

**8 AM, 10 AM, & 5 PM**

*For our mid-morning worship, the Liturgy of the Palms will begin on the West Porch at 9:45 AM*

**HOLY EUCHARIST, RITE II**

**Sunday, April 10**

*Palm Sunday*



**TRINITY CHURCH  
IN THE CITY OF BOSTON**

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# TrinityEvents

**Share Your Photos: Do you have photos from today's Palm Procession? We would love to see them, or any of your images from Holy Week.**

Email your photos to [communications@trinitychurchboston.org](mailto:communications@trinitychurchboston.org).



## HOLY WEEK



### Formation Discussion: Death & Grief

Tues., 4/12, 7 pm, via Zoom†

☎ Dial in with 1-646-558-8656  
and enter Meeting ID: 821 2826 6203.

### Compline from Home

Tues., 4/12, 8:30 pm, via Zoom†

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

### Maundy Thursday

Thurs., 4/14, 7 pm\*, Church

### Gethsemane Watch

Thurs., 4/14, 9 pm - Fri., 4/15, 11 am;  
learn more & sign up via the QR code.



### Church Open for Prayer

Fri., 4/15, 7-11 am; 1-4:30 pm, Church

### Good Friday Worship

Fri., 4/15, 12-1 pm\*, Church

### Good Friday Children's/Youth Activity

Fri., 4/15, 12-1 pm, Commons



### Good Friday Concert

Fri., 4/15, 5:30 pm, Church,  
Five Centuries of Music for Passiontide  
Learn more & tickets, \$20, via the QR code.

### Easter Vigil

Sat., 4/16, 5 pm, Church

### Easter Day

Sun., 4/17, 8 am, 10 am,\* 12 pm, Church

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

†Join us on Zoom by visiting [trinitychurchboston.org/calendar](http://trinitychurchboston.org/calendar).



Follow @trinitychurchboston on Facebook and Instagram

## TODAY

### Palm Sunday Worship

Sun., 4/10, 8 am, 10 am\*, 5 pm, Church

Note that the Palm Procession will begin 15 minutes prior to the start of the 10 am service.

### Adult Formation: Apocalypticism, Death & Grief

Sun., 4/10, 11:15 am\*, Church

Picking up where we left off of last week, we will begin with a reflection on apocalypticism and Jesus' vision in Mark (13:1-27). With that lens, we will then interrogate both Jesus' despairing cry on the cross – "My God! My God! Why did you abandon me!" (Mark 15:34) – and the impossible grief of the Creed family.

### Children's & Youth Formation

Sun., 4/10; 11:15 am; Children: Forum; Youth: Rectory

## PRICE LECTURE

### Trauma + Grace on the Emmaus Road A Visit with Serene Jones

Mon., 4/18, 7 pm, via Zoom†

"As we try to make meaning in the aftermath of collectively experienced traumatic events, what should be the work of the church?" Serene Jones, author of *Trauma + Grace* and president of Union Theological Seminary in New York, posed that question in the aftermath of September 11, 2001. Considering the traumas our nation has experienced in the past two years—political, racial, epidemiological—her question is as urgent as ever. Join us for a visit with President Jones, with the readings of Holy Week and Easter still in mind. We'll reflect specifically on the Emmaus Road narrative (Luke 24: 14-33) so consider spending time with that passage before we gather.



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and enter Meeting ID: 821 2826 6203.

Trinity Church  
in the City of Boston

206 Clarendon Street, Boston, MA 02116

617-536-0944 + [trinitychurchboston.org](http://trinitychurchboston.org)



## WELCOME



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

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



## LOVE YOUR NEIGHBOR

### Wear a Mask



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

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



### Keep a Pew Apart



### Respect Other's Boundaries

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

## HOURS & INFORMATION

### Sunday Worship (see Easter Services on 4.17 in TrinityEvents)

- 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](http://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/tcbTTcompline](https://bit.ly/tcbTTcompline)  
☎ 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 Wiczkowski ('23)

Each can be reached at [bit.ly/TrinityVestry](https://bit.ly/TrinityVestry)

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

## STATEMENT OF AFFIRMATION

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

# LITURGY OF THE PALMS

The Liturgy of the Palms begins  
on the West Porch.

