

**TRINITY
CHURCH**
WALL
STREET

TRINITY CHURCH
Broadway at Wall Street
New York City

Good Friday

April 2, 2021, 12:05pm



Mission

In the spirit of the Gospels, the mission of Trinity Church Wall Street is to build generations of faithful leadership, to build up neighborhoods, and to build financial capacity for holy service in New York City and around the world. Our mission is grounded in our core values.

Vision

We seek to serve and heal the world by building neighborhoods that live gospel truths, generations of faithful leaders, and sustainable communities.

Core Values

Faith

“For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.” —MATTHEW 17:20

Integrity

“Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.” —PHILIPPIANS 4:8

Inclusiveness

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” —GALATIANS 3:28

Compassion

“When he went ashore he saw a great crowd, and he had compassion on them and healed their sick.”
—MATTHEW 14:14

Social Justice

“He has showed you what is good; and what the Lord requires of you: to do justice, and to love kindness and to walk humbly with your God.”
—MICAH 6:8

Stewardship

“There will come seven years of great plenty throughout all the land of Egypt. After them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt; the famine will consume the world.” —GENESIS 41:29-30



Core Values guide us in carrying out our mission and realizing our vision.

By their nature, core values are touchstones for prayer, discernment, ongoing conversation, and action. We seek a deep understanding and ongoing engagement with Trinity’s Core Values. Over the years, we will continue reflecting on what our Core Values mean in their application; how they challenge and inform decisions and actions in Trinity’s ministries, and how they help our ministries be aligned with our mission and vision.

Welcome to Trinity Church

Please add your voice and heart to the prayers. Everyone is welcome at Jesus' Table, and everyone's voice is needed to tell the Good News of God's love in Christ.

If you would like to learn more about The Episcopal Church, or how you can become a member of Trinity Church, please visit www.trinitywallstreet.org/membership.

About this Service

Good Friday

The liturgy of Good Friday is the second service of the Triduum, the three holy days leading up to Easter, which began with the observance of Maundy Thursday yesterday evening. At that service, the chancel was stripped of all adornment and the remaining sacrament reserved.

On Good Friday, we commemorate Christ's Passion as told in the Gospel of John: his betrayal, trial, crucifixion, and burial. Collective veneration of the cross is described as early as fourth-century Jerusalem, when fragments of what was believed to be the true cross were presented so that worshippers could kiss the sacred wood. There is no celebration of the Holy Eucharist at this service; instead, we extend solemn intercessions used only on this day of the church year.

Sources: *Book of Common Prayer*, *An Episcopal Dictionary of the Church*, Trinity Church Wall Street liturgical staff



The Entrance Rite

At the sound of the bell, please stand as you are able.

The ministers enter in silence.

The ministers and people kneel for silent prayer.

The Collect of the Day

BCP p. 276

When the Officiant stands, please stand as you are able.

Officiant Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated.

The Liturgy of the Word

The First Reading

Isaiah 52:13–53:12

Read by Robert G. Zack

Reader

A Reading from the Book of Isaiah.

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Hear what the Spirit is saying to God's people.

People

Thanks be to God.

The Psalm

Psalm 22:1-11

BCP p. 610

Led by the choir.

ANTIPHON



They di - vide my gar - ments a - mong them;



they cast lots for my cloth - ing.

CHANT



All

- 1 My *Göd*, my God, why have / you forsáken me? *
and are so far from my cry
and from the / words of mÿ dístress?
- 2 O my God, I cry in the daytime, but you / do not ánsver; *
by night as well, / but I find nöö rest.
- 3 Yet you / are the Hóly One, *
enthroned upon the / praises öf Ísräel.
- 4 Our forefathers / put their trúst in you; *
they trusted, and / you delívéred them.
- 5 They cried out to you and / were delívered; *
they trusted in you and / were not püt tó shame.
- 6 But as for me, I am a / worm and nó man, *
scorned by all and / despised bý the pëople.
- 7 All who see me laugh / me to scórn; *
they curl their lips and / wag their hëads, sáying,
- 8 "He trusted in the LORD; let / him delíver him; *
let him rescue him, if / he delights ín him."
- 9 Yet you are he who took me out / of the wómb, *
and kept me safe up/on my möthër's breast.
- 10 I have been entrusted to you ever since / I was bórñ; *
you were my God when I was still / in my möthër's womb.
- 11 Be not far from me, for trou/ble is néar, *
and / there is nöne tó help.

