

8 AM, 10 AM, & 5 PM

HOLY EUCHARIST, RITE II

Sunday, March 20

The Third Sunday in Lent



TRINITY CHURCH
IN THE CITY OF BOSTON



TrinityEvents

**FYI: Join Trinity for Compline on Zoom
Tuesdays and Thursdays at 8:30 pm**

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



CHILDREN'S MINISTRY



Each week, Children's Ministry gathers in the Forum following 10 am worship to sing, have fellowship, and learn together. We open with song, share a Godly Play story, and then continue our learning with a related craft or activity. Children from preschool to Grade 5 are warmly welcomed to join us!

This week we are learning about The Parable of the Good Samaritan. To go along with this week's theme of helping others, we will be making flowers to share with those we love.

If you would like to learn more about Children's Ministry, email Cathy Portlock Pacitto at cpportlock@trinitychurchboston.org

Jump to the supplement for today's formation by clicking here.



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FORMATION

**Lenten Forum Series:
Enchantment & Possession
(Mark 5 & 9 and *The Shining*)**

Sun., 3/20, 11:15 am,
Church and livestreamed

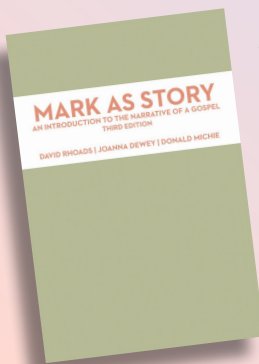
The Torrance family's possessions will frame our encounter of three Markan episodes – "The Gerasene Demoniac" (5:1-20); "The Transfiguration" (9:1-13); and "The Boy With A Spirit" (9:14-29).

Tues., 3/22, 7 pm, **on Zoom**

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?

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.

a resurrection
BEYOND
**Enchantment
& Possession**



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 Wieckowski ('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 'Prelude in C Minor, BWV 549'
Johann Sebastian Bach (1685-1750)

Hymn 435 'At the name of Jesus'



1 At the Name of Je - sus ev - ery knee shall bow,
2 Hum - bled for a sea - son, to re - ceive a Name
3 bore it up tri - um - phant, with its hu - man light,
4 Name him, Chris - tians, name him, with love strong as death,
*5 In your hearts en - throne him; there let him sub - due
*6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;
2 from the lips of sin - ners, un - to whom he came,
3 through all ranks of crea - tures, to the cen - tral height,
4 name with awe and won - der and with bat - ed breath;
5 all that is not ho - ly, all that is not true;
6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord
2 faith - ful - ly he bore it spot - less to the last,
3 to the throne of God - head, to the Fa - ther's breast;
4 he is God the Sa - vior, he is Christ the Lord,
5 crown him as your Cap - tain in temp - ta - tion's hour;
6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.
2 brought it back vic - to - rious, when from death he passed;
3 filled it with the glo - ry of that per - fect rest.
4 ev - er to be wor - shipped, trust - ed, and a - dored.
5 let his will en - fold you in its light and power.
6 and our hearts con - fess him King of glo - ry now.

Words: Caroline Maria Noel (1817-1877), alt.
Music: *King's Weston*, Ralph Vaughan Williams (1872-1958) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

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.

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

The liturgy for A Penitential Order begins on p. 351 in *The Book of Common Prayer (BCP)*.

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.

Almighty God, you know that we have no power in ourselves to help ourselves:

Keep us both outwardly in our bodies and inwardly in our souls, that we may be

defended from all adversities which may happen to the body, and from all evil

thoughts which may assault and hurt the soul; 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 1 Corinthians 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

The Word of the Lord.

Thanks be to God.

Psalms 63: 1-8

O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you, as in a barren and dry land where there is no water.

**Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.**

For your loving-kindness is better than life itself; *
my lips shall give you praise.

**So will I bless you as long as I live *
and lift up my hands in your Name.**

My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,

**When I remember you upon my bed, *
and meditate on you in the night watches.**

For you have been my helper, *
and under the shadow of your wings I will rejoice.

**My soul clings to you; *
your right hand holds me fast.**

*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 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 - laz - 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.

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 Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1820; harm. Margaret W. Mealy (b. 1922)

Gospel Luke 13:1-9

The Gospel of our Lord Jesus Christ according to Luke.

Glorify to you, Lord Christ.

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

The Gospel of the Lord.