Introit 'Hosanna to the Son of David'  
at 8am and 5pm Thomas Weelkes (1576-1623)  
at 10am Tomás Luis de Victoria (1548-1611)

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.*

## Opening Sentences

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

**Peace in heaven and glory in the highest.**

Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

**Amen.**

## Gospel Luke 19: 28-40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king who comes in the name of the Lord!

Peace in heaven, and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

## Blessing of the Palms

The Lord be with you.

**And also with you.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.

**Amen.**

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

**Hosanna in the highest.**

*The Presider repeats the anthem three times while asperging the congregation and their palms.*

*During the procession, all hold branches in their hands while the drums play.*

*All may join the procession which will encircle Copley Square before returning to the West Porch.*

## The Procession

Let us go forth in peace.

**In the name of Christ. Amen.**

## At the Conclusion of the Outdoor Procession

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord.

**Amen.**

*All gathered process into the church as we sing "All glory, laud, and honor."*

## About the music during the Outdoor Procession

Rambax MIT is an ensemble dedicated to learning the art of sabar, a vibrant drum and dance tradition of the Wolof people of Senegal, West Africa. Founded in 2001, Rambax MIT consists of students and members of the MIT community, and is co-directed by artist-in-residence Lamine Touré and faculty advisor Patricia Tang. We're grateful for their presence with us as we begin Holy Week.

# LITURGY OF THE WORD

## Hymn 154 'All glory, laud, and honor'

*Refrain*



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is prais - ing thee on high;  
3 The peo - ple of the He - brews with palms be - fore thee went;  
4 To thee be - fore thy pas - sion they sang their hymns of praise;  
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

*Repeat Refrain*



1 who in the Lord's Name com - est, the King and Bless - ed One.  
2 and we with all cre - a - tion in cho - rus make re - ply.  
3 our praise and prayers and an - thems be - fore thee we pre - sent.  
4 to thee, now high ex - al - ted, our mel - o - dy we raise.  
5 who in all good de - light - est, thou good and gra - cious King.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.  
Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

## Collect of the Day

The Lord be with you.

**And also with you.**

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

**Amen.**

The liturgy of the palms began on p. 270 in The Book of Common Prayer (BCP). The service of Holy Eucharist continues on p. 355.

During this hymn at the 10 am 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 Offertory.

## 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 pews, we invite you to participate as you are able and as your piety prefers.

## WORD OF GOD

Reading Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death--even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.

**Thanks be to God.**

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

Psalm 31: 9-16

Have mercy on me, O Lord, for I am in trouble; \*  
my eye is consumed with sorrow, and also my throat and my belly.

**For my life is wasted with grief, and my years with sighing; \*  
my strength fails me because of affliction,  
and my bones are consumed.**

I have become a reproach to all my enemies and even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.

**I am forgotten like a dead man, out of mind; \*  
I am as useless as a broken pot.**

For I have heard the whispering of the crowd; fear is all around; \*  
they put their heads together against me; they plot to take my life.

**But as for me, I have trusted in you, O Lord. \*  
I have said, "You are my God.**

My times are in your hand; \*  
rescue me from the hand of my enemies, and from those who persecute me.

**Make your face to shine upon your servant, \*  
and in your loving-kindness save me."**

# THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

(23:1-49)

*The customary responses before  
and after the Gospel  
are omitted.*

The assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying, “We found this man perverting our nation, forbidding us to pay taxes to the emperor and saying that he himself is the Messiah, a king.”

Then Pilate asked him, “Are you the king of the Jews?” He answered, “You say so.” Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” But they were insistent and said, “He stirs up the people by teaching them throughout all Judea, from Galilee where he began, even to this place.

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him.

Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.”

Then they all shouted out together, “**Away with him! Give us Barabbas.**” (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, “**Crucify him, crucify him!**”

*The congregation speaks the  
crowds’ shouts, bolded here.*

A third time he said to them, “Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.” But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’



For if they do this when the wood is green, what will happen when it is dry?" Two others also, who were criminals, were led away to be put to death with him.

*At the mention of "the place that is called The Skull," all stand, as they are able.*

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are King of the Jews, save yourself!"