ANTIPHON

Music: from *The Plainsong Psalter*; Tone IV.1

The Second Reading

Hebrews 10:16–25

Read by Pearl Chin

Reader A Reading from the Letter to the Hebrews.

“This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,”

he also adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Hear what the Spirit is saying to God’s people.

People **Thanks be to God.**

The Passion Gospel

John 18:1–19:42, adapted

Please remain seated.

The Passion Gospel is chanted by cantors from the choir.

Cantors The Passion of our Lord Jesus Christ according to John.

There is no congregational response.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the authorities that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The authorities replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the authorities. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the authorities again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The authorities answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the authorities cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the authorities, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

Please stand as you are able.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him.

Silence is kept.

And with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests and the authorities said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

Silence is kept.

Please be seated.

Since it was the day of Preparation, the authorities did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Silence is kept.

Musical Reflection

Kaddisch from Deux mélodies Hébraïques

Maurice Ravel (1875-1937)

Reflection

The Rev. Winnie Varghese
Priest for Ministry and Program Coordination

The Prayers

The Solemn Collects

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Please assume a posture of reverence: standing, kneeling, or sitting.

Officiant Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers and the people whom they serve

For Andrew, Allen, and Mary, our Bishops; and all the people of this diocese

For all Christians in this community

For those about to be baptized

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Co-Officiant Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ.

All **Amen.**

Officiant Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

Co-Officiant Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

All **Amen.**

Officiant Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Co-Officiant Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord.

All **Amen.**

Officiant Let us pray for all who have not received the Gospel of Christ;
For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others
That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Co-Officiant Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord.

All **Amen.**

Officiant Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

Co-Officiant O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

All **Amen.**

Veneration of the Cross

Procession

TCWS

The cross is carried into the sanctuary in stages; the following versicle and response are sung three times.

Choir

Behold the wood of the cross, where - on was hung the world's sal - va - tion:

People

O come, let us wor - ship.

Silence is kept.

Hymn

Hymnal 158

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930)

Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

Hymn

LEVAS 37

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 laid Him in the tomb? _____ Were you
4. Were you there when He rose up from the grave? _____ Were you

1. there when they cru - ci - fied my Lord?
2. there when they nailed Him to the tree?
3. there when they laid Him in the tomb? O!
4. there when He rose up from the grave?

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

1. Were you there when they cru - ci - fied my Lord? _____
2. Were you there when they nailed Him to the tree? _____
3. Were you there when they laid Him in the tomb? _____
4. Were you there when He rose up from the grave? _____

Words: Traditional; Music: Spiritual, arr. Charles Winfred Douglas (1867-1944)

Hymn

Hymnal 168, vv. 1, 3-4

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 In thy most bit - ter pas - sion my heart to share doth cry,
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 with thee for my sal - va - tion up - on the cross to die.
 3 for this thy dy - ing sor - row, thy pi - ty with - out end?

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 3 Oh, make me thine for - ev - er! and should I faint - ing be,

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 3 Lord, let me nev - er, nev - er, out - live my love for thee.

Words: Paul Gerhardt (1607-1676); sts. 1 and 3, tr. Robert Seymour Bridges (1844-1930);
 st. 4, tr. James Waddell Alexander (1804-1859), alt.; Music: *Herzlich tut mich verlangen* [*Passion Chorale*],
 Hans Leo Hassler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Prayer

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Please stand as you are able.

Officiant Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever.

All **Amen.**

All depart in silence.

The video feed of Trinity Church will remain active for private prayer and continued veneration of the cross until 3pm today.



A Note on the Passion Gospel

The repeated harsh references to “the Jews” in the Passion Gospel were never intended to be a blanket condemnation of Judaism. Rather, when we hear “the Jews” we are meant to recognize ourselves, and engage our own misplaced hunger for control, power, and prestige.

GOOD FRIDAY OFFERING

JESUS SAID TO THOMAS,
“DO NOT DOUBT BUT BELIEVE.”
(JOHN 20:27)

On Good Friday, offerings are invited from throughout The Episcopal Church to support the ministry of the dioceses of the Province of Jerusalem and the Middle East. Our contributions are used to assist them to promote peace and mutual understanding through pastoral care and health and educational programs throughout the region.

