

GOOD FRIDAY LITURGY

MARCH 25, 2016, 12:05PM

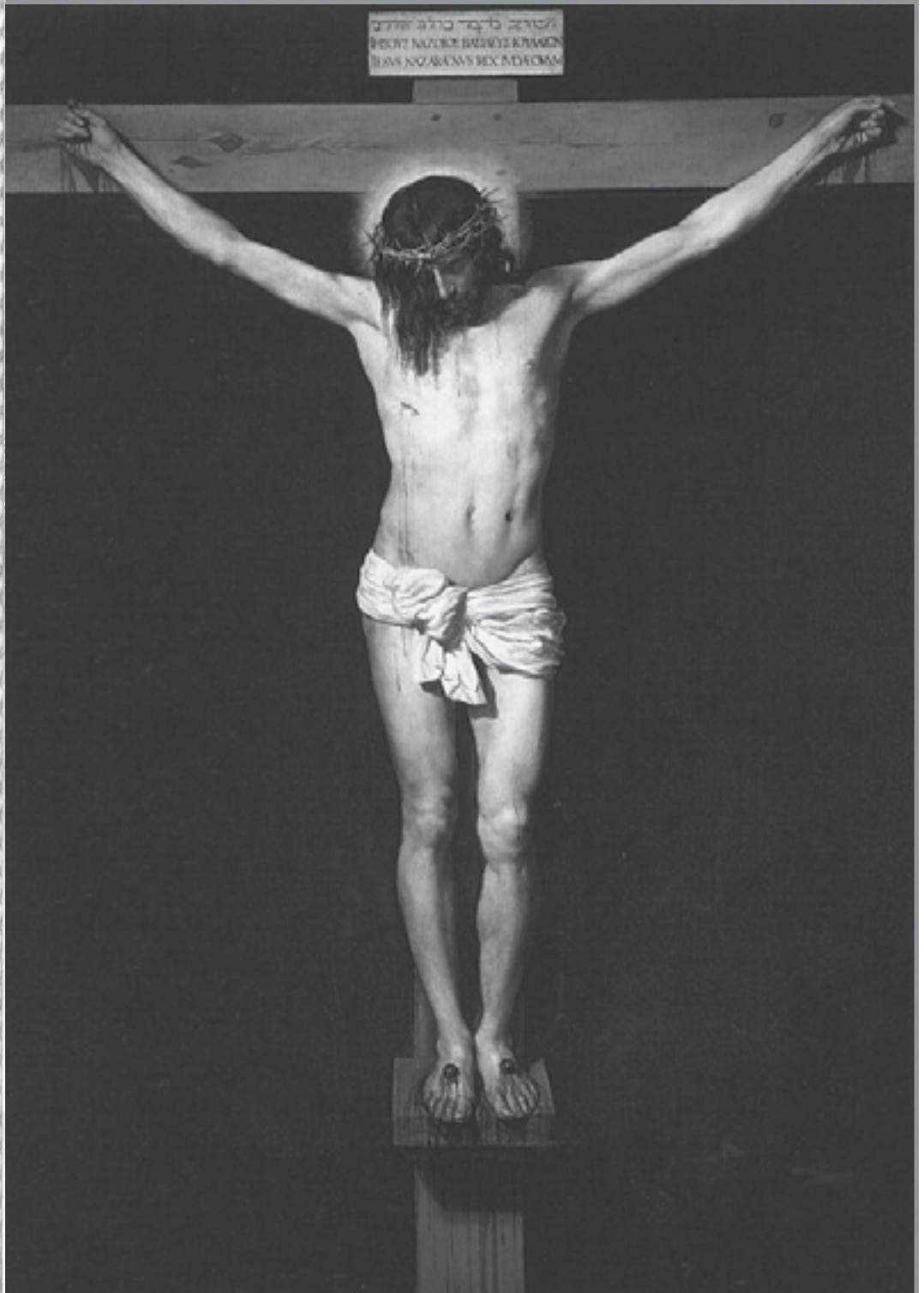
TRINITY CHURCH

FOR A WORLD OF GOOD

BROADWAY AT WALL STREET, NEW YORK CITY



*an Episcopal parish
in the city of New York*



WELCOME TO TRINITY CHURCH

Please add your voice and heart to the worship: sing the hymns and pray 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. Please help others find a place near you, and greet the person next to you as we prepare to worship together.

