



Holy Eucharist

The First Sunday after the Pentecost: Trinity Sunday

June 15, 2025

8 a.m. and 10:15 a.m.

(Please silence all cell-phones & digital devices until after the Service! Thank you.)

PRELUDE – Organ Voluntary

PROCESSIONAL HYMN – #366 “Holy God, we praise thy Name”

Grosser Gott

THE OPENING ACCLAMATION

S76

Celebrant
Bless-ed be God: Father, Son, and Ho-ly Spi-rit.
People
And blessed be his kingdom, now and for ev-er. A-men.

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

THE GLORIA

William Mathias (1934 – 1992)



1. Glo-ry to God in the high-est, and
peace to his peo-ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa-ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you
take a-way the sin of the world: have mer - cy on us;

5. you are seated at the right hand of the Father: receive our prayer.

6. For you alone are the Holy One, you alone are the Lord,

7. you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

The Celebrant says to the people

The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.**

All sit

THE LITURGY OF THE WORD

OLD TESTAMENT

Proverbs 8:1-4, 22-31

Reader A reading from the Book of Proverbs

Does not wisdom call,
and does not understanding raise her voice?

On the heights, beside the way,
at the crossroads she takes her stand;

beside the gates in front of the town,
at the entrance of the portals she cries out:

"To you, O people, I call,
and my cry is to all that live.

The Lord created me at the beginning of his work,
the first of his acts of long ago.

Ages ago I was set up,
at the first, before the beginning of the earth.

When there were no depths I was brought forth,
when there were no springs abounding with water.

Before the mountains had been shaped,
before the hills, I was brought forth--

when he had not yet made earth and fields,
or the world's first bits of soil.

When he established the heavens, I was there,
when he drew a circle on the face of the deep,

when he made firm the skies above,
when he established the fountains of the deep,

when he assigned to the sea its limit,
so that the waters might not transgress his command,

when he marked out the foundations of the earth,
then I was beside him, like a master worker;

and I was daily his delight,
rejoicing before him always,

rejoicing in his inhabited world
and delighting in the human race."

Reader: The Word of the Lord.

People: Thanks be to God.

PSALM 8 – Read at 8am; Sung by the choir at 10:15

Gerald Knight (1908–1979)

1 O Lord our Governor, *
 how exalted is your Name in all the world!

2 **Out of the mouths of infants and children ***
 your majesty is praised above the heavens.

3 You have set up a stronghold against your adversaries,*
to quell the enemy and the avenger.

4 **When I consider your heavens, the work of your fingers,*
the moon and the stars you have set in their courses,**

5 What is man that you should be mindful of him? *
the son of man that you should seek him out?

6 **You have made him but little lower than the angels; *
you adorn him with glory and honor;**

7 You give him mastery over the works of your hands; *
you put all things under his feet:

8 **All sheep and oxen, *
even the wild beasts of the field,**

9 The birds of the air, the fish of the sea, *
and whatsoever walks in the paths of the sea.

10 **O Lord our Governor, *
how exalted is your Name in all the world!**

THE EPISTLE

Romans 5:1-5

Reader A reading from the Letter to the Romans.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

Reader The Word of the Lord.

People **Thanks be to God.**

THE SEQUENCE HYMN – #367 "Round the Lord in glory seated"

Rustington

All standing, as able.

THE HOLY GOSPEL

John 16:12-15

All remain standing, as able.

Celebrant The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ.**

Jesus said to the disciples, "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you."

Reader The Gospel of the Lord.

People **Praise to you, Lord Christ**

THE SERMON

The Very Rev. Rebecca A. Barnes

THE NICENE CREED – *All Stand, as able*

BCP page 358

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. **Amen.**

THE PRAYERS OF THE PEOPLE

Intercessor: Holy Trinity, One God, the whole world is filled with your glory: Hear the prayers of your children as we say: **Blessed Trinity, Hear our prayer.**

For the Church: especially Sean our Presiding Bishop, and our own Diocesan leadership as we discern next steps, that we may speak of what we know and testify to what we have seen: that God is Love. Blessed Trinity, **Hear our prayer.**

For this cathedral community, that we who are sealed in the Name of the Trinity, may find new ways to encounter God in friend and stranger, and be voices of peace and justice for all. Blessed Trinity, **Hear our prayer.**

For ourselves, that we may follow the Way of Love that seeks the good, the well-being, and the welfare of others as well as one's self. Blessed Trinity, **Hear our prayer.**

