

7 PM

ASH WEDNESDAY

March 2, 2022

Holy Eucharist with Imposition of Ashes



TRINITY CHURCH
IN THE CITY OF BOSTON

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 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

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.

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.

We are open for tours **Thursday-Saturday** from **10 am-5 pm**, with last ticket sold at 4:30 pm. The price is \$5. Children younger than 12 are free.

HOURS & INFORMATION

Sunday Worship (starting Sun., Mar 6, 2022)

- 8 am** Holy Eucharist, Rite II
(Morning Prayer last Sunday of the month)
indoor, masked*, socially-distanced
- 10 am** Holy Eucharist, Rite II
(Morning Prayer last Sunday of the month)
Includes Children's Homily
indoor, masked*, socially-distanced,
streaming at
trinitychurchboston.org/live-worship
and [facebook.com/trinitychurchboston](https://www.facebook.com/trinitychurchboston)
- 5 pm** Holy Eucharist, Rite II
indoor, masked*, socially-distanced
- ***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
☎ 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 • Christopher Atwood ('26), Clerk • Chris Allen ('23) • Christine Arcese ('26) • Richard Henderson ('26) • Vincent W. James ('24) • Sarah E. McGinty ('24) • Dr. Niven Narain ('26) • Dr. Chuks Chijioke Okoli ('25) • Christopher Parris ('23) • Constance Perry ('24) • Peter Renner ('25) • Pam Waterman ('25) • Ania Wiecekowski ('23)

Each can be reached at bit.ly/TrinityVestry

Clergy & Staff can be reached at 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.

GATHERING

Prelude ‘*O Mensch, beweine dein’ Sünde gross* (O man, bewail thy grievous sin)’
Johann Sebastian Bach (1685-1750)

Opening Sentences

Bless the Lord who forgives all our sins.
God’s mercy endures forever.

Collect of the Day

The Lord be with you.
And also with you.

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

WORD OF GOD

Reading 2 Corinthians 5:20b-6:10

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

As we work together with him, we urge you also not to accept the grace of God in vain. For he says, “At an acceptable time I have listened to you, and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

The Word of the Lord.

Thanks be to God.

The liturgy for Ash Wednesday begins on p. 264 in The Book of Common Prayer (BCP). The service begins in silence. All stand as the ministers enter.

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.*

Though the Presider’s posture (standing, sitting, or kneeling) will cue many in the congregation, we invite you to participate as you are able and as your piety prefers.

We will pray the Psalm
responsively, by whole verse.

Psalm 103: 8-14

The Lord is full of compassion and mercy, *
slow to anger and of great kindness.

He will not always accuse us, *
nor will he keep his anger for ever.

He has not dealt with us according to our sins, *
nor rewarded us according to our wickedness.

For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.

As far as the east is from the west, *
so far has he removed our sins from us.

As a father cares for his children, *
so does the Lord care for those who fear him.

For he himself knows whereof we are made; *
he remembers that we are but dust.

Gospel Matthew 6:1-6, 16-21

The Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

"So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

"And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

"And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

"Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

The Gospel of the Lord.
Praise to you, Lord Christ.

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

Invitation to a Holy Lent

Dear People of God:

The first Christians observed with great faithfulness the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence, fasting, and renewal. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Prayer over the Ashes

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior.

Amen.

Imposition of the Ashes

Psalm 51

Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.

Wash me through and through from my wickedness *
and cleanse me from my sin.

For I know my transgressions, *
and my sin is ever before me.

Against you only have I sinned *
and done what is evil in your sight.

And so you are justified when you speak *
and upright in your judgment.

Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.

For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.

Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.

Make me hear of joy and gladness, *
that the body you have broken may rejoice.

Hide your face from my sins *
and blot out all my iniquities.

We invite all to the Broadstep for the Imposition, when a priest will mark your forehead with ashes in the shape of a cross. During the Imposition, the Choir will sing Psalm 51 to a chant by Herbert Howells (1892-1983).

Litany of Penitence

Most holy and merciful God:

**We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned
by our own fault 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, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

Have mercy on us, Lord.

We have ignored call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness:
the pride, hypocrisy, and impatience of our lives,

We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,

We confess to you, Lord.

Our anger at our own frustration, and our envy of those more fortunate than ourselves,

We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

We confess to you, Lord.

Our negligence in prayer and worship, and our failure to commend the faith that is in us,

We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done:

for our willful inattention to human need,
and our indifference to injustice and cruelty,

Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us,

Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;

Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,

That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

Amen.

The Peace

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

Welcome & Announcements

HOLY COMMUNION

Offertory

Motet *Miserere mei*
William Byrd (1543-1623)

*Miserere mei Deus,
secundum magnam misericordiam tuam,
et secundum multitudinem miserationum tuarum,
dele iniquitatem meam.*

Have mercy on me, God,
according to your great mercy,
and according to the multitude of your commiserations,
take away my misdeeds.

