

Trinity Alive!

Becoming 21st century Christians—if there has been one theme energizing our life these past several years, that is it. Yes, of course, I know the year is 2015 and that we are in fact Christians in this new century, but are we equipped for the challenges and opportunities this new era presents?

Technology is changing society in every imaginable way, even, we are told, rewiring our brains. A sense of restlessness and impatience with older ways pervades every institution from the family to education to business to the films we watch and the ways we gather. Breakneck change is the ocean in which we swim, the air we breathe.



The Rev. Samuel T. Lloyd III, Rector

Here at Trinity, we have become convinced that to stay spiritually alive and growing in these times calls us to return to the basics of our faith: a solid grounding in our scriptures; careful training in the core Christian practices we have summarized as “pray, love, serve;” and in general, planting our journey in faith at the center of our lives.

This year we take as our theme, “Trinity Alive!”—aiming in everything we do to grow closer to Christ, engaged more fully in our life together and in our ministries serving the city and those facing adversity.



On a recent Sunday, all who are involved in some form of ministry—formally or informally—were asked to stand for a blessing. “There is room for each and every one of us... what is your role, your part in this journey as a 21st century Christian?”

You can sense that spirit in the Mission Statement that the Pilot Group (our senior staff) crafted for this year and presented to the parish in the Update we held on September 27:

To grow as a community in joy and hope as we follow God in Christ by: living our faith more deeply, courageously and lovingly as disciples of Christ, and proclaiming our faith broadly to draw more pilgrims to become disciples.

And to deliver on this mission, we have set for ourselves four goals:

- To Grow Closer to God by immersing ourselves in the scriptures through our “Meeting Jesus Again for the First time” journey and an array of small groups;
- To Expand our Outreach and Justice Work by engaging more parishioners in these ministries of the parish and the Trinity Boston Foundation;

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In Praise of Name Buttons



Scott McIntyre,
Parishioner

In an effort to be a more welcoming and engaging parish, the Rev. Patrick Ward, our Associate Rector for Welcome and Pastoral Care, has set a goal to have 50% of the parish wearing their

name buttons any given Sunday by Advent 1, November 29. Here, parishioner Scott McIntyre shares how his name button has created opportunities to meet and get know people better.

I think it's great we have name buttons. Here's why I wear mine whenever I walk through the doors of Trinity:

- When I was new to Trinity (5 years ago now), I remember how daunting it seemed. I knew no one. Seeing the occasional person wearing a name badge showed me some were making an effort to be approachable; it was an invitation to speak to them. That made an impression on me.
- Since I started wearing a name badge, my estimate is that someone (whom I don't know, and doesn't know me) has looked at my badge before they speak to me at least once every Sunday. For example:
- I've had tourists attending service ask me about the church and about how-to-get-to-here-or-there, and they tell me they asked me because they saw I was wearing a name badge, so I must be willing to talk to people.
- Church shoppers will approach me because when they see my name badge, they can tell I'm an active parishioner.

Do You Have A Name Button?

If you need a button, add your name to the sign-up sheet at the Welcome table at coffee hour or at the Parish House front desk.

What do the different colors of buttons mean?

Red: Staff

Blue: Stewardship

Gold: Trinity Circle (planned giving pledgers)

Grass Green: Childrens Ministries

Yellow Green: Greeter

Questions? Contact Mark Kharas, mkharas@trinitychurchboston.org

- I wear my button to every church meeting, because in a church this size, there are almost always new members whom I don't yet know. I wear my name badge so they'll more easily learn my name, and in hopes it will encourage them to wear theirs.

I've gotten in the habit of keeping a name button in my car, and a backup in my laptop bag, so I always have one to put on when I walk into Trinity. I do that because I believe if more of us will consistently wear our name buttons, the shift will result not only in a more welcoming culture, but in a growing church. **TL**

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trinitychurchboston.org

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trinitychurchboston.org/emails

Read our blog, Trinity News:
trinitychurchboston.org/news

Trinity Alive!

