TRINITY CHURCH
WALL STREET

Broadway at Wall Street
New York City

The Sunday of the Passion:
Palm Sunday

April 5, 2020, 11:15am
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

Palm Sunday

Palm Sunday, which has been celebrated by Christians since at least the 4th century, marks the transition from our Lenten period of preparation into Holy Week. The concept of that transition defines this service: we begin with a remembrance of Jesus’ final entry into Jerusalem—a parade of welcome when people lined the road ahead of him with cloth and palm branches. When the Gospel is read, we’re asked to shift our attention to Jesus’ Passion, and to consider where his path will finally lead: to his arrest, conviction, and death on the cross.

The Episcopal tradition moves through the story of Easter slowly and deliberately. Holy Week culminates in what we call the Triduum: a three-part service that arcs from Maundy Thursday through Good Friday and, finally, into the joy of Easter. Your Trinity clergy and Education staff are always available to provide resources and support if you’d like more information about this historic celebration, the very heart of our Christian joy and hope.

Source: Trinity Church Wall Street liturgical staff

A Note on Experiencing Palm Sunday at a Distance

This year, we find ourselves unable to gather for the formal Blessing of Palms and the festive procession we so strongly associate with this day. In Ancient Near Eastern cultures, the palm signified victory, peace, and the bounty of the earth; during the reign of the Roman Empire, it was specifically associated with the province of Judaea.

Since we cannot process together today, we encourage you instead, prior to the start of the service, to collect some sign of life, hope, growth, or spring from your home or neighborhood: a flower blossom; a small branch from a plush tree; a leaf or sprig or frond from a houseplant. Today, these will serve for us as the branches we raise to celebrate the triumph of life in Christ, his coming among us for the healing of the nations, and our ever-present hope of his return.
The Liturgy of the Palms

Prelude

Welcome

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

Acclamation and Collect

Celeb rant Blessed is the King who comes in the name of the Lord.
People Peace in heaven and glory in the highest.
Celeb rant Let us pray.

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

The Holy Gospel

Preacher The Holy Gospel of our Lord Jesus Christ according to Matthew.
People Glory to you, Lord Christ.
Preacher When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” This took place to fulfill what had been spoken through the prophet, saying, “Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.”

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!”

When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

People Praise to you, Lord Christ.
Blessing of the Palms

Please raise your branches.

Celebrant God be with you.
People And also with you.

Celebrant Let us give thanks to the Lord our God.
People It is right to give God thanks and praise.

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

All Amen.

Benedictus and Hosanna

Celebrant Blessed is he who comes in the name of the Lord.
People Hosanna in the highest.

The Procession

Deacon Let us go forth in peace.
People In the name of Christ. Amen.
At the Eucharist

Hymn in Procession

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

The Collect of the Day

Celebrant God be with you.
People And also with you.
Celebrant Let us pray.

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

All Amen.

Please be seated.
The Liturgy of the Word

The First Reading

_A Reading from the Book of Isaiah._

_The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting._

_The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?_

_Hear what the Spirit is saying to God's people._

People

_Thanks be to God._

The Psalm

_A Reading from the Book of Isaiah._

_The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting._

_The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?_
The Second Reading

A Reading from the Letter of Paul to the Philippians.

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

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

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

Sequence Hymn

A Reading from the Letter of Paul to the Philippians.

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

Sequence Hymn

Please stand as you are able.

Words: Samuel Crossman (1624-1683), alt.; Music: Love Unknown, John Ireland (1879-1962)
The Passion Gospel

Matthew 27:11-54

The Passion of our Lord Jesus Christ according to Matthew.

Deacon

There is no congregational response.

Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, “Do you not hear how many accusations they make against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!” So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” Then the people as a whole answered, “His blood be on us and on our children!”

So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, “Hail, King of the Jews!” They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.” Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am
God’s Son.” The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “This man is calling for Elijah.” At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.”

Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

_Silence is kept._

**The Sermon**  
_The Rev. Phillip A. Jackson_

**The Prayers of the People**  
_CW:TS p. 264, adapted_

_Please stand as you are able._

**Reader**  
Let us pray to the Creator of all, who sent the only begotten Son to rescue us, to comfort us in times of deep despair, and to give us life.

_Silence_

Simon of Cyrene was forced to carry the cross for your Son. Give us grace to lift heavy loads from those we meet and to stand with those accused and condemned.