For greater stewardship of the earth's resources, that we may be good stewards of God's creation and strive to protect and preserve it for future generations. Blessed Trinity, **Hear our prayer.**

For an end to violence and injustice, that God will help the voices of those who have experienced injustice to be heard and turn the hearts of those prone to violence toward new ways of working for change. Blessed Trinity, **Hear our prayer.**

For the gift of peace in all places of conflict, that God will bring an end to violence, give leaders a new understanding of the dignity of every life, and deepen the desire of peace in the hearts of all. Blessed Trinity, **Hear our prayer.**

For all who are crushed in spirit: for the fearful, the lonely, and the unloved, and for all who are sick or in any need, remembering especially Clark, Geri, Dominic, Steve & Tracy, Juanita, Lisa and family, Andrea, Miles, Karl, Barbara, Larry and Diane, Byron, Chris, Tabatha, Joe, Carl, Lori, Brandy and family, Larry, Carol, Renee, Sharon, Elaine, Don, Anne, Jim, Judy, and Shirley, that they may find healing and hope in God's promises. Blessed Trinity, **Hear our prayer.**

For all the departed whose lives were sealed with the sign of the Trinity, remembering especially Almira and Elva, that they may be at peace as they share in the glory of God. Blessed Trinity, **Hear our prayer.**

Lifting our voices with all creation, with Blessed Mary the God-bearer, Blessed Paul, and all the saints who have borne witness to Christ, let us offer ourselves and one another to the living God through Christ. **To you, O Holy and Blessed Trinity, we give praise and glory.**

Celebrant Let our prayers and praises fill your temple, Holy One, and empower us to do the work of your Son and to be signs of your divine presence. Accept our prayers in the name of our Savior Jesus Christ who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

THE PEACE - All stand.

Celebrant The peace of the Lord be always with you

People **And also with you.**

Then the Ministers and the People may greet one another in the name of the Lord.

THE HOLY COMMUNION

OFFERTORY SENTENCE

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

OFFERTORY ANTHEM – Lord who has formed me

Philip Godfrey

Text by George Herbert ("Trinity Sunday," from *The Temple*)

Lord, who hast form'd me out of mud,
And hast redeem'd me through thy blood,
And sanctifi'd me to do good;

Purge all my sinnes done heretofore:
For I confesse my heavie score,
And I will strive to sinne no more.

Enrich my heart, mouth, hands in me,
With faith, with hope, with charitie;
That I may runne, rise, rest with thee.

THE GREAT THANKSGIVING

SURSUM CORDA

S120

Then, facing the Holy Table, the Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS AND BENEDICTUS

Mathias



Ho - ly, 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 he who
comes in the name of the Lord. Ho-san - na in the high - est.

THE EUCHARISTIC PRAYER A

BCP page 361

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

MEMORIAL ACCLAMATION

S133

Celebrant

There - fore we pro - claim the mys - ter - y of faith:

Celebrant and People

Christ has died. Christ is ris - en. Christ will come a - gain.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Eucharistic prayer concludes with the Doxology, the People respond with the following

THE GREAT AMEN

S146

A - men. A - men. A - men.

The Celebrant then continues

And now, as our Savior Christ has taught us, we are bold to say,

THE LORD'S PRAYER

S119

Our Fa - ther, who art in hea - ven, hal - low - ed
 be thy Name, thy king - dom come, thy will be done,
 on earth as it is in hea - ven. Give us this day our
 dai - ly bread. And for - give us our tres - pas - ses,
 as we for - give those who tres - pass a - gainst us. And lead

us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

THE BREAKING OF THE BREAD

Celebrant Alleluia. Christ our Passover is sacrificed for us;
 People **Therefore let us keep the feast. Alleluia.**

A period of silence is kept

THE FRACTION ANTHEM

Mathias

Je - sus, Lamb of God: Have mer - cy
 on us. Je - sus, bear - er of our sins: Have mer - cy
 on us. Je-sus, re-deem-er of the world: Give us your peace.

INVITATION TO COMMUNION

The Celebrant says

The Gifts of God for the People of God.

We welcome all baptized persons, regardless of age or denomination to receive communion at Saint Paul's. It is our custom to receive the bread in the upturned palms of our hands, and eat it immediately. Gluten-free wafers are available; please let the minister know that you need one. Those who wish to receive wine should partake by sipping directly from the chalice (intincting, or dipping one's wafer into the wine, is no longer permitted). Please use your hands, holding the base of the chalice, to gently assist the server in guiding the chalice to your lips. If you do not wish to receive communion you are invited to come forward to receive a blessing, indicating your desire by crossing your arms over your chest.

COMMUNION ANTHEM – Hymn to the Trinity

P. Tchaikovsky (1840-1893)

Blessed angel spirits offer praise undying,
 ever crying:
 Holy, holy, holy, Lord God of Sabaoth.

Saints and martyrs praise thy name,
Trinity life-giving,
earthborn sorrow leaving before thy throne.
Ever crying:
Holy, holy, holy, Lord God of Sabaoth.
Father omnipotent,
mighty in glory,
Christ thy son our saviour,
who died that we might live,
Holy Spirit, mystic dove dwelling with us evermore;
we praise thee, blessed Trinity.

With the angels' sacred hymn all thy might proclaiming,
with the mystic cherubim in songs of praise we join.

Holy, holy, holy,
join we all in songs of praise for ever:
Hallelujah, Lord God of Sabaoth.

THE POST COMMUNION PRAYER

BCP page 365

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. **Amen.**

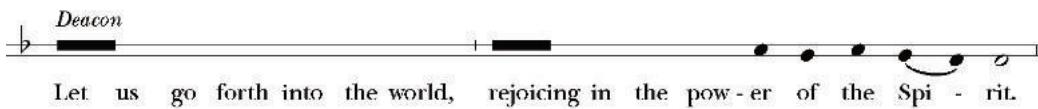
GREETINGS AND ANNOUNCEMENTS

THE BLESSING

HYMN AT THE RETIRING PROCESSION – #362 “Holy, holy, holy! Lord God Almighty!”

Nicaea

DISMISSAL



POSTLUDE – Organ Voluntary

CATHEDRAL LIFE | JUNE 15
ST. PAUL'S CATHEDRAL – SPCBUFFALO.ORG

SJAT Note: 2025 Summer Reading List

From Estelle Siener for the Social Justice Action Team

Welcome to the Summer 2025 edition of our semi-annual book and media list – a list of some of reading and viewing that the members of the Team found edifying and inspiring, and are recommending to others. We'd love to talk with you about them; the items are listed with those who recommended them. And we'd love to hear what you have been reading, so we can add them to our list! (Books without a link are available at the Buffalo and Erie County Library. Items with links are either online or available at bookshop.org.)

Inspiration

- (Dean Rebecca) The Good Book Club: A book study of the Psalms for the summer with a calendar to follow in one of two tracks either by yourself or with a friend. The study is published online by the Forward Movement which also publishes the devotional booklets available in the back of the church. See the Sunday morning service leaflet announcements for more information.
- (Dean Rebecca) How We Learn to Be Brave: Decisive Moments in Life and Faith by Bishop Mariann Budde: How do we respond to decisions in life, both large and small, with courage and within our true beliefs? In this book, Bishop Budde gives us insights from scripture, history and her own life on how to be brave.
- (Estelle) A Change of Habit by Sister Monica Clare, who felt a calling to be a nun when still in elementary school. This is her memoir, told candidly of her childhood in poverty through her career in Hollywood and a marriage. Still the voice of God called her. The story of her journey to become a nun is compelling. She is currently the Sister Superior at the Convent of St. John the Baptist, the Episcopal Convent in Mendham, New Jersey. One of the chapters in this book chronicles her years as a manager of a homeless shelter in New York City. (Both Bill and I have met Sister Monica and are happy to tell you more about this amazing woman.)

