

9:45 AM

MORNING PRAYER, RITE II

Sunday, July 12

The Sixth Sunday after Pentecost



TRINITY CHURCH
IN THE CITY OF BOSTON



TrinityEvents

NEW TO TRINITY?

Whether you're new among us or you've been worshipping here for years, we look forward to helping you feel known and loved at Trinity.

Fill out the form at this link so we can get to know you better.

MILESTONES



Send in Your Milestones

Although we are not able presently to gather together in Copley Square, there are still so many milestones for us to share as members of one another in the Body of Christ that is Trinity Church. Many milestones are joyful: graduations, births, engagements, and new jobs. Others are sad: deaths of loved ones, job loss, moving out of the area. Please send us word about milestones in your lives. It is in hearing about one another, so we can offer prayers on one another's behalf, that our community grows in strength.

Send your Milestones to: wrich@trinitychurchboston.org.

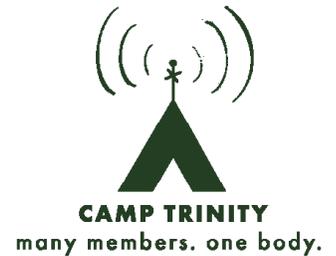
PARISH LIFE

Register for Camp Trinity by July 9

*Wed., 7/29-Sat., 8/1;
online and offline; [register here](#);
free and open to all*

Our faith reminds us to call on God, to lean on each other for help, and to use our gifts and talents for the common good. In this spirit, parish leaders have been hard at work planning Camp Trinity, a camp-from-home program for all ages, with the theme of "Many Members, One Body."

There's no cost to participate, and it's easy to sign up by filling out [this short form](#). If you're interested, we'd love to hear from you by July 9. Friends and relatives from beyond Trinity are very welcome to join, as well.



Coffee Together

Weekdays, via Zoom

Let's have coffee!

We hope that you will join a member of our worship and program staffs for a Zoom-y coffee klatch this summer. Every weekday through Friday, July 24, we will host a small-group conversation for up-to 7 (a good biblical number and still small enough that we can remain a single cohort). In a spirit of encounter, rather than evaluation – focusing on our being, rather than our doing – we will introduce ourselves and respond to the simple prompt, "How are you?"

Whether you feel new to Trinity Church or that you laid the cornerstone, [click here](#) to register for one of the many available dates, times, and hosts through July 24. We look forward to spending time with you!



Trinity Church
in the City of Boston

206 Clarendon Street, Boston, MA 02116
617-536-0944 + trinitychurchboston.org



GATHERING

Welcome

Prelude 'Lantana from Plymouth Suite'
Percy Whitlock (1903-1946)

Hymn 390 'Praise to the Lord, the Almighty'



1 Praise to the Lord, the Al - might - y, the King of cre -
2 Praise to the Lord; o - ver all things he glo - rious - ly
3 Praise to the Lord, who doth pros - per thy way and de -
4 Praise to the Lord! O let all that is in me a -

a - tion; O my soul, praise him, for he is thy
reign - eth: borne as on ea - gle - wings, safe - ly his
fend - thee; sure - ly his good - ness and mer - cy shall
dore him! All that hath life and breath come now with

health and sal - va - tion: join the great throng, psal - ter - y,
saints he sus - tain - eth. Hast thou not seen how all thou
ev - er at - tend thee; pon - der a - new what the Al -
prais - es be - fore him! Let the a - men sound from his

or - gan, and song, sound - ing in glad ad - o - ra - tion.
need - est hath been grant - ed in what he or - dain - eth?
might - y can do, who with his love doth be - friend thee.
peo - ple a - gain; glad - ly for ev - er a - dore him.

Today we continue with our "Favorite Hymns of Trinity Church" initiative. Each summer Sunday during Worship from Home, the hymns we sing have been submitted by parishioners as their "favorites." To paraphrase John Wesley: "Sing with good courage and beware of singing as if you were half dead or half asleep – instead lift up your voice with strength! Have an eye to God in every word you sing, aiming at pleasing the Lord more than yourself or any other creature."