**People**  
_Lord, graciously hear us._

**Reader**  
Jesus watched the soldiers gamble to share his clothes. Transform the hearts of those who make a profit from their victims, and those whose hearts are hardened by their work.

**People**  
_Lord, graciously hear us._

**Reader**  
The thief, who was crucified with Jesus, was promised a place in your kingdom. Give pardon and hope, healing and peace to all acquainted with suffering.

**People**  
_Lord, graciously hear us._

**Reader**  
From the cross, Jesus entrusted Mary his mother and John his disciple to each other’s care. Help us also to care for one another; fill our homes with the spirit of your love.

**People**  
_Lord, graciously hear us._
Reader The centurion was astonished to see your glory in the crucified Messiah. Endue with wisdom those to whom we entrust the authority of government, and grant them courage to seek the common good, despite its cost.

Lord, hear us.

People Lord, graciously hear us.

Reader Mary Magdalene and her sisters came to tend Jesus' body. Give hope and faith to the dying and bereaved, and gentleness to those who minister to them.

Lord, hear us.

People Lord, graciously hear us.

Reader Simon, Joseph, Mary, and John became a part of your Church in Jerusalem. Bring into your Church today people of every nation, to walk with Christ in the way of his passion and to find their salvation in the victory of his cross.

Lord, hear us.

People Lord, graciously hear us.

Silence

Celebrant Lord of the Church, hear our prayer, and make us one in heart and mind to serve you in Christ our Lord.

All Amen.

The Holy Eucharist

The Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

The People greet one another in the name of the Lord; in this season, we suggest a bow, wave, or other appropriate gesture.

Welcome

Please be seated.

The Offertory
At the Presentation

Please stand as you are able as the offering is brought forward.

Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heavenly host: praise Father, Son, and Holy Ghost.

Words: Thomas Ken (1637-1711); Music: Old 100th, melody from Pseaumes octante trois de David, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

Censing of the Altar

Dirigatur oratio mea sicut incensum in conspectu tuo.
Let my prayer be set forth in thy sight as incense.

—Psalm 141:2
The Great Thanksgiving

Celebrant
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Holy, Holy, Holy

Music: Robert Powell (b. 1932)

Please continue standing or kneel as you are able.
Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Christ has died.
Christ is risen.
Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

AMEN.

The Lord’s Prayer

As our Savior Christ has taught us, we now pray,

Our Father in heaven,
    hallowed be your Name,
    your kingdom come,
    your will be done,
    on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
    as we forgive those
    who sin against us.
Save us from the time of trial,
    and deliver us from evil.
For the kingdom, the power,
    and the glory are yours,
    now and for ever. Amen.
The Fraction

*The Celebrant breaks the consecrated Bread.*

**Celebrant**

Christ our Passover is sacrificed for us;

**People**

Therefore let us keep the feast.

**Fraction Anthem**

*The cantor sings the antiphon, then all repeat and sing as indicated.*

**ANTIPHON**

Praise the Lord, all you nations; laud him, all you peoples.

For his loving-kindness toward us is great, and the faithfulness of the Lord endures for ever.

Music: Ambrosian chant; adapt. Mason Martens (1933-1991)

**Invitation**

*The Gifts of God for the People of God.*

Take them in remembrance that Christ died for you,

and feed on him in your hearts by faith, with thanksgiving.

Please be seated.
Communion Hymn

At the final verse, please stand as you are able.

Words: John 13:1-17, adapt. Tom Colvin; Music: Ghana folk song, adapt. Tom Colvin; harm. Charles H. Webb
Concluding Rite

**Post-Communion Prayer**

*Celebrant* Let us pray.

*All* Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.

And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

**Prayer over the People**

*Celebrant* 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 lives and reigns for ever and ever.

*All* Amen.
Hymn in Procession

Words: Paul Gerhardt (1607-1676); st. 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)
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,” writes 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

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/global-partnerships/good-friday-offering
ANNOUNCEMENTS

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.

TODAY
Whole Community Learning
Participate in a variety of creative experiences for all ages, right from your own home. Both regulars and guests will find opportunities for fun, awareness, prayerful reflection, and community. Find exercises and resources at trinitywallstreet.org/wholecommunity.

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

THIS WEEK
Monday, April 6
The Broad Way Bible Study
1pm, Online
Grab your lunch and join Bob Scott for lively discussion and fellowship. To join, please email Bob Scott at BScott@trinitywallstreet.org.

Tuesday, April 7
Scripture, Reflection, & Compline
6pm, Online
Gather online for spiritual nourishment and fellowship. To join or for more information, email Ellen Andrews at EAndrews@trinitywallstreet.org.

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

Palm Sunday, April 5
11:15am Palm Sunday Holy Eucharist
Trinity Church

Wednesday, April 8
6pm Tenebrae, Trinity Church
This will be a recording from 2018.

Thursday, April 9
6pm Maundy Thursday
Trinity Church
8pm All-Night Vigil Before the Blessed Sacrament, Trinity Church
The vigil ends at 6:30am Friday.

Friday, April 10
There will be no morning prayer or evening prayer.
12:05pm Liturgy of Good Friday
Trinity Church

Saturday, April 11
7:30pm The Great Vigil of Easter
Trinity Church

Easter Day, April 12
11:15am Easter Festive Eucharist
Trinity Church

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.

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**Wednesday, April 8**

**Catch Your Breath**

*1pm, Online*

Log on for a time of stillness and centering and a brief meditation. To join or for more information, email Ellen Andrews at EAndrews@trinitywallstreet.org.

**Meditation and The Universal Christ**

*6:30pm, Online*

Join our online meditation group. Practice consists of 30 minutes of guided meditation and 30 minutes of contemplative reflection exploring our common identity in a Christ-infused world. Register: ChristianFormation@trinitywallstreet.org.

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**COMING UP**

**Trinity Men: Soup, Sandwich, & Spirituality**

*April 16, 6:30pm, Online*

Join special guest the Rev. Winnie Varghese and men from Trinity for a discussion on various topics related to living a life of faith and service in the city. RSVP and information: TrinityChurchMen@gmail.com.

**Trinity Men: Core Planning Meeting**

*April 23, 6:30pm, Online*

Join men from Trinity online as they plan ongoing and upcoming events for the men of the church. RSVP and information: TrinityChurchMen@gmail.com.

**Cosmos Camp**

*July 6–10, 13–17; 9am–4pm; Trinity Commons*

**A Summer Program of Trinity Church Wall Street**

This summer, suit your child up for an intergalactic trip of imagination and exploration to the far reaches of space. For two out-of-this-world weeks, children ages 3½ through fifth grade will turn their attention to the heavens as they enjoy arts, science, and storytelling that reflect our fascination with the stars and galaxies beyond our own. Cost: $700 for both weeks, $400 for one week. Scholarships are available; contact Kathryn Carroll at KCarroll@trinitywallstreet.org for details. Students who have completed one year of high school and who obtain working papers are eligible to apply for a position as a paid counselor. Information: trinitywallstreet.org/cosmos.

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**BULLETIN BOARD**

**Trinity Community Message Board**

If you’d like to join the conversation with other congregation members and learn about church happenings, email Lynn Goswick at LGoswick@trinitywallstreet.org.

**Comfort at One**

*Weekdays, 1pm, Online*

During trying times, music stills our souls and provides a healing grace. Weekdays at 1pm, we’ll be sharing #ComfortatOne performances on Facebook, Twitter, and our website. Follow us and tune in for encore performances of our favorite concerts professionally filmed in HD, along with current at-home performances from Trinity’s extended family of artists. We hope these performances help you find a daily haven of peace and comfort.

**Downtown Voices Auditions**

*Spring 2020*

Are you a high-level singer looking to join a choir of talented professionals and volunteers? Trinity Church Wall Street’s semiprofessional choir, Downtown Voices, is auditioning new volunteer singers to begin in September 2020. Downtown Voices rehearses on Wednesday evenings from September to June and performs approximately six concerts each year. All applicants are required to submit a video sample of their singing and, after a screening process, successful applicants will be invited to a formal audition. Learn more and schedule your audition at trinitywallstreet.org/downtownvoices.

**Trinity Church Rejuvenation Update**

Trinity Church has embarked on a rejuvenation project to enhance the overall worship experience,
WE PRAY FOR
Cynthia Cartwright; Norma Rogers; Cynthia Smith; Maria George; Pearl Grady; Drew Pardus; Evadné Hodge; Erin Kerr; Lorraine Westcarr; Goulbourne Browne; Maisy Curry; Adrian Prisecaru (husband of Donna Prisecaru); 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); Michael Greer (cousin of Summerlee Staten); Ann Ajana; Filomena Grijalvo (mother-in-law of Cora Grijalvo); Erin Flynn Jay (daughter-in-law of Cindy Jay); Karen Baumgartner; Janitz Valerio and family; Carolyn Marie Parker; Ayinde S. Emers; Norma Diaz; Micheal Allwood; Tiola Baker; Mark Addison and family; MacKerrow Talcott and her siblings Betsy and Jim; S. Mahmud (friend of Jared Lilly); Amelia Wilhelm (grandmother of Anna Wilhelm); Elle Wilhelm (sister of Anna Wilhelm); Amber Costanza (niece of Catherine Stanke); Ruth Lovelock and family; family of Gabriel Bonadie; family of Charlita Cardwell; Francine Boxe (niece of Thelma Knox); Anita Goldstein (friend of Bill McCue); Sarah Gray-Perez and family; Ayisha Johnson and family; Ms. Morris and family; Mr. Flatowicz and family; Mr. Gaston; Mr. Vitas; Susie Edwards; Melba Duncan and family; choongShin Kim (grandmother of Yunjeong Seol); Justin Morgan (nephew of Jonah Schrowang); Jim McCann (brother of John McCann); Sarah Arney and family; Reese Casper Horton (nephew of Katherine H. Horton); Frances Rogers and family (niece of Judy Stachow); Daniel Henderson (friend of Bill McCue); Geraldine Rawlinson (friend of Elizabeth Melillo); Stacy Beggi (friend of Carla Richards); Katherine Conway and her daughter, Jessica Livingston; Johanna Flores; Mignon Payne (mother of Verna Barnett); Mildred Chandler and family; Valerie Thurab; family and friends of R. Roger Savory; Sandra Bungerz; Jim McCann (brother of John McCann); Robin Welsh; Spencer Jones.

IN OUR PRAYERS
This prayer list is cleared at the end of each month. To add names to the list, email WorshipBulletin@trinitywallstreet.org or call 212.602.0800.

2020–2021 Discernment Process for the Election of Trinity Church Wall Street Vestry Members

In light of the COVID-19 pandemic and the declaration by the President of a National Emergency and a Major Disaster Declaration for the State of New York, by the Governor of a Disaster Emergency for the State of New York, and by the Mayor of a State of Emergency for New York City, the Annual Vestry Election is expected to be rescheduled from April 14, 2020 to a later date to ensure full participation by the parish, including the use of mail ballots and in-person voting if that can be done safely at the time. The tentative date and timeline will be announced as soon as it is available, but developing circumstances during the pandemic may necessitate further adjustments to that schedule.

*All members of the parish who are 18 years or older, have officially enrolled in the parish registry, have taken Holy Communion within the preceding year of the election date and have contributed to the support of the Parish in any documented amount within the preceding year of the election date are eligible to make recommendations and vote in the Vestry election. A member of the congregation may confirm that his or her name is included on the register by emailing Mike Hogan at MHogan@trinitywallstreet.org.

make spaces accessible and welcoming, upgrade technology and infrastructure, and address deferred maintenance. Update: The Chapel of All Saints has closed for a period of approximately six months. During that time, lighting in the chapel will be enhanced, new cameras will be installed to improve live-streaming of worship services, and some adjustments will be made in the floor levels to increase accessibility. Want to see the rejuvenation up close? You can follow the work at trinitywallstreet.org/rejuvenation.

DEPARTED
Dorrison Boyce (brother of Mildred Chandler).

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);
To submit an item for publication, please email LGoswick@trinitywallstreet.org at least 10 days before you would like the announcement to appear.

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); Wonjun Seol (Yunjeong Seol’s brother); Helen Guittard (Stephen Guittard’s wife).

ANGLICAN CYCLE OF PRAYER
Today we pray for the Church of the Province of the Indian Ocean and the Most Rev. James Richard Wong Yin Song.

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); Wonjun Seol (Yunjeong Seol’s brother); Helen Guittard (Stephen Guittard’s wife).

ANGLICAN CYCLE OF PRAYER
Today we pray for the Church of the Province of the Indian Ocean and the Most Rev. James Richard Wong Yin Song.

Congregational Voice
“Be still and know that I am God” (Psalm 46:10). This verse I find particularly appropriate for these times. Declare today that you won’t stress over things that are out of your control. People will be people. Jobs will be jobs. But one thing is for sure . . . God will be God! Let Him handle it! —LaVerne Peter

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 ask for Pastoral Care.

BOOK A RETREAT
Plan Ahead for Summer and Fall
Trinity Retreat Center in West Cornwall, Connecticut, is a place of spiritual growth for all of God’s people, dedicated to forming community, fostering wellness, and celebrating Creation. As a mission of Trinity, we offer affordable rates.

Icon-Writing Retreat
June 5–11

“Food, Health, and Spirituality” Wellness Retreat
June 12–14

Fourth of July Weekend Rest and Renewal Retreat
July 3–6

Living Your Values Retreat: Make a Joyful Noise
July 17–19

And many more!
trinityretreatcenter.org

CONGREGATIONAL COUNCIL COMMITTEE MEETINGS

CONGREGATIONAL COUNCIL
CongregationalCouncil@trinitywallstreet.org. Meets 6–8pm, the third Tuesday of the month. The next meeting is April 21. RSVP: Summerlee Staten at SSStaten@trinitywallstreet.org.

Ministry Night will be held at 6pm, the fourth Tuesdays in September and January. The next ministry night will be September 22 at St. Paul’s Chapel. RSVP: Summerlee Staten at SSStaten@trinitywallstreet.org.

STANDING COMMITTEES
Arts | Karla Chee-a-tow, Chair
Community | Gerald Baugh, Chair
Education | William Clark, Chair
Hospitality | Regina Jacobs, Chair
Membership | Sharon Hardy, Chair
Witness & Outreach | Cindy Jay, Chair

All are welcome to attend these meetings.
Sunday Staff
Listed by last name

Ellen Andrews
Program Manager, 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. Elizabeth Blunt
Priest and Director for Congregational Life and the Arts

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

The Rev. Dr. Mark Bozzuti-Jones
Strategic Clergy, Global Initiatives and Director, Core Values

Kathryn Carroll
Program Associate, Faith Formation and Education

Jennifer Chinn
Program Manager, Justice and Reconciliation

Anne Damassa Graff
Program Assistant, Music

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

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

The Rev. Canon Benjamin Musoke-Lubega
Strategic Clergy, Global Initiatives

Jorge Ortiz
Sacristan

Robert Scott
Director for Faith Formation and Education

Yunjong Seol
Sacristan

Sister Gloria Shirley
Sisters of Saint Margaret

Scott Smith
Head Sacristan

Avi Stein
Associate Organist and Chorusmaster

The Rev. Winnie Varghese
Strategic Clergy, Global Initiatives

Dr. Julian Wachner
Director of Music

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

Sister Ann Whittaker
Sisters of Saint Margaret

Janet Yieh
Associate Organist
SERVICE PARTICIPANTS

CELEBRANT: The Rev. Winnie Varghese
PREACHER: The Rev. Phillip A. Jackson
DEACON: The Rev. Elizabeth Blunt

MUSICIANS:
Dr. Julian Wachner, F.A.G.O., Director of Music
Janet Yieh, Associate Organist

FLOWERS

To donate flowers, email Flowers@trinitywallstreet.org.

This service conforms to the proper liturgy for Palm Sunday, which begins on page 270 of the Book of Common Prayer (BCP), including Holy Eucharist, beginning on p. 355. 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. Other liturgical elements may include materials compiled by Trinity Church staff from publications including the Book of Occasional Services (BOS), Common Worship: Times and Seasons (CW:TS), the prayer books of other member churches of the Anglican Communion, and other contemporary liturgical resources. Hymns come from The Hymnal 1982, Lift Every Voice and Sing II (LEVAS), and Wonder, Love, and Praise (WLP).

2019–2020 TRINITY WALL STREET VESTRY

The Rev. Phillip A. Jackson, Priest-in-charge and Vicar
Joel Motley, Church Warden; Paul B. Yang, Church Warden

2019–2020 TRINITY WALL STREET CONGREGATIONAL COUNCIL

The Rev. Phillip A. Jackson, Priest-in-charge and Vicar
Felicia Eve, President; David Ward, Vice-President; Alistair Cree, Secretary
Gerald Baugh, Adrienne Bradley, Karla Chee-a-tow, William Clark, Alistair Cree, Prisca Doh, Melba Duncan, Felicia Eve, Martha Graham, Sharon Hardy, Regina Jacobs, Charles Jamison, Cynthia Jay, David Ward, