

8 AM & 10 AM

HOLY EUCHARIST, RITE II

Sunday, March 13

The Second Sunday in Lent



TRINITY CHURCH
IN THE CITY OF BOSTON



TrinityEvents

At our 5 pm service: We welcome the Rt. Rev. Gayle Harris, Bishop Suffragan of the Episcopal Diocese of Massachusetts, as preacher and celebrant as we confirm and receive eleven members of Trinity Church!
You are warmly welcome to join us for this celebration.

FORMATION

a resurrection BEYOND

Lenten Forum Series:

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

Sun., 3/13, 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.

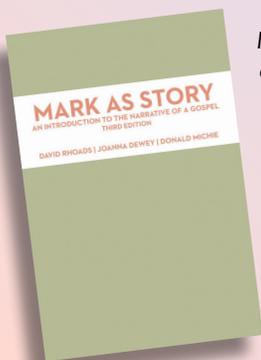
Tues., 3/15, 7 pm, **on Zoom**

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?



Join us on Zoom by scanning the QR code or by visiting trinitychurchboston.org/calendar. Or dial in with **1-646-558-8656** and enter Meeting ID: **821 2826 6203**.

Our Lenten Forum Series is on Sundays at 11:15 am, in-person and via livestream to trinitychurchboston.org/live-worship and facebook.com/trinitychurchboston; and on Tuesdays at 7 pm on Zoom. The series continues through April 26; with no classes during the week of April 17.



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 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.

People can acquire the book between 10 am and 4:30 pm on Thursday through Saturday in the Narthex.

LOOKING BACK



More than 500 people attended our 10 am Worship in-person on Sun., Mar. 6, as we prayed for peace in Ukraine and hosted **Ukrainian Cultural Center of New England** and others from Ukraine at the service. Hundreds more people joined in for a Peace March and then a rally on Boston Common. Special prayers for Ukraine and for our world were offered, and our loose offering at all services from that day will go toward **Sunflower of Peace**, an organization delivering medical and humanitarian aid to Ukrainians.



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



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

- 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
- 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

Chris Allen ('23) • Christine Arcese ('26) • Christopher Atwood ('26) • Barbara Dortch-Okara ('25) • Richard Henderson ('26) • Vincent W. James ('24) • Sarah E. McGinty ('24) • Mark Morrow ('23) • Dr. Niven Narain ('26) • Dr. Chuks Chijioke Okoli ('25) • Christopher Parris ('23) • Constance Perry ('24) • Peter Renner ('25) • Olaf J. Thorp ('24) • 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

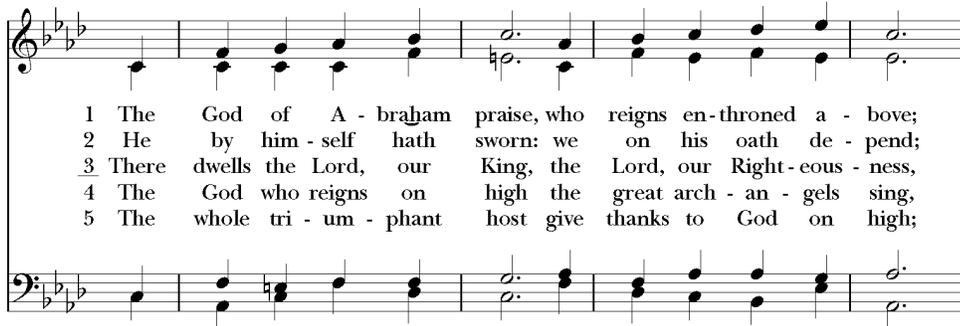
Trinity Church in the City of Boston is a congregation of the Episcopal Diocese of Massachusetts and welcomes and honors everyone. In accordance with our baptismal covenant, we affirm the inherent worth and dignity of every person. We strive to include all persons without regard to sexual orientation, 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.

WORD OF GOD

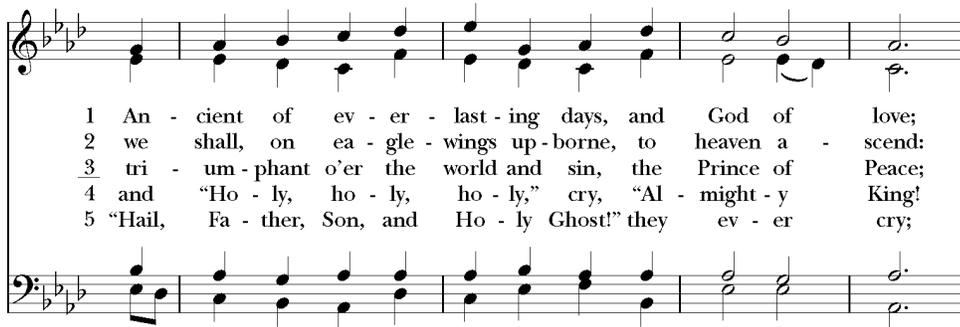
Prelude 'Sorgmusik'

Jean Sibelius (1865-1957)

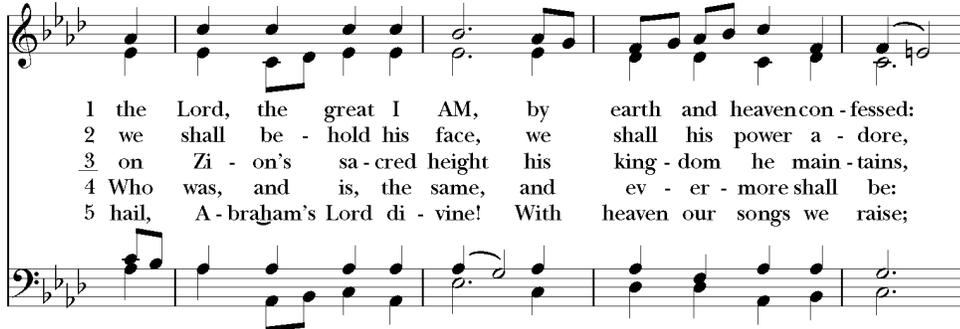
Hymn 401 'The God of Abraham praise'



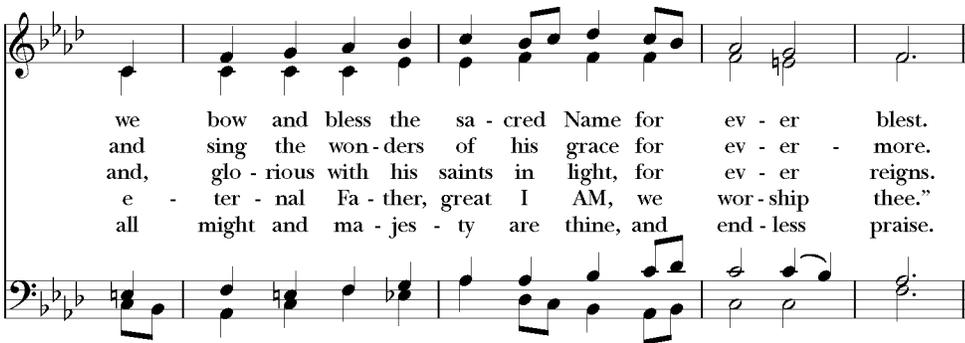
1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;
2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
3 tri - um - phant o'er the world and sin, the Prince of Peace;
4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:
2 we shall be - hold his face, we shall his power a - dore,
3 on Zi - on's sa - cred height his king - dom he main - tains,
4 Who was, and is, the same, and ev - er - more shall be:
5 hail, A - braham's Lord di - vine! With heaven our songs we raise;



we bow and bless the sa - cred Name for ev - er blest.
and sing the won - ders of his grace for ev - er - more.
and, glo - rious with his saints in light, for ev - er reigns.
e - ter - nal Fa - ther, great I AM, we wor - ship thee."
all might and ma - jes - ty are thine, and end - less praise.

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.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

A Penitential Order

Bless the Lord who forgives all our sins.

God's mercy endures forever.

Sentences of Scripture

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

MARK 12:29-31

Confession & Absolution

Let us confess our sins against God and our neighbor.

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name.

Amen.

Almighty God have mercy on 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.

Trisagion S-100

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -
mor - tal One, Have mer - cy up - on us. Ho - ly God,
Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy
up - on us. Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Collect of the Day

The Lord be with you.

And also with you.

Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.

Amen.

WORD OF GOD

Reading Philippians 3:17-4:1

Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

The Word of the Lord.

Thanks be to God.

Psalm 27: 1-6

The Lord is my light and my salvation; whom then shall I fear? *
the Lord is the strength of my life; of whom then shall I be afraid?

**When evildoers came upon me to eat up my flesh, *
it was they, my foes and my adversaries, who stumbled and fell.**

Though an army should encamp against me, *
yet my heart shall not be afraid;

**And though war should rise up against me, *
yet will I put my trust in him.**

One thing have I asked of the Lord; one thing I seek; *
that I may dwell in the house of the Lord all the days of my life;

**To behold the fair beauty of the Lord *
and to seek him in his temple.**

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

During this hymn at the 10am 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.

Hymn 635 'If thou but trust in God to guide thee'

1 If thou but trust in God to guide thee, and hope in him through
 2 Sing, pray, and keep his ways un-swerv-ing; so do thine own part

all thy ways, he'll give thee strength what-e'er be-tide thee,
 faith-ful-ly, and trust his word, though un-de-serv-ing;

and bear thee through the e-vil days. Who trusts in God's un-
 thou yet shalt find it true for thee; God nev-er yet for-

chang-ing love builds on a rock that nought can move.
 sook in need the soul that trust-ed him in-deed.

Words: Georg Neumark (1621-1681); tr. Catherine Winkworth (1827-1878), alt. Music: *Wer nur lieben Gott*, Georg Neumark (1621-1681)

Gospel Luke 13:31-35

The Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Christ.

Some Pharisees came and said to Jesus, "Get away from here, for Herod wants to kill you." He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.' Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

The Gospel of the Lord.

Praise to you, Lord Christ.

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 the ministry of all the baptized, including Michael, our Presiding Bishop;
Alan and Gayle, our Bishops; and for all ministers;
For all who serve God in the Church.
For the special needs and concerns of this congregation.
Additional prayers are offered.

*The prayers of the people are
Form VI and may be found on
pp. 392-392 of the Book of
Common Prayer.*

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.

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

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



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.

The Peace

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

Welcome & Announcements

HOLY COMMUNION

Offertory

Anthem 'Hosanna to the Son of David'
Thomas Weelkes (1576-1623)

Hosanna to the Son of David.
Blessed be the King that cometh in the name of the Lord.
Thou that sittest in the highest heavens, Hosanna in excelsis Deo.

TEXT: MATTHEW 21, LUKE 19

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!

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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*s, 1535

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, through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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-124

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven 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.

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

Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

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.

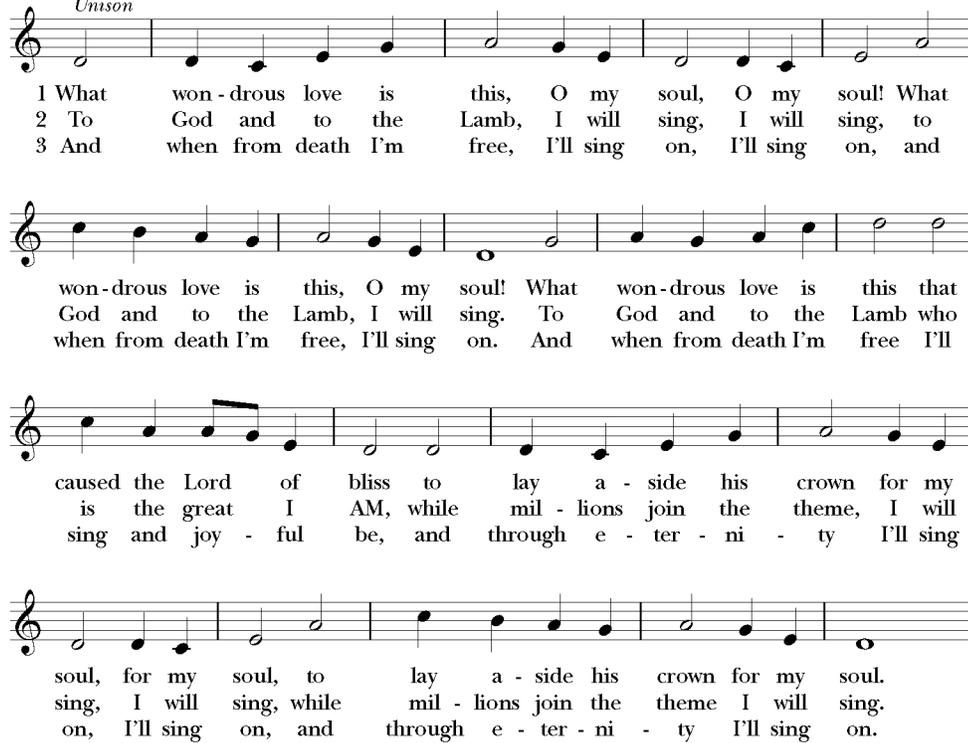
Communion Anthem 'O pray for the peace of Jerusalem'
John Blow (1649-1708)

O pray for the peace of Jerusalem, they shall prosper that love thee.
Peace be within thy walls, and plenteousness within thy palaces.
For my brethren and companions' sakes, I will wish thee prosperity.
Yea, because of the house of the Lord our God, I will seek to do thee good.

TEXT: PSALM 122:6-9

Hymn 439 'What wondrous love is this'

Unison



1 What won - drous love is this, O my soul, O my soul! What
2 To God and to the Lamb, I will sing, I will sing, to
3 And when from death I'm free, I'll sing on, I'll sing on, and

won - drous love is this, O my soul! What won - drous love is this that
God and to the Lamb, I will sing. To God and to the Lamb who
when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
is the great I AM, while mil - lions join the theme, I will
sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mil - lions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Words: American folk hymn, ca. 1835 Music: *Wondrous Love*, from *The Southern Harmony*, 1835

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 675 'Take up your cross, the Savior said'



1 Take up your cross, the Sa - vior said, if
2 Take up your cross, let not its weight fill
3 Take up your cross, heed not the shame, and
4 Take up your cross, then, in his strength, and
5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with
2 your weak spi - rit with a - larm; his strength shall bear your
3 let your fool - ish heart be still; the Lord for you ac -
4 calm - ly ev - ery dan - ger brave: it guides you to a -
5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.
2 spi - rit up, and brace your heart, and nerve your arm.
3 cept - ed death up - on a cross, on Cal - vary's hill.
4 bun - dant life and leads to vic - tory o'er the grave.
5 bear the cross may hope to wear the glo - rious crown.

Words: Charles William Everest (1814-1877), alt. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859);
harm. John Leon Hooker (b. 1944) Copyright ©1984, John Hooker. All rights reserved. Used with permission.

Dismissal

Go in peace to love and serve the Lord.

Thanks be to God.

Postlude 'Wer nur den lieben Gott lässt walten' (Hymn 635)

Helmut Walcha (1907-1991)



Each week of our Lenten series, a popular song will transition us from our 10 am worship to our Formation program. This week, Sting (from Dream of the Blue Turtles, 1985) sings of vampires on Bourbon Street, an allusion to the story world of New Orleanian Anne Rice.

STING



The dream of the blue turtles

There's a moon over Bourbon Street tonight, and I see faces as they pass beneath the pale lamplight.
I've no choice but to follow that call:
the bright lights the people, and the moon and all.
I pray everyday to be strong
for I know what I do must be wrong.

Oh, you'll never see my shade or hear the sound of my feet
while there's a moon over Bourbon Street.

It was many years ago that I became what I am;
I was trapped in this life like an innocent lamb.
Now I can never show my face at noon,
and you'll only see me walking by the light of the moon.

The brim of my hat hides the eye of a beast.
I've the face of a sinner, but the hands of a priest.

Oh, you'll never see my shade or hear the sound of my feet
while there's a moon over Bourbon Street.

She walks everyday through the streets of New Orleans,
innocent and young from a family of means.
I have stood many times outside her window at night
to struggle with my instinct in the pale moonlight.
How could I be this way when I pray to God above
I must love what I destroy and destroy the thing I love?

Oh, you'll never see my shade or hear the sound of my feet
while there's a moon over Bourbon Street.

Danse Macabre

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

Chapter 1 of Mark's Gospel, from the Mark As Story translation.

The beginning of the good news about Jesus the anointed one, the son of God, was just as it is written in Isaiah the prophet:

“Look, I am sending my messenger ahead of you,
who will pave your way,
the cry of one shouting in the desert,
‘Prepare the way of the lord,
Make his paths straight.’”

It was John baptizing in the desert and proclaiming a baptism of turning around for pardon of sins. And the whole Judean countryside and all the Jerusalemites were going out to him and being baptized by him in the Jordan River, publicly admitting their sins.

And John was wearing camel's hair with a leather band around his waist, and he was eating grasshoppers and wild honey. And he was proclaiming saying, “After me is coming one stronger than I am, the strap of whose sandals I'm not worthy to stoop down and untie. I baptized you with water, but he will baptize you with holy spirit.”

And it happened – in those days Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. (1:10) And coming up from the water, immediately he saw the heavens being ripped open and the spirit like a dove coming down onto him. And there was a voice from the heavens, “You are my beloved son. I delighted choosing you.”

And immediately the spirit drove him out into the desert, and he was in the desert forty days tested by Satan. And he was among the wild animals, and the angels were serving him.

Now after John was handed over to prison, Jesus came into Galilee proclaiming the good news about God, and saying, “The right time is fulfilled and the rule of God has arrived. Turn around and put faith in the good news.”

And going along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting nets in the sea, for they were fishermen.

And Jesus said to them, “Come after me, and I'll make you become fishers for people.” And immediately leaving the nets they followed him.

And going ahead a little further, he saw James the son of Zebedee and John his brother in the boat preparing the nets. (1:20) And immediately he called them. And leaving their father Zebedee in the boat with the hired workers, they went off after him.

a resurrection
BEYOND

And they entered into Capernaum. And immediately on the sabbath he entered into the synagogue and began teaching. And people were astounded by his teaching, for he was teaching them as one having authority and not like the legal experts.

And immediately in their synagogue was a man with an unclean spirit. And it screamed out, saying "What do you have against us, Jesus Nazarene? Did you come destroy us? I know who you are – the holy one of God."

And Jesus rebuked it, saying, "Shut up, and get out of him!" And the unclean spirit, convulsing the man and crying in a loud cry, came out of him.

And everyone was so astonished that they were arguing among themselves, saying, "What is this? A new teaching with authority? He gives orders even to the unclean spirits and they obey him." And the report about him immediately went out everywhere, into the whole surrounding countryside of Galilee.

And immediately coming out of the synagogue they went into the house of Simon and Andrew with James and John. (1:30) Now Simon's mother-in-law was lying down with a fever, and immediately they told him about her. And approaching her, he grasped her hand and raised her up. And the fever left her and she began serving them.

Now when it was evening, after the sun set, people were bringing to him all the sick and the demon-possessed. And the whole city was gathered at the door. And he healed many who were sick with various illnesses and he drove out many demons. And he would not let the demons talk, because they knew him.

And early in the morning, while still quite dark, he arose, came out, and went off to a desert place and was there praying. And Simon and those with him tracked him down and found him and said to him, "Everyone's seeking you."

And he said to them, "Let's go elsewhere, to the next villages, so I might proclaim there too, for that's why I came out. And he went proclaiming in their synagogues, in all Galilee, and driving out the demons.

(1:40) And a leper came to him, pleading with him, falling on his knees and saying to him, "If you want to, you can make me clean."

And moved by compassion, Jesus stretched out his hand and touched him and said to him, "I want to. Be cleansed!" And immediately the leprosy went from him, and he was made clean.

And becoming harsh with him, immediately Jesus drove him out and said to him, "See that you say nothing to anyone at all, but go show yourself to the priest and make for your cleansing the offering Moses prescribed, as testimony to them."

But going out he began to proclaim freely and to spread the word, so that Jesus was no longer able to enter openly into a city but was outside, in desert places. And people kept coming to him from everywhere.

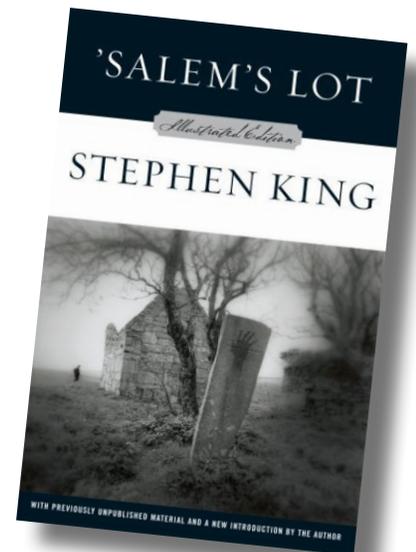
"Introduction to 'Salem's Lot,' from the 2005, 'Illustrated Edition' published for the thirtieth anniversary of the novel:

"One of the ideas I had ... is that it would be perfectly possible to combine the overlord vampire myth from Bram Stoker's *Dracula* with the naturalistic fiction of Frank Norris and the EC horror comics I'd loved as a child ... and come out with a great American novel. I was twenty-three, remember, so cut me a break. I had a teaching certificate upon which the ink had hardly dried, I had published eight short stories and I had a perfectly insane amount of confidence in my own ability, not to mention a totally ridiculous sense of my own importance. I also had a wife with a typewriter who liked my stories – and those last two things, which I took for granted then, turned out to be the most important things of all.

Did I really think I could combine *Dracula* and *Tales from the Crypt* and come out with *Moby-Dick*. I did. I really did. I even planned a section at the front called "Extracta," where I would include notes, clippings, and epigrams about vampires as Melville does about whales at the front of his book. Was I daunted by the fact that *Moby-Dick* only sold about twelve copies in Melville's lifetime? Not I; one of my ideas was that a novelist takes the long view, the *lofty* view, and that does not include the price of eggs (my wife would not have agreed, and I doubt if Mrs. Melville would have, either).

In any case, I liked the idea of my vampire serving as a balance for Stoker's, which has to go down in history as the most *optimistic* scary novel of all time. Count Dracula, simultaneously feared and worshiped in his dark little European fiefdom of Transylvania, makes the fatal mistake of taking his act and putting it on the road. In London he meets men and women of science and reason, by God, Abraham Van Helsing, who knows about blood transfusions, John Seward who keeps his diary on wax phonograph cylinders, Mina Harker, who keeps hers in shorthand and later serves as secretary to the fearless vampire hunters.

Stoker was clearly fascinated by modern inventions and innovations, and the underlying thesis of his novel is clear: in a confrontation between a foreign child of the dark powers and a group of fine, upstanding Britishers equipped with all mod cons, the powers of darkness don't stand a chance. Dracula is hounded from Carfax, his British estate, back to Transylvania, and finally staked at sunset. The vampire hunters pay a price for the victory, but that they will come out on top is never in much doubt.



When I sat down to write my version of the story in 1972, a version whose life force was drawn more from the nervously jokey Jewish-American mythos of William Gaines and Al Feldstein than from Romanian folk tales, I saw a different world, one where all the gadgets that Stoker must have regarded with such hopeful wonder had begun to seem sinister and downright dangerous. Mine was the world that had begun to choke on its own effluent, that had hooked itself through the bag on diminishing energy resources and had to deal not only with nuclear weapons and nuclear proliferation (big-time terrorism was, thankfully, at that time still over the horizon). I saw myself and my society at the other end of the technological rainbow and set out to write a book that would reflect that glum idea, one that, in short, the vampire would end up eating the fearless vampire eaters for lunch (which he, as a vampire, would eat at midnight, of course).

I was about 300 pages into this book then titled, *Second Coming*, when *Carrie* was published, and my first idea about novel writing went west. It would be years before I would hear Alfred Bester's "The book is the boss," but I didn't need to, I learned it for myself writing the novel that eventually became *'Salem's Lot*. Of course, the writer can impose control, but it's a really [bad] idea. Writing-controlled fiction is called "plotting." Buckling your seatbelt and letting the story take over, that is called "storytelling." Storytelling is as natural as breathing; plotting is the literary version of artificial respiration.

Given my dim view of small New England towns (I had grown up in one and knew what they were like), I had no doubt that my version of Count Dracula would rise up as completely triumphant over the puny representatives of the rational world arrayed against him. What I didn't count on, was that my characters were not content to remain puny representatives. Instead, they came alive and began to do things – sometimes smart things, sometimes foolishly brave things – on their own.

More of Stoker's vampire hunters are around at the finish of *Dracula* than at the end of *'Salem's Lot*, and, yet, this is – against its young author's will – a surprisingly optimistic book. I'm glad. I still see all the nicks and dings on its fenders, all the scars on its hide that were the inexperience of a craftsman new at his trade, but I still find many passages of power here. And a few of grace.

Doubleday had published my first novel and had an opinion on my second. I had completed this one and another, what I thought of as a "serious" novel, called *Roadwork*. I showed them both to my then-editor, Bill Thompson. He liked them both. We had a lunch at which nothing was decided and then started to walk back to Doubleday. At the corner of Park Avenue and 54th Street – something like that – we were stopped by a DON'T WALK light. I finally pulled the pin and ask Bill which one he thought we should publish. He said, "*Roadwork* would probably get more serious attention, but *Second Coming* is *Peyton Place* with vampires. It's a great read and could be a best seller. There's only one problem."

"What's that?" I asked, as DON'T WALK changed to WALK and people started to move around us.

Bill stepped off the curb. In New York, you don't waste the WALK, even when decisions of moment are being made – and this, I might have sensed then, was one that might affect the rest of my life.

"You'll be typed as a horror writer."

I was so relieved I laughed. "I don't care what they call me, as long as the checks don't bounce. Let's publish *Second Coming*." And that was what we did, although the name was first changed to *Jerusalem's Lot*, and then to *'Salem's Lot* because the Doubleday brass thought *Jerusalem's Lot* sounded like a religious book. I was, indeed, typed as a horror writer, a tag I have never confirmed or denied, simply because I think it's irrelevant to what I do. It does, however, give bookstores a handy place to shelve my books.

Since then, I have let go of all but one of my ideas about fiction writing. It's the one I came to first, around age seven and the one I will probably hold onto until the end: it's good to tell a story, and it's even better when people actually want to listen.

I think *'Salem's Lot*, for all its flaws, is one of the good ones. One of the scary ones. If you've never heard it before, let me tell it to you now. And, if you have, then let me tell it to you again. So turn off the television – in fact, why don't you turn off all the lights except for the one over your favorite chair? – and we'll talk about vampires here in the dim. I think I can make you believe in them, because while I was working on this book, I believed in them myself."

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Sundays at 11:15 am

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trinitychurchboston.org/live-worship
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and **Tuesdays 7-8:15 pm via Zoom**,
following a **6 pm** rebroadcast
of Sunday's lecture



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