TEXT: PSALM 51:1

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.

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.



Complete the short Welcome Form at trinitychurchboston.org/welcome so we can get



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

The Presentation

Grant, O thou bless - ed Trin - i - ty; grant, O un -
 chang - ing Un - i - ty; that this our fast of
 for - ty days may work our pro - fit and thy praise!

Words: Att. Gregory the Great (540-604); ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. All rights reserved. Used with permission.
 Music: *A la venue de Noël*, melody from *Fleurs des Noël*, 1535

Eucharistic Prayer A from the Book of Common Prayer, p. 361.

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. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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.

Ho-ly, ho - ly, ho - ly Lord, God of pow'r and might, Heav'n and earth
 are full of your glo - ry. Ho-san-na in the high - est. Bless-ed is he who comes
 in the name of the Lord. Ho-san-na in - the high-est, ho-san-na in the high-est.

Setting: *Missa Oecumenica*, from the *Trinitatis Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846-1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

The music for this service is reprinted under OneLicense.net # A-711378. All Rights Reserved. Used by permission.

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

The musical score is written for a choir in 4/4 time, with a key signature of three flats (B-flat, E-flat, A-flat). It consists of two systems of music. The first system has two staves: a treble clef staff and a bass clef staff. The lyrics are: "Lamb of God, you take a - way the". The second system also has two staves. The lyrics are: "sins of the world, - { have mer - cy on us. / have mer - cy on us. / grant us peace." The music features a mix of quarter, eighth, and sixteenth notes, with some chords and rests.

Setting: *Missa Oecumenica*, from the *Trinitatis Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846–1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

Invitation

The Gifts of God for the People of God.

At Trinity Church, we gather at God's Table and welcome all to receive Communion. At this time, we are offering only the bread, in accord with Diocese of Massachusetts guidance. Reception of the bread alone constitutes full Communion in the Episcopal tradition (for more information, see pp.404-409 in the BCP).

To receive the sacrament, come to the altar rail; stand or kneel (as you are able or your piety prefers); and extend your hands, one inside the other. In turn, the priest will place a consecrated wafer in your palms. If you require a gluten-free wafer, please request one from the priest offering Communion. The custom at Trinity Church is to consume the wafer at the altar rail, before returning to your pew.

If instead of the sacrament you prefer to receive a blessing in the name of God, please come to the altar rail and cross your arms over your chest. With that signal, a priest will offer a blessing over your head.

For those who find it easier to remain in their pew, please signal an Usher, and a priest will bring the sacrament to you.

Hymn 321 'My God, thy table now is spread'

1 My God, thy ta - ble now is spread, thy cup with
 2 O let thy ta - ble hon - ored be, and fur - nished
 3 Drawn by thy quick - ening grace, O Lord, in coun - tless
 4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren
 well with joy - ful guests; and may each soul sal -
 num - bers let them come and gath - er from their
 world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.
 va - tion see, that here its sa - cred pledg - es tastes.
 Fa - ther's board the Bread that lives be - yond the tomb.
 all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816)

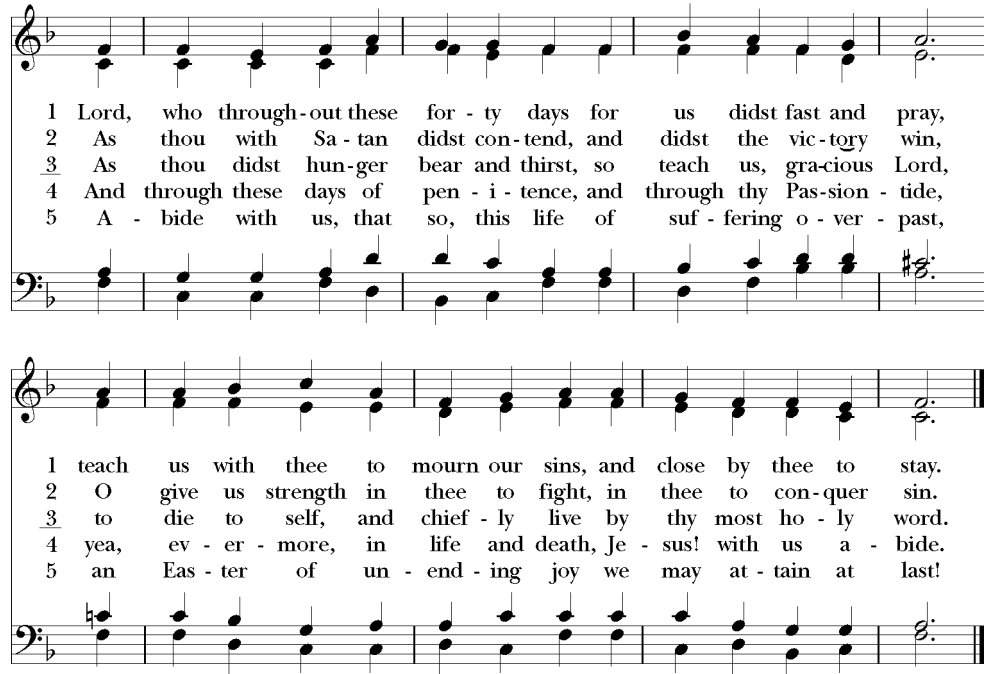
Postcommunion Prayer

Let us pray.

**Almighty and everliving God,
 we thank you for feeding us with the spiritual food
 of the most precious Body and Blood
 of your Son our Savior Jesus Christ;
 and for assuring us in these holy mysteries
 that we are living members of the Body of your Son,
 and heirs of your eternal kingdom.
 And now, Father, send us out
 to do the work you have given us to do,
 to love and serve you
 as faithful witnesses of Christ our Lord.
 To him, to you, and to the Holy Spirit,
 be honor and glory, now and for ever. Amen.**

Blessing

Hymn 142 'Lord, who throughout these forty days'



1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con-tend, and didst the vic-tory win,
3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,
4 And through these days of pen - i - tence, and through thy Pas-sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con-quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: Claudia Frances Hermaman (1838-1898) Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

Dismissal

Go in peace to love and serve the Lord.

Thanks be to God.

Postlude 'Prelude on *St. Flavian*'

Healey Willan (1880-1968)



LENTEN FORUM SERIES

MARCH 6 - APRIL 12

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?

Sundays at 11:15 am

(in-person & via livestream to trinitychurchboston.org/live-worship and facebook.com/TrinityChurchBoston)

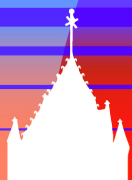
and Tuesdays 7-8:15 pm via Zoom, following a 6 pm rebroadcast of Sunday’s lecture



You can access the Zoom link via the QR code, or by visiting trinitychurchboston.org/calendar, or dial in with 1 646 558 8656 and enter Meeting ID: 821 2826 6203.

a resurrection BEYOND

the life of the world to come



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?

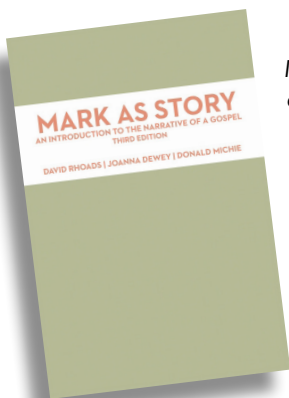
A Resurrection Beyond (Mark 15:40-16:8)

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?



In the course of our study, we will read aloud all of Mark's Gospel, using the translation from **Mark As Story**, available in the Shop beginning this weekend for a suggested donation of \$15 (and at a higher price via Amazon and other online booksellers). This translation offers the Gospel in a form without verse breaks and intends to convey the narrative as its own deliberate, coherent, story world



TrinityEvents

Tune in to our livestream:
Join us at 10 am on Sundays on our website at trinitychurchboston.org/live-worship
or on our Facebook page at facebook.com/TrinityChurchBoston



THIS SUNDAY

Restored Schedule Begins Sunday, March 6

Worship: 8 am, 10 am
(livestreamed + Children's Homily),
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. 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. 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.



Lenten Forum Series:

Danse Macabre: The Story Worlds of Mark And Stephen King (Mark 1-4)

Sun., 3/6, 11:15 am,
Church and livestreamed



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.

Tues., 3/8, 7 pm, on Zoom

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?

See the complete schedule for the Lenten Forum Series at trinitychurchboston.org/calendar

THIS WEEK



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 to access the Zoom link.
☎ Or dial in with 1-646-558-8656 and enter Meeting ID: 821 2826 6203



Tuesday & Thursday Compline from Home

Tuesdays & Thursdays,
8:30 pm, **on Zoom**

Join us for the night-time prayer of the Church, beginning on page 127 of *The Book of Common Prayer*. The Zoom room opens at 8:15 pm for friendly chat.

Scan the QR code or visit trinitychurchboston.org/calendar to access the Zoom link. ☎ Or dial in with 1-646-558-8656 and enter Meeting ID: 206 654 379.



Follow @trinitychurchboston on Facebook and Instagram

Trinity Church
in the City of Boston
206 Clarendon Street, Boston, MA 02116
617-536-0944 + trinitychurchboston.org