Praise to you, Lord Christ.

Sermon The Rev. Patrick C. Ward, *Senior Associate for Program*

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 'Like as the hart' at 8am and 5pm
Noel Rawsthorne (1929 - 2019)

Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God.
My soul thirsts for the living God, yea even he that shall keep my soul.
My tears have been my meat day and night, while they daily say unto me,
Where is now thy God?

TEXT: PSALM 42: 1-3

'Lord, for thy tender mercies' sake' at 10am
Richard Farrant (c.1530-1580) or John Hilton (c.1560-1608)

Lord, for thy tender mercy's sake, lay not our sins to our charge,
but forgive that is past, and give us grace to amend our sinful lives.
To decline from sin and incline to virtue, that we may walk in a perfect heart
before thee now and evermore. Amen.

TEXT: LIDLEY'S PRAYERS, 1566

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

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.

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

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.

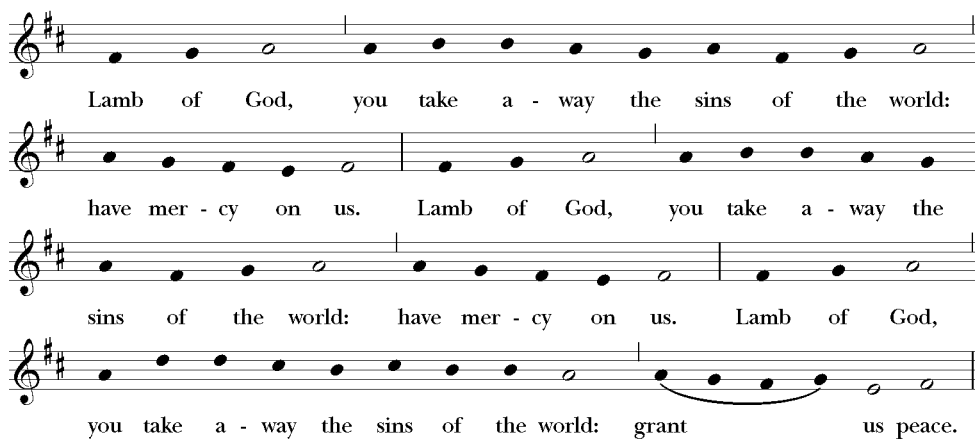
And forgive us our trespasses, as we forgive those who trespass

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 'Sicut cervus' at 8am and 10am

G.P. da Palestrina (c. 1525-1594)

Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

As the deer longs for the springs of water, so my soul longs for you, O God

TEXT: PSALM 42:1

'Lord, for thy tender mercies' sake' at 5pm

Richard Farrant (c.1530-1580) or John Hilton (c.1560-1608)

Lord, for thy tender mercy's sake, lay not our sins to our charge,
but forgive that is past, and give us grace to amend our sinful lives.
To decline from sin and incline to virtue, that we may walk in a perfect
heart before thee now and evermore. Amen.

TEXT: LIDLEY'S PRAYERS, 1566

Hymn 482 'Lord of all hopefulness'

1 Lord of all hope - ful - ness, Lord of all joy,
 2 Lord of all ea - ger - ness, Lord of all faith,
 3 Lord of all kind - li - ness, Lord of all grace,
 4 Lord of all gen - tle - ness, Lord of all calm,
 whose trust, ev - er child - like, no cares could de - stroy,
 whose strong hands were skilled at the plane and the lathe,
 your hands swift to wel - come, your arms to em - brace,
 whose voice is con - tent - ment, whose pres - ence is balm,
 be there at our wak - ing, and give us, we pray,
 be there at our lab - ors, and give us, we pray,
 be there at our hom - ing, and give us, we pray,
 be there at our sleep - ing, and give us, we pray,
 your bliss in our hearts, Lord, at the break of the day.
 your strength in our hearts, Lord, at the noon of the day.
 your love in our hearts, Lord, at the eve of the day.
 your peace in our hearts, Lord, at the end of the day.

Words: Jan Struther (1901-1953) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.
 Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927; harm. *Hymnal 1982*

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 379 'God is love, let heaven adore him'

1 God is Love, let heaven a - dore him; God is Love, let
 2 God is Love; and Love en - folds us, all the world in
 3 God is Love; and though with blind-ness sin af - flicts all
 earth re - joice; let cre - a - tion sing be - fore him
 one em - brace: with un - fail - ing grasp God holds us,
 hu - man life, God's e - ter - nal lov - ing - kind - ness
 and ex - alt him with one voice. God who laid the earth's foun -
 ev - ery child of ev - ery race. And when hu - man hearts are
 guides us through our earth - ly strife. Sin and death and hell shall
 da - tion, God who spread the heaven a - bove, God who breathes through
 break - ing un - der sor - row's i - ron rod, then we find that
 nev - er o'er us fi - nal tri - umph gain; God is Love, so
 all cre - a - tion: God is Love, e - ter - nal Love.
 self - same ach - ing deep with - in the heart of God.
 Love for ev - er o'er the u - ni - verse must reign.

Words: Timothy Rees (1874-1939), alt. Copyright © by A.R. Mowbray & Co. Ltd. Music: *Abbot's Leigh*, Cyril Vincent Taylor (b. 1907) Copyright ©1942; Renewal 1970 by Hope Publishing Company. All rights reserved. Used with permission.

Dismissal

Go in peace to love and serve the Lord.

Thanks be to God.

Postlude 'Fugue in C Minor, BWV 549'

J. S. Bach

Trinity Church
 in the City of Boston
 206 Clarendon Street, Boston, MA 02116
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I don't know just where I'm going,
 but I'm gonna try for the kingdom, if I can.
 'Cause it makes me feel like I'm a man
 when I put a spike into my vein,
 and, I tell you, things aren't quite the same.
 When I'm rushing on my run,
 and I feel just like Jesus' son.
 And I guess that I just don't know.
 And I guess that I just don't know.

I have made the big decision:
 I'm gonna try to nullify my life.
 'Cause when the blood begins to flow,
 when it shoots up the dropper's neck,
 and I'm closing in on death –
 you can't help me, not you guys, or
 all you sweet girls, with all your sweet talk.
 You can all go take a walk.
 And I guess, I just don't know.
 And I guess that I just don't know.

I wish that I was born a thousand years ago.
 I wish that I'd sail the darkened seas
 on a great big clipper ship
 going from this land here to that
 all in a sailor's suit and cap,
 away from the big city
 where a man cannot be free
 of all the evils of this town – and
 of himself and those around.
 Oh, and I guess that I just don't know.
 Oh, and I guess that I just don't know.

LENTEN FORUM SERIES MARCH 13 - APRIL 26*

Sundays at 11:15 am

(in-person & via livestream to
trinitychurchboston.org/live-worship
 and [facebook.com/TrinityChurchBoston](https://www.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](http://trinitychurchboston.org/calendar), or dial in with **1 646 558 8656** and enter
 Meeting ID: **821 2826 6203**.

* No classes during Easter Week, April 17-23.

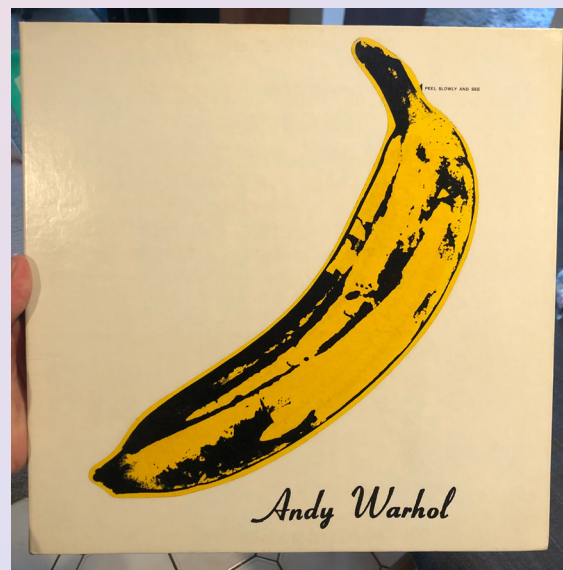


Photo courtesy of Vince Williams

Each week of our Lenten series, a popular song will transition us from our 10 am worship to our Formation program. This week, **Lou Reed and The Velvet Underground** (from *The Velvet Underground & Nico, 1967*) sing – painfully – of addiction's power to possess:

Heroin,
 will be the death of me.
 Heroin,
 it's my wife, and it's my life.

