



## **ORDER OF SERVICE**

### **RITE I**

The Nineteenth Sunday after Pentecost  
October 11, 2020  
10:00 a.m.

*Wherever you are on your spiritual journey, Trinity welcomes you.*

## **WELCOME TO TRINITY**

*Welcome to Trinity Episcopal Church. We hope that you will feel the presence of God in this holy space. We believe that you will also find God in the community of people who worship here. Trinity is rich in the traditions of the Episcopal Church, and it is our prayer that you will feel warmly welcomed. May this place be to you a source of strength and spiritual renewal. May you also find it a place where all people are accepted. Wherever you are on your spiritual journey, Trinity welcomes you!*

# THE WORD OF GOD

**Organ Voluntary:** Psalm-Prelude Opus 32, No. 3

Herbert Howells (1892-1983)

*Yea, though I walk through the valley of the shadow of death, I will fear no evil,  
for thou art with me, thy rod and thy staff, they comfort me. Psalm 23:4*

**Hymn 7** Christ, whose glory fills the skies

*Ratisbon*

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,  
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;  
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:  
joy-less is the day's re - turn, till thy mer - cy's beams I see,  
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap - pear.  
till they in - ward light im - part, glad my eyes, and warm my heart.  
more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Charles Wesley (1707-1788)

Music: melody from *Geystliche gesangk Buchleyn*, 1524; adapt. and harm. William Henry Havergal (1793-1870), alt.

*Celebrant*  
*People*

Blessed be God: Father, Son, and Holy Spirit.  
**And blessed be his kingdom, now and for ever.**  
**Amen.**

## Collect for Purity

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

# Gloria in excelsis

Hymnal S202

1. Glo - ry be to God on high, and on earth peace,  
good will towards men. 2. We praise thee, we bless thee,  
we wor - ship thee, we glo - ri - fy thee, we give  
thanks to thee for thy great glo - ry, 3. O Lord God, heaven - ly  
King, God the Fa - ther Al - might - y.

4. O Lord, the on - ly be - got - ten Son, Je - sus Christ;  
5. O Lord God, Lamb of God, Son of the Fa - ther, that  
ta - kest a - way the sins of the world, have mer - cy up -  
on us. 6. Thou that ta - kest a - way the sins of the  
world, re - ceive our prayer. 7. Thou that sit - test at the  
right hand of God the Fa - ther, have mer - cy up - on us.  
8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. thou

on - ly, O Christ, with the Ho - ly Ghost, art most  
high in the glo - ry of God the Fa - ther. —  
A - - - - - men.

**Collect of the Day**

*Celebrant* The Lord be with you.

*People* **And with thy spirit.**

*Celebrant* Let us pray.

Lord, we pray that thy grace may always precede and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

## First Reading

Isaiah 25:1-9

A Reading from the prophet Isaiah.

O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure. For you have made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt. Therefore strong peoples will glorify you; cities of ruthless nations will fear you. For you have been a refuge to the poor, a refuge to the needy in their distress, a shelter from the rainstorm and a shade from the heat. When the blast of the ruthless was like a winter rainstorm, the noise of aliens like heat in a dry place, you subdued the heat with the shade of clouds; the song of the ruthless was stilled. On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord GOD will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the LORD has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the LORD for whom we have waited; let us be glad and rejoice in his salvation.

<i>Reader</i>	The Word of the Lord.
<i>People</i>	<b>Thanks be to God.</b>

## Psalm 23

*Dominus regit me*

1 The LORD is my shepherd; \*  
I shall not be in want.

**2 He makes me lie down in green pastures \*  
and leads me beside still waters.**

3 He revives my soul \*  
and guides me along right pathways for his Name's sake.

**4 Though I walk through the valley of the shadow of death, I shall fear no evil; \*  
for you are with me; your rod and your staff, they comfort me.**

5 You spread a table before me in the presence of those who trouble me; \*  
you have anointed my head with oil, and my cup is running over.

**6 Surely your goodness and mercy shall follow me all the days of my life, \*  
and I will dwell in the house of the LORD for ever.**

## Second Reading

Philippians 4:1-9

A Reading from Paul's letter to the Church at Philippi.

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. 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. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

*Reader*

The Word of the Lord.