Worship at Trinity

When the text of this worship booklet is in **bold**, it is spoken or sung by all.

Leaders of the service will also lead these **bold responses** for the benefit of those worshipping from home.

Sentences of Scripture

Confession & Absolution

Let us confess our sins against God and our neighbor.

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

Almighty God have mercy on us,
forgive us all our sins through our Lord Jesus Christ,
strengthen us in all goodness,
and by the power of the Holy Spirit
keep us in eternal life.
Amen.

THE INVITATORY & PSALTER

Invitatory

Lord, open our lips.

And our mouth shall proclaim your praise.

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen. Alleluia!

Canticle *'Jubilate Deo* in A flat'

Charles Wood (1866-1926)

Sung by the choir.

O be joyful in the Lord, all ye lands;
serve the Lord with gladness and come before his presence with a song.

Be ye sure that the Lord he is God;
it is he that hath made us, and not we ourselves;
we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving
and into his courts with praise;
be thankful unto him and speak good of his Name.

For the Lord is gracious; his mercy is everlasting;
and his truth endureth from generation to generation.

Glory be to the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be: world without end. Amen.

Your word is a lantern to my feet *
and a light upon my path.
I have sworn and am determined *
to keep your righteous judgments.
I am deeply troubled; *
preserve my life, O Lord, according to your word.
Accept, O Lord, the willing tribute of my lips, *
and teach me your judgments.
My life is always in my hand, *
yet I do not forget your law.
The wicked have set a trap for me, *
but I have not strayed from your commandments.
Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.
I have applied my heart to fulfill your statutes *
for ever and to the end.

THE LESSONS

Reading Genesis 25:19-34

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her,

"Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

The Word of the Lord.

Thanks be to God.

Canticle 'Gloria in excelsis'

Sung by all.

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 seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

The musical score is written in G major (one sharp) and 4/4 time. It consists of ten staves of music. The lyrics are placed below the notes. There are three triplet markings (indicated by a '3' above a bracket) over the notes for 'Christ, on - ly Son of the Fa - ther', 'Lamb of God', and 'Most High, Je - sus Christ'. The piece ends with a double bar line.

Reading Matthew 13:1-9,18-23

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

The Word of the Lord.

Thanks be to God.

*Title: Praise to the Lord, the Almighty, H 390. Words: Joachim Neander (1650-1680); Translator: Catherine Winkworth
Music: Lobe den Herrn, melody from Erneueren Gesangbuch, 1665 All Rights Reserved. Used by permission. Reprinted under Onelicense.net # A-711378 • Title: Canticle 20, Glory to God: Gloria in excelsis, S 280. Music: Robert Powell (b. 1932), rev. Used by permission. Reprinted under Onelicense.net # A-711378 • Title: My song is love unknown, H 458. Words: Samuel Crossman (1624-1683) alt. Music: Love unknown, John Ireland (1879-1962) All Rights Reserved. Used by permission. Reprinted under Onelicense.net # A-711378 • Title: Sometimes I feel discouraged H 676. Words: African-American spiritual Music: Balm in Gilead, Afro-American spiritual; acc. David Hurd (b. 1950) All Rights Reserved. Used by permission. Reprinted under Onelicense.net # A-711378 Title: From all who dwell below the skies, H 380. Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711) Music: Old 100th, melody from Pseaumes octante trois de David, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?) All Rights Reserved. Used by permission. Reprinted under Onelicense.net # A-711378 • Title: Glorious things of thee are spoken, H 522. Words: John Newton (1725-1807), alt. Music: Austria, Franz Joseph Haydn (1732-1807); desc. Michael Y. Young, (b. 1939) All Rights Reserved. Used by permission. Reprinted under Onelicense.net # A-711378*

Hymn 458 'My song is love unknown' vv. 1,2,7

1 My song is love un - known, my Sa - vior's love to me, love
2 He came from his blest throne sal - va - tion to be - stow, but
7 Here might I stay and sing, no sto - ry so di - vine: ne -

1 to the love - less shown that they might love - ly be. O
2 men made strange, and none the longed - for Christ would know. But
7 ver was love, dear King, ne - ver was grief like thine. This

1 who am I that for my sake my Lord should take frail flesh, and die?
2 O my friend, my friend in - deed, who at my need his life did spend.
7 is my friend, in whose sweet praise I all my days could glad - ly spend.