There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!"

But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

Then he said, "Jesus, remember me when you come into your kingdom." Jesus replied, "Truly I tell you, today you will be with me in Paradise."

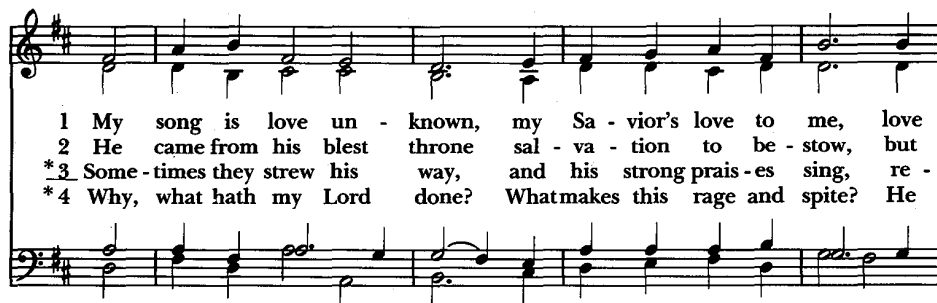
It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

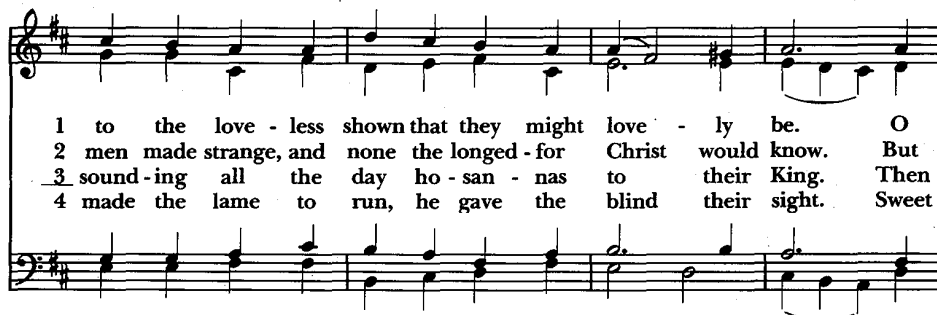
*Silence is kept.*

*As able, all remain standing through the Passion hymn, "My song is love unknown."*

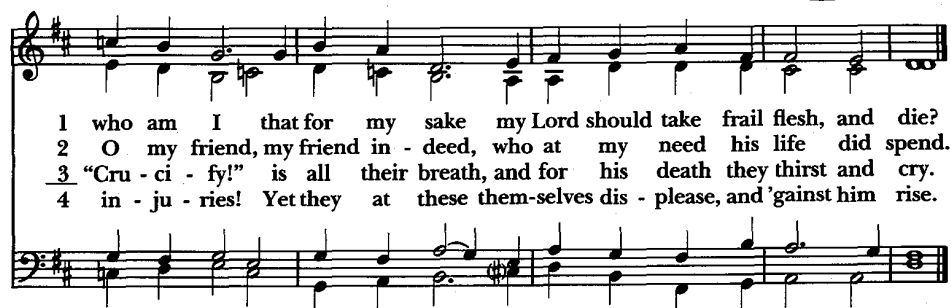
Hymn 458 'My song is love unknown'



1 My song is love un - known, my Sa - vior's love to me, love  
2 He came from his blest throne sal - va - tion to be - stow, but  
\*3 Some - times they strew his way, and his strong prais - es sing, re -  
\*4 Why, what hath my Lord done? What makes this rage and spite? He



1 to the love - less shown that they might love - ly be. O  
2 men made strange, and none the longed - for Christ would know. But  
3 sound - ing all the day ho - san - nas to their King. Then  
4 made the lame to run, he gave the blind their sight. Sweet



1 who am I that for my sake my Lord should take frail flesh, and die?  
2 O my friend, my friend in - deed, who at my need his life did spend.  
3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.  
4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.

7 Here might I stay and sing,  
no story so divine:  
never was love, dear King,  
never was grief like thine.  
This is my friend,  
in whose sweet praise  
I all my days  
could gladly spend.