To learn more, please visit episcopalchurch.org/goodfridayoffering.

To give now use your smartphone to text ‘GFO’ to 91999

THE *Episcopal* CHURCH

ANNOUNCEMENTS

TRINITY CHURCH | BROADWAY AT WALL STREET
ST. PAUL'S CHAPEL | BROADWAY AND FULTON STREET

FOR VISITORS AND NEWCOMERS



Welcome! We're glad you've joined us online. To learn more about membership, baptism, or confirmation, or to receive emails about upcoming Trinity events, visit trinitywallstreet.org/connect or text "TRINITY" to 28259.

EVERY SUNDAY

The Gospel, *Times*, *Journal*, and You 10am, Online

Take part in a discussion centering on the editorial pages of *The New York Times*, *The Wall Street Journal*, and the day's Gospel. To join, email GospelTimesJournalAndYou@gmail.com.

ParentSpace

10am, Online

Parents are invited to gather online for a time of sharing and support facilitated by Julia Kristeller from Psychotherapy & Spirituality Institute (PSI). Register at trinitywallstreet.org/parentspace.

Young Adults Watch Party

11:15am, Online

Let's watch the 11:15am Holy Eucharist together. To join, email TrinityChurchYoungAdults@gmail.com.

EVERY WEEK

Delve Deeper

The Broad Way Bible Study | *Mondays, 1pm; Online*
Bring your lunch and join Bob Scott online for lively discussion and fellowship. RSVP: BScott@trinitywallstreet.org.

Holy Week and Easter

There will be weekday Morning Prayer, 12:05pm Holy Eucharist, and Evening Prayer, unless otherwise noted.

Palm Sunday, March 28

11:15am Palm Sunday Holy Eucharist ☞

Holy Wednesday, March 31

6pm Tenebrae ☞

7:15pm Agape Prayers

Maundy Thursday, April 1

There will be no 12:05pm Holy Eucharist.

6pm Maundy Thursday ☞

8pm All-Night Vigil Before the Blessed Sacrament ☞

The vigil ends at 6:30am Friday.

Good Friday, April 2

There will be no Evening Prayer.

12:05pm Liturgy of Good Friday ☞

Holy Saturday, April 3

8pm The Great Vigil of Easter ☞

Easter Sunday, April 4

9:15am Easter Family Service ☞

11:15am Easter Festive Eucharist ☞

Learn more at
trinitywallstreet.org/holyweek.

WORSHIP ONLINE

Join us at trinitywallstreet.org.

Sunday Holy Eucharist | 11:15am
Weekday Holy Eucharist | 12:05pm

We're gathering online for Morning and Evening Prayer weekdays at 8am and 5pm. To join, email Scott Smith at SSmith@trinitywallstreet.org.

Expand and Explore Your Spirituality

The River: Poetry in Practice Weekly | *Mondays, 5:30–6pm; Online* | Dr. Kathy Bozzuti-Jones, a spiritual director and mentor, introduces a guided mindfulness practice, brief reflection on a contemporary poem, and journal prompts for spiritual seekers in a prayerful half-hour format live stream on Trinity Retreat Center's Facebook page: facebook.com/trinityretreatcenter.

Scripture, Reflection, & Compline | *Tuesdays, 6pm; Online* | Gather for spiritual nourishment and fellowship. To join, email Ellen Andrews at EAndrews@trinitywallstreet.org.

Catch Your Breath | *Wednesdays, 1pm; Online* Visit trinitywallstreet.org/catchyourbreath for a time of stillness and centering with a brief recorded meditation.

Contemplative Practice with Poetry | *Wednesdays, 6:30–7:30pm; Online* | Join our online meditation group. Practice consists of guided meditation and contemplative reflection with poets and artists, for mutual spiritual support and growth. Spiritual directors: John Deuel and Kathy Bozzuti-Jones. Register: ChristianFormation@trinitywallstreet.org. **NOTE:** No meeting Wednesday, March 31.

Sacred Pause: Saturday Noonday Prayer *Saturdays at 12pm; Facebook Live* | Join Trinity Retreat Center for prayer time based on The Book of Common Prayer's "An Order of Service for Noonday" live-streamed from the stone chapel and other sacred spaces, led by the Rev. Dr. Mark Francisco Bozzuti-Jones and Joseph Rose. All are welcome. Just sign onto facebook.com/trinityretreatcenter.

