

**9 AM, 11 AM, & 5 PM**  
HOLY EUCHARIST, RITE II  
Sunday, February 20  
*The Seventh Sunday after the Epiphany*



TRINITY CHURCH  
IN THE CITY OF BOSTON

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# TrinityEvents

**Update your records: Help Trinity stay connected so we can minister together most effectively. Send in your new address, phone, email, etc. to**

**[directory@trinitychurchboston.org](mailto:directory@trinitychurchboston.org)**



## PARISHWIDE

### One Service Only on February 27

Sun., 2/27, 10 am, Church and online

Trinity Church will combine February's last-Sunday-of-the-month Morning Prayer worship with our Annual Parish Meeting. The Meeting's various reports, presentations, and business will be thoughtfully threaded through the liturgy at that hour. With intentions to welcome as many people as possible, this will be our singular worship service for the entire day, and no registration will be required for in-person attendance. We will continue to keep our every-other-pew cordoning to ensure social distancing, and we will continue to expect all to remain masked while indoors. A livestream will welcome those worshipping from home, and, for those gathered in-person, the Children's Homily will be extended to support the participation of families with young children.

With gratitude for all those who offered themselves for service, the Nominating Committee proudly presents our slate of ten parishioners standing for election at the Annual Parish Meeting. At the Meeting, the parish will elect a new Vestry Clerk, five members of the Vestry, and delegates to the Episcopal City Mission, the Diocesan Convention, and the Boston Harbor Deanery, our regional cohort of diocesan congregations and organizations. You can view the Slate at [trinitychurchboston.org/news](http://trinitychurchboston.org/news) or by scanning the QR code.



**ANNUAL  
PARISH  
MEETING  
2.27 • 10 am**

## CREATION CARE

### Creation Care Ministry Gathering-In



Thurs., 3/3, 7-8:30 pm,  
**on Zoom**

Trinity Church  
Boston's Creation Care

Ministry invites you to learn more about the work we have begun in recent months. In this first "all hands" gathering, the entire ministry will congregate on Zoom to learn about what our four working teams (Prayer, Study, Advocacy, and Action) are doing, to share Lenten worship and to get to know each other a bit better in brief break-out conversations. Learn more about our hopes and plans for the coming year as Lent begins.

Are you new to this calling?  
Please join us — all are welcome!

Scan the QR code or visit [trinitychurchboston.org/calendar](http://trinitychurchboston.org/calendar) to access the Zoom link. 📞 Or dial in with **1-646-558-8656** and enter Meeting ID: **821 2826 6203**

## LENT

### Ash Wednesday WORSHIP

7 am  
12 noon\*  
7 pm



### Ash Wednesday is March 2

Wed., 3/2; 7 am, 12 noon (livestreamed), 7 pm, Church

On Ash Wednesday, March 2, we will gather for prayer at 7 am, noon, and 7 pm. Honoring Diocesan guidelines, we will impose ashes at each service. The earliest service will be spoken; the noon service will include congregational hymnody; and the evening service will include choir. The noon service will be livestreamed to [trinitychurchboston.org/live-worship](http://trinitychurchboston.org/live-worship) and [facebook.com/trinitychurchboston](https://facebook.com/trinitychurchboston).



Read more news from the Rector about Lenten Worship and Formation on the last pages of this document.



Follow [@trinitychurchboston](https://trinitychurchboston.org) on Facebook and Instagram

**Trinity Church**  
in the City of Boston  
206 Clarendon Street, Boston, MA 02116  
617-536-0944 + [trinitychurchboston.org](http://trinitychurchboston.org)



## WELCOME



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 at Trinity.

Complete the short Welcome Form at [trinitychurchboston.org/welcome](http://trinitychurchboston.org/welcome) so we can get to know you better. You can also scan the QR code to reach the form.



## LOVE YOUR NEIGHBOR



### Wear a Mask

Masks can be cloth with filter, surgical, or N95, and must cover the entire nose and mouth.

Bandanas, scarves, and gaiters do not meet the CDC-recommended standard and will not be allowed.



### Keep a Pew Apart



### Respect Other's Boundaries

## TOURS

Trinity Church offers self-guided, docent-led, and audio tours. Considered one of ten buildings that changed America, Trinity Church is an architectural masterpiece including its unique collection of stained-glass windows by designers such as Edward Burne-Jones, William Morris, and John La Farge, its murals, wood carvings and more.