Continued from page 1

- To Understand truly the Meaning of Stewardship by exploring the interconnections between our faith, the journey of gratitude, and the ways we use our money.
- To Welcome Christ in each other, including the stranger among us, and breaking through barriers that separate us from those outside our doors.

All of these goals are rooted in the wider ongoing life of our parish—our worship, music, formation, children and youth ministries, and pastoral care. In fact, we believe that progress in these specific areas will enhance all aspects of our life, as we grow deeper in faith and larger as a community of disciples.

There is room for every one of us to play a part in fulfilling these goals—as individuals, and as part of the Trinity community. What is your role, your part in this journey as a 21st century Christian? I hope you will find your place in this invigorating journey, and even more, that you will sign on for a neighborhood Bible study group, an outreach ministry, or some other way of joining in our life. A terrific place to start is to wear a name button on Sunday, smile as you introduce yourself to an unfamiliar person, and welcome him or her to this journey of Trinity Alive! **TL**



Join the Trinity Table:
trinitybos.tableproject.org



Like us on Facebook:
facebook.com/TrinityChurchBoston



Follow us on Instagram:
instagram.com/TrinityChurchBoston

To receive **TrinityLife** via email, contact: phurley@trinitychurchboston.org

Getting Back to Basics



Peter Renner,
Stewardship
Co-Chair



Chris Allen,
Stewardship
Co-Chair

Two years ago we collectively embraced “The Year of the Bible,” meeting weekly to explore the foundation of our religion. The enthusiasm with which we dug into the Old Testament showed a true desire to gain a deeper understanding

of the Bible. This year, with the same tangible enthusiasm, we eagerly look forward to “Meeting Jesus Again for the First Time.” Together, we will dive into the New Testament and gain a deeper understanding of Jesus Christ, who sits at the center of our faith. Through scripture, we strengthen our relationship with God, creating an even more solid foundation on which to build our growing spirituality.

This year, our stewardship campaign is also focused on these fundamental aspects of our life as Christians. As we “Meet Jesus Again for the First Time,” we will rediscover the basic truths at the center of Christ’s teachings: that everything we have is a gift from God and that, by letting go of our earthly possessions and giving back to God, we nurture our spirituality, deepen our faith and our

relationship with Jesus, and grow even stronger as a community. We will do so through scripture. We will do so through testimonials from our fellow parishioners who will testify each Sunday to the spiritual rewards of giving back to God. And, we will do so through conversations with one another—at Leadership Day on October 3, in our ministry groups and perhaps even over coffee one-on-one.

Some of those conversations may be profound. Some may not. But, they will all bring us closer to God and to each other. Ultimately, with God’s help and the guidance of the Holy Spirit we hope to reinvigorate a culture at Trinity Church where we can speak openly about the joy of giving and where we can bear witness to the benefits that it brings to each of us individually, as well as to our community and to those around us that seek our support.

The sense of excitement in the forum as Sam and Bill launched “Meeting Jesus Again” was palpable. Our collective desire to understand and practice the fundamental teachings of our religion is truly exciting. Our opportunity to embrace Jesus’ teachings together and to make a difference in our own lives and in the lives of those around us is a glorious gift that we can all look forward to. **TL**

Catch Up on the Forum

Miss a recent Forum or lecture? Videos of Year of the Bible Forums and most lectures can be found on the Trinity “blog” at: trinitychurchboston.org/news/learning

At that same link, you can also learn more about each week’s topic by reading the blog post each week, which is introduced in the Thursday *Trinity Community Update* email.

Stand and Be Counted!

Plans are in the works for our first parish census since 2005. Knowing who we are as a parish will help to plan programs more efficiently and engage in ministry more effectively based on skills and/or interests. Please watch for further details to come.

Speaking of Surveys...

Late this summer, more than 300 of us responded to a survey about what we value at Trinity, and aspects of our faith journey. Thanks to all who participated! We are still analyzing the data, but the chart at right provides a first glimpse into what we are learning.

