

9 AM

HOLY EUCHARIST, RITE II

Sunday, June 13

Third Sunday after Pentecost



TRINITY CHURCH
IN THE CITY OF BOSTON



TrinityEvents

FYI: Learn about Trinity's stained glass windows on our [Virtual Tour](#)



NEW TO TRINITY?



Whether you're new among us or you've been worshipping here for years, we look forward to helping you make a home for faith here at Trinity.

Fill out the form at trinitychurchboston.org/welcome so we can get to know you better.

You can also scan the QR code to get to the form.



WORSHIP

Weeknightly Compline

Weeknights, 8:30 pm, [on Zoom](#)

Join us weeknights at 8:30 pm for Compline, the last of the four services in the Daily Office. The service starts on page 127 of *The Book of Common Prayer*. Our service begins at 8:30 pm, but the room will open at 8:15 pm for friendly chat. Please join us!



Dial in with **1-646-558-8656** and enter Meeting ID: **206 654 379**.

TODAY

Worship from the West Porch Summer 2021

Beginning Sunday, 6/13, 9 am, Copley Square

Today begins our outdoor "Worship from the West Porch"!



Facing Copley Square, these services will not require any pre-registration and will include:

- Holy Eucharist on June 13 and 20; July 4, 11, and 18; and August 1 and 8; Morning Prayer will be held on June 27 and July 25, with a special emphasis on children
- Communion distributed in one kind (bread), in accord with diocesan directives
- a (masked) choir supporting congregational singing
- a full-length sermon
- lay leaders – from lectors and intercessors to ushers and acolytes – rejoining us in their customary roles, as they are ready to do so
- livestreaming to trinitychurchboston.org/live-worship and facebook.com/trinitychurchboston

To prepare for Worship from the West Porch, we invite you to bring:

- a lawn chair
- a digital device or a bulletin printed at home
- your grace as we endeavor liturgy in this new setting

Godspeed, Sarah!



We will also on June 13 take the opportunity to honor the ministry of Youth and Young Adult Minister Sarah Neumann. Sarah will leave Trinity this summer to begin seminary studies at the Berkeley Divinity School at Yale. An integral member of our ministry team, Sarah has brought wisdom, grace and creativity to so many aspects of our life, particularly during these past 15 pandemic months. Join us for festive refreshments just after church — and for this opportunity to thank and wish Sarah well!



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Trinity Church
in the City of Boston
206 Clarendon Street, Boston, MA 02116
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WORD OF GOD

Prelude 'He's got the whole world'
Margaret Bonds (1913-1972)

Welcome

Hymn 657 'Love divine, all loves excelling'

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to
2 Come, al - might - y to de - liv - er, let us all thy
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
more thy tem - ples leave. Thee we would be al - way bless - ing,
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with
serve thee as thy hosts a - bove, pray, and praise thee
till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.
with - out ceas - ing, glo - ry in thy per - fect love.
crowns be - fore thee, lost in won - der, love, and praise.

Worship at Trinity

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

Note on today's soloist

Morgan Beckford, originally from Memphis, Tennessee, embraces her work as an arts administrator, teaching artist, and performer. With a background in classical voice and musical theater, she has performed a number of roles, including but not limited to Mrs. McLean in Carlisle Floyd's *Susannah*, Second Lady/Second Spirit in Mozart's *The Magic Flute*, and Cafe Olay in Duke Ellington's *Queenie Pie with the Butler*. She has performed at the Opera Center at the University of Texas at Austin, and Daniela in *In the Heights* with Hattiloo Theater in Memphis, TN. In New England, she has appeared in cabarets with both the Theater Offensive and Petrichor, and is the second vocalist for local band, "Cassandra Lee & the Acoustic Project." When not onstage, Morgan serves as the Chief Programming Officer for the Community Music Center of Boston, where she loves spending her time developing equitable music programming for members of the Greater Boston community. She received her undergraduate B.A. degree at the University of Texas at Austin, and her M.M. Solo Voice degree at the University of Maryland - College Park.

Opening Acclamation & Collect for Purity

Blessed be God: Father, Son, and Holy Spirit.

And blessed be God's kingdom, now and for ever. Amen.

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.

Collect of the Day

The Lord be with you.

And also with you.

Let us pray.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

Reading 1 Samuel 15:34-16:13

Samuel went to Ramah; and Saul went up to his house in Gibeah of Saul. Samuel did not see Saul again until the day of his death, but Samuel grieved over Saul. And the Lord was sorry that he had made Saul king over Israel.