Words: Samuel Crossman (1624-1683), alt.  
Music: *Love Unknown*, John Ireland (1879-1962)

The Prayers of the People are Form VI, found on pp. 392-392 of the BCP.

### 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.**

### Prayer for Ukraine

God of peace and justice,

we pray for the people of Ukraine today.

We pray for peace and the laying down of weapons.

We pray for all those who fear for tomorrow,  
that your Spirit of comfort would draw near to them.

We pray for those with power over war or peace,  
for wisdom, discernment and compassion to guide their decisions.

Above all, we pray for all your precious children, at risk and in fear,  
that you would hold and protect them.

We pray in the name of Jesus, the Prince of Peace.

**Amen.**

### Prayer for Peace

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace, as children of one Father; to whom be dominion and glory, now and for ever.

**Amen.**

### The Peace

The Peace of the Lord be always with you.

**And also with you.**

### Welcome & Announcements

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

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



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

# HOLY COMMUNION

## Offertory

Anthem 'O vos omnes' at 8am and 5pm  
Carlo Gesualdo (1566-1613)

*O vos omnes qui transitis per viam, attendite et videte:  
Si est dolor similis sicut dolor meus.  
Attendite, universi populi, et videte dolorem meum.  
Si est dolor similis sicut dolor meus.*

O all you who walk by on the road, pay attention and see:  
if there be any sorrow like my sorrow.  
Pay attention, all people, and look at my sorrow:  
if there be any sorrow like my sorrow.

TEXT: LAMENTATIONS 1:12

'Stabat mater dolorosa' at 10am  
Giovanni Battista Pergolesi (1710-1736)

*Stabat mater dolorosa juxta Crucem lacrimosa, dum pendebat Filius.*  
The grieving Mother stood, weeping, beside the Cross  
upon which her Son hung.

TEXT: 13TH CENTURY LATIN HYMN

## The Presentation

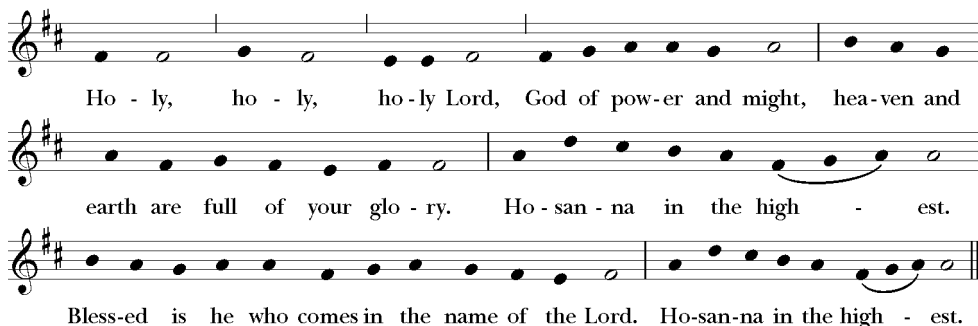
All things come of Thee, O Lord.  
**And of Thine own, have we given Thee.**

## 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. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever 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.

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.

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 chosen, 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

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

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

Fraction Anthem S-161

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 of the People

Anthem 'Solus ad victimam'

Kenneth Leighton (1929-1988)

Alone to sacrifice thou goest, Lord,  
Giving thyself to Death whom thou has slain.  
For us thy wretched folk is any word?  
Who knows that for our sins this is thy pain?  
For they are ours, O Lord, our deeds, our deeds,  
Why must thou suffer torture for our sin?  
Let our hearts suffer in thy Passion, Lord,  
That very suffering may thy mercy win.  
This is the night of tears, the three days' space,  
Sorrow abiding of the eventide,  
Until the day break with the risen Christ,  
And hearts that sorrowed shall be satisfied.  
So may our hearts share in thine anguish, Lord,  
That they may sharers of thy glory be;  
Heavy with weeping may the three days pass,  
To win the laughter of thine Easter Day.

TEXT: PETER ABELARD (1079-1142), TR. HELEN WADDELL (1889-1965)

Hymn 164 'Alone thou goest forth'

1 A - lone thou go - est forth, O Lord, in  
 2 Our sins, not thine, thou bear - est, Lord; make  
 3 This is earth's dark - est hour, but thou dost  
 4 Grant us with thee to suf - fer pain that,

sac - ri - fice to die; is this thy sor - row  
 us thy sor - row feel, till through our pit - y  
 light and life re - store; then let all praise be  
 as we share this hour, thy cross may bring us

nought to us who pass un - heed - ing by?  
 and our shame love an - swers love's ap - peal.  
 giv - en thee who liv - est ev - er - more.  
 to thy joy and re - sur - rec - tion power.

Words: Peter Abelard (1079-1142); tr. F. Bland Tucker (1895-1984) Copyright © The Church Pension Fund. All rights reserved. Used with permission.  
 Music: *Bangor*, from *A Compleat Melody or Harmony of Zion*, 1734

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.**

Kneeling Hymn 172 'Were you there'

1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed him to the tree? Were you  
 \*3 Were you there when they pierced him in the side? Were you  
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!  
 there when they nailed him to the tree? Oh!  
 there when they pierced him in the side? Oh!  
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?  
 trem-ble. Were you there when they nailed him to the tree?  
 trem-ble. Were you there when they pierced him in the side?  
 trem-ble. Were you there when they laid him in the tomb?

Words: Afro-American spiritual Music: *Were You There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944)  
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Prayer over the People

*There is no dismissal or postlude  
 this day.*

*The worship of Holy Week  
 continues on Maundy Thursday  
 at 7 pm.*

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





Each week of our Lenten series, a popular song will transition us from our 10 am worship to our Formation program. Today, the Drive-By Truckers – from their 2006 release, *A Blessing And A Curse* – sing of “Little Bonnie,” exploring how a family grapples to understand the death of a beloved child.

On the day that she was buried,  
her daddy stood out by the cemetery fence and  
prayed to God for forgiveness,  
as if this was punishment for sin.

They laid her in the family garden, and  
they said you could hear his heart breaking from  
miles away.

All the men pitched in and bought a marble angel  
to mark the piece of land where little Bonnie lay.

My Grandma said she would keep her in the  
morning  
so her Mama could sleep a bit and do the chores  
and such.  
She’d read her stories about little girls and magic  
powers  
that would never ever let a pretty angel hurt.

Mama’s always been a beauty –  
she’s still beautiful to this very day –  
but they say, “Bonnie’s  
crystal eyes put the  
stars to shame,  
maybe heaven needed  
Bonnie’s face.”

Grandma said she  
would keep her in  
the morning,  
a swollen angel  
who never would  
complain.  
She’d read her stories  
about little girls and  
princesses  
whose daddies don’t feel punished for what  
heaven takes away.

Little Bonnie never married –  
Little Bonnie never even made it to four –  
but I grew up in her presence,  
even though she was gone before I was born...  
even though she was gone before I was born.



# Apocalypticism, Death, & Grief

## Mark 13:1-27; Mark 14-15:39; and Pet Sematary

**“A Vision of the Apocalypse,” from Mark 13:1-27  
in the Mark As Story translation.**

As [Jesus] was coming out from the temple, one of his disciples said to him, ‘Teacher, look! What stones! And what buildings!’

And Jesus said to him, ‘You see these great buildings? Definitely not a stone will be left upon a stone here that will not be pulled down.’

And while he was sitting on the Mountain of the Olives, opposite the temple, Rock and James and John and Andrew were asking him privately, ‘Tell us, when will these things be? And what will the sign be when all these things are about to be brought to an end?’

And Jesus began to tell them, ‘Look out that no one mislead you. Many will come in my name saying, “I am,” and mislead many. Now when you hear battles and reports of battles, don’t be alarmed. It’s necessary for these things to happen, but it’s not yet the end. For nation will rise against nation and realm against realm. There will be earthquakes in various places. There will be famines. These are the beginning of birth pains.

‘And you look out for yourselves. They will hand you over to sanhedrins, and you will be beaten in synagogues, and you will stand before governors and kings on account of me, as testimony to them. And it’s necessary first for the good news to be proclaimed to all the Gentile nations. And when they lead you away, handing you over, don’t be anxious ahead what you should say. Rather, say what is given to you in that hour, for *you* won’t be the ones speaking, but the holy

the life of the world to come



spirit. And brother will hand over brother to death to death, and a father his child, and children will rise up against parents and put them to death. And you will be hated by everyone because of my name. But those who endure to the end will be saved.