God-Sightings at Trinity

Where are we meeting God through our life together? Here are the top ten answers to the prompt “Trinity Church has helped me to encounter God through _____” (choose all that apply) from respondents to the September survey:



Sunday Nights at Trinity: Sign of the Gospel

It is good when there is a match between what we say about faith and what we do. When the things which happen in church are also the things which happen out of church. Sunday nights at Trinity is a good example of this match.



*The Rev. Rita Powell,
Associate Rector
for Worship*

Communion at 6:00 pm is shared in the round, surrounding the altar. We move from being separate people in our pews to a visible community for the Eucharist, which is what we say is happening. "We who are many are one body, for we all share one bread, and one cup."



Celebrating Eucharist 'in the round' at a recent 6:00 pm service.

But then this is doubled in two ways after the service. One small group, using that very phrase, goes out to Copley and beyond to offer communion to our homeless brothers and sisters. And another group of 35-40 gathers in the Commons to share a meal. It enacts what we've just done in ritual form in church into "real-life" form downstairs.

We eat and share a moment of our lives with people we can be surprised by. I am thinking of one night when I sat with an Indian man in his 20's who is getting a PhD in the science of black holes. To my right was a parish regular, himself homeless, who appreciates the free supper and good conversation. One more down, a younger vestry member. Next to her, a freshman at Northeastern. Quite a motley crowd indeed! To eat and talk with this assembly is not to talk about religion; it is to live it. Jesus was convinced that people eating and talking together across socially constructed walls was the herald of the reign of God—the vision of how God thinks we will all be happiest. It

is not always as easy as if you were just sitting with your friends. It can be challenging. It can be awkward. But it's the real work of our gospel, our good news.

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And then there is Compline, where some of the best musicians in Boston give voice to the final daily office found in our prayer book. We say we wish to listen to God, we wish for the Spirit to guide us. And yet much of our Sunday liturgy is about our offering to God of ourselves. So we participate in Morning Prayer or Eucharist

by speaking, sitting and standing, serving at the altar, or singing. We understand that our active presence is part of our gift to God and to each other. So Compline is special. It is decidedly NOT about

our offering, or us at all. It is about something else. The choral voices are hidden from view, so that in that moment, they may be felt as the very voice of God to us. God sings us a lullaby. Here, we are asked to be still, to listen, to receive. Instead of thinking about who is there and what we can do to be helpful, we are asked to rest, and to receive. The church is darkened and spiced with incense; though we are still gathered as a community each individual is invited to find their own space and their own way to receive God. Everything good we do will be because God-in-us had done it. So practicing getting out of the way, making room for God-in-us is an important part of our religious life. It is God alone who can "grant us a peaceful night and a perfect end." TL



Building the Volume of Love in the World

“Lord in your mercy;”
“Hear our prayer.”

We murmur this familiar refrain on Sundays throughout the year at the point in the service called the Prayers of the People. But what do the Prayers of the People actually mean? I sat down with the Reverend Patrick C. Ward for some answers.



Brigitta R.
Patterson,
Publications Editor

What are the Prayers of the People?

The Prayers of the People collect and present the concerns of the parish for ourselves, for our communities and for the needs of the world. And we pray each week for those for whom prayers have been requested on the Public Prayer List, and for those who have died. But we don't read the news to God. The Book of Common Prayer gives a form to follow—but more often we craft our own.

How do each Sunday's Prayers come about?

The Rev.
Patrick C. Ward,
Associate Rector

The call and response are determined ahead of time. Usually three intercessions are created for each particular week, formed by the Scripture and the news of the world, the life of the parish, and the city.

The actual text of the prayers is written on the Thursday or Friday prior to the service, and they are occasionally amended on Sunday mornings, as events occur. Names are added all the time, so the prayers remain up-to-the-minute. I've had people come up to me before the opening hymn to say, "Can we add a name to the prayers?" And we do our best.

God hears our prayers whether they are offered from the lectern or not, so we try to encourage people to speak their prayers. The parish has become much braver about offering their own prayers aloud during open intercession. We have these open intercessions so that everyone can participate in them, silently or spoken aloud.