This week, tour hours are  
**Thursday, 2/24, 10 am-4 pm,**  
with the last ticket sold at 3:30 pm.  
**Friday, 2/25, 10 am-4 pm,**  
with the last ticket sold at 3:30 pm.  
There will be no view of the altar as we are setting up for Annual Meeting.  
**Saturday, 2/25, 12 pm-4 pm,**  
with the last ticket sold at 3:30 pm.

The price is \$5. Children younger than 12 are free.

## HOURS & INFORMATION

### Sunday Worship

- 9 am** Holy Eucharist, Rite II  
(Morning Prayer last Sunday of the month)  
**Includes Children's Homily**  
indoor, masked\*, socially-distanced,  
pre-registration required; streaming at  
[trinitychurchboston.org/live-worship](http://trinitychurchboston.org/live-worship)  
and [facebook.com/trinitychurchboston](https://www.facebook.com/trinitychurchboston)
- 11 am** Holy Eucharist, Rite II  
(Morning Prayer last Sunday of the month)  
indoor, masked\*, socially-distanced,  
pre-registration required
- 5 pm** Holy Eucharist, Rite II  
indoor, masked\*, socially-distanced,  
pre-registration required

\*Masks can be cloth with filter, surgical, or N95, and must cover the entire nose and mouth. Bandanas, scarves, and gaiters do not meet the CDC-recommended standard and will not be allowed.

### Weekday Worship at Trinity

- Tuesday/Thursday**  
**8:30 pm** Online Compline  
join us on Zoom at [bit.ly/tcbTCompline](https://bit.ly/tcbTCompline)  
☎ or dial in with **1-646-558-8656**  
and enter Meeting ID **206 654 379**

### Vestry

Mark Morrow ('23), Senior Warden •  
Barbara Dortch-Okara ('25), Junior Warden • Olaf J.  
Thorp ('24), Treasurer • Katharine E. Bachman ('22),  
Clerk • Chris Allen ('23) • Christopher Atwood ('25) •  
P. MacKenzie Bok ('22) • Katherine D. Hein ('22) •  
Nien-hê Hsieh ('22) • Vincent W. James ('24) • Sarah E.  
McGinty ('24) • Christopher Parris ('23) • Peter Renner  
( '25) • Pam Waterman ('25) • Ania Wieckowski ('23)  
Each can be reached at [bit.ly/TrinityVestry](https://bit.ly/TrinityVestry)

Clergy & Staff can be reached at [bit.ly/TrinityStaff](https://bit.ly/TrinityStaff)

## STATEMENT OF AFFIRMATION

Trinity Church in the City of Boston is a congregation of the Episcopal Diocese of Massachusetts and welcomes and honors everyone. In accordance with our baptismal covenant, we affirm the inherent worth and dignity of every person. We strive to include all persons without regard to sexual orientation, race, nationality, gender, family configuration, ethnic background, economic circumstances, difference in ability, culture, or age. Our love and acceptance of each other embody our commitment to unity with God and each other in Christ.

## RESTROOMS

Restrooms are located downstairs in the Undercroft on either side of the Chapel. Stairs are on the left and right sides of the Narthex (entryway). An elevator is located in the Clarendon Street Vestibule.

# WORD OF GOD

Prelude 'The Peace may be exchanged' from *Rubrics*  
Dan Locklair (b. 1949)

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.

## Worship at Trinity

Please note that our use of the BCP text may vary slightly to incorporate gender-neutral language when appropriate.

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

## 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.

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

**Amen.**

## Reading 1 Corinthians 15:35-38,42-50

Someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

*We will pray the Psalm  
responsively, by whole verse.*

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

The Word of the Lord.

**Thanks be to God.**

## Psalm 37:1-7

Do not fret yourself because of evildoers; \*  
do not be jealous of those who do wrong.

**For they shall soon wither like the grass, \*  
and like the green grass fade away.**

Put your trust in the Lord and do good; \*  
dwell in the land and feed on its riches.

**Take delight in the Lord, \*  
and he shall give you your heart's desire.**

Commit your way to the Lord and put your trust in him, \*  
and he will bring it to pass.