Enjoy the Company of Others

Trinity Youth Action Call | *Tuesdays, 4–6pm; Online* Youth are invited to get to know each other, earn community service hours, and support and lead movements for change in their communities in a weekly call. Sign up at trinitywallstreet.org/youth.

Trinity Youth Group Call | *Wednesdays, 7–8pm; Online* | Unwind, unmute, be yourself, and explore big (and silly) questions in a weekly call. We'll play games, talk about what's on our minds, and support each other. Sign up at trinitywallstreet.org/youth.

New Beginnings | *Thursdays, 11am; Online* | Trinity's ministry of seniors meets for Bible study. Join early at 9:45am for chair yoga. To join, email Ellen Andrews at EAndrews@trinitywallstreet.org.



THIS WEEK

Friday, April 2

There will be no Evening Prayer.

Liturgy of Good Friday

12:05–1:30pm, Online

The Liturgy of Good Friday, including the Solemn Collects, devotional hymns, Veneration of the Cross, and the Passion Gospel according to John chanted by The Choir of Trinity Wall Street. No Holy Communion will be administered. Veneration of the Cross continues until 3pm with the 33 tolls of the Trinity bells.

Saturday, April 3

The Great Vigil of Easter

8–10pm, Online

This symbol-rich liturgy features candlelit readings, psalms and canticles, renewal of baptismal vows, the First Eucharist of Easter, and festive choral anthems of Bairstow and Wood sung by The Choir of Trinity Wall Street. To join the watch party starting at 7:30pm, email Dane Miller at DMiller@trinitywallstreet.org. Folks are encouraged to bring a candle and a bell to the watch party.



more about Christianity, The Episcopal Church, and the Trinity community. Bring your hardest questions—and your whole self. Classes will count toward Confirmation preparation requirements. For more information, email the Rev. Matt Welsch at MWelsch@trinitywallstreet.org. Register at trinitywallstreet.org/youththeology.

Speaker Series with Kimberly Bryant

Thursday, April 15, 6–7pm, Online

Kimberly Bryant is the founder of Black Girls CODE, a non-profit organization dedicated to changing the face of technology. She inspires others to become change agents by pushing through traditional boundaries. Bryant will discuss her career path and how she helps other people to find their passion for technology. Register at trinitywallstreet.org/commonsprograms.

Discovery Planning Meetings

Thursdays, April 15, 22, 6:30–8:30pm, Online

All are invited to join the planning sessions for the 2021–22 Discovery adult formation season. To join, email ChristianFormation@trinitywallstreet.org.

Steppingstones Recovery Retreat

Friday, April 16–Sunday, April 18, Online

Gather with the Rev. Dr. Stuart Hoke and the Trinity Recovery Group to reflect on the fundamental, transformational truths of the 12 steps and the great triad: I can't; God can; I'll let God. Open to members of any 12-step fellowship. Registration: \$25. Register by Friday, April 2, at trinitywallstreet.org/recoveryretreat.



BULLETIN BOARD

Worship Reminders Available Via Text

Never miss another Sunday or weekday service—Trinity is offering simple text alerts to remind you of upcoming services. Simply text “11:15AM” to 28259 to receive a weekly reminder and link to Trinity’s 11:15am Holy Eucharist. Text “12:05PM” to 28259 to receive a reminder each weekday before the 12:05pm Holy Eucharist. Questions? Email Lynn Goswick at LGoswick@trinitywallstreet.org.

Let's Stay in Touch: Parish Directory

Would you like to stay in touch with other parishioners during this unusual time but you don't have your pew neighbor's phone number or email address? Trinity's membership department is

compiling a directory to help us all stay connected until we can worship together again. To receive a digital copy of the directory, please contribute your contact information and a photo. Contact information may include any or all of the following: email address, mailing address, telephone number, and/or social media handle. To contribute or for more information, email Melissa Mistry at MMistry@trinitywallstreet.org.

Online At-Home Retreats

Trinity Retreat Center is a place of spiritual growth for all of God's people, dedicated to forming community, fostering wellness, and celebrating creation.