What liturgical purpose do the Prayers serve?

The Prayers of the People allow us to open our hearts and minds to God as a community so we are praying together. We join our voices as one body—like the idea behind *E pluribus unum*. The trick to writing them is they have to be relevant to the community as a whole. You try to capture what's in the hearts and minds of the parish, stay in touch with the pulse of the greater community. The priest is the custodian of something that's bigger than himself or herself.

When did the Prayers of the People enter the liturgy, historically?

These, in some form, are as old as the Church itself. Common Prayer, hence the title of the book, has always been part of our life. Litanies are ancient prayer forms. If you think about it, the psalms are prayers, and they were written in pre-Christian times to be sung. They were written to invite participation of the assembly and are still prayed together most Sundays.

What do the Prayers mean for Episcopalians?

The Prayers give each of us an opportunity to contribute to and be part of the service. Each one of us may request that the congregation pray for names and issues, like the homeless from Long Island or those affected by the earthquake in Nepal. The clergy takes the requests that are submitted to us, and creates the prayers from that. But God still hears your prayers even if they are not read from the lectern on Sunday.

Why do we pray for our enemies?

There are two reasons. First, because Jesus asks us to love our enemies. If you only love those who love you, what good is that doing the world? Jesus asks us to love those who hate us as a means of bringing God's peace into the world. Second, we hope that for those who are destructive or violent, that God will move their hearts, minds, and souls. We don't pray to control people; we pray to love them. I would submit that we pray to build up the volume of love in the world, and God is love, and that love is inseparable from God. So that's what prayer is. **TL**

To Request Prayers:

To submit a name for the Prayers of the People, email: prayerlist@trinitychurchboston.org, and specify that this is for the public prayer list.

You can also fill out the form at trinitychurchboston.org/care-and-support-prayer-list.

By phone, submit names at **617-536-0944 x300**

You may also request that names be added for private prayers. A Prayer Chain ministry with more than 20 members prays daily for more than 120 people.

To request private prayers, **contact:** Matthew Kulas, mkulas@trinitychurchboston.org, 617-536-0944 x362



Seeking & Serving

From child
the parish
our core C
"Pray, Love
in Copley S
and in the

Clockwise from left: Dogs, cats, rabbits, guinea pigs, and more were blessed at the annual Summer Luncheon at Copley Square. Bill Rich and Rita Powell blessed nearly 100 animals at the MSPCA Angell Adoption event for St. Francis Day. Parishioners and staff from Trinity Church and the Trinity Boston Chapter gathered to prepare the McCormack Middle School in Dorchester for a bright new school year. A young boy in a mitre and crosier symbolized the symbolism of his mitre and crosier with the children of our church school during his first year. The parish enjoyed fellowship and summer's bounty at the annual Summer Luncheon, held at Copley Square. On Discussion Day, Tom Pryor and more than 150 other parishioners gathered to share ideas and values as expressed through our liturgy, outreach and social justice ministries, and the



Children to Hardy Perennials,
 has been engaging in
 Christian practices of
 "Love, Serve," here
 at the Square
 for the wider community.



Annual St. Francis Blessing of the Animals on Copley
 Reception Center which receives half the proceeds from
 the Foundation spent a day cleaning and painting
 the building. **Bishop Alan Gates** shared the story behind the
 building's first official visitation to Trinity Church in May. The
 event is hosted by members of the Community Life ministry.
 For those facing serious illness or crisis. **At the April Discernment**
 meetings, listen for the Holy Spirit and reflect on Trinity's
 mission and ministry of our building.

Inquirers' Class: Pilgrims on the Way

It all begins with a push, a pull, a tug, or a nudge, according to Trinity's Vicar, The Rev. Bill Rich. People who sign up for Trinity's Inquirers' Class do so because "they have



Barbara
Bodengraven,
Communications
Manager

something tugging at them that they can't quite articulate." That something, he posits, is the Holy Spirit prompting them into deeper engagement with their faith. Bill has been teaching the class—which meets once a week across a two-month span and includes a daylong retreat—for a decade, and he has shared enough experiences with participants to know how active the Holy Spirit can be.