**He will make your righteousness as clear as the light \*  
and your just dealing as the noonday.**

Be still before the Lord \*  
and wait patiently for him.

Hymn 674 'Forgive our sins, as we forgive'

1 "For - give our sins as we for - give" you  
 2 How can your par - don reach and bless the  
 3 In blaz - ing light your cross re - veals the  
 4 Lord, cleanse the depths with - in our souls, and  
 taught us, Lord, to pray; but you a - lone can  
 un - for - giv - ing heart that broods on wrongs and  
 truth we dim - ly knew, how small the debts men  
 bid re - sent - ment cease; then, re - con - ciled to  
 grant us grace to live the words we say.  
 will not let old bit - ter - ness de - part?  
 owe to us, how great our debt to you.  
 God and man, our lives will spread your peace.

Words: Rosamond E. Herklots (b. 1905) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.  
 Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1820; harm. Margaret W. Mealy (b. 1922)

During this hymn at the 9am service, preschool and elementary-aged children may meet members of our Children's Ministries staff beneath the pulpit to travel to the Forum for an age-appropriate children's homily. Our Director of Children's Ministries, Cathy Portlock Pacitto, will then lead the children's return to the sanctuary during The Presentation.

Gospel Luke 6:27-38

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

**Glorify to you, Lord Christ.**

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

The Gospel of the Lord.

**Praise to you, Lord Christ.**

Sermon The Rev. Kit Lonergan, *Priest for Welcome and Care*

## 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

In peace, 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 this community, the nation, and the world;

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

For the just and proper use of your creation;

**For the victims of hunger, fear, injustice, and oppression.**

For all who are in danger, sorrow, or any kind of trouble;

**For those who minister to the sick, the friendless, and the needy.**

For the peace and unity of the Church of God;

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

For Michael, our Presiding Bishop, Alan and Gayle, our Bishops; and

for all bishops and other ministers;

**For all who serve God in the Church.**

For the special needs and concerns of this congregation.

*Silence*

Hear us, Lord;

**For your mercy is great.**

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

*Silence*

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.

*Silence*

Lord, let your loving-kindness be upon them;

**Who put their trust in you.**

### Confession & Absolution

We pray to you also for the forgiveness of our sins.

**Have mercy upon us, most merciful Father;  
in your compassion forgive us our sins,  
known and unknown,  
things done and left undone;  
and so uphold us by your Spirit  
that we may live and serve you in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord.  
Amen.**

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

**Amen.**

### The Peace

The Peace of the Lord be always with you.

**And also with you.**

### Welcome & Announcements

*A slight bow with hands crossed over the chest or joined in a prayerful gesture are healthy, loving ways for one to pass the Peace in these times.*

Complete the short Welcome Form at [trinitychurchboston.org/welcome](https://trinitychurchboston.org/welcome) so we can get



to know you better. You can also scan the QR code to reach the form.

# HOLY COMMUNION

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 basket passed during the Offertory.

## Offertory

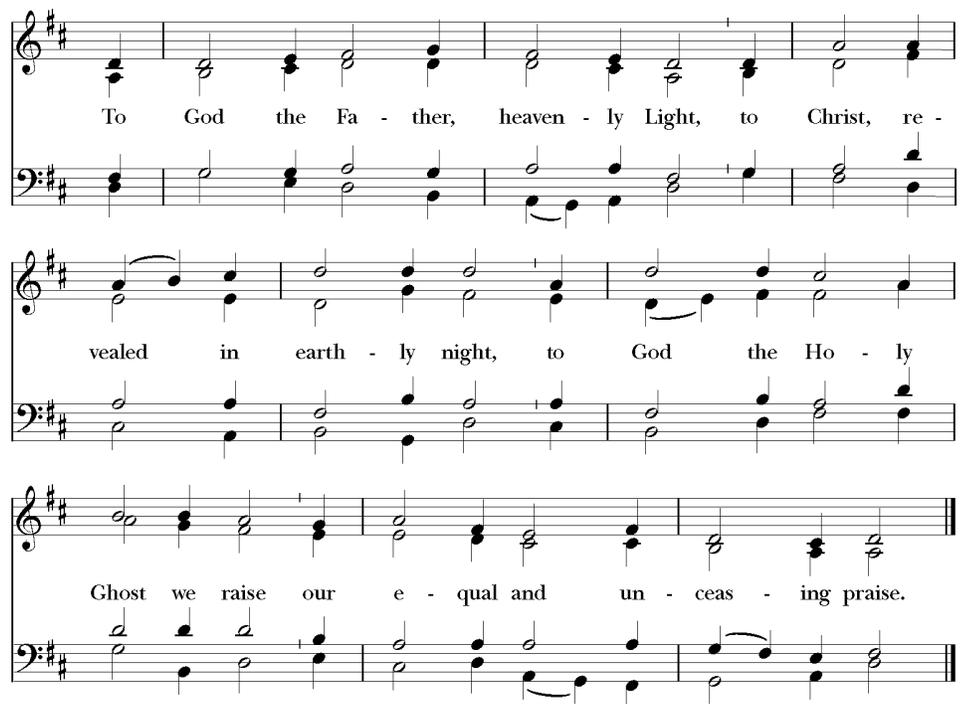
Anthem 'We shall walk through the valley'  
Undine Smith Moore (1904-1989)