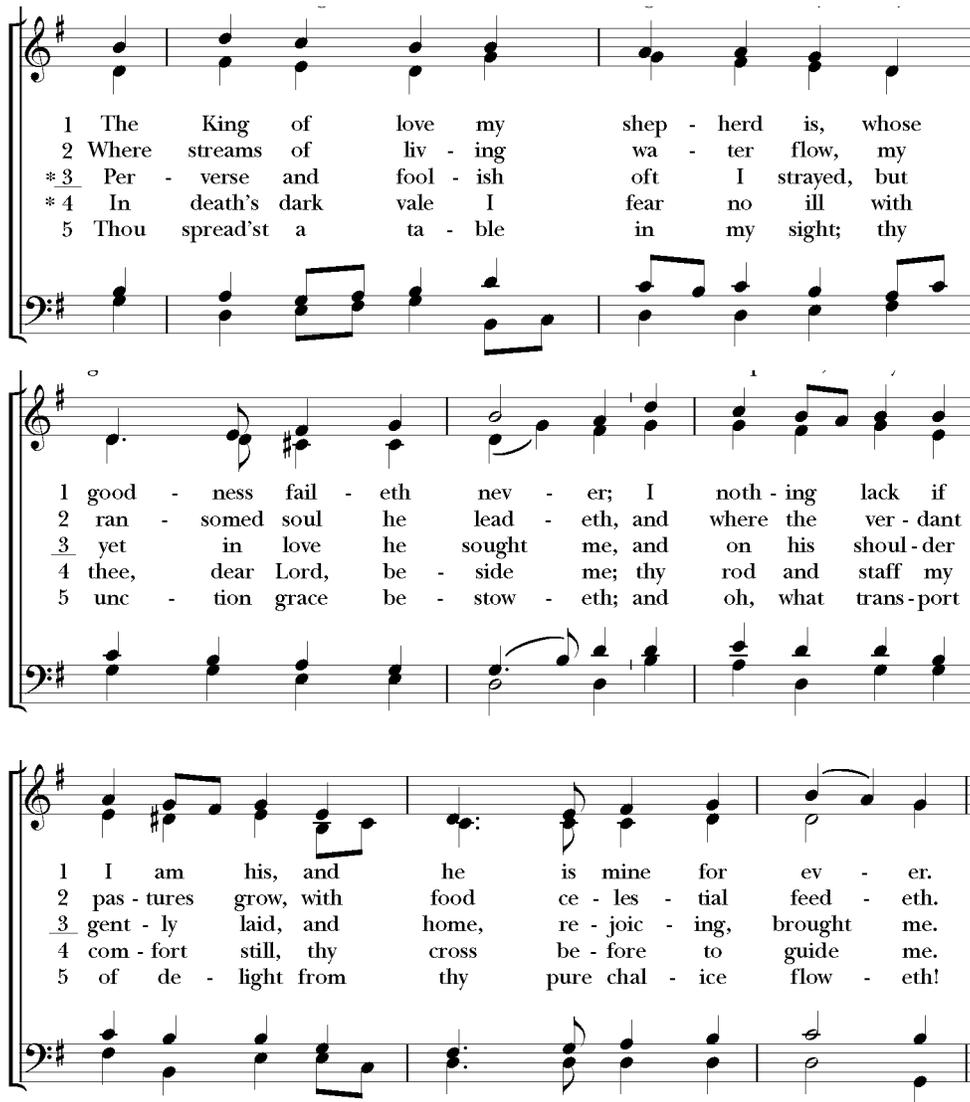
*People*

**Thanks be to God.**

# Sequence

## Hymn 646 The King of love my shepherd is

*Dominus regit me*



1 The King of love my shepherd is, whose  
2 Where streams of living water flow, my  
\* 3 Per - verse and fool - ish oft I strayed, but  
\* 4 In death's dark vale I fear no ill with  
5 Thou spread'st a ta - ble in my sight; thy

1 good - ness fail - eth nev - er; I noth - ing lack if  
2 ran - somed soul he lead - eth, and where the ver - dant  
3 yet in love he sought me, and on his shoul - der  
4 thee, dear Lord, be - side me; thy rod and staff my  
5 unc - tion grace be - stow - eth; and oh, what trans - port

1 I am his, and he is mine for ev - er.  
2 pas - tures grow, with food ce - les - tial feed - eth.  
3 gent - ly laid, and home, re - joic - ing, brought me.  
4 com - fort still, thy cross be - fore to guide me.  
5 of de - light from thy pure chal - ice flow - eth!