Witness Trinity parishioners and former Inquirers' Class participants Melissa Howell and Bob Haas. Both have explored the wellspring of their faith and shared their personal faith stories with other class participants, especially Bob, who has not only completed the class but also served as a small group co-facilitator for it several times since. Both say that they began the class with such basic questions as "Do I really believe the Christian story?" and "What does all this mean for my life?" They emerged with an enriched understanding of the

"Being part of the class more than once continuously awakens insights and questions."

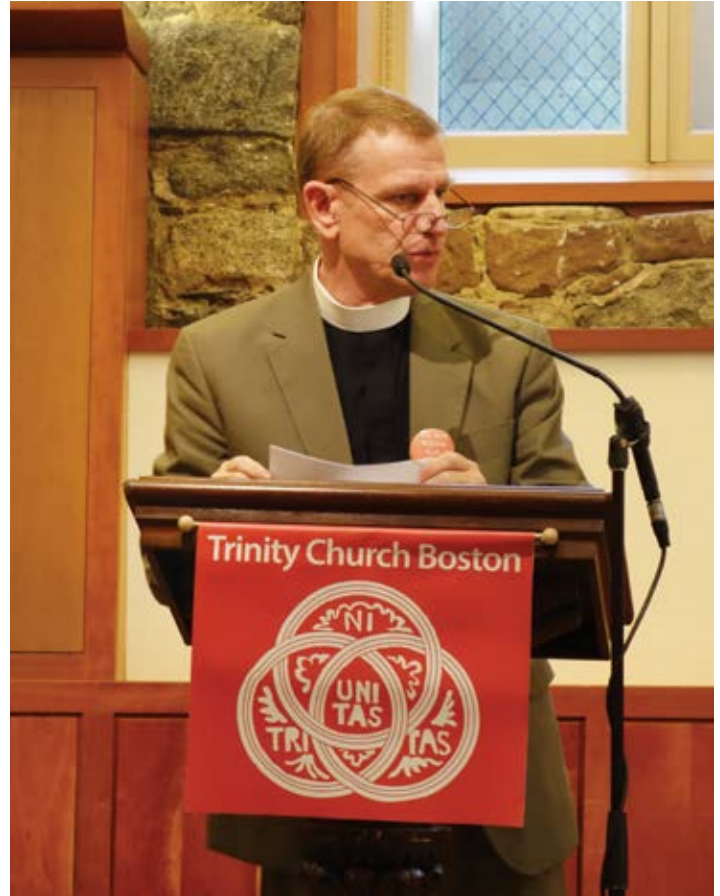
Christian faith tradition, not to mention a renewed relationship with a loving God.

The class was such a powerful experience for Melissa that she is currently discerning if she is

called to the ministry as a hospital chaplain. For Bob, the class was a catalyst to, as he says, "stop being a closet Christian," and to being officially received into the Episcopal Church. In the last eight years, Bob has served as a Eucharistic Lay Minister in addition to a small group facilitator at Trinity. This fall, he signed up for the Trinity-sponsored trip to the Holy Land.

The structure of each class includes a communal meal, prayer, reflections and lecture delivered by Bill or—a recent change this year—another member of Trinity's clergy. It then breaks into groups for real give and take among the participants, who are called 'pilgrims' in order to convey the sense that they are on a journey. He emphasizes that the class is not at all about getting facts straight or 'correct' answers memorized.

At the start of the class, Bill presents each pilgrim with a scallop shell—the official symbol that pilgrims walking the 'Way of St. James' in France and Spain generally affix to their backpacks or walking sticks. For Melissa, a baptized



The Rev. Bill Rich will be sharing teaching of the Inquirers' Class this Fall, while he travels with other pilgrims to the Holy Land.

and confirmed Episcopalian who, as she says, "lost interest in church in her early twenties," the shell is a rich symbol of her new life. "I keep my shell on my bed stand," she said. "It's the last thing I see at night, and the first thing I see in the morning. It reminds me of my recommitment to the faith."