We shall walk through the valley in peace;  
We shall walk through the valley in peace;  
If Jesus Himself shall be our Leader,  
We shall walk through the valley in peace.

There will be no trials there;  
There will be no trials there.  
If Jesus Himself shall be our Leader,  
We shall walk through the valley in peace.

TEXT: A. L. HATTER

## The Presentation



To God the Fa - ther, heaven - ly Light, to Christ, re -  
vealed in earth - ly night, to God the Ho - ly  
Ghost we raise our e - qual and un - ceas - ing praise.

Words: Charles Coffin (1676-1749); tr. *Hymns Ancient and Modern*, 1861, after John Chandler (1807-1876), alt.  
Music: *Puer nobis*, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621); harm. *Cowley Carol Book*, 1902

## 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, the Creator of heaven and earth, because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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.

*Sanctus S-125*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
heaven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Ho - san - na in the high - est.  
Blessed is he who comes in the name of the Lord. Ho -  
san - na in the high - est. Ho - san - na in the high - est.

Holy and gracious God: 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, your only and eternal Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator 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."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption in this sacrifice of praise and thanksgiving, and 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 Jesus, the holy food and drink of new and unending life in Christ.

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. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory is yours, Almighty God, now and for ever.

**AMEN.**

### 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.**

Fraction Anthem S-170

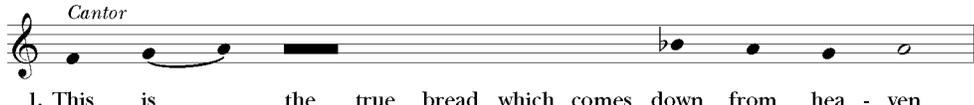
Antiphon is sung by all.

*Antiphon*  
*Cantor; then All*



Who - ev - er eats this bread will live for ev - er.

*Cantor*

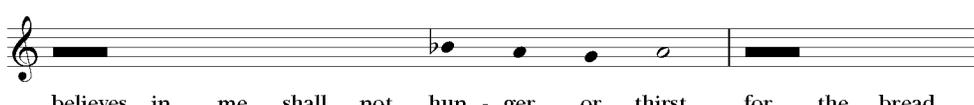


1. This is the true bread which comes down from hea - ven

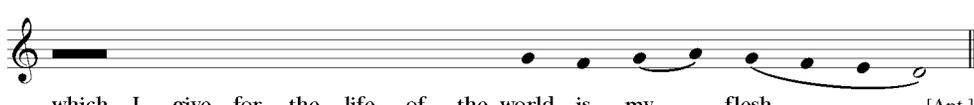
*Cantor*



and gives life to the world. [Ant.] 2. Who - ev - er



believes in me shall not hun - ger or thirst, for the bread



which I give for the life of the world is my flesh. [Ant.]

### Invitation

The Gifts of God for the People of God.