Triduum Retreat and Reflection | April 1–3

Join us for a time of retreat and prayerful reflection on the readings and themes of these Holy Days as we reflect on Christ's passion and suffering, and point to the resurrected life of Jesus Christ.

Close to Jesus: Be Like Jesus | Led by the Rev.

Sr. Promise Atelon, April 9–11 | Join us for a retreat in Haitian Creole where we will answer the question, *How can imperfect people like us live a life like Jesus Christ?* We will pray and meditate together on how we can imitate and practice to live like Jesus in everyday life so that we can draw closer to God and to one another.

Monthly Weekend Retreats | March–

September | Pray, reflect, make space for grace, and listen to the voice of God. Each retreat's guide will encourage us to open our hearts to God through prayer.

Learn more at
trinityretreatcenter.org





IN OUR PRAYERS

To add names to the list, email WorshipBulletin@trinitywallstreet.org or call 212.602.0800. Names are kept on the list for a month but can be added again upon request.

WE PRAY FOR

Cynthia Cartwright; Norma Rogers; Pearl Grady; Drew Pardus; Evadne Hodge; Erin Kerr; Lorraine Westcarr; Goulbourne Browne; Susie Edwards; Ivy Gheler; Valerie Thurab; David Henry; Darlene Colon (cousin of Lenore Rivera); **Michelle Oosterwal** (daughter of Melba Duncan); **Candida Rodriguez** (mother of Lillian Martir); **Kris Seeram** (father of Mintrani Seeram); **Filomena Grijalvo** (mother-in-law of Cora Grijalvo); **Lisannia McIntyre; Grace**

Yang; Eileen Hope; Barbara Stein (mother of Ken Stein); **Elise Deagoue** (mother of Prisca Doh); **Ed Andrews** (father of Ellen Andrews); **Karen Thomas; Marina Tarasenko-Santiago; Tom Thomas; Nova Gutierrez and Alyssa, Damon, and Chris Gutierrez-Soogrim; Carolyn Rehmann and her husband, Todd** (aunt and uncle of Luke Petrinovic); **Howard Randolph** (brother-in-law of Lonny Shockley); **Oliva George; Peggy Quinn** (mother of Molly Quinn); **Monica Dhaliwal; Jessica Strauss** (grand-niece of Ruth Lovelock); **Shane Lang and family; family and friends of Tripp Mills** (friend of Mark Alvino); **Chrissy Geanuracos** (future sister-in-law of MacKerrow Talcott); **Cindy Spoor; Christopher Browne; Claude Page** (brother-in-law of Westina Matthews Shatteen); **Eugene Yourch** (cousin of Peter Basquin); **Carol and Charlie Guilio; Ana**

Vestry Elections

The Annual Vestry Election will be held on April 6, 2021, Easter Tuesday, as specified under the 1697 Charter. All members of the congregation who are 18 years or older, have officially enrolled in the parish registry, and have contributed to the support of the Parish in any documented amount within the preceding year (April 2020–April 2021) are eligible to vote in Vestry Election.* A member of the congregation may confirm that his or her name is included on the register by contacting Mike Hogan, Director of Administration & Corporate Secretary, at MHogan@trinitywallstreet.org or 646.216.6261.

A mail ballot form, accompanying biographical information, and a prepaid envelope will be mailed to all eligible parishioners. If you believe you are an eligible voter and do not receive a ballot or are concerned that you may not receive your ballot in a timely way, please contact Mike Hogan, at MHogan@trinitywallstreet.org or 646.216.6261.

The ballots must be submitted by mail via the U.S. Postal Service. Mail ballots must be received before 4pm on Tuesday, April 6.

The persons about whom information is given on this announcement are the nominated candidates for Church Wardens and Vestrymen made by the Parish Nominating Committee.

Church Wardens

Mr. John G. Talty
Ms. Susan Hewitt

Members of the Vestry

Mr. William Cobb
Mr. Emory Edwards
Mr. Eric Eve
Ms. Sara Queen
Ms. Mary Katherine Wold
Mr. Christian B. Hylton
Ms. Gabrielle E. Sulzberger
Mr. Peter D. Barbey
Mr. Matthew Knisely
Mr. Christopher Mann
Ms. Lynne Jordal Martin
Mr. Martez Moore
Ms. Hilary Pennington
Ms. Gayle Robinson
Ms. Patricia Graue
Dr. Sharon Hardy
Mr. David Humphreville
Dr. Susan Ward
Dr. Scott E. Evenbeck
Mr. William H. Wright

*Due to the suspension of in-person worship since March 2020 because of the COVID-19 pandemic, the Vestry has waived the eligibility requirement of taking Holy Communion within the preceding year (April 2020–April 2021) for this election only.