The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

THE PRAYERS

The Lord be with you.

And also with you.

Let us pray.

The Lord's Prayer

**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.**

Prayers of the People

For peace, for courage, and for your presence, we pray to you, Lord God:

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For our local communities, the nation, and the world;

For all who work for justice, freedom, and peace.

For those who live in danger, sorrow, or fear;

For all who labor to end tyranny, bigotry, and violence.

For the just and proper use of your creation;

For those who suffer for the sake of our comfort.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For the ministries of all the baptized;

For all who serve God in the Church.

Collect of the Day

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

Intercessions

For the special needs and concerns of this congregation ...

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life ...

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died,

that they may have a place in your eternal kingdom ...

Lord, let your loving-kindness be upon them;

Who put their trust in you.

A Prayer for Mission

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church and the world you have made, that in our many vocations and ministries we may truly and devoutly serve you; through Jesus Christ our Lord. **Amen.**

Collects are prayers that "collect" our intentions for any given occasion. In addition to the "Collect of the Day," the Officiant will pray additional collects appropriate for this Sunday.

The Peace

The peace of the Lord be always with you.
And also with you.

Announcements

Hymn 676 'There is a balm in Gilead'

Refrain

There is a balm in Gil - e - ad, to make the wound - ed
whole, there is a balm in Gil - e - ad, to
heal the sin - sick soul. soul.

1 Some - times I feel dis - cour - aged, and
2 If you can - not preach like Pe - ter, if you
think my work's in vain, but then the Ho - ly
can - not pray like Paul, you can tell the love of

Repeat Refrain

Spi - rit re - vives my soul a - gain.
Je - sus, and say, "He died for all."

Sermon The Rev. Dr. Karen Coleman, *Interim Assisting Priest*

The Offertory

Anthem 'Teach me, O Lord, the way of thy statutes

Thomas Attwood (1765? - 1838)

Teach me, O Lord, the way of thy statutes;
and I shall keep it unto the end.

TEXT: PSALM 119: 33

Presentation Hymn

Praise God, from whom all blessings flow; praise
him, all creatures here below; praise him above, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Blessing

All we have and all we are is of God, and everyone has a faithful offering to make. All gifts received today will support Trinity's ministry, empower our service to the community, and sustain our historic buildings.

To make a gift online, please [click here](#) and you will be taken to the secure form on our website.

Hymn 522 'Glorious things of thee are spoken'

1 Glo - rious things of thee are spo - ken, Zi - on, ci - ty
 2 See! the streams of liv - ing wa - ters, spring - ing from e -
 3 Round each ha - bi - ta - tion hov - ering, see the cloud and
 4 Blest in - hab - it - ants of Zi - on, washed in the Re -

of our God; he whose word can - not be
 ter - nal love, well sup - ply thy sons and
 fire ap - pear for a glo - ry and a
 deem - er's blood! Je - sus, whom their souls re -

bro - ken formed thee for his own a - bode;
 daugh - ters and all fear of want re - move.
 cov - ering, show - ing that the Lord is near.
 ly on, makes them kings and priests to God.

on the Rock of A - ges found - ed, what can shake thy
 Who can faint, when such a riv - er ev - er will their
 Thus de - riv - ing from their ban - ner, light by night, and
 'Tis his love his peo - ple rais - es o - ver self to

sure re - pose? With sal - va - tion's walls sur -
 thirst as - suage? Grace which, like the Lord, the
 shade by day, safe they feed up - on the
 reign as kings: and as priests, his sol - emn

round - ed, thou may'st smile at all thy foes.
 giv - er nev - er fails from age to age.
 man - na which he gives them when they pray.
 prais - es each for a thank - of - fering brings.

