

## **A Service of Holy Communion**

January 9, 2022

First Sunday After Epiphany

Cover image:  
"Mystical River" by  
Matt Lincoln, 2009

Centering Prayer  
by Elizabeth Joyce  
Smith. Smith, an  
Anglican priest in  
Australia, is best  
known as a feminist  
hymnologist who  
uses inclusive  
language and non-  
hierarchical images  
in her writing.

## Welcome to Trinity's gathered community! We are together on-site and online!

If you are at Trinity in person, please maintain appropriate distance and wear your mask, considering the fact that some of us may not be fully vaccinated or may have other vulnerabilities. We will celebrate Holy Communion as we have all year, with all participants holding their own bread and wine during the prayers and receiving communion in their seats. In this way, all participants on-site and online will share the same practice.

If you are not on-site, rest assured that your presence online is felt and valued. **As you watch the Live Stream, feel free to add comments, likes, etc. to the comment section at any time!**

**If you are on-site, feel free to use your mobile device to join the Facebook Live Stream to connect with other worshipers in the comment section. Just make sure your volume is all the way down!**

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

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, even though we are not standing shoulder to shoulder for communion, we are gathered in Spirit sharing the bounty of faith. 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 Diocesan Partnership of Western New York and Northwest Pennsylvania 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, see all our contact information on the last page.

### PRELUDE

"IF I SHOULD LOSE YOU" BY RALPH RAINGER

### CENTERING PRAYER

Let us pray together.

**God in the darkness, God beyond our knowing,  
patient creator, seed in secret growing,  
rock of the living water ever flowing  
come and renew us.**

**God in the darkness, God in all our grieving,  
friend of our tears, companion never leaving,  
drawing us past the limits of believing:  
come and renew us.**

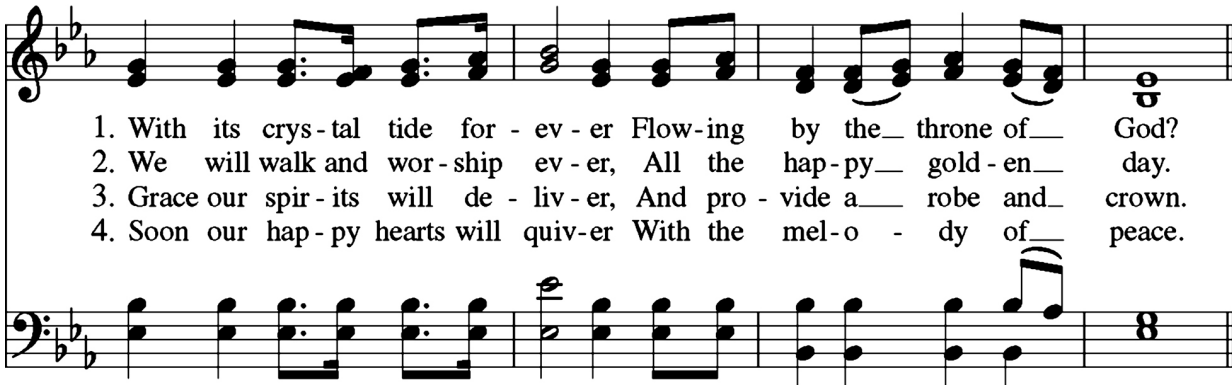
**God in the darkness, God of holy dreaming,  
giver of hope, and pledge of our redeeming,  
Spirit of truth, our memory and meaning;  
come and renew us. Amen.**

# OPENING HYMN

"Shall we gather at the river"



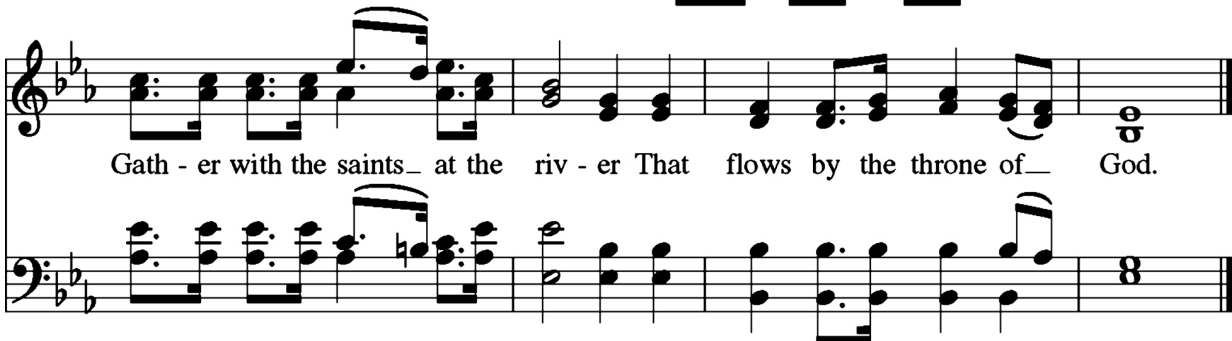
1. Shall we gath - er at the riv - er, Where bright an - gel feet have trod;\_\_\_\_  
 2. On the mar - gin of the riv - er, Wash - ing up its sil - ver spray,\_\_\_\_  
 3. Ere we reach the shin - ing riv - er, Lay we ev - 'ry bur - den down;\_\_\_\_  
 4. Soon we'll reach the shin - ing riv - er, Soon our pil - grim - age will cease,\_\_\_\_