Bob, who left the Catholic Church at age 18 and stayed away for years, signed on for Trinity's Inquirers' Class eight years ago after sitting in the back pew during Trinity worship services for a full 15 years. "I couldn't imagine what I was doing there," he said. "I didn't know how to say what I wanted. I finally took the plunge and found my way in through the Inquirers' Class."

Bill says the class is designed for everyone—people uncertain or new to the faith as well as long-standing parishioners. Bob recommends taking it not just once, but two or three times. "Being part of the class more than once continuously awakens insights and questions," he said. "Besides, you can make a lot of really good friends."

TL

“We Need To Bring Back The Wolves”

“Our community is out of balance. We need to bring back the wolves.” This startling statement from a member of the Youth Ministry Study Group prompted chuckles and nods from



Lauren Desautels,
Parishioner



Mary Davis,
Youth Minister &
Communications
Assistant

others as the metaphor was fleshed out. Like an ecosystem that is out of balance when one animal is endangered or driven out, the YMSG noticed that youth at Trinity have often lacked meaningful programming and full integration into adult ministries—a situation which deeply affects the church as a whole. This spring, a group of Trinity parishioners and staff have set out to review and revitalize this critical aspect of Trinity life.

“Real youth presence in churches is a gift,” says the Reverend Rita Powell. “The vitality and ardor of the young spirit is invigorating, clarifying, and leavening for the whole community. But too often, youth ministry is hidden in an unseen corridor....Young people are implicitly viewed as external to the ‘real’ life of the church, rather than as an integral part of it.”

Headed by Rita and Mary Davis, Trinity’s Youth Minister, the members of the Youth Ministry Study Group came from a broad spectrum of Trinity’s life, from teenagers, to members who have and raised their families at Trinity, to those who have had little direct contact with teenagers. As one member put it, this diversity “allowed me to get to know and interact with other people from the Trinity community

who I might not have met otherwise. I loved hearing other people’s opinions and ideas, and having the opportunity to work towards something important and meaningful. It also gave me the chance to read, learn, and discuss a topic that I really had very little knowledge about, but (as I came to realize) has important implications for Trinity as a whole.”



From left, Acolyte mentors Rosemary Marano and Darrell LeMar, Youth Minister Mary Davis, and acolytes Miguel Sandler-Espinosa and Rebecca Hughes attended the National Acolyte Festival in Washington, D.C., over Columbus Day weekend.



John and Mark Barbone, teenage members of Trinity’s youth program, joined a group of Trinity parishioners for the Stations of the City Walk on Good Friday, April 3, 2015. Photo by Beverly Fisher Crawford.

The group met three times in March and once in June to tackle the daunting task of reviewing current youth presence at Trinity and dreaming about what our future holds. The group read some of the most compelling recent works on youth ministry, and discussed the ways American society—including American churches—tends to leave young people isolated. Integrating youth into every aspect of Church life is a key aspect of changing our culture and perceptions of youth ministry.

To see how Trinity might embrace this vision, the group met with the leaders of the Trinity Boston Foundation and the Choristers. In an energizing discussion, these leaders shared aspects of their youth work that made these programs vibrant and sustainable. At the final meeting, members of the Youth Ministry Study Group brainstormed their hopes and dreams for youth at Trinity in the future. Members brought up the necessity of youth having full acceptance by the rest of the parish, the need for the integration of youth into adult ministries, and the importance of youth having a meaningful purpose or role within the community. As members of Trinity Church, we are each entrusted with the power and the responsibility to build lasting relationships with each other, and to welcome the youth back into the ecosystem of Trinity’s life. **TL**

“I can do things I didn’t think I could”

Maryssa’s old Sole Train T-shirts are secreted away in a dresser drawer. Medals she received after finishing Boston’s annual Run to Remember hang from a hook in her bedroom. These—along with her neon-rimmed Sole Train running shoes—reassure and remind her that there’s deep meaning and connectivity in her life. When she recounts what it feels like to cross a finish line, there is reverence in her voice.