Hernandez; Kathy Grant (relative of Joyce Coppin Mondesire); **Julia Gittens and Stacy Beggi** (friends of Carla Richards).

DEPARTED

Frederick Welsh (father of Robin Welsh).

IN THE MILITARY

Oliver Barnyak (Alex Burns' friend); **Randall Middleton, Christine,** and **Sean Reardon** (Evadné Hodge's friends); **Paul Watson; Peter Martinez** (Beverly Ffolkes-Bryant's friend); **Michael Dunn; Gen. Cameron Holt** (Katie Basquin's friend); **Zane Kupper; Margo Protain** (Anesia Protain's sister); **Col. Stephen Ryan** (friend of Bob Zito); **Rob Jones** (Megan Jones' brother); **SOC Ajay James, USN** (friend of Bill McCue); **Graham Scarbro, USN** (nephew of Amy Roy); **Helen Guittard** (Stephen Guittard's wife).

ANGLICAN CYCLE OF PRAYER

Pray for Hong Kong Sheng Kung Hui.

Congregational Voice

"I can do all things through Christ which strengtheneth me" (*Philippians 4:13* KJV). This is one my favorite scriptures. This always inspires me to try new things, embrace daily challenges, and most importantly to always recognize God's grace in all areas of my life. —Kim Caliman-Byrd

Pastoral Care

In case of illness, a death in the family, or other pastoral emergencies, call 917.488.0717 to reach a member of the Pastoral Team. For other pastoral needs, call 212.602.0800 and leave a detailed message. Someone will reach out as soon as possible.

CANDLELIGHT COMPLINE

*from Trinity Retreat Center
Monday–Friday at 8pm*

During this period of social distancing, we hope you'll join us from home for live-streamed Candlelight Compline and online gatherings of contemplation on Trinity Retreat Center's Facebook page.

Led by the Rev. Dr. Mark Bozzuti-Jones and the retreat center staff. This service to end the day will take place in our stone chapel and other sacred spaces. In the midst of our anxiety, fear, sickness, and turmoil, we invite you to enter the darkness of each night with hope, peace, solidarity, unity, and contemplation on God's everlasting love. We will be using the Book of Common Prayer's "An Order for Compline."

CONGREGATIONAL COUNCIL COMMITTEE MEETINGS

CONGREGATIONAL COUNCIL

CongregationalCouncil@trinitywallstreet.org.
Meets 6–8pm, the third Tuesday of the month.
The next meeting is April 20. RSVP: Keisha Joseph at KJoseph@trinitywallstreet.org.

Ministry Night will be held at 6pm, the fourth Tuesdays in September and January. **The next ministry night will be held in September.** RSVP: Summerlee Staten at SStaten@trinitywallstreet.org.

STANDING COMMITTEE CHAIRS

Arts | Karla Chee-a-tow
Community & Hospitality | Regina Jacobs
Education | Alistair Cree and Beth Johannung
Membership | Prisca Doh
Witness & Outreach | Cindy Jay

All are welcome to attend these meetings.

Sunday Staff

Listed by last name



Ellen Andrews
Associate Director for
Pastoral Care and
Community



Sister Promise Atelon
Sisters of Saint
Margaret



Melissa Attebury
Associate Director of
Music



Metha Balasquides
Program Assistant,
Brown Bag Lunch
Program



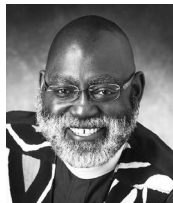
The Rev. Michael A. Bird
Vicar



The Rev. Elizabeth
Blunt
Priest and Director for
Congregational Life and
Liturgy



Dr. Kathy Bozzuti-Jones
Associate Director for
Faith Formation and
Education



The Rev. Dr. Mark
Bozzuti-Jones
Priest and Director of
Spiritual Formation,
Trinity Retreat Center