*As we continue our loving care of one another during the pandemic, we will offer Communion in only one kind (bread), as our diocesan guidelines prefer.*

*Following the words of Invitation – “The Gifts of God for the People of God” – the choir and clergy will process to the West Porch. Starting with the rearmost pews, worshipers will then make their way to the West Doors and receive Communion there. We invite all to consume the bread once they are fully outside.*

*To support your praying and singing (and because you will not return to your pew), please bring your Worship Booklet and personal items with you to the West Doors. Once all have received the Sacrament, the congregation will, as the weather allows, reassemble at the foot of the stairs into the Square. We will then offer the Post-Communion Prayer; pronounce the Blessing; sing the closing hymn; and announce the Dismissal.*

Hymn 433 'We gather together'



1 We gath - er to - geth - er to ask the Lord's bless - ing;  
 2 Be - side us to guide us, our God with us join - ing,  
 3 We all do ex - tol thee, thou lead - er tri - um - phant,  
 he chas - tens and has - tens his will to make known;  
 or - dain - ing, main - tain - ing his king - dom di - vine;  
 and pray that thou still our de - fend - er wilt be.  
 the wick - ed op - press - ing now cease from dis - tress - ing;  
 so from the be - gin - ning the fight we were win - ning;  
 Let thy con - gre - ga - tion es - cape trib - u - la - tion:  
 sing prais - es to his Name; he for - gets not his own.  
 thou, Lord, wast at our side: all glo - ry be thine!  
 thy Name be ev - er praised! O Lord, make us free!

Words: Anon. 1625; tr. Theodore Baker (1851-1934) Copyright © by permission with G. Schirmer, Inc. All rights reserved. Used with permission.  
 Music: *Kremser*; from *Nederlandsch Gedencckclank*, 1626; arr. Eduard Kremser (1838-1914)

Postcommunion Prayer

Let us pray.

Eternal God,

**you have graciously accepted us as living members of 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 551 'Rise up, ye saints of God!'

1 Rise up, ye saints of God! Have done with less - er things, give  
2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,  
3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.  
bring the day of truth and love and end the night of wrong.  
quick-ened by the Spi - rit's power, rise up, ye saints of God!

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat major or D minor). The first system contains three lines of lyrics. The second system contains three lines of lyrics. The music is written in a simple, hymn-like style with block chords and moving lines.

Words: William Pierson Merrill (1867-1954), alt. Copyright © by permission of The Presbyterian Outlook. All rights reserved. Used with permission.  
Music: *Festal Song*, William H. Walter (1825-1893)

The Dismissal

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

**Trinity Church**  
in the City of Boston  
206 Clarendon Street, Boston, MA 02116  
617-536-0944 + [trinitychurchboston.org](http://trinitychurchboston.org)



Tuesday, February 15, 2022

Dear Trinity Church and Friends,

Grace and Peace from God in Christ this chilly Tuesday. I hope this message finds you and yours warm and well.

I write to share the joyful news that beginning Sunday, February 27, we will no longer require pre-registration for any service – sweet Jesus, thanks be to God! While we will continue to require masks (urging KN-95 or better) and to cordon the nave pews in a checkerboard pattern to ensure social distancing, the science supports this welcome advance on normalcy.

As we make this encouraging turn, on Sunday, March 6, we will also return to our pre-pandemic schedule for Sunday mornings: in-person worship at 8 am and 10 am, with in-person Christian Formation for all ages beginning at 11:15 am. The 10 am service will be livestreamed. We will host the 11:15 am Formation for adults in the church, facilitating our livestream of those

## WORD FROM THE RECTOR: WORSHIP UPDATES & LENTEN OVERVIEW

programs, when appropriate. Children will convene in the Commons, and Youth will meet in the Rectory. The 5 pm service will continue at that hour. Beginning on Ash Wednesday, we will also return Communion to the Altar Rail.

Finally, I look forward to our Lenten journey together. Continuing in the spirit of our Program-Year theme – “The Life Of The World To Come” – I hope you will join me on Sundays at 11:15 and Tuesdays from 7-8:15 pm, for this year’s Lenten series: “A Resurrection Beyond.” Encountering the Paschal arc through Mark’s Gospel and Stephen King’s early writing, Sunday morning Forums will be lecture-based and available in-person and via livestream. Tuesday evening sessions – discussion-based in small groups – will take place via Zoom only and will follow a 6 pm rebroadcast of the previous Sunday’s lecture. The Sunday programs will only be available at the times indicated, and the small-group conversations will not be recorded.

In the course of our study, we will read aloud all of Mark’s Gospel, using the translation from *Mark As Story*, available in our gift shop beginning this weekend for a suggested donation of \$15 (and at a higher price via Amazon and other online booksellers). This translation presents the Gospel in a form without verse breaks and intends to convey the narrative as its own deliberate, coherent, story world. Therefore, I will often reference by page number, rather than the customary chapter-and-verse. I hope

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## Restored Sunday Schedule Begins Sunday, March 6

### Worship:

8 am, 10 am\*, and 5 pm

Formation: 11:15 am

Parents' Coffee: 8 am, on Zoom

On the First Sunday of Lent, we will return to our pre-pandemic morning worship schedule: 8 am and 10 am, with Christian Formation for all ages at 11:15 am. The 10 am service will be livestreamed and include a Children’s Homily. We will host the 11:15 am Formation for adults in the church, facilitating our livestream of those programs, when appropriate. At the same time, Children will convene in the Commons, and Youth will meet in the Rectory. The Parents Coffee will continue to meet at 8 am via Zoom. The 5 pm service will continue at that hour. While we will not reopen the Nursery or restore our 9 am Community Breakfasts at this time, we pray that pandemic conditions will continue to improve and make possible those enhancements.

\* livestreamed to  
[trinitychurchboston.org/](https://trinitychurchboston.org/)  
[live-worship](#) and  
[facebook.com/trinitychurchboston](https://facebook.com/trinitychurchboston)

everyone will read the entire Gospel before we begin the series; I turn pages slowly and reading carefully the 28 paperback-length pages takes me about an hour.

Reading (or re-reading) every Stephen King novel we reference will not be necessary! Should you aspire overachievement, I commend *The Shining*, *Pet Sematary*, and *Salem's Lot*, in that order. King's work includes graphic passages which may offend some (indeed, I find some passages offensive). Do trust that we will not read aloud any profanities, and no passage will exceed the depravity of John the Baptist's murder (6:14-29) as Mark recounts that gruesome tale. We will discuss the function and effects – positive and negative – of these authorial strategies.

Finally, recall that we brave every Lent with our spirits aimed toward "A Resurrection Beyond," our good God's ultimate victory over death. Therefore, I invite your open mind and heart. Indeed, as Jesus reassured the disciples when they mistook him for a ghost: "Take courage! And do not be afraid" (Mark 6:47-52). For we will walk Calvary's shadowy path together, never losing sight of the Loving light at its end.

More details about all these events, including a link to the Lenten series' full syllabus, may be found below.

With high hopes,

The Rev. Morgan S. Allen  
Rector



If you would like to receive news like this about what's happening at Trinity in your inbox, please fill out an online welcome form at [trinitychurchboston.org/welcome](https://trinitychurchboston.org/welcome).

## Lenten Formation Series: A Resurrection Beyond

**Sundays at 11:15 am** (in-person & via livestream);  
and **Tuesdays 7-8:15 pm**  
(via Zoom, following a 6 pm rebroadcast of Sunday's lecture)

This series starts on **Sun., Mar. 6** and ends on **Tues., Apr. 12**.  
Stay tuned for livestream and Zoom information.

### Danse Macabre:

#### The Story Worlds of Mark And Stephen King (Mark 1-4)

Sunday, March 6

Setting the stage for the Sundays ahead, we will chart the purpose of the series and scaffold the "story worlds" of Mark and King. While born of a place and time, these imaginative universes refuse confinement by either history or conventional science. Even so, the story worlds are not without their own order, as conceived and crafted by their respective authors.

Tuesday, March 8

We will read aloud selections from the first quarter of Mark's Gospel and the first pages of "Night Surf" (the Night Shift short story that would become *The Stand*) as prompts for small-group discussions of the story worlds in which we live. We will ask: What forces at work in our lives limit us? What forces at work in our lives set us free? Who or what is the source of these powers?

#### Enchantment & Possession (Mark 5 & 9 and *The Shining*)

Sunday, March 13

The Torrance family's possessions will frame our encounter of three Markan episodes – "The Gerasene Demoniac" (5:1-20); "The Transfiguration" (9:1-13); and "The Boy With A Spirit" (9:14-29).

Tuesday, March 15

Readings from "Blood Sport," Book One of *Carrie*, will prompt small-group discussions of our personal histories "possessing" us. In this context we will address the vulgarities of scripture and King's stories, including their misogyny, racism, and anti-LGBTQIA+ rhetoric. We will ask: Is Carrie White a villain or a victim? Do these writings reflect the judgments of their time, or do they actively perpetuate their characters' bigotries? How are we responsible for the circumstances and ideas that we do not choose, but that choose us?