A bell sounds and all kneel, as they are able.

THE COLLECT OF THE DAY

Celebrant Blessed be our God.
People For ever and ever. Amen.

THE VENERATION OF THE CROSS

The Deacon sings the Versicle and the People sing the Response.



The ministers take their place in the chancel.

Continue kneeling, as you are able, for silent prayer, after which the Celebrant stands.

Celebrant Let us pray.
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.

People Amen.

CONFESSION AND ABSOLUTION

Deacon If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Let us confess our sins against God and our neighbor.

A period of silence is kept.

All Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

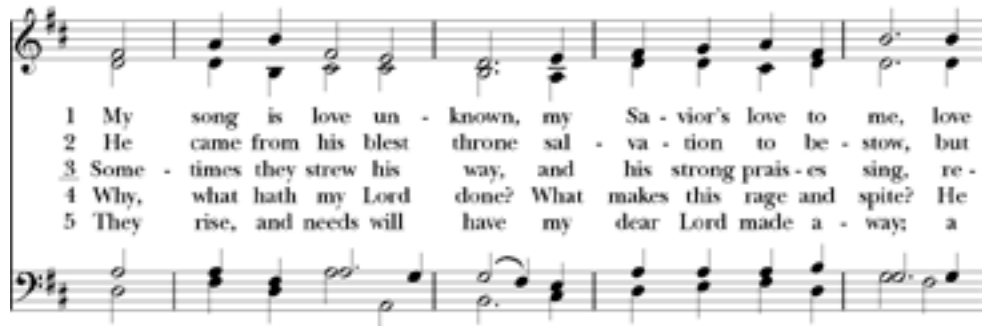
Celebrant Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

People Amen.

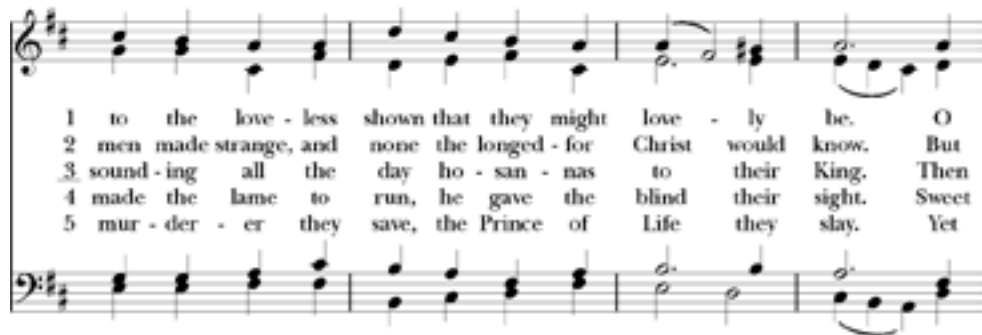
THE MEDITATION ON CHRIST'S PASSION

HYMN

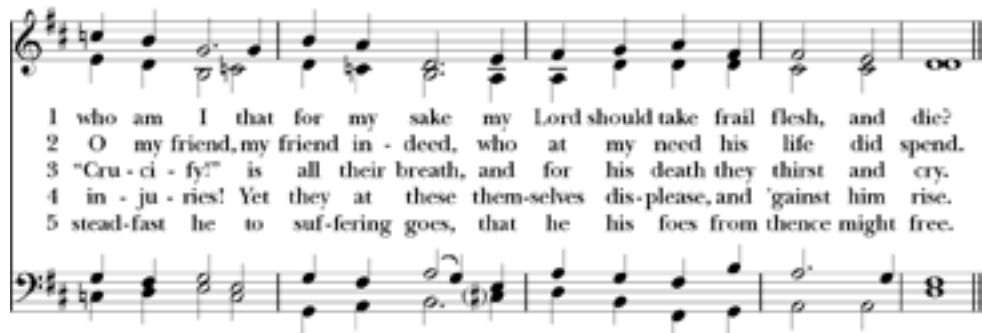
Please stand as you are able.



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
5 They rise, and needs will have my dear Lord made a - way; a



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
5 mur - der - er they save, the Prince of Life they slay. Yet



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.
5 stead - fast he to suf - fer - ing goes, that he his foes from thence might free.

6 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.

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.

Hymnal 458 Words: Samuel Crossman (1624-1683), alt.
Music: *Love Unknown*, John Ireland (1879-1962) © 1924, John Ireland. By permission of executors of N. Kirby deceased.

Please remain standing as you are able.

Celebrant

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 Michael, our Bishop, 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

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.

People

Amen.

BETRAYAL

THE PASSION OF OUR LORD JESUS CHRIST

John 18:1-27

Please be seated.

Cantors

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

Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him,

Choir

"Jesus of Nazareth."

Cantors

Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said,

Choir

"Jesus of Nazareth."

Cantors

Jesus answered them, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and 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 into its sheath; shall I not drink the cup which the Father has given me?" So the band of soldiers and their captain and the Jewish authorities seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the authorities that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" And he said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

MOSET

Deep in Our Hearts

Timothy Swan (1758-1842)

Deep in our hearts let us record
The deeper sorrows of our Lord.
Behold the rising billows roll
To overwhelm his holy soul.

COLLECT

Please kneel or stand as you are able.

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

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.**

TRIAL

THE PASSION OF OUR LORD JESUS CHRIST

John 18:28-19:16

Please be seated.

Cantors Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him,

Choir "If this man were not an evildoer, we would not have handed him over."

Cantors Pilate said to them, "Take him yourselves and judge him by your own law." The authorities said to him,

Choir "It is not lawful for us to put any man to death."

Cantors This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered him, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation's authorities and the chief priests have handed you over to me; what have you done?" Jesus answered him, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the authorities; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" After he had said this, he went out to the authorities again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again,

Choir "Not this man, but Barabbas!"

Cantors Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying,

Choir "Hail, King of the Jews!"

Cantors and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in 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 officers saw him, they cried out, saying,

Choir "Crucify him, crucify him!"

Cantors Pilate said to them, "Take him yourselves and crucify him, for I find no fault in him." The authorities answered him,

Choir "We have a law, and by that law he ought to die, because he has made himself the Son of God."

Cantors When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not 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 he who delivered me to you has the greater sin." Upon this Pilate sought to release him, but the authorities cried out,

Choir "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar."

Cantors When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the authorities, "Behold your King!" They cried out,

Choir "Away with him, away with him, crucify him!"

Cantors Pilate said to them, "Shall I crucify your King?" The chief priests answered,

Choir "We have no king but Caesar."

Cantors Then he handed him over to them to be crucified.

MOTET

Go, Congregation, Go!

John Antes (1740-1811)

Go, congregation, go! Go and see thy savior, in Gethsemane. There is a scene, with amaze must strike thee; there, astonished, gaze! Thy master prays. Surely he hath borne our griefs and carried our sorrows! He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed.

COLLECT

Please kneel or stand as you are able.

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

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.**

CRUCIFIXION

THE PASSION OF OUR LORD JESUS CHRIST

John 19:17-30

Please be seated.

Cantors So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; and it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests and the authorities then said to Pilate,

Choir "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'"

Cantors Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,

Choir "Let us not tear it, but cast lots for it to see whose it shall be."

Cantors This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. But standing by 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 near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, to fulfil the scripture said, "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

Please kneel as you are able. Silence is kept.

MOTET

When Jesus Wept

William Billings (1746-1800)

When Jesus wept, the falling tear
In mercy flowed beyond all bound;
when Jesus groaned, a trembling fear
seized all the guilty world around.