Kathryn Carroll
Program Associate,
Faith Formation and
Education



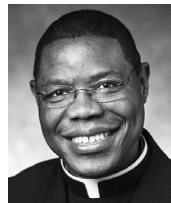
Jennifer Chinn
Senior Program
Manager for Youth and
Community Engagement



Anne Damassa Graff
Program Assistant,
Music



The Rev. Phillip A.
Jackson
Priest-in-charge



The Rev. C. Alfred Loua
Priest for Pastoral Care
and Community



The Rev. Kristin
Kaulbach Miles
Priest and Director for
Pastoral Care and
Community



Dane Miller
Assistant Head
Sacristan



Jorge Ortiz
Sacristan



Sister Gloria Shirley
Sisters of Saint
Margaret



Scott Smith
Head Sacristan



Avi Stein
Associate Organist and
Chorusmaster



The Rev. Winnie
Varghese
Priest for Ministry and
Program Coordination



Dr. Julian Wachner
Director of Music



The Rev. Matthew A.
Welsch
Priest for Youth and
Family



Sister Ann Whittaker
Sisters of Saint
Margaret



Janet Yieh
Associate Organist

SERVICE PARTICIPANTS

OFFICIANTS: The Rev. Michael A. Bird, The Rev. Elizabeth Blunt

PREACHER: The Rev. Winnie Varghese

LECTORS:

Robert G. Zack, Pearl Chin

MUSICIANS:

Members of The Choir of Trinity Wall Street

Dr. Julian Wachner, F.A.G.O., Director of Music

Avi Stein, Associate Organist and Chorusmaster

Janet Yieh, Associate Organist

Michael Katz, Cellist

FLOWERS

To donate flowers, email Flowers@trinitywallstreet.org.

This service conforms to the proper liturgy for Good Friday, which begins on page 276 of the *Book of Common Prayer* (BCP). Scripture readings are appointed by the *Revised Common Lectionary* (Episcopal) and are excerpted from the New Revised Standard Version of the Bible. Psalm texts are taken from the *Book of Common Prayer*. Hymns come from *The Hymnal 1982* and *Lift Every Voice and Sing II* (LEVAS).



2020-2021 TRINITY WALL STREET VESTRY

The Rev. Phillip A. Jackson, *Priest-in-charge*

John G. Talty, *Church Warden*; Peter D. Barbey, *Church Warden*

Suzanne Hammett, Susan Hewitt, William Cobb, Emory Edwards, Eric Eve, Sara Queen, Mary Katherine Wold, Christian B. Hylton, Gabrielle E. Sulzberger, Matthew Knisely, Christopher Mann, Lynne Jordal Martin, Martez Moore, Gentry Hoit, Hilary Pennington, Gayle Robinson, Patricia Graue, Sharon Hardy, David Humphreville, Susan Ward





2021-2022 TRINITY WALL STREET CONGREGATIONAL COUNCIL


The Rev. Phillip A. Jackson, *Priest-in-charge*; The Rev. Michael A. Bird, *Vicar*


Felicia Eve, *President*; Heather Daly, *Vice-President*; Eric Love, *Secretary*

David Ward, Gerald Baugh, Karla Chee-a-tow, Alistair Cree, Prisca Doh, Beth Johanning, Martha Graham, Cindy Jay, Regina Jacobs, Keith Klein, Jordan Sandridge, Alan Yu

 In an effort to reach a broad audience, Trinity Church Wall Street live streams its services and events and records them for broadcast via the internet. Your attendance at a service or event constitutes your consent to be included in any filming, photographing, audio recording, or broadcast and for any other use in whole or in part, including publicity and promotion. If you wish to attend but prefer to avoid being filmed, please sit in the back pews on the side aisles.

 Sunday parking validation for Icon Parking at 21 Barclay Street is available for parishioners. Please see security staff to receive a validation stamp.

 As part of Trinity Wall Street's commitment to responsible stewardship of the earth's resources, this publication is printed on paper that is manufactured with 100% post-consumer fibers.

 Assistive Listening devices are available for this service and are located at the welcome table.

**TRINITY
CHURCH
WALL
STREET**

76 Trinity Place, New York, NY 10006
T 212.602.0800 | trinitywallstreet.org

The Rev. Phillip A. Jackson,
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The Rev. Michael A. Bird, *Vicar*