LENTEN FORUM SERIES  
MARCH 6 - APRIL 12

a resurrection  
**BEYOND**

Sundays, 11:15 am  
in person & livestream

Tuesdays, 7 pm  
via Zoom



## Evil & Temptation (Mark 6-8 and 'Salem's Lot)

Sunday, March 20

Daring Mark's graphic account of John the Baptist's beheading (6:14-29) in conversation with the horrors of the Marsten House – and, more broadly, Castle Rock and Jerusalem's Lot, Maine – we will consider evil's portrayals in the Gospel and in 'Salem's Lot.

Tuesday, March 22

We will set the "Once upon a time" opening of *Cujo* in the context of Jesus's teaching on evil's origins (6:14-23). In small groups, we will ask: What is evil's nature? Is evil within us? Between us? A force beyond us? Do we create evil, or does evil woo us to its will, tempt us into its bidding?

## Fate & Foretelling (Mark 10-13 and *The Dead Zone*)

Sunday, March 27

Recalling Jesus' several Passion predictions and his apocalyptic vision (comprising most of Chapter 13) and Johnny Smith's "Wheel-of-Fortune" headaches and handshakes, we will explore how fate and its foretelling advance the narratives of Mark's Gospel and *The Dead Zone*.

Tuesday, March 29

In *Firestarter*, Charlie McGee's dreams presage her future. Like young Danny Torrance sensed of his dreams (and nightmares), Charlie recognizes her dreams' authority, but she cannot completely discern their meaning. Prompted by readings from *Firestarter*, we will discuss our own, fuzzy prescience at that thin intersection of our waking and sleeping, asking in small groups: What do you make of your dreams? Do your dreams revisit your past for new meanings, interpret your present, or suggest a future (whether formed by fears or hopes)? If you could know "about that very day and hour" of your death or the world's demise, would you want to know?

## Death & Grief (Mark 14-15:39 and *Pet Semetary*)

Sunday, April 3

Anticipating Palm Sunday by one week, we will interrogate the despair of Jesus' cry on the cross – "My God! My God! Why did you abandon me!" (Mark 15:34) – and the impossible grief of the Creed family.

Tuesday, April 5

If *Pet Semetary* allegorizes grief, then Thinner allegorizes revenge. Billy Halleck of Thinner struggles beneath a suffocating weight of shame, guilt, and anger, and his strategies to find internal and external reconciliations only worsen his situation. Reading from *Pet Semetary* and Halleck's exchanges with Taduz Lemke, we will discuss guilt, loss, and grief in our small groups, asking: Is our mortality a gift or a curse? How do we understand why "bad things happen to good people"? What is the Christian hope? Can hope heal our grief and guilt? If so, how?

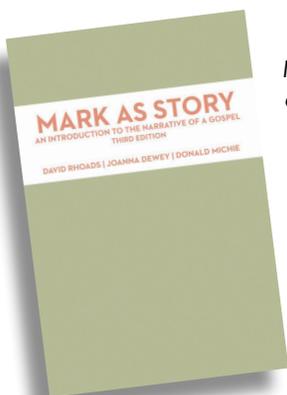
## A Resurrection Beyond (Mark 15:40-16:8)

Sunday, April 10

Walking down the mountain of the Transfiguration, Jesus orders his disciples "to recount to no one what they had seen until after the son of humanity had risen from the dead. And they seized on this word, arguing among themselves what 'risen from the dead' meant" (Mark 9:1-10). Surveying the endings of all the King novels that have centered our series, we will join the disciples' discussion, read aloud Mark's account of the empty tomb, and wonder together about the Resurrection we profess.

Tuesday, April 12

The Gospel of Mark ends with a hauntingly ragged edge: "And coming out, they fled from the grave, for they were trembling and stunned, and they said nothing to anyone at all, for they were afraid" (Mark 16:8). In our final small-group session, we will discuss death and Resurrection, asking: What role does fear play in our faith? What do you understand to have happened with Jesus after his crucifixion? How do the horror genre's stories of the undead set in relief the claims of our faith? How does the Christian promise of Resurrection – one beyond that of vampires, zombies, and ghouls – shape our ethical life?



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