6 And so through all the length of days  
thy goodness faileth never:  
Good Shepherd, may I sing thy praise  
within thy house for ever.

Words: Henry Williams Baker (1821-1877); para. of Psalm 23  
Music: John Bacchus Dykes (1823-1876)

## Holy Gospel

Matthew 22:1-14

*Deacon*            The Holy Gospel of our Lord Jesus Christ according to Matthew.  
*People*            **Glory be to thee, O Lord.**

Once more Jesus spoke to the people in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

*Deacon*            The Gospel of the Lord.  
*People*            **Praise be to thee, O Christ.**

## The Sermon

The Reverend Chris Cole

Good morning, Trinity! I think it would be fun if we hosted an online poll on Sunday mornings. If we did that, today might offer us a couple of questions. First, have you ever been invited to a party or event, but begged off by saying you were going out of town (even if you were not originally planning to), or by saying you had to work (even if you really didn't have to) or maybe by denigrating the event itself ("Why would I want to go to THAT party?"). Even if you wouldn't say that as an adult, what about when you were younger? A second question might be whether we had ever been in a really nasty family fight, one where there were hurt feelings that hung around for a long while afterwards (to which I would expect many would answer "Yes.") Both of these questions get to some of the emotions swirling around in today's parable.

With the first question, if the party's host knew we were making up excuses and ducking out simply because we didn't want to come, we might expect some blowback. And in the case of today's parable, which is an allegory for the heavenly feast to come at the end of time, the host is God, and that seems to raise the stakes. If God has invited us to the party, who would knowingly walk away from it or make excuses to not attend or, even worse, abuse those whom God appointed to send the invitation? We heard a parable similar to this last week, when Mother Cheryl preached about the wicked tenants.

In her interpretation, the vineyard was God's creation and the wicked tenants were those who abused it as well as the messengers God sent. Matthew has strong feelings about those who are invited into a renewed life through Jesus Christ but refuse it. And here, in today's parable, there are consequences: those who have refused the invitation and abused those who offered it will see their city burned and find themselves put to the sword.

Now that last part isn't so much a prediction as a bit of veiled historical interpretation. Scholars believe Matthew was written roughly 10 years after a Jewish rebellion against Rome. The result of the rebellion was Roman legions sacking Jerusalem, killing many of its inhabitants, and tearing the Jewish temple to the ground. In the minds of early Jewish Christians, this event would still have been seared into their imaginations. And to return to the question about family fights, if Jewish Christians believed their fellow Jews had rejected God's invitation, it might have been tempting to see the invading Roman legions as the consequence of that rejection. After all, it was part of the Jewish theological mindset to see God at work in the events of their history.

I for one think that's a stretch. The invasion and destruction of Jerusalem, its people and its temple tell us more about the Romans, the brutality of their tactics and the terror they could unleash than it does about the Jewish people and their relationship to God. And yet there's something here about the hurt and rejection that some Jewish Christians undoubtedly felt in the treatment they received from some of their own people. It's one thing to be rejected by pagans. But by their fellow Jews? Paul, for one, never stopped hoping that his people would ultimately decide to join him in Christ. In his letter to the church in Rome, Paul proclaims, "I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew." (Rom 11:1-2) Paul loved his people and it pained him deeply that some would not or could not walk with him in his re-interpreted faith.

The traditional interpretation of the parable of the wedding banquet is to warn Christians that they can become complacent and if they do, they are just as liable to judgment. Showing up at the wedding without the proper wedding garments illustrates this. The garments represent righteous behavior and committed discipleship, for without these, Christians are no better than those who refused the invitation, or so this interpretation goes.

But I find in this parable something about what it feels like to be rejected by others, especially by those we love and respect and who we believe should know better. If the parable is a warning, I think it's to remember what we called to do, how we are called to be, even in the midst of those who may have hurt us. I have preached before that human relationships are complicated, that they sometimes contain abuse, and that for our own psychological and physical safety, it is sometimes necessary to create strong boundaries. But is taking self-care seriously an either/or proposition when it comes to

discipleship? The orientation of Christians towards others is well described by Paul in today's reading from Philippians. First, we regard each other as brothers and sisters, whom we love and long for, whom we regard as our beloved. This should express itself in our gentleness, such gentleness that it will be known to everyone. This means that if we have made progress in discipleship we will, it is hoped, be able to stand firm in the Lord without resorting to harshness or aggression. But this doesn't mean we become doormats. To quote Morrissey, the lead singer of the alternative 80's band the Smiths, it takes guts to be gentle and kind. We should also develop the habit of turning to the Lord in prayer and thanksgiving when confronted with worry and anxiety. If done with diligence, we can hope that these practices lead to the peace of God within us, that which surpasses all understanding.