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

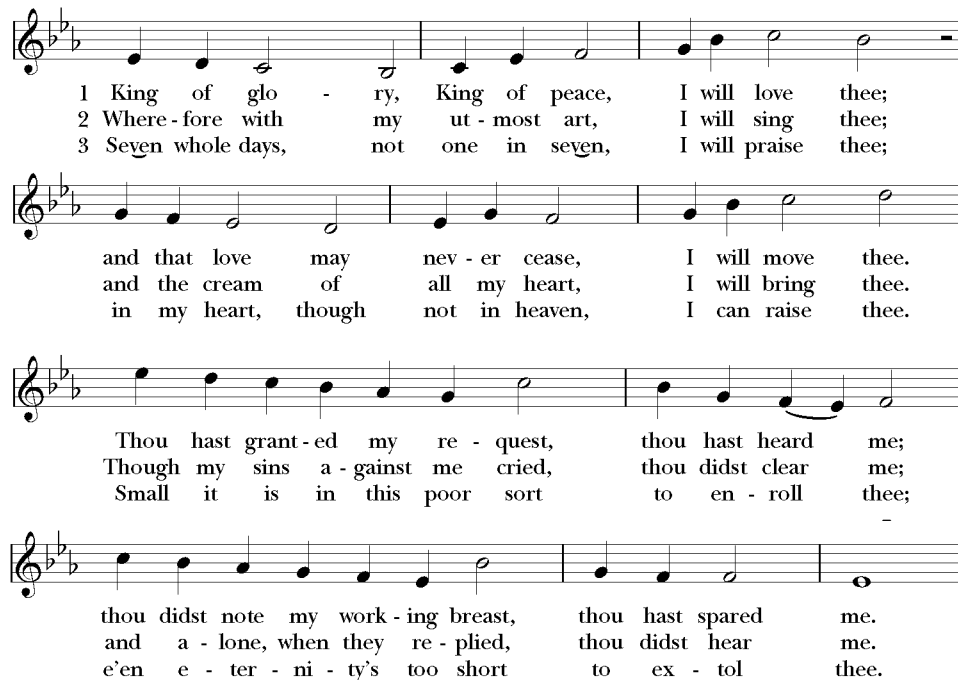
When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The Word of the Lord.

Thanks be to God.

May the Lord answer you in the day of trouble, *
the Name of the God of Jacob defend you;
Send you help from his holy place *
and strengthen you out of Zion;
Remember all your offerings *
and accept your burnt sacrifice;
Grant you your heart's desire *
and prosper all your plans.
 We will shout for joy at your victory
and triumph in the Name of our God; *
may the Lord grant all your requests.
 Now I know that the Lord gives victory to his anointed; *
he will answer him out of his holy heaven,
with the victorious strength of his right hand.
 Some put their trust in chariots and some in horses, *
but we will call upon the Name of the Lord our God.
 They collapse and fall down, *
but we will arise and stand upright.
O Lord, give victory to the king *
and answer us when we call.

Hymn 382 'King of glory, King of peace'



1 King of glo - ry, King of peace, I will love thee;
 2 Where - fore with my ut - most art, I will sing thee;
 3 Seven whole days, not one in seven, I will praise thee;

and that love may nev - er cease, I will move thee.
 and the cream of all my heart, I will bring thee.
 in my heart, though not in heaven, I can raise thee.

Thou hast grant - ed my re - quest, thou hast heard me;
 Though my sins a - gainst me cried, thou didst clear me;
 Small it is in this poor sort to en - roll thee;

thou didst note my work - ing breast, thou hast spared me.
 and a - lone, when they re - plied, thou didst hear me.
 e'en e - ter - ni - ty's too short to ex - tol thee.

Gospel Mark 4:26-34

The Holy Gospel of our Lord Jesus Christ according to Mark.

Glory to you, Lord Christ.

Jesus said, "The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

He also said, "With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

The Gospel of the Lord.

Praise to you, Lord Christ.

Sermon The Rev. Morgan S. Allen, *Rector*

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

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.

Additional prayers are offered.

The Peace

The peace of the Lord be always with you.

And also with you.