“Before I started running with Sole Train, I never finished anything,” Maryssa says quietly. “I always wanted to give up. In Sole Train, I learned that it’s important to stick with things, that I can do things I didn’t think I could.”

Such is the effect that Trinity Boston Foundation’s Sole Train: Boston Runs Together program has on youth struggling against overwhelming odds. What they learn in practice sessions and out on a race, they learn to apply to their study skills and relationships. Sole Train participants also learn just how strong and resilient they can be. “I know how to push my limits now,” Maryssa says. “I know everything takes hard work. I’m so much more focused and happy.”

Part of Maryssa’s new-found self-assessment and confidence has to do with Catherine Clark, the Sole Train site coordinator at Boston’s McKinley Preparatory High School where Maryssa is a sophomore. Catherine and Maryssa have formed a relationship of trust and respect during their Sole Train running practices, encouraging each other and celebrating milestones along the way.

“I can’t say enough about Sole Train,” says Catherine, McKinley Prep’s assistant program director (equivalent to assistant principal in other Boston public schools). “I know what an



Top, A Sole Train “old sole” mentor and “new sole” student trained for the second annual Sole Train 5K. Above, “New Sole” students stretch in preparation for the Sole Train 5K on Saturday, October 17 around Jamaica Pond.

important tool running can be in overcoming personal challenges, especially for kids struggling with learning disabilities and emotionally traumatic histories.”

According to Catherine, the values inherent in Sole Train are also those emphasized at McKinley Prep. “This is an important partnership for us,” she says. “Watching our students in

Sole Train connect the dots with what we are saying in the classrooms and corridors is invaluable. It’s a win-win all around. Nothing is more important than these kids.” **TL**

Staff News

We are sad to say farewell to a few senior staff members who left our ranks this summer.

After serving nearly five years in Trinity's Stewardship Office, **Kelsey Bogdan** departed in May for a new opportunity with the Diocese at Life Together as Director of Operations and External Partnerships.

The Foundation has seen some changes in recent months as well, as **Reena Matthews**, Vice President of Operations, left in May to move to Pennsylvania. **Brianna Boggs**, Director of Development and Communications, left in July for GLAD (Gay & Lesbian Advocates & Defenders). We wish Kelsey, Reena, and Brianna the best!

We are pleased to welcome two new staff members:



*Cynthia Hall Kouré,
Director of
Development &
Communications
at Trinity Boston
Foundation*

Cynthia Hall Kouré brings extensive fundraising experience to her role as Director of Development & Communications at Trinity Boston Foundation. Previously she worked as a fundraising consultant for more than 10 years for small nonprofits, primarily in the areas of human services, education, and historic preservation, including Episcopal organizations such as Ecclesia Ministries and the Friends of the Society of Saint John the Evangelist. Most recently, she served in senior development roles at the Women's Lunch Place, Project Bread, and Danforth Art. Cynthia transitioned into fundraising from a career in foreign language education.

"I look forward to promoting the good work of the Foundation to a larger audience, strengthening the support we provide to those we serve, and to working side-by-side with everyone in the Trinity community."

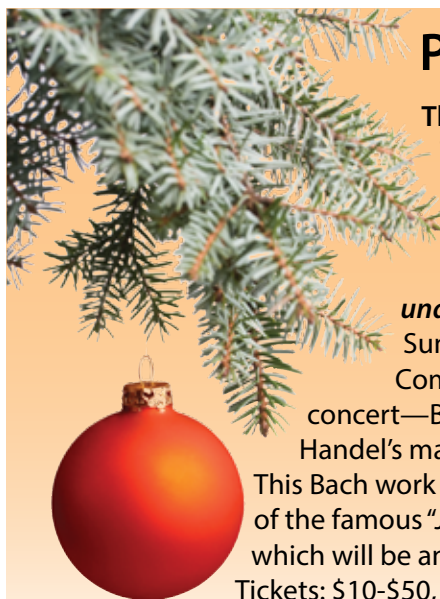
Hailey Robison joined the Church staff as the newly appointed Assistant Director of Stewardship. Her responsibilities focus on facilitating the Church's annual giving activities, particularly its annual pledge campaign. Hailey recently moved to Boston and started attending Trinity Church this summer. She most recently worked in the advancement office at The General Theological Seminary of the Episcopal Church in New York. Prior to her position there, Hailey led the annual giving campaign for Second