That's the promise when life is conformed to the rhythms of discipleship. These rhythms do not develop of their own accord. We learn them from others, who themselves were taught by those before them. When dealing with those who favor the feeding of ego and the use of aggression and the enhancement of the self, the way of discipleship may seem like a weak or ineffectual outward response. But I don't think that's true at all. A personality formed by discipleship can endure a great deal of hostility, because what aggressors seek to wound has already been given up and given over to Christ, who guards our hearts and our minds with the peace that passes all understanding.

At this point when preaching on the theme of spiritual practice and transformation, I usually put in a bit about how hard it is to do, but this time, I'm not sure I want to emphasize that. Discipleship is a practice, a set of habits that we learn by doing, and they become easier with time, or so I have heard. And we should expect to encounter situations that will test us, no matter how much we've prepared. And yet for the disciple, it is always, with God's help, an opportunity to look for and to be what is honorable, just, pure, commendable, excellent, and worthy of praise.

So the wedding banquet is, in this sense, an invitation and a challenge for each of us. To attend means to take seriously the invitation, not to shirk it, ignore it, minimize it or abuse those who offered it. It means we take our spiritual lives seriously. And when we do this together, we discover that we will come to love, to long for and to rely upon our community of discipleship and worship. It becomes our joy and our crown, because there we find people who show us what discipleship is supposed to be. With their help we stand firm in the Lord.

Christian community is always, first and foremost, about discipleship and the thing about discipleship is that it makes a claim on us. It is not forced. It is never coercive. It's an invitation we are free to reject. But if we accept it, we have voluntarily agreed to the claim discipleship makes. In three weeks time we will celebrate All Saints Day and we will have an opportunity to reflect on all those disciples who have come before us and all those whom we hope will follow us. On All Saint's Day we will together renew our baptismal vows, which help define this church's view of discipleship. On All

Saint's Day we can consider how and in what way each of us is numbered among the saints. We might also ask how the saints transformed their fear and aggression, their anxiety and confusion, into prayers and thanksgiving to the God of peace. And we could use their guidance. All Saint's Day occurs 2 days before the national election, which means the saints will have something to say about how we might experience that event, no matter the outcome. Until then and in the days to follow, may the God of peace be with us all.

## **The Nicene Creed**

**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.**

## Prayers of the People

BCP 328

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Lord, in your mercy:

**Hear our prayer.**

Give grace, O heavenly Father, to all bishops and other ministers, especially Justin, the Archbishop of Canterbury, Michael, our presiding Bishop, and Poulson, our own Bishop, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. Lord, in your mercy:

**Hear our prayer.**

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. Lord, in your mercy:

**Hear our prayer.**

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, for Donald our President, Kevin our Governor, and G.T. our Mayor, that they may be led to wise decisions and right actions for the welfare and peace of the world. Lord, in your mercy:

**Hear our prayer.**

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. Lord, in your mercy:

**Hear our prayer.**

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor

[ Barbara Sue; Odell; Nancy; Paulette; Alicia; Jeremy; Marjoree; Danny; Teresa;

PK; Shirley; Philippe; Marie; Tonnette; Taylor; Allen; Jim and Mary; Charles;

Betty; Hannah; Elaine and Danny; Cameron; Bill; Alia; Elise; Kennetha; Finley;

Norma; Lori; Bonnie; Claudine; Susan, Diane, David and Katie; Colby; Dixie; Kimberli;

All Medical and Cleaning Staffs; and all those affected by the wildfires in western US

and by the Gulf Coast hurricanes; \_\_\_\_\_] and all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Lord, in your mercy:

**Hear our prayer.**

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially\_\_\_\_\_,] beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [\_\_\_\_\_and of] all thy saints, that with them we may be partakers of thy heavenly kingdom. Lord, in your mercy:  
**Hear our prayer.**

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate.  
**Amen.**

*The Deacon says*

Let us humbly confess our sins unto Almighty God.