Announcements

Title: Love divine, all loves excelling, H 657. Words: Charles Wesley (1707-1788) Music: Hyfrydol, Rowland Hugh Prichard (1811-1887) All Rights Reserved. Used by permission. Reprinted under OneLicense.net # A-711378 • Title: King of glory, King of peace, H 382. Words: George Herbert (1593-1633) Music: General Seminary, David Charles Walker (b. 1938) All Rights Reserved. Used by permission. Reprinted under OneLicense.net # A-711378 • Title: Crown him with many crowns, H 494. Words: Matthew Bridges (1800-1894) Music: Diademata, George Job Elvey (1816-1893); desc. Richard Proulx (b. 1937) All Rights Reserved. Used by permission. Reprinted under OneLicense.net # A-711378

HOLY COMMUNION

The Offertory 'Ride on, King Jesus!'
John Carter (1932-1981)

Ride on, King Jesus,
No man can hinder me.
He is King of Kings.
He is Lord of Lords.
Jesus Christ, first and last,
No man works like him.
King Jesus rides a milk white horse,
No man works like him.
The river of Jordan he did cross,
No man works like him.
Ride on, King Jesus,
No man can hinder me.

TEXT: TRADITIONAL SPIRITUAL

The Great Thanksgiving

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

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

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

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

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."

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](#) or use the QR code below to be taken to the secure form on our website.



Alternatively, you may also give in-person via the alms box, located on the West Porch altar.

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O God, 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.

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

AMEN.

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

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.

Breaking of the Bread

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

Invitation

The Gifts of God for the People of God.

Communion

Communion Solo 'Let us break bread together'
Carter

Let us break bread together on our knees.

*When I fall on my knees with my face to the rising sun,
O Lord have mercy on me.*

Let us drink wine together on our knees.

Let us praise God together on our knees.

TEXT: TRADITIONAL SPIRITUAL

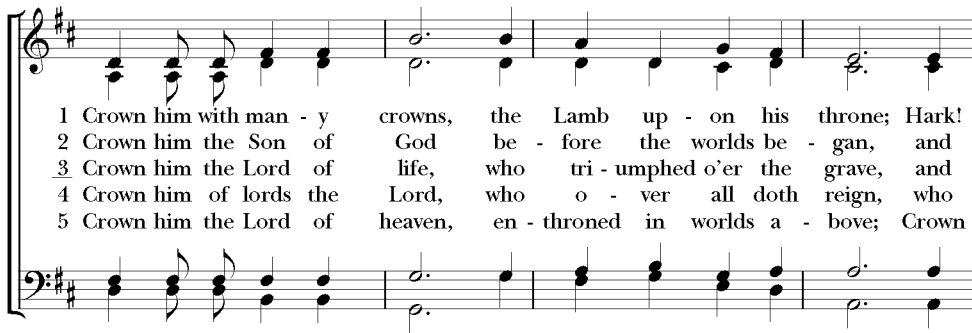
Postcommunion Prayer

Let us pray.

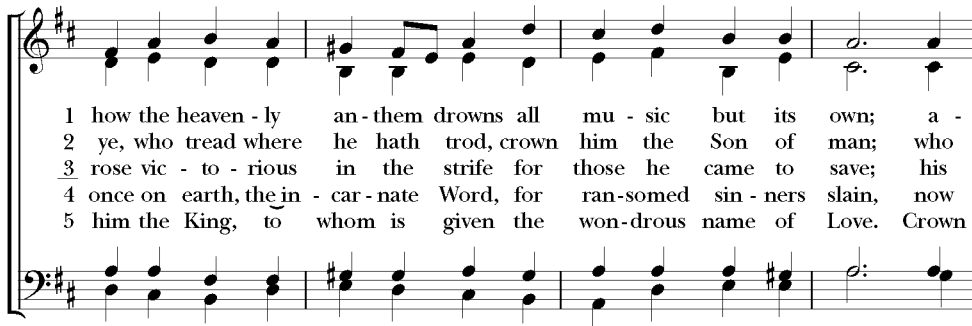
**Eternal God, heavenly Father, you have graciously accepted us
as living members of your Son our Savior Jesus Christ, and you have fed
us with spiritual food in the Sacrament of his Body and Blood.
Send us now into the world in peace, and grant us strength and courage
to love and serve you with gladness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

Blessing

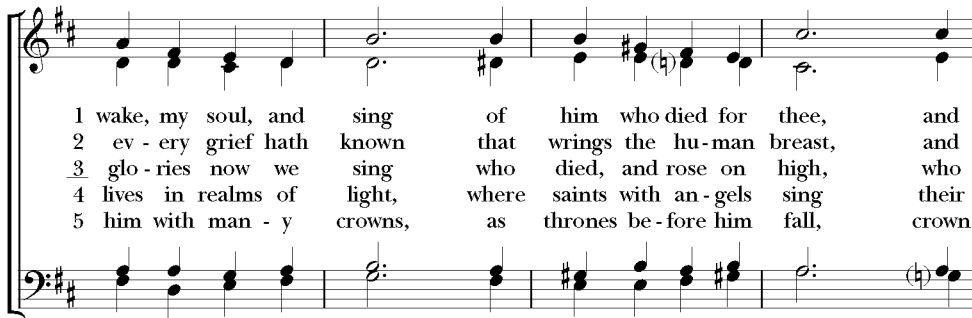
Hymn 494 'Crown him with many crowns'



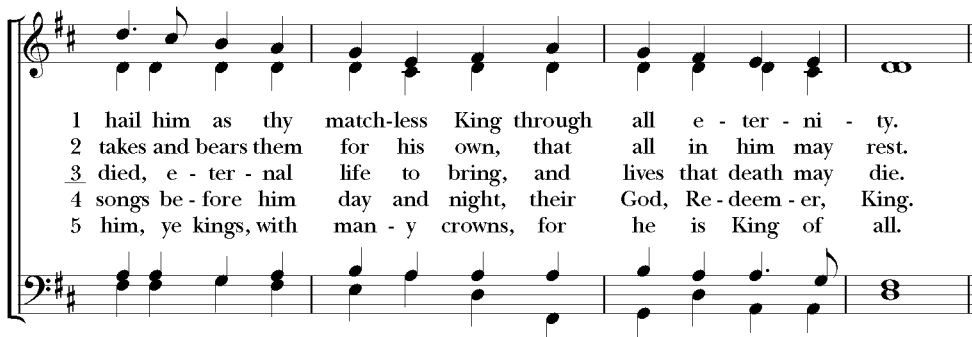
1 Crown him with man - y crowns, the Lamb up - on his throne; Hark!
2 Crown him the Son of God be - fore the worlds be - gan, and
3 Crown him the Lord of life, who tri - umphed o'er the grave, and
4 Crown him of lords the Lord, who o - ver all doth reign, who
5 Crown him the Lord of heaven, en - throned in worlds a - bove; Crown



1 how the heaven - ly an - them drowns all mu - sic but its own; a -
2 ye, who tread where he hath trod, crown him the Son of man; who
3 rose vic - to - rious in the strife for those he came to save; his
4 once on earth, the in - car - nate Word, for ran - sored sin - ners slain, now
5 him the King, to whom is given the won - drous name of Love. Crown



1 wake, my soul, and sing of him who died for thee, and
2 ev - ery grief hath known that wrings the hu - man breast, and
3 glo - ries now we sing who died, and rose on high, who
4 lives in realms of light, where saints with an - gels sing their
5 him with man - y crowns, as thrones be - fore him fall, crown



1 hail him as thy match - less King through all e - ter - ni - ty.
2 takes and bears them for his own, that all in him may rest.
3 died, e - ter - nal life to bring, and lives that death may die.
4 songs be - fore him day and night, their God, Re - deem - er, King.
5 him, ye kings, with man - y crowns, for he is King of all.

Dismissal

Let us go forth in the name of Christ.
Thanks be to God.





AN UPDATE FROM THE TASK FORCE ON JUSTICE & REPARATIONS

Dear Trinity Church and friends,

Greetings of this cautiously hopeful season! With pandemic restrictions ending, spring skipping into summer, and the cloud of caution and worry that has obscured the way forward lifting, the brightened promise of the future commends itself to us, and there is real and overdue joy in that. It is understandably harder to take time now to look backward, to ponder anew what the past, especially this nation's tragic racial past, demands of us as a community.

It was much easier to feel that imperative a year ago May 25, when the world witnessed George Floyd's suffering and murder. His was not the first killing of a Black person by police that year nor would he be the last. The hard truth about the killings of 2020 was how unremarkable they were in the context of history, part of a brutal, glaring thread in American life that stretches back to colonial days, the era of Boston's founding as a thriving maritime city and Trinity's emergence as one of its first and leading parish communities.

Still, the universal, unbearable witness to George Floyd's last breaths marked a crossroads in our life together. It was a moment when history asked us to set our hearts and lives to its arc, and, borrowing the words of Boston abolitionist Theodore Parker and the dream of the Rev. Dr. Martin Luther King Jr, to bend the moral universe toward justice.

And so, your parish leaders reflected, prayed, and in this very week last year, acted. As Morgan detailed in a message to the parish last fall, he, with my counsel as Senior Warden, convened the Task Force on Justice and Reparations to begin identifying the repentances required to fulfill Trinity's potential as a powerful force for Gospel good. He also charged us to examine our outward-facing countenance – our matchless sanctuary – to learn what we could about how our privileged

beginnings were interlaced with the slave trade on which so much of the mercantile wealth of eighteenth-century Boston was built.

Led by co-convenors Constance Perry and Steve Hendrickson, the Task Force comprises participants from many layers of leadership and outlook in our community. It was a group built to ready our parish for bold action. Its work, informed by that of Trinity's pathbreaking Anti-Racism Team, remains mid-stream – it will culminate in a report to the Vestry in the fall and then the 2022 Annual Parish Meeting – but much has been learned and the shape of what we must do as a Parish begins to grow clear.

Some early findings fairly shout:

- The foundational wealth that helped Trinity thrive – beginning with the acquisition of land on Summer Street in 1728 – came largely from the industries that made Boston the largest and richest city in colonial America: from the transatlantic slave trade; from the distilling of rum from sugar cultivated by hands of slaves; and from the mills of New England that relied on cotton harvested by slaves.
- The early leadership and membership of our parish included many slave owners, and people whose wealth depended upon the slave economy. One telling snapshot: every member of the 1740 Vestry was either a slave owner or appears to have benefitted financially from the slave trade.
- Slavery in Massachusetts was abolished in 1783. Even so, members of Trinity Church continued to profit from the transatlantic slave trade, as well as from their investments in cotton, sugar, and other industries in the South, all of which relied upon slave labor.
- The Great Fire of 1872 destroyed the Summer Street church, yet by then a vision was already being realized to create a new church in the Back Bay, a church meant to be welcoming to all. Despite the aspiration, first-hand documents penned by people of color tell their experiences of inhospitality.

Alongside this difficult history, there are also uplifting stories to document and share, including the ways Trinity battled racism in the struggles for justice during the last two centuries.

- In the nineteenth century, Trinity invested in education efforts taking place in Southern states. The church hosted conferences and fundraising events for schools like Tuskegee Institute in Alabama and Hampton Institute in Virginia. The Rev. Elijah Winchester Donald, successor to the Rt. Rev. Phillips Brooks, developed a close friendship with Tuskegee's Booker T. Washington that resulted in significant collaboration. Trinity's parish leadership established the "Trinity Church Oratorical Prize" at Tuskegee, which Trinity funded until the 1920s or '30s.
- In the twentieth century, Trinity continued its investments in education as a means for effecting lasting change. In the 1950s, '60s, and into the '70s, the Rev. Sam Tyler collaborated with Otto and Muriel Snowden of Freedom House in Roxbury. Trinity shared human and financial resources to fund the program, "New Experiences for Children," a concept borne of the Snowdens' passion to provide children with enriching opportunities.

Trinity Church was not always on the frontlines of justice as we could and should have been, and we now endeavor to transform Trinity's episodic commitments to anti-racism into a daily devotion that will endure beyond our lifetimes. Until the world has been righted as God intends, this devotion cannot be delegated to a few, but must be shared by every member of our congregation.

The Task Force, with crucial assistance from newly appointed parish Historian Cynthia Staples, has looked hard at the stained glass, statuary, and iconography of our worship space. There is much research still to be done, but what is immediately obvious is what isn't to be seen: non-white faces in stained glass or murals, even though our Biblical forebears were almost certainly not fair-skinned. There are also no statues or other forms of recognition of the people of color who have informed our spiritual history, and there are no attributed artists of color. Could there be? Of course. Think Simon of Cyrene, the Black man who stepped in to bear Jesus's cross. Or Dr. King

himself, who is honored as a saint by our Church. Though the absences grieve our hearts, so, too, do the possibilities inspire the same.

The Task Force on Justice and Reparations will sunset this fall, and the fruit of its efforts will be manifold in its summons to our parish. Reparations in some form will surely be required, though we will want to examine first what we aim to repair and who should benefit. While writing a check is alone not a sufficient answer to this moral call, a financial commitment – a large and sacrificial financial commitment – will surely be part of it. Reparation will also come in the form of repentance and the building of new relationships in the city and beyond.

These are great demands, but necessary and righteous ones. And while we who comprise the Trinity Church of this moment will not complete this work, we must commence it – continually, lovingly, honestly, and with the good heart and consequence that Christ hopes for us and for the whole world.

With gratitude and blessings,

Mark Morrow
Senior Warden

The Rev. Morgan S. Allen
Rector

On behalf of the Task Force
on Justice and Reparations:
Constance Perry and Steve Hendrickson
Co-Convenors
Barbara Dortch-Okara
Nien-hê Hsieh
The Rev. Tom Kennedy
Peter Lawrence
Marva Nathan
Jill Norton
Chris Parris
Cynthia Staples

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