1. With its crys - tal tide for - ev - er Flow - ing by the\_\_ throne of\_\_ God?  
 2. We will walk and wor - ship ev - er, All the hap - py\_\_ gold - en\_\_ day.  
 3. Grace our spir - its will de - liv - er, And pro - vide a\_\_ robe and\_\_ crown.  
 4. Soon our hap - py hearts will quiv - er With the mel - o - dy of\_\_ peace.



Yes, we'll gath - er at the riv - er, The beau - ti - ful, the beau - ti - ful\_\_ riv - er;



Gath - er with the saints\_\_ at the riv - er That flows by the throne of\_\_ God.

## FIRST READING

ISAIAH 43:1-7

**B**ut now, Rachel, Leah, and Jacob, hear the word of God:  
 to the One who created you, the One who fashioned you, listen, O Israel:  
 "Do not be afraid, for I have redeemed you;  
 I have called you by name; you are mine.  
 When you pass through the seas, I will be with you;  
 when you pass over the rivers, you will not drown.  
 Walk through fire, and you will not be singed;

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

Continued on next page

*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.*

Music - ©2001  
Augsburg Fortress  
Publishers  
Contributors: David  
Cherwien

*N. Scott Momaday is a Native American author of Kiowa descent. His novel House Made of Dawn was awarded the Pulitzer Prize for Fiction in 1969. Momaday received the National Medal of Arts in 2007 for his work that celebrated and preserved Native American oral and art tradition. In 2019, he spoke at the Just Buffalo Literary Center's BABEL series.*

walk through flames and you will not be burned.  
I am your God, the Holy One of Israel, your deliverer.  
I give Egypt as ransom for you,  
Nubia and Seba in exchange for you.  
You are more precious to me than Assyria;  
you are honored, and I love you.  
I will give people in exchange for you,  
whole nations in exchange for your life.  
Have no fear, for I am with you;  
I will bring your descendants from the east  
and gather them from the west.  
To the north I will say, 'Give them up!'  
and to the south, 'Do not hold them back!  
Bring my daughters and sons from afar,  
return them from the ends of the earth—  
everyone who is called by my Name,  
whom I created for my glory,  
whom I formed and made!' ”

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

## “THE WAY TO RAINY MOUNTAIN” BY N. SCOTT MOMADAY

On summer afternoons I went swimming in the Washita River. The current was slow, and the warm, brown water seemed to be standing still. It was a secret place. There in the deep shade, inclosed in the dense, overhanging growth of the banks, my mind fixed on the wings of a dragonfly or the flitting motion of a water strider, the great open land beyond was all but impossible to imagine. But it was there, a stone's throw away. Once, from the limb of a tree, I saw myself in the brown water; then a frog leaped from the bank, breaking the image apart.

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

**Thanks be to God.**



## 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 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.*

## GOSPEL READING

LUKE 3:15-17, 21-22

**T**he people were full of anticipation, wondering in their hearts whether John might be the Messiah. John answered them all by saying, "I am baptizing you in water, but someone is coming who is mightier than I, whose sandals I am not fit to untie! This One will baptize you in the Holy Spirit and in fire. A winnowing-fan is in his hand to clear the threshing floor and gather the wheat into the granary, but the chaff will be burnt in unquenchable fire."

When all the people were baptized, Jesus also came to be baptized. And while Jesus was praying, the skies opened and the Holy Spirit descended on the Anointed One in visible form, like a dove. A voice from heaven said, "You are my Own, my Beloved. On you my favor rests."

*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.*

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

## SERMON

THE REV. MATT LINCOLN

## MUSICAL REFLECTION

### REFLECTING ON BAPTISM

The Baptismal Covenant begins with six questions that follow a form that goes back to at least the fourth century. Although we understand the grace of God's unfailing love to be a gift that is given by God unconditionally, we also recognize that part of the gift is God's willingness to let us reject it. Thus we are also given the opportunity to accept it and commit ourselves to follow Christ in return.

