saturday, November 23**, at 7:30pm. They will also be speaking at the 10:30am service the next day. Tickets are available for the Saturday evening event for a suggested donation of \$10/person and will be available after the 10:30am Sunday services. You may also visit TrinityBuffalo.org or eventbrite.com to purchase online. There will be posters available to distribute and folks available for questions after both the 10:30am Sunday service and Trinity@7.

WNY Refugee Film Festival – the only film festival of its kind in the U.S. - to benefit the programs of Journey's End Refugee Services. For film passes, trailers, and schedule, visit: www.wnyrff.org The next two screenings are **November 14 & 15**.

C.G. Jung Center The Women's Study Group meets the 1st and 3rd Mondays of each month from 7-8:30 pm in the Mission Room. The group will read and discuss Women: Stereotypes and Archetypes by Manisha Roy, 2019, Chiron Publications, beginning **October 21**. Dr. Roy is a trained geographer and anthropologist and a Jungian analyst, teacher, writer, and lecturer. Her book explores the complexity of modern woman's identity which is no longer supported by convenient but limiting stereotypes, the problems this creates, and possible solutions. The book is well-researched and readable, enhanced with anecdotal examples. New members are always welcome. We read the book during our meetings, each participating as she is willing and able. Just come and try it out if interested. There is a \$4.00 fee, which is a contribution toward the rent. Contact Arlene at amiles@daemen.edu for more information.

12-Step Meetings In partnership with the Nickel City Clubhouse, Trinity hosts 12 meetings every week in the basement of Trinity Center. The clubhouse space is accessible through the door under the awning on Delaware Ave. You can find the schedule at: www.trinitybuffalo.org/nickel-city.

L I V E A T T R I N I T Y

The Bobby Militello Quartet



Friday, November 8, 2019

7:00-9:00 p.m. Doors open at 6:30 p.m.

Trinity's Chapel

371 Delaware Ave, Buffalo, NY

Tickets: \$35. Seats are limited for this intimate concert.
To reserve tickets, visit TrinityBuffalo.org



FRESH VOICES@TRINITY PRESENTS

Seeking the Sacred in Our Broken World

A CONVERSATION WITH

Andrea Ó Súilleabháin
PARTNERSHIP FOR THE PUBLIC GOOD

AND

Rahwa Ghirmatzion
PUSH BUFFALO

Saturday, November 23, 2019

7:30 p.m.

Trinity Church

371 Delaware Ave, Buffalo, NY 14202

Suggested donation \$10

Both will speak at the 10:30 a.m. service the next day.

To reserve tickets, visit TrinityBuffalo.org



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Trinity is an Episcopal Church in the Diocese of Western New York.

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Tom Owen

TODAY'S WORSHIP TEAM

Greeter: Shirley Hudders
Liturgist: Sharon Rogers
Readers: Carol Case Siracuse, Shirley Hudders, John Ramsey
Chalicers: Carol Case Siracuse, Kayla Kisenwether
Healing Ministry: Joseph Chamberlain
Altar Guild: Jo Dun
Counters: Joseph Chamberlain _____
Guest Musician: Harry Fackelman, Saxophone

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