*Hailey Robison,
Assistant Director
of Stewardship for
Trinity Church*

Harvest Food Bank of Middle Tennessee and served as an AmeriCorps member with a nonprofit similar to Trinity Boston Counseling Center after graduating from Sewanee: The University of the South.

"As a new parishioner and staff member, I'm excited to jump in and learn about our goals and callings as a church family, especially how we can care for each other and our neighbors with the gifts that God has given us. Shortly after finding Trinity, I was inspired by the community's humble generosity when I volunteered with other parishioners and staff to help prepare McCormack Middle School for the new school year." **TL**



Prepare for the Holidays at Trinity Church

Thanksgiving Day Eucharist

Thursday, November 26,
10:00 am

**G.F. Handel: *Messiah* &
J.S. Bach: *Cantata 147: Herz
und Mund und Tat und Leben***

Sunday, December 6, 3:00 pm
Come hear the annual *Messiah*

concert—Boston's only performance of Handel's masterpiece in a sacred space.

This Bach work includes the original version of the famous "Jesu, joy of man's desiring," which will be an audience sing-along.

Tickets: \$10-\$50, trinitychurchboston.tix.com

Candlelight Carols

Saturday, December 19, 4:00 pm & 7:00 pm (free)
Sunday, December 20, 4:00 pm (ticketed benefit)

Candlelight Carols celebrates the birth of Christ through carols, anthems, and candlelight offered by the Choirs of Trinity Church. Tickets for the benefit on Sunday, December 20, 4:00 pm, are \$45, \$75, & \$110, at trinitychurchboston.tix.com.

Christmas Services

Children's Pageant

Thursday, December 24, 4:30 pm

Christmas Eve Festival Eucharist

Thursday, December 24, 7:30 pm & 11:00 pm

Christmas Day Festival Eucharist

Friday, December 25, 10:00 am



Trinity Church

in the City of Boston

Copley Square
206 Clarendon Street
Boston, Massachusetts 02116-3722



Season of Music at Trinity Church

Requiem for All Souls

Sunday, November 1, 6:00 pm, free

The La Farge Ensemble sings Tomás Luis de Victoria's *Missa pro defunctis* (Requiem) during the evening Eucharist on All Souls' Day.

G.F. Handel: *Messiah* & J.S. Bach: *Cantata 147:*

Herz und Mund und Tat und Leben

Sunday, December 6, 3:00 pm

Come hear the annual *Messiah* concert—Boston's only performance of Handel's masterpiece in a sacred space. The Bach work includes the original version of the famous "Jesu, joy of man's desiring," which will be an audience sing-along.

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Saturday, December 19, 4:00 pm & 7:00 pm (free)

Sunday, December 20, 4:00 pm (ticketed benefit)

A beloved Boston tradition since 1909, Candlelight Carols celebrates the birth of Christ through carols, anthems, and candlelight offered by the Choirs of Trinity Church. Tickets for the benefit on Sunday, December 20, 4:00 pm are \$45, \$75, & \$110, at trinitychurchboston.tix.com.

8th Annual Cabaret Night & Silent Auction

Friday, January 22, 2016, 5:30 pm

Join the Trinity music staff for a night of food, drink, and great music! Staff Singer Sonja Tengblad, who brought you 2015's Broadway extravaganza, will again put together a raucous program of musical favorites!

Tickets: \$28, trinitychurchboston.tix.com