Because a mainline to my vein
 leads to a center in my head,
 and then I'm better off than dead.
 Because the smack begins to flow,
 and I really don't care anymore
 about all the Jim-Jim's in this town,
 and all the politicians makin' crazy sounds,
 and everybody puttin' everybody else down,
 and all the dead bodies piled up in mounds.

Because when the smack begins to flow
 I really don't care anymore.
 When the heroin is in my blood,
 and that blood is in my head,
 then I thank God that I'm as good as dead.
 Then thank your God that I'm not aware,
 and thank God that I just don't care.
 And I guess, I just don't know.
 Oh, and I guess that I just don't know.

Enchantment & Possession

The Shining and Mark 5-9

From "The Shining," Chapter Eleven of *The Shining*:

[As Hallorann lifted his suitcases into the trunk of his rental car, he said to Danny,] "You shine on, boy. Harder than anyone I ever met in my life. And I'm sixty years old this January."

"Huh?" [Danny replied.]

"You got a knack," Hallorann said, turning to him. "Me, I've always called it shining. That's what my grandmother called it, too. She had it. We used to sit in the kitchen when I was a boy no older than you and have long talks without even opening our mouths."

"Really?"

Hallorann smiled at Danny's openmouthed, almost hungry expression ... "Got you kinda lonely sometimes, thinking you were the only one?"

Danny, who had been frightened as well as lonely sometimes, nodded. "Am I the only one you ever met?" he asked.

Hallorann laughed and shook his head. "No, child, no. But you shine the hardest."

"Are there lots, then?"

"No," Hallorann said, "but you do run across them. [I think all mothers shine a little, you know, at least until their kids grow up enough to watch out for themselves. Other] folks,

they got a little bit of shine to them. They don't even know it. But they always seem to show up with flowers when their wives are feeling blue ... they do good on school tests they don't even study for, they got a good idea how people are feeling as soon as they walk into a room. I come across fifty or sixty like that. But maybe only a dozen, counting my gram, that knew they was shining" ...

"Can you [also] tell what your mom and dad are thinking, Danny? Hallorann was watching him closely.

"Most times, if I want to. But usually I don't try ... I [do] know what they're feeling. I can't help that" ...

"Can you do anything else, Danny? Is it only thoughts and feelings, or is there more? ... Do you dream, Danny?"

"Sometimes," Danny said, "I dream when I'm awake[, and I see things that are going to happen.]" ...

"What you got, son, I call it shinning on, the Bible calls it having visions, and there's scientists that call it precognition. I've read up on it, son. I've studied on it. They all mean seeing the future. Do you understand that?"

Danny nodded against
Hallorann's coat ...

a resurrection
BEYOND

the life of the world to come

**From "The Wasps' Nest,"
Chapter Fourteen of *The Shining*:**

Jack Torrance cried [out] in both surprise and agony as he slapped his right hand against his blue chambray workshirt, dislodging the big, slow-moving wasp that had stung him. Then he was scrambling up the roof as fast as he could, looking back over his shoulder to see if the wasps' brothers and sisters were rising to do battle [from the nest] he had uncovered. If they were, it could be bad; the nest was between him and his ladder, and the trapdoor leading down into the attic was locked from the inside. The drop was seventy feet from the roof to the cement patio between the hotel and lawn.

The clean air above the nest was still and undisturbed.

Jack whistled disgustedly between his teeth, sat straddling the peak of the roof, and examined his right index finger. It was swelling already, and he supposed he would have to try and creep past that nest to his ladder so he could go down and put some ice on it.

I was October 20. Wendy and Danny and gone down to Sidewinder in the hotel truck (an elderly, rattling Dodge that was still more trustworthy than [his own] VW, which was now wheezing gravely and seemed terminal) to get three gallons of milk and do some Christmas shopping. It was early to shop, but there was no telling when the snow would come to stay. There had already been flurries, and in some places the road down from the Overlook was slick with patch ice.

So far the fall had been almost preternaturally beautiful. In the three weeks they had been here, golden day had followed golden day. Crisp, thirty-degree mornings gave way to afternoon temperatures in the low sixties, the perfect temperature for climbing around on the Overlook's gently sloping western roof

and doing the shingling. Jack had admitted freely to Wendy that he could have finished the job four days ago, but he felt no real urge to hurry. The view from up here was spectacular, even putting the vista from the Presidential Suite in the shade. More important, the work itself was soothing. On the roof he felt at peace. Those three years began to seem like a turbulent nightmare ...