‘Now when you see the “desolating horror” standing where it’s necessary that it not stand’ – let the public read understand – ‘then those in Judea are to flee to the mountains. Whoever is on the rooftop is to come down without entering to get something from the house. And whoever is in the field is not to turn back to get a cloak. How awful it will be for those who are pregnant and those nursing a child in those days. Pray that in not happen in winter. For those days will be an oppression the like of which has not happened from the beginning of creation that God created until now and definitely will not happen again. And if the Lord had not cut short the number of days, no flesh would be saved. But because of the chosen ones whom God chose, God cut short the days.

‘And then if anyone says to you, “Look, here is the anointed one! Look, there!” don’t put faith in it. For false anointed ones and false prophets will rise up and give signs and portents to lead astray if possible the chosen ones. But you look out. I’ve told you everything ahead.

‘However, in those days after that oppression, “the sun will be darkened, and the moon won’t give its light, and the stars will be falling from the heavens, and the powers in the heavens will be shaken.”

‘And then people will behold the son of humanity coming on clouds with great power and glory. And then he will send out the angels and gather the chosen ones from the four winds, from the ends of the earth to the ends of heaven.’

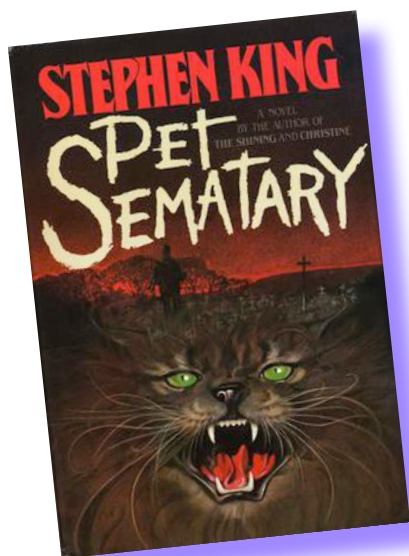
### From Chapter Thirty-Six of *Pet Sematary*:

Feeling like a creature in a dream, [Louis] said, ‘I’m going to pay for everything with my MasterCard.’

‘Fine,’ the mortician said.

The coffin was no more than four feet long[, nonetheless, it cost] slightly over six hundred dollars. Louis supposed it rested on the trestles, but the flowers made it difficult to see, and he hadn’t wanted to go too close. The smell of all those flowers ...

At the head of the aisle, just inside the door giving onto the foyer-lounge, was a book on a stand. Chained to the stand was a ballpoint pen. It was here that the funeral director positioned Louis, so he could ‘greet his friends and relatives.’



The friends and relatives were supposed to sign the book with their names and addresses. Louis had never had the slightest idea what the purpose of this mad custom might be, and he did not now. He supposed that that when the funeral was over, he and Rachel would get to keep the book. That seemed the maddest thing of all. Somewhere he had a high school yearbook and a college yearbook and a med school yearbook; there was also a wedding book, with MY WEDDING DAY stamped on the imitation leather in imitation gold leaf, beginning with a photo of Rachel trying on her bridal veil before the mirror that morning with her mother’s help and ending with a photo of two pairs of shoes outside a closed hotel door. There was also a baby book for Ellie – they had tired of adding to it rather quick though; that one – with its spaces for MY FIRST HAIRCUT (add a lock of baby’s hair) and WHOOPS! (add a picture of baby falling on her [behind]) – had been just too relentlessly cute.

Now, added to all the others, this one. What do we call it? Louis wondered as he stood numbly beside the stand waiting for the part to begin. MY DEATH BOOK? FUNERAL AUTOGRAPHS? THE DAY WE PLANTED GAGE? Or maybe something more dignified, like A DEATH IN THE FAMILY?

He turned the book back to its cover, which, like the cover to the MY WEDDING DAY book, was imitation leather.

The cover was blank.