Do you renounce the malice, fear and greed in society that protect the power of the powerful while denying justice for God's most vulnerable people?

**I renounce them.**

Do you renounce the disease, decay and destruction that harm the creatures of God?

**I renounce them.**

Do you renounce the desires, distractions and appetites that draw you from the love of God?

**I renounce them.**

Do you turn to Jesus Christ and accept God's gift of renewal and resurrection offered through Christ?

**I do.**

Do you put your whole trust in Christ's grace and love?

**I do.**

Do you promise to follow the way of Christ as the way of life?

**I do.**

### 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.**

*This affirmation, written by Matt Lincoln, is an adaptation of the Nicene Creed. Like the the creed on which it is based, 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. Participate at your own level of comfort.*

## COMMUNITY PRAYER

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

**I will, with God's help.**

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

**I will, with God's help.**

Will you proclaim by word and example the Good News of God in Christ?

**I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

**I will, with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of every human being?

**I will, with God's help.**

## MUSICAL REFLECTION

### 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

"THE BAPTISM OF JESUS" BY MICHAEL BEDFORD

*Jesus autem hodie regressus est a Jordane.  
(Jesus, today returned to the Jordan.)*

*When Jesus Christ baptised was, the Holy Ghost descended with grace;  
The Father's voice was heard in this place:  
Hic est filius meus, ipsum intende.  
("This is my Son, listen to Him.")*

*There were three persons and one Lord, the Son baptised with one accord,  
The Father said this blessed word:  
"Hic est filius meus, ipsum intende."*

*Now Jesus as thou art both God and man, and were baptised in from Jordan,  
At our last end we pray thee, say then:  
"Hic est filius meus, ipsum intende."*

## HOLY COMMUNION

The Spirit of God be with you.

**And also with you.**

Lift your hearts to heaven

**We lift them to the Lord.**

Let us give thanks to God.

**It is right to offer thanks and praise.**

*The following five questions were created for the prayer book of 1979. They ask the question, "If you believe in God, what are you going to do about it?"*

**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 big blue urn at the head of the aisle or [donate online here](#), or initiate an online donation by texting TRINITYBUFFALO to 73256. You can also get there by scanning this QR code:



*This Eucharistic  
Prayer is from the  
Maori people of  
New Zealand.*

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 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.

*At the following words, everyone lifts their communion elements into view.*

Despite our failings you showed us mercy. Through Torah and the voices of the prophets and poets, you called us to faithfulness and justice. You insisted that we remember the poor and marginalized, the orphan and the stranger. With infinite generosity you forgave us as we followed self-centered goals and ignored your invitation to love more broadly. Never abandoning us to the consequences of selfishness, you came among us and showed us the path of life.

**Righteousness and justice are the foundations of your presence; love and fidelity the embrace of your grace.**

Living among us, Jesus loved us. He broke bread with outcasts and the discarded, healed the sick, and proclaimed good news to the poor. He pronounced the blessedness of peacemakers, all those who are willing to seek first your Kingdom and your righteousness. Jesus yearned to draw all of the world to himself, yet we were heedless of his call to walk in love. We returned violence for his friendship, crucifixion for his self-offering. Yet even this you turned to blessing, and transformed his unjust death into the means of salvation.

**Righteousness and justice are the foundations of your presence; love and fidelity the embrace of your grace.**



On the night before he died for us, Jesus took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said, **“Take, eat, this is my Body, which is given for you. Do this for the remembrance of me.”** As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said, **“Drink this, all of you. This is my blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”**

Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. Send your Spirit upon us also, and grant that we who eat this bread and drink this cup may be filled with your life and goodness.

All this we ask through your Son Jesus Christ. By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Gracious God, now and for ever.

**Amen.**

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

**God, heart of the world:**

**revealed through every aspect of creation,  
understood through our awareness.**

**May we honor the holiness of creation and act accordingly  
so that your love is reflected in the way we live.**

**May we always be thankful for the food we eat and the friends we have.**

**May we forgive those who transgress against us  
and be forgiven for our own transgressions.**

**In the freedom of love may we live as your heartbeat  
and not be compromised by hesitation.**

**Through our freedom, may your justice be seen and heard and experienced  
forever 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

*During a moment of quiet, all receive their bread and wine while remaining where they are. In a few minutes, someone will come by with a tray to collect your cup.*

## 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.**

*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 by Sherri J. Weinberg.*

*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.*

*The Prayer for the Road by Steven Shakespeare is from his book Prayers for an Inclusive Church.*

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

## 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 animated and guides us be with you now and always **Amen.**

## HYMN

"CRASHING WATERS AT CREATION"

1 Crash - ing wa - ters at cre - a - tion  
 2 Part - ing wa - ter stood and trem - bled  
 3 Cleans - ing wa - ter once at Jor - dan  
 4 Liv - ing wa - ter, nev - er end - ing,

or - dered by the Spi - rit's breath, first to wit - ness  
 as the cap - tives passed on through, wash - ing off the  
 closed a - round the One fore - told, o - pened to re -  
 quench the thirst and flood the soul. Well-spring, Source of

day's be - gin - ning from the bright - ness of night's death.  
 chains of bond - age chan - nel to a life made new.  
 veal the glo - ry ev - er new and ev - er old.  
 life e - ter - nal, drench our dry - ness, make us whole.

Words: Sylvia G. Dunstan (1955-1993) © GIA Publications, Inc., 7404 South Mason Ave., Chicago, IL 60638 [www.giamusic.com].  
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 Music: *Restoration*, melody from *The Southern Harmony*, 1835.

## DISMISSAL

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

**Thanks be to God. Alleluia, alleluia!**

## POSTLUDE

"CHRIST, UNSER HERR ZUM JORDAN KAM" BY J.S. BACH

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

## ANNOUNCEMENTS

### **WORSHIP HELPERS NEEDED**

If you are planning to attend the 10:30am Sunday service in person and would like to be involved with reading from the altar or greeting people at the door and helping direct them with what to expect, please sign up at: <https://www.signupgenius.com/go/70a0c4fafa629a3f58-trinity2> If you are interested in being more involved but aren't interested in either of these roles, you can also plan on helping during services by bringing a device to connect to Facebook viewers and respond to comments during the service.

### **SERVICES @TRINITY**

In the interest of staying connected and sharing our spiritual life together, here's our service lineup: **SUNDAY MORNING @10:30** 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.

**TRINITY @7** Sunday night @7pm featuring poetry and jazz, in person as well as on Zoom.

**WEDNESDAY @NOON** offering prayer and holy conversation. This service is now both in person and on Zoom.

**THURSDAY @7** offering the wisdom and fellowship of 12-Step recovery. Both in person and on Zoom.

Click here to [find the readings](#).

Email your request for a [link to the Zoom worship services here](#).

After a holiday hiatus, Trinity @7 will take place in the Chapel and on Zoom, starting tonight @7pm. It is a quiet time of beautiful words and music and a great way to start your week. You can find the Zoom link on our website, [trinitybuffalo.org](http://trinitybuffalo.org); click the box near the top of the home page for "Zoom Directions."

The church is open by appointment for private prayer or meditation. Contact our parish administrator, Colleen O'Neill, at [coneill@trinitybuffalo.org](mailto:coneill@trinitybuffalo.org) to schedule an appointment.

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**Meghan Arnold, Caretaker**  
**Sarah Caputi, Caretaker**  
**Jay Mpelezos, Caretaker**

**Dale Worwa, Facility Cleaner**

## VESTRY

Judy Atkinson-Miller, Senior Warden  
 Kayla Kisenwether, Junior Warden  
 Bing Sherrill, Treasurer  
 Elaine "Gretchen" Lodick, Clerk  
 John Alduino  
 Erickson Contreras  
 Judy Fitzgerald  
 Edward Fries  
 Karen Hall  
 Jane Kearns  
 Tom Owen  
 JoAnne Sundell

## CHOIR MEMBERS

Laura Munson, Section Leader  
 Cheryl Fisher  
 Elaine "Gretchen" Lodick  
 Christina Kinney  
 Suzanne Fatta, Section Leader  
 Gretchen Brand  
 Sue Doherty  
 Laura Schleicher  
 Carol Case Siracuse  
 John Clayton, Section Leader  
 Steve Shanley  
 Brandon Mecklenburg, Section Leader  
 Tom Owen  
 Ignacio Villa

## TODAY'S WORSHIP TEAM

Greeters:	Christian Eshelman, Chris Cuccia
Readers:	Susan Doherty, Carol Case Siracuse, Christian Eshelman
Guest musician:	Bobby Militello, saxophone
Counter:	John Alduino

**All services are in person AND online:**

**Sunday @10:30am** Includes communion at an open table

**Sunday @7:00pm** An encounter with God through poetry, jazz, and meditation

**Service resumes tonight, Jan 9.**

**Wednesday @Noon** Rite 2 communion and coffee