He thought now that part of his drinking problem had stemmed from an unconscious desire to be free of Stovington [School] and the security he felt was stifling whatever creative urge he had. He had stopped drinking, but the need to be free had been just as great. Hence [his attack on his former student George Hatfield, that got him fired]. Now all that remained of those days was the play on his desk in his and Wendy's bedroom, and when it was done and sent off ... he could turn to other things.

Moving warily, he scrambled back down the slope of the roof on his hands and knees past the line of demarcation where the fresh green Bird shingles gave way to the section of roof he had just finished clearing. He came to the edge on the left of the wasps' nest he had uncovered and moved gingerly toward it, ready to backtrack and bolt down his ladder to the ground if things looked too hot.

He leaned over the section of pulled-out flashing and looked in.

The nest was in there, tucked into the space between the old flashing and the final roof undercoating of three-

by-fives. It was a [big] one. The grayish paper ball looked to Jack as if it might be nearly two feet through the center. Its shape was not perfect because the space between the flashing and the boards was too

narrow, but he thought the little buggers had still done a pretty respectable job. The surface of the nest was acrawl with the lumbering, slow-moving insects. They were the big mean ones[, wall wasps]. They had been

When a dozen wasps land on you all at once and start stinging your face and hands and arms, stinging your legs right through your pants, it would be entirely possible to forget you were seventy feet up. You might just charge right off the roof while you were trying to get away from them.

rendered sludgy and stupid by the fall temperatures, but Jack, who knew about wasps from his childhood, counted himself lucky that he had been stung only once. And, he thought, if [the hotel manager] Ullman had hired the job done in the height of summer, the workman who tore up that particular section of the flashing would have gotten [a terrible] surprise. Yes indeedly. When a dozen wasps land on you all at once and start stinging your face and hands and arms, stinging your legs right through your pants, it would be entirely possible to forget you were seventy feet up. You might just charge right off the roof while you were trying to get away from them. All from those little things, the biggest of them only half the length of a pencil stub ...

Now, looking down into the nest, it seemed to him that it could serve as both a workable symbol for what he had been through (and what he had dragged his hostages to fortune through) and an omen for a better future. How else could you explain the things that had happened to him? For he still felt that the whole range of unhappy Stovington experiences had to be looked at with Jack Torrance in the passive mode. He had not done things; things had been done to him. He had known plenty of people on the Stovington faculty, two of them right in the English Department, who were hard drinkers. Zack Tunney was in the habit of picking up a full keg of beer on Saturday afternoon, plonking it in a backyard snow-bank overnight, and then killing damn near all of it on Sunday watching football games and old movies. Yet through the week Zack was as sober as a judge – a weak cocktail with lunch was an occasion.

He and Al Shockley had been alcoholics. They had sought each other out like two castoffs who were still social enough to prefer drowning together to doing it alone. The sea had been whole grain instead of salt, that was all. Looking down at the wasps, as they slowly went about their instinctual business before winter closed down to kill all but their hibernating queen, he would go further. He was still an alcoholic, always would be, perhaps had been since Sophomore Class Night in high school when he had taken his first drink. It had nothing to do with willpower, or the morality of drinking, or the weakness or strength of his own character. There was a broken switch somewhere inside,

But he had been an emotional alcoholic just as surely as he had been a physical one – the two of them were no doubt tied together somewhere deep inside him, where you'd just as soon not look.

or a circuit breaker that didn't work, and he had been propelled down the chute willy-nilly, slowly at first, then accelerating as Stovington applied its pressures on him. A big, greased slide and at the bottom had been ... a son with a broken arm. Jack Torrance in the passive mode. And his temper, same thing. All his life he had been trying unsuccessfully to control it ...

And yet, through it all, he had ... always regarded himself as Jack Torrance, a really nice guy who was just going to have to learn how to cope with his temper someday before it got him in trouble. The same way he was going to have to

learn how to cope with his drinking. But he had been an emotional alcoholic just as surely as he had been a physical one – the two of them were no doubt tied together somewhere deep inside him, where you'd just as soon not look. But it didn't much matter to him if the root causes were interrelated or separate, sociological or psychological or physiological. He had to deal with the results: the spankings, the beatings from his old man, the suspensions, with trying to explain the school clothes torn in playground brawls, and later the hangovers, the slowly dissolving glue of his marriage ...