Our Environment

- (Bill) In Timothy Beatley's The Bird-Friendly City: Creating Safe Urban Habitats examines what cities around the world are doing to allow us to share the planet in a modern, urbanized environment. By making space for nature in urban design, we make cities safer for wildlife, and more friendly for ourselves.
- (Estelle) Upstream by Mary Oliver. Though known for her inspiring poetry, Oliver's autobiographical book is, instead, a series of essays about her relationship with God's creation, both plant and animal. Her writing excites the senses and encourages the reader to visit nature as a spiritual journey, with open eyes and mind.
- (Bob) Vibrant Matter: a Political Ecology of Things by Jane Bennett. This is a fascinating tour through our western cultural heritage in which we treat all non-biological stuff as inert and ready-to-hand for human beings to do with as they please. She shows instead that we live in an ecology of things. Indigenous peoples have a culture of giving thanks for such treasures as thunder, rocks, water, air and ground. However, we ignore and abuse non-biological things by mining and burning. It's a self-destructive way of life that needs a new focus and a respect for the ecology of things.
- (Bill) The Serviceberry by Robin Wall Kimmerer. In it, Kimmerer asks us to reevaluate our relationship to material things and to the environment. Instead of indulging in an economy of scarcity, she argues, we need to think in terms of an economy of abundance. By doing so, we will learn to share our environment with other living and non-living entities in God's creation. The former, she writes, "grind what is beautiful and unique into dollars, [and] converts gifts to commodities in a currency that enables us to purchase things we don't really need while destroying what we do."

Our Mission

- (Kathy) PBS: The Ants & the Grasshopper: The Series: African countries account for less than 3% of greenhouse gas emissions. However, the effects of climate change are devastating their environment. This five-video series (each about 9-12 minutes) Malawi women travel to the U.S. to convince Americans that climate change is real, and to see how Black Americans are farming to help their communities thrive through climate change. The series was suggested here previously, but has now been released on PBS for free at the link above.
- (Chris) We Have Never Been Woke by Musa al-Gharbi, subtitled The Cultural Contradictions of a New Elite, a very thought-provoking look at the 20th and 21st century justice movements with a different lens.
- (Estelle) All That She Carried: The Journey of Ashley's Sack, a Black Family Keepsake by Tiya Miles: In the 1850s a slave mother knows her nine-year-old daughter, Ashley, is to be sold to another plantation. She embroiders a flour sack with a message and packs it with nourishment, mementos and love. Passed down through four generations, Ashley's sack was presented to the Smithsonian where it is exhibited in the National Museum of African American History, telling a larger story of resilience. Anyone interested in the cultural history of nineteenth century American textiles, food and black family histories will appreciate these true stories.
- (Chris) The Barn by Wright Thompson, subtitled The Secret History of a Murder in Mississippi, is about the place and people near the barn where Emmitt Till was murdered. I like the way the author brings in the people from the time white settlers arrived through the present day.
- (Estelle) The Trees by Percival Everett. This novel, like Chris' book, The Barn, takes place around Money, Mississippi. Everett's cutting wit tells a story of revenge several decades after Emmitt Till's death. If you enjoyed James, you are likely to enjoy The Trees.

Summer 2025 | Psalms



Reading the Bible is one of the best ways to grow spiritually, especially if you are able to join in the company of fellow travelers on the journey. The Good Book Club offers you a chance to join with others—whether locally in your church or globally online—in an immersive experience in a book of the Bible.

Summer 2025: Summer with Psalms

In past years, the Good Book Club has invited you to read a book of the Bible through a season of the church year—first Lent, then Epiphany. Now, we invite you to spend this Summer with Psalms! This June and July, you can choose your own adventure and either read a selection of psalms in Track 1, or all of the psalms in Track 2.

See the Reading calendar here. (<https://www.goodbookclub.org/readings/>)

Whichever track you're on you'll match with your friends on the other track. We hope you enjoy this new way of engaging with scripture this Summer with Psalms.

Want to print the reading calendar for your congregation? Download bulletin inserts here:
<https://www.goodbookclub.org/wp-content/uploads/2025/05/GBC-2025-Psalms-Track-2.pdf>

Sign up to receive updates and reading reminders. (<https://www.goodbookclub.org/get-involved/>)

Stay tuned for some more offerings from St. Paul's on using the psalms as a form of prayer and devotion!

Garden of Love Sorting Saturday - Men's Clothing Needed!

We don't have enough clothing to have a quarterly sorting day this quarter, but save the last Saturday of June to join us for a beginning of Summer sorting Saturday. And, speaking of Summer, we could REALLY use some good clean summer clothing for men. Shorts, tees, etc. all clean and wearable. You can bring the clothing to church on Sunday or drop it off at the FMC during the week. Thanks.

SJAT Note

From Bill Siener for the Social Justice Action Team

At least since miners first took canaries into the mines to warn them of gas pockets, birds have signaled environmental dangers to humans. A recent State of the Birds report by a number of scientific organizations warns that "birds are telling us that the habitats that people depend on are vanishing."

One third of birds in the US require immediate conservation action. Over 100 species of birds have lost 50% or more of their population in the last 50 years. In addition to environmental services that birds provide, birding adds \$279 billion dollars, and 1.4 million jobs to the US economy. A precipitate decline in bird populations is a warning to us all.

The FLACO Act has been introduced in the New York State legislature to address one of the major causes of bird deaths, collisions with buildings. The act, A. 3180 in the State Assembly, and S. 3658 in the State Senate, directs "the commissioner of general services to incorporate practices and strategies to reduce bird fatality resulting from collisions with certain state-owned or state-leased buildings, and . . . requires the commissioner to develop a design guide that includes features, methods and strategies, and best practices for reducing bird fatalities, [and] requires the commissioner to report to the governor and the legislature."

The act's name is both an acronym for Feathered Lives Also Count, and a reminder of the fate of Flaco, the Eurasian Eagle Owl that lived for about a year in New York City after escaping from the Central Park Zoo. Flaco's proximate cause of death was a collision with a building. That's a fate met by approximately 1 billion birds in the US a year according to several sources, including the US Fish and Wildlife Service. That's equivalent to the bird deaths caused by 333 Exxon Valdez incidents PER YEAR.

But there's more. In a postmortem, pathologists discovered four rodenticides in Flaco's body, the product of eating poisoned mice and rats in the city. One of the resident Great Horned Owls in Forest Lawn died of that cause this spring. Owls and other raptors can serve us as natural rodent controls without poisoning our environment. For example, 2 adult Great Horned Owls raising 3 young from incubation to fledging eat over 3,000 mice, or 800 to 1,000 rats.

If you would like to help save some of the birds that provide us joy, and help keep our own environment clean, you can write your support for the FLACO Act to:

Assemblyman John T. McDonald III, Chair
Governmental Operations Committee
LOB 623
Albany, NY 12248

And to your own Assemblymember and Senator.

Social Justice Action Team Summer Outreach

Submitted by Kim Goodman

We have selected to help the settled refugees in the Buffalo area and specifically the children of the Refugees and our favorite Afghan family of 10. On limited budgets, it is difficult to treat a family to some "Summertime Fun" so the St. Paul's community can take ACTION to help provide that 'schools out freedom'.

Please consider donating:

- Summer toys: chalk for hopscotch, jump ropes, balls, water slides.
- Summer food: gift certificates for ice cream & watermelon.
- Summer clothes: Gift certificates for sneakers or swim suits.
- Summer Fun: Movie or museum passes. What was your favorite summer activity?

The collection will take place in June for a July delivery. See Kim G for details or questions. Thank you!

Prayer and Pastoral Care

We lift up the following in prayer especially Clark, Geri, Dominic, Steve & Tracy, Juanita, Lisa and family, Andrea, Miles, Karl, Barbara, Larry and Diane, Byron, Chris, Tabatha, Joe, Carl, Lori, Brandy and family, Larry, Carol, Renee, Sharon, Elaine, Don, Anne, Jim, Judy, and Shirley, We also remember all those who have died, especially Almira and Elva, and those whose anniversary of death we mark this week. We pray for them and their loved ones who remember them.



Acting faithfully in troubling times: A letter from Presiding Bishop Rowe

Dear people of God in The Episcopal Church:

I am writing to you from Geneva, where I am meeting with global partners at the World Council of Churches and the United Nations Refugee Agency. As we have discussed how our institutions might act faithfully and boldly in these turbulent times, I have been reflecting on how we Episcopalians can respond to what is unfolding around us as followers of the Risen Christ whose first allegiance is to the kingdom of God, not to any nation or political party.

The events of the last several days lend urgency to this spiritual challenge. Earlier this week, President Trump's executive order banning or restricting travel from 19 countries went into effect. This order impacts countries that are home to dioceses of The Episcopal Church and many of our Anglican Communion partners, and **I have written to the bishops and primates in those countries** to express our concern.

The unwarranted deployment of the National Guard and U.S. Marine Corps on the streets of Los Angeles also signals a dangerous turn. As **the bishops of California have written**, these military deployments risk escalating the confrontations unnecessarily and set a dangerous precedent for future deployments that heighten tensions rather than resolve them. As Christians committed to strive for justice and peace among all people, we know that there is a better way.

What we are witnessing is the kind of distortion that arises when institutions like the military and the State Department are turned on the people they were meant to protect. These mainstays of the federal government, designed to safeguard civil society and promote peace and stability, are now being weaponized for political advantage.

The violence on television is not our only risk. We are also seeing federal budget proposals that would shift resources from the poor to the wealthy; due process being denied to immigrants; and the defunding of essential public health, social service, and foreign aid programs that have long fulfilled the Gospel mandate to care for the vulnerable, children, and those who are hungry and sick.

With all of this in mind, we are finding ways to respond as Christians to what we see happening around us. We are exploring options to support litigation challenging the travel ban on the ground of religious freedom; **advocating** for federal spending that safeguards the welfare of the most vulnerable; **caring for immigrants and refugees** in our congregations and communities; and **standing in solidarity with other faith groups**. In short, we are practicing institutional resistance rooted not in partisan allegiance, but in Christian conviction.

At its best, our church is capable of moral clarity and resolute commitment to justice. I believe we can bring those strengths to bear on this gathering storm. Churches like ours, protected by the First Amendment and practiced in galvanizing people of goodwill, may be some of the last institutions capable of resisting the injustice now being promulgated. That is not a role we sought—but it is one we are called to.

In Geneva, I have been reminded that we are part of a global communion of hope in the Risen Christ. We do not stand alone as we live by our baptismal promises: to persevere in resisting evil, to strive for justice and peace among all people, and to respect the dignity of every human being. In these troubling times, may we find courage and resilience in our identity as members of the Body of Christ.

Yours in Christ,

A handwritten signature in black ink, appearing to read "Sean Rowe".

The Most Rev. Sean Rowe
Presiding Bishop
The Episcopal Church

A LETTER FROM THE EPISCOPAL BISHOPS IN THE STATE OF CALIFORNIA

by Episcopal Bishops of California

Beloved in Christ,

Like all Californians, we are watching with great concern the events unfolding around immigration protests in Los Angeles. We are deeply concerned about the ICE raids and about the potential for violence arising from the deployment of National Guard troops and Marines to the Los Angeles area. We are concerned that military deployments will escalate the confrontations unnecessarily, and worry that all of our regions in California may be subject to future deployments that heighten tensions rather than resolving them.

Bishop John Harvey Taylor, the Episcopal Bishop of Los Angeles, has posted on social media this past weekend about what is happening in Los Angeles and his interpretation of the ways in which local officials, law enforcement, federal agencies, and protesters are all interacting. He expressed deep pain and anger as fourteen people in one single Episcopal congregation in that diocese were detained by ICE on Friday. Certainly, we as Episcopalians are shocked and saddened when any of our own are removed from our beloved community.

In all six of our dioceses, people are concerned and fearful about the denial of due process for those detained and the potential for ICE raids targeting beloved community institutions and people working to support their families. People feel angry and threatened that the haven they sought in our communities is no longer safe. US citizens and legal residents feel deep grief at losing beloved friends and family members. Children whose parents are deported face uncertain futures. In our churches, we strive to protect our members who are at risk.

Our Baptismal Covenant asks us, "Will you strive for justice and peace among all people and respect the dignity of every human being (BCP p. 417)?" This question is a direct and ongoing call to us as persons who follow Christ to live out our calling opposed to injustice, to violence of any kind, and to stand up where human beings are not treated as we would treat a child of God. This question needs to be foremost in our thoughts as we consider our response to the situation in Los Angeles.

In the Episcopal Church, we uphold a proud tradition of advocating for civil rights and supporting the vulnerable in our society. We stand for fierce love and for justice that leads to peace, as well as societal practices that preserve human dignity. With God's help, we will speak and pray on behalf of all in this situation.

Bishop Taylor has asked for our prayers for Los Angeles, and we invite all our dioceses to pray for the unfolding situation there as well as for peace and justice in all our communities. We ask that you join us in praying:

"Grant, O God, that your holy and life-giving Spirit may so move every human heart, and especially the hearts of the people of this land, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. Amen (BCP p. 823)."

In Christ,

The Rt. Rev. Lucinda Ashby, Episcopal Bishop of El Camino Real
The Rt. Rev. David Rice, Episcopal Bishop of San Joaquin
The Rt. Rev. Austin K. Rios, Episcopal Bishop of California
The Rt. Rev. Susan Brown Snook, Episcopal Bishop of San Diego
The Rt. Rev. John Harvey Taylor, Episcopal Bishop of Los Angeles
The Rt. Rev. Megan Traquair, Episcopal Bishop of Northern California



BULLETIN INSERTS

June 15, 2025 – Trinity Sunday (C)

Traveling the Way of Love: Rest

“Traveling the Way of Love” Season 2 offers video stories of the ways people across The Episcopal Church participate in the seven Way of Love practices. Produced by the Office of Communication in partnership with Evangelism colleagues, it includes study guides to help congregations or small groups engage the stories and strengthen one another’s discipleship. Each week, we’ll share information about an episode, along with study questions suitable for congregational, small group, or personal reflection. You can find each episode and its discussion guide at iam.ec/TWOL2.

Episode 5: Rest

“Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, got up from supper, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him.



He came to Simon Peter, who said to him, ‘Lord, are you going to wash my feet?’ Jesus answered, ‘You do not know now what I am doing, but later you will understand.’ Peter said to him, ‘You will never wash my feet.’ Jesus answered, ‘Unless I wash you, you have no share with me.’ Simon Peter said to him, ‘Lord, not my feet only but also my hands and my head!’” - John 13:3-9

From the beginning of creation, God has established the sacred pattern of going and returning, labor and rest. Especially today, God invites us to dedicate time for restoration and wholeness - within our bodies, minds, and souls, and within our communities and institutions. By resting we place our trust in God, the primary actor who brings all things to their fullness.

1. In this episode, host Chris Sikkema visits with Bishop Audrey Scanlan as they hike a small portion of the Appalachian Trail. Bishop Scanlan recounts her experience of learning how to humbly receive hospitality along the trail during longer hikes. She shares how when we stop doing and start receiving, we can rest in God’s presence and love differently. Take a moment and consider—is there a place where you need to stop doing to receive instead? What steps do you need to take to lean into that practice of rest?
2. Host Sikkema comments that when we take time to stop and disconnect from our devices and to-do lists, we are more likely to see where God is present around us. He notes that “stopping is an act of faith.” What do you think of this statement? What does it bring up for you?
3. The spiritual practice of rest, in its various forms, holds a transformative power. For Bishop Scanlan, it manifests in long solo hikes, where she carries everything she needs for survival on her back, and nothing needs to be accomplished beyond putting one foot in front of the other. In this space, she can release the tyranny of the urgent, allowing her to notice the shape and symmetry of wildflowers and the presence of God all around. What rest practice could you adopt to experience this transformative power? If you don’t have one, can you imagine what one might be?

New or visiting today? Everything you need to participate in worship is in this bulletin and the Hymnal in the pew (red or blue). We invite you to join in praying, singing, and responding, as you are comfortable.

Restrooms are located on the lower level. From the elevator, proceed through the double glass doors and look to your right for an accessible restroom. Additional restrooms are on the same level, to the left, near the kitchen.

Children are always welcome in worship and are invited to explore! Greeters can provide activity kits, available in the back of the church. Godly Play is also offered. For details: cathedral@spcbuffalo.org.

SERVING IN WORSHIP TODAY

Kathy Reiss, Delwyn Milander; Altar Guild

David Jemmott, Robert Jones; Ushers

Alexander Jacob, Jessy Alexander; Coffee Hour Hosts

Thomas Heyer; Livestream Coordinator

Sean Harkin, Delwyn Milander, Elizabeth Salvatori; Readers

Sean Harkin, William Siener; Intercessors

Charles Casto Jr., Latanya Jacob; Eucharistic Ministers

The Rev. Phil Cunningham; Deacon

The Very Rev. Rebecca A. Barnes; Celebrant

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<https://episcopalpartnership.org/>

CATHEDRAL CLERGY / STAFF

The Very Rev. Rebecca A. Barnes, Dean · deanrebecca@spcbuffalo.org · 646-533-1836

The Reverend Philip Cunningham, Cathedral Curate · 716-713-9738

Teresa Carter, Administrator · teresa@spcbuffalo.org · 855-0900 ext. 222

Ron J. Diebold, Maintenance · ron@spcbuffalo.org

CATHEDRAL WARDENS

Estelle Siener, Warden (estelle.siener@gmail.com) · Michael Bonilla, Warden (bonz5647@yahoo.com)

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139 Pearl Street, Buffalo, New York 14202 · Offices and Mailing Address: 4 Cathedral Park

The people of St. Paul's Episcopal Cathedral strive to be a beacon of God's love in Western New York through transformative worship, inclusive fellowship, and active service in partnership with the wider community.



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