COLLECT

Please kneel or stand as you are able.

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

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.**



BURIAL

THE PASSION OF OUR LORD JESUS CHRIST

John 19:31-37

Please be seated.

Cantors Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the authorities asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” And again another scripture says, “They shall look on him whom they have pierced.”

MOTET

Crucifixion

W. Billings

Mourn, mourn ye saints as if you see your Savior dear nailed to a tree.
A bitter death did he endure to save the souls of men secure.

COLLECT

Please kneel or stand as you are able.

Officiant Let us commit ourselves to 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

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.**

HYMN

Please stand as you are able.

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorns;
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Hymnal 168 Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, 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)

FINAL COLLECT

Please kneel or 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 the Holy Spirit you live and reign, one God, now and for ever.

All **Amen.**

All depart in silence.

All Saints' Chapel is reserved as a place for silent prayer throughout the remainder of the day. Please use the doorway at the right front of the church to reach the chapel.



STAFF



Ellen Andrews
Program Manager, Pastoral
Care & Community



Sister Promise Atelon
Sisters of Saint Margaret



Melissa Attebury,
Associate Director of
Music and the Arts



Wendy Claire Barrie
Program Manager for
Children & Youth



Dr. Kathy Bozzuti-Jones
Associate Director, Faith
Formation & Education



The Rev. Dr. Mark
Bozzuti-Jones
Director for Pastoral
Care & Community



Jennifer Chinn
Program Manager,
Justice and Reconciliation



Mandy Culbreath
Program Coordinator for
Social Outreach &
Brown Bag Lunch



Ben Hines
Sacristan



The Rev. Phillip A. Jackson
Vicar



The Rev. Dr. William Lupfer
Rector



The Rev. Kristin
Kaulbach Miles
Associate Priest for
Pastoral Care &
Community



The Rev. Canon
Benjamin Musoke-Lubega
Director, Faith in Action



Robert Scott
Director, Faith Formation &
Education



Sister Gloria Shirley
Sisters of Saint Margaret



The Rev. Daniel Simons
Director for Liturgy,
Hospitality & Pilgrimage



Scott Smith
Head Sacristan



Avi Stein
Associate Organist &
Choromaster



The Rev. Deacon Hershey
Mallette Stephens
Interim Program Manager
for St. Paul's Chapel and
Membership



The Rev. Deacon
Eva Suarez
Parish Deacon



The Rev. Winnie Varghese
Director of Justice and
Reconciliation



Dr. Julian Wachner
Director, Music & the Arts



Sister Ann Whittaker
Sisters of Saint Margaret



The Rev. Deacon
Robert Zito
Parish Deacon

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Sunday parking validation for the Battery Parking Garage is available at the Parish Center, 2 Rector St. Please ask an usher for directions.

A NOTE ON “THE JEWS” IN THE PASSION

That the story of Christ’s Passion has inspired passionate responses through the ages should surprise no one. Its apt name comes from the Latin *Passio* – suffering – and that is what it depicts in the final days of Jesus of Nazareth. A relentless narrative of accusation, trial, sentencing, and death, all wrapped in a web of betrayal and mockery, the Passion story as traditionally read by Christians on Palm Sunday purposefully stops short of the dramatic reversal and jubilation of Easter. The devastating account of an innocent victim willingly enduring abuse out of love for his tormentors stirs a variety of emotions – grief, sympathy, horror, and, perhaps most tellingly, guilt. The story begs us to ask who would treat a man who has given sight to the blind and hope to the poor in such a horrible fashion. Who, in short, is to blame?