[During his drinking season,] He had stuck his hand through some rotted flashing in high summer and that hand and his whole arm had been consumed in holy, righteous fire, destroying conscious thought, making the concept of civilized behavior obsolete. Could you be expected to behave as a thinking human being when your hand was being impaled on red-hot darning needles? Could you be expected to live in the love of your nearest and dearest when the brown, furious cloud rose out of the hole in the fabric of things (the fabric you thought was so innocent) and arrowed straight at you? Could you be held responsible for your own actions as you ran crazily about on the sloping roof seventy feet above the ground, not knowing where you were going, not remembering that your panicky, stumbling feet could lead you crashing and blundering right over the rain gutter and down to your death on the concrete seventy feet below? Jack didn't think you could. When you unwittingly stuck your hand in the wasps' nest, you hadn't made a covenant with the devil to give your civilized self with its trappings of love and respect and honor. It just happened to you.

“The Gerasene Demonic,” from Mark 5:1-20 in the Mark As Story translation.

[Jesus and the disciples] came to the other side of the sea, to the countryside of the Gerasenes. And when Jesus got out of the boat, immediately he was met from the graves by a man with an unclean spirit who had his dwelling among the graves. And no one was able to bind him any longer, not even with a chain, because he had been bound often with fetters and chains, but the chains had been broken by him and the fetters torn apart, and no one was strong enough to subdue him. And throughout every night and day, among the graves and in the mountains, he would scream and slash himself with stones.

And seeing Jesus from a distance, he ran and did obeisance to him, and screaming in a loud voice, he said, “What do you have against me, Jesus son of the most high God. I’m putting you on oath, by God – don’t torment me!”

For Jesus was saying to him, “Unclean spirit, come out of the man!”

And Jesus asked him, “What’s your name?”

And he said to him, “‘Legion’ is my name, because we are many.” And he began pleading wildly with Jesus not to send them outside the country.

Now there beside the mountain a large herd of pigs was feeding. And the unclean spirits pleaded with him, saying, “Send us to the pigs so we might enter into them.” And he let them.

And coming out, the unclean spirits entered into the pigs, and the herd, about two thousand, charged down the bank into the sea and drowned in the sea.

And those who had been feeding the pigs fled and reported it in the city and in the fields. And people came to see what it was that had happened. And they came to Jesus and saw the demoniac, the one who had been possessed by the “Legion,” sitting, clothed, and in his right mind, and they were frightened. And those who had seen it recounted for them how it had happened to the demoniac and about the pigs. And they began to plead with Jesus to go away from their territory.

And As Jesus was climbing into the boat, the demoniac began pleading with him that he might go with him. And Jesus did not let him, but instead said to him, “Go off to your house, to your family, and report to them

what the Lord has done for you and how the Lord showed you mercy.” And he went off and began to proclaim in the Ten Cities what things Jesus had done for him, and everyone was amazed.

“Boy With A Spirit,” from Mark 9:17-29 in the Mark As Story translation.

Someone from the crowd [of legal experts arguing with the disciples declared to Jesus,] “Teacher, I brought my son to you because he has a mute spirit. And wherever it takes hold of him, it hurls him down, and he foams at the mouth and grinds his teeth and stiffens up. And I told your disciples to drive it out, and they weren’t strong enough.”

[Jesus] answered them and said, “O faithless generation, how long am I to be with you? How long am I to put up with you? Bring [the son] to me.” And they brought the boy to him. And upon seeing Jesus, the spirit immediately convulsed the child, and he fell to the ground and was writhing about, foaming at the mouth.

And Jesus asked his father, “How long has it been happening like this to him?”

He said, “From childhood, and often it has thrown him even into fire and into water in order to destroy him. But if you’re able to do anything, have compassion on us and help us.”

Jesus said to him, “‘If you’re able?’ Everything is possible to one who has faith.”

Immediately the father of the boy screamed, and said, “I have faith! Help my lack of faith!”

Seeing that a crowd was running together, Jesus rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I order you: Get out of him and don’t ever enter him again.” And screaming and convulsing him repeatedly, it came out.

And the boy became so like a corpse that most were saying, “He died.” But Jesus grasped his hand and raised him up, and he rose.

And when Jesus entered into the house, his disciples asked him privately, “Why weren’t we able to drive it out?”

And he said to them, “It isn’t possible for anyone to drive out this kind except by prayer.”