The Dismissal and Concluding Sentence

Go in peace to love and serve the Lord. **Thanks be to God.**

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.**

Postlude 'Allegro Risoluto from Plymouth Suite'
Whitlock

Today's voluntaries are played at Portageville Chapel, a private retreat and practice space for organists in Western New York. The organ was built in 1982 by the Schantz Organ Company of Orville, OH.





TrinityVoices

FROM TRINITY'S ANTI-RACISM TEAM

Dear friends,

I'm still thinking about a man's tee-shirt I spotted in the freezer aisle a few weeks ago. It carried a two-word assertion, the first "2020" and the second a verb not repeatable here and mostly reserved in these parts for the New York Yankees. I grimly agreed and reached for a pint of Brigham's vanilla.

Is the unutterable, though, the last word for 2020? Will we be using the verb in the past tense in ten years? Or will 2020 (by 2030) represent something different, the Good Friday tomb perhaps from which resurrected life arose? That's been my prayer.

As people of faith we assert that God is at work in the world. And as human beings we can't help but wonder and plead along with the voice of Psalm 13: "How long, oh Lord?"

What have you seen so far in 2020? What are you seeing for the first time? "2020" before these past six months was for me primarily a descriptor of vision: 20/20 (fighter pilot minimum, able to read the numbers in an old-fashioned telephone book). I think it's worth holding on to that meaning. Racism is in part about what I as a white person have been conditioned not to see or have refused to see. "I don't feel seen here," is a response I've often heard many times from people of color in

our church. In *The Church Enslaved*, read and actively discussed recently by a number of us, authors Tony Campolo and Michael Battle suggest that, as a white person I have been conditioned to see others in ways that diminish them: that I tend, when gazing across racial difference, to see a "he" or a "she" versus a "you." At its most extreme, the distancing and objectification result in a white police officer kneeling on an unarmed and handcuffed black man's neck. But in its more common and everyday manifestations, closer to home, the results are the more subtle put-downs and micro-aggressions that people of color live with every day: astonished praise, patronizing observations and inappropriate questions.

One of Battle and Campolo's words to the Church is "mystical." They want Christians of all racial identities to reclaim a Spirit-driven vision of others. "Christ is waiting to be loved in the other," they remind us. "...when people who are

possessed by the Spirit look into the eyes of someone of another race they sense Jesus in that person. It becomes impossible to reject that person. How can a Christian reject another if that other person is the sacramental presence of Christ?"

Or will 2020 (by 2030) represent something different, the Good Friday tomb perhaps from which resurrected life arose?

Might 2020 be for us a year of working towards a Spirit-driven 20/20? Of seeing the "sacramental presence" more fully in each other? While our capacity to "see" each other right now is both enabled and limited by Zoom technology, the next six months will bring us some important opportunities to see and to grow.

Reading is one way of seeing, and our Anti-Racism Team has been developing a curated list of recommended reading and viewing that we can do on our own or in small groups: theology, cultural analysis, and history as well as online resources and talks. You can find that [HERE](#). There's an old adage that "when things get tense, white people form book groups." Point taken, and another truth is that many of us have gaps or falsehoods embedded in our historical or theological educations that have blinded us. The right book can often cause the scales to fall from our eyes.

Might 2020 be for us a year of working towards a Spirit-driven 20/20? Of seeing the "sacramental presence" more fully in each other?

A second opportunity will come this fall, when we will offer, via Zoom, a series of training sessions from Chicago-based Crossroads Inc. Addressing cultural competency and systemic racism, these will be shortened versions of a longer training opportunity we had planned to offer in person this past May. We can welcome up to 40 parishioners in these sessions, and invite you to indicate your interest in learning more [HERE](#). We'll share more information as we firm these dates and times.

"What we can't see" just now is a lot: dates for the re-opening of our building, the return of Holy Eucharist as the center of our common life. Will you pray, though, with me to see what we can?

Grant us vision, Lord, to see each other and your world through the eyes of your Christ. And may the Christ who lives in each of us ex-

pand and make us new, through the power of your Spirit. Amen.

See you in church –

*Patrick Ward
Senior Associate for Program*