Almost predictably, Missy Dandridge had been the first to arrive that morning, good-hearted Missy who had sat with Ellie and Gage on dozens of occasions ... Missy had been crying, crying hard, and at the sight of Louis's calm, still face, she burst into fresh tears and reached for him – seemed to grope for him. Louis embraced her, realizing that this was the way it worked or the way it was supposed to work, anyway – some kind of human charge that went back and forth, loosening up the hard earth of loss, venting it, breaking up the rocky path of shock with the heat of sorrow.

I'm so sorry, Missy was saying, brushing her dark blond hair back from her pallid face. Such a dear sweet little boy. I loved him so much, Louis, I'm so sorry, it's an awful road, I hope they put that truck driver in jail forever, he was going much too fast, he was so sweet, so dear, so bright, why would God take Gage, I don't know, we can't understand, can we, but I'm sorry, sorry, so sorry.

Louis comforted her, held her and comforted her. He felt her tears on his collar, the press of [her] against him ... She had started away, still sniffing, her eyes redder than ever above her black handkerchief. She was moving toward the coffin when Louis called her back. The funeral director, whose name Louis could not even remember, had told him to have them sign the book, and damned if he wasn't going to have them do it.

*This supplement is part of our*

## LENTEN FORUM SERIES

MARCH 13 - APRIL 26\*

**Sundays at 11:15 am**

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

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

### **Zoom Discussion: Apocalypticism, Death, & Grief**

Tues., 4/12, 7-8:15 pm

If *Pet Sematary* 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 Sematary* 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?

You can access the Zoom link via the QR code, or by visiting [trinitychurchboston.org/calendar](https://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.

*Mystery guest, sign in please*, he thought and came very close to going off into cackles of bright, hysterical laughter.

It was Missy's woeful, heartbroken eyes that drove the laughter away.

'Missy, would you sign the book?' he asked her, and because something else seemed to be needed, he added, 'For Rachel.'

'Of course,' she said. 'Poor Louis and poor Rachel.' And suddenly Louis knew what she was going to say next, and for some reason he dreaded it; yet it was coming, unavoidable, like a black bullet of a large caliber from a killer's gun, and he knew that he would be struck over and over by this bullet in the next interminable ninety minutes, and then again in the afternoon, while the wounds of the morning were still trickling blood:

‘Thank God he didn’t suffer, Louis. At least it was quick.’ ...

She signed for herself and her husband – Mr. and Mrs. David Dandridge – in round Palmer-method script; to this she added their address – Rural Box 67, Old Bucksport Road – and then raised her eyes to Louis’s and quickly dropped them, as if her very address on the road where Gage had died constituted a crime.

‘Be well, Louis,’ she whispered.

David Dandridge shook his hand and muttered something inarticulate, his prominent, arrowhead-shaped adam’s apple bobbing up and down. Then he followed his wife hurriedly down the aisle for the ritual examination of a coffin which had been made in Storyville, Ohio, a place where Gage had never been and where he was not known.

**“Jesus Dies on the Cross,” from Mark 15:33-34, 37-46, in the Mark As Story translation.**

And when it was noon, darkness came over the whole land until three. And at three Jesus cried out in a loud cry, ‘*Eloi, Eloi, Lema sabachthani?*’ which means, ‘My God! My God! Why did you abandon me?’ ... And Jesus let out a loud cry and died.

And the curtain of the sanctuary was ripped in two from top to bottom.

Now when the centurion who was standing in front of him saw how he died, he said, ‘Truthfully, this man was son of God.’

Now there were also women watching from a distance, among them Mary the Magdalene, and Mary the mother of James the younger and of Joseph, and Salome, who had been following him and serving him when he was in Galilee, and many other women who had come up with him to Jerusalem.

And because evening had already come and it was a preparation day, which is the day before the sabbath, Joseph of Arimathea, a respected member of the council who was himself also expecting the rule of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

Now Pilate was amazed that he had died already, and summoning the centurion, he asked him if he had been dead long. And finding out from the centurion, he granted the corpse to Joseph.

And buying linen cloth, taking him down, Joseph wrapped him in the cloth and placed him in a grave that was hewn out of the rock, and he rolled a stone against the door of the grave.



a resurrection  
**BEYOND**

the life of the world to come