*Silence may be kept.*

*Celebrant and People*

**Most merciful God,  
we confess that we have sinned against thee  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved thee with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of thy Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in thy will,  
and walk in thy ways,  
to the glory of thy Name. Amen.**

*The Priest stands and says.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

And now, as our Savior Christ hath 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.**

### **The Peace**

*Celebrant*            The peace of the Lord be always with you.  
*People*                **And with thy spirit.**

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

### **Announcements**

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

*Ephesians 5:2*

**Offertory Anthem:** The Lord is my shepherd

Thomas Matthews (1915-1999)

The Lord is my shepherd; I shall not want,  
He maketh me to lie down in green pastures:  
He leadeth me beside the still waters. He restoreth my soul:  
He leadeth me in the paths of righteousness for His name's sake.  
Yea, though I walk through the valley of the shadow of death,  
I will fear no evil: Thy rod and Thy staff they comfort me.  
Thou preparest a table before me in the presence of mine enemies:  
Thou anointest my head with oil; my cup runneth over.  
Surely goodness and mercy shall follow me all the days of my life:  
and I will dwell in the house of the Lord for ever.        *Psalm 23*

### **Blessing**

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

# Hymn 557 Rejoice, ye pure in heart!

Vineyard Haven



1 Re - joice, ye pure in heart! Re - joice, give thanks, and  
2 With all the an - gel choirs, with all the saints of  
3 Your clear ho - san - nas raise, and al - le - lu - ias  
4 Yes, on through life's long path, still chant - ing as ye  
5 Still lift your stand - ard high, still march in firm ar -  
\*6 At last the march shall end; the wea - ried ones shall  
\*7 Then on, ye pure in heart! Re - joice, give thanks, and



1 sing! Your glo - rious ban - ner wave on high, the  
2 earth, pour out the strains of joy and bliss, true  
3 loud; while an - swering ech - oes up - ward float, like  
4 go, from youth to age, by night and day, in  
5 ray, as war - riors through the dark - ness toil, till  
6 rest; the pil - grims find their Fa - ther's house, Je -  
7 sing! Your glo - rious ban - ner wave on high the



*Refrain*

1 cross of Christ your King.  
2 rap - ture, no - blest mirth.  
3 wreaths of in - cense cloud.  
4 glad - ness and in woe. Ho - san - na, ho -  
5 dawns the gold - en day.  
6 ru - sa - lem the blest.  
7 cross of Christ your King.



san - na! Re - joice, give thanks, and sing.

Words: Edward Hayes Plumtre (1821-1891)

Music: Richard Wayne Dirksen (1921-2003)

## Dismissal

*Deacon* Let us go forth in the name of Christ.

*People* **Thanks be to God.**

**Organ Voluntary:** Improvisation

**Clergy:** The Reverend Dr. W. Lee Domenick, *Rector*; The Reverend Cheryl Harder, *Associate Rector*; The Reverend Chris Cole, *Curate*; The Reverend Deborah Underwood, *Deacon*; The Reverend Bert Bibens, *Deacon*; The Reverend Linda Paul, *Deacon*; The Reverend Noel Doherty, *Assisting Clergy*

**Staff:** Casey Cantwell, *Organist and Director of Music*; Karen Rich, *Associate Director of Music and Organist*; Chad Johnson, *Music Intern*; Barbara Harlas, *Printer*; Donnie Henderson, *Sexton*; Becky Moseman, *Director of Youth and Young Adults Ministry*; Hannah Middlebrook, *Director of Operations*; Jenny Robertson, *Financial Secretary*; Edward Roling, *Christian Formation*; Jan Schneider, *Front Office Coordinator*.

**Technical Team:** Jennifer Ratliff-Towner, *Lead*; Michael Towner, Philippe Beaudette, Lizze Radford, Joshua Miller.

**Vestry:** Pat Woodrum, *Senior Warden*; Joe Wilkinson, *Junior Warden*; Harry Dandelles, *Treasurer*; Joe Woltz, *Clerk*; Bill Nay, *Chancellor*; Emily Bibens; Dale Billam; Caroline Crain; Jennifer Grassmeyer; Brad Morgan; Rusty Renfrow; Jessica Smith; Patti Smith; and George Walls.

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