For centuries the answer seemed simple: “the Jews.” They rejected Jesus’ claim to be the Messiah and duped the Romans into executing him. For Christians who revered Jesus as divine (and seemed to forget that Jesus was himself a Jew), the Jews were “God killers.” It is difficult to imagine what punishment such a crime would not deserve and easy to trace the tragic consequences of that view in history. From the fourth century, when Emperor Constantine converted to Christianity, bringing the power of Rome with him, the very survival of the Jews came into question. The popularity of medieval Passion Plays often spurred violent pogroms in their wake. On their way to fight for Jerusalem, Crusaders slaughtered European Jews as a warm-up. In the twentieth century, the Holocaust (or Shoah) was not a direct expression of Christian anti-Judaism, but the structures of hate laid by the Church over the centuries created a platform for the Nazi perversion. (For a history of Christian anti-Judaism, James Carroll’s *Constantine’s Sword* is searing and highly readable – a *New York Times* best-seller.)

Today some ask whether the public reading of the Passion in the language of the four canonical Gospels perpetuates the anti-Jewish views that have given rise to such violence. Others point out the centrality of the Passion story to Christianity and argue that, while the texts have undeniably been used for anti-Jewish purposes, they are not inherently anti-Jewish.

The Second Vatican Council proclaimed that New Testament references to “the Jews,” once taken to mean all Jews at all times, were directed only at the Jewish authorities in first century Palestine. Roman Catholic scholar Raymond Brown demonstrated how the harsh rhetoric used against “the Jews” would have been understood by its first readers and hearers as part of an intra-family dispute. First century Jews would have recognized that Jesus used much of the same language with which the Hebrew Prophets, such as Jeremiah and Amos, criticized the rulers of Israel. Later, as Christianity spread widely among the Gentiles (non-Jews), the misunderstanding of “us and them” developed and metastasized.

Other scholars, using a historical-critical approach to scripture, traced what seemed to be a conscious effort in the texts to exonerate the Romans, within whose empire the budding Jesus movement had to survive, and to lay blame on the Jews, with whom it had to compete. While it’s true that no one needed to dupe Pilate into executing troublemakers – Rome would ultimately recall him for being too bloody even by their imperial standards – others objected that such a move required a greater degree of skepticism about the accuracy of the scripture than many Christians would embrace.

Another brilliant New Testament scholar, Protestant Ched Myers, makes the case that we need neither demonize the Jews nor suspect the Gospel writers. Using a close reading of the earliest Gospel, Mark, he finds that what’s depicted is the collusion of all those in power – Pilate and the Jewish elites in particular. The crowd and even the disciples collude by their silence and, in Peter’s case, denial. In short, there is plenty of blame to go around. Like the prophets before him, Jesus opposed the systems of domination that oppressed the poor. His criticism of the Judean authorities was no more anti-Jewish than Martin Luther King’s condemnation of Jim Crow laws was anti-American. And as Jesus himself predicted, he received the prophet’s reward of death. “What was true for Jeremiah and Jesus was also true for Gandhi and King and Ahn San Suu Kyi: those who speak truth to power must always face the consequences,” write Myers. “And in the end, few indeed have the courage, character and conviction to walk that nonviolent way.”

Blaming the Jews or the Romans or even the scriptures themselves not only falsifies history but also prevents us from understanding the story itself. The Roman Empire has long since crumbled, but the systems that dehumanize the most vulnerable in our midst (“the least of these who are members of my family” - Matthew 25:40) are with us still. Perhaps the Passion stirs so many emotions in us not because of what happened in those days but because the story is still playing out in ours. The question, then, is not, “Who’s to blame?” but “What am I doing?”

— Bob Scott, Director of Faith Formation and Education

SERVICE PARTICIPANTS

CELEBRANT: The Rev. Dr. William Lupfer

PREACHER: The Rev. Phillip A. Jackson

DEACON: The Rev. Deacon Robert Zito

MUSICIANS: The Trinity Choir | Dr. Julian Wachner, Director of Music and the Arts;
Avi Stein, Associate Organist and Chorusmaster



Woodcut image of the Resurrection of Christ taken from the
St. Edmund Campion Missal & Hymnal, used with permission.

2015–2016 TRINITY WALL STREET VESTRY

William Lupfer, *Rector*

Joseph Hakim, *Church Warden*; Diane Pollard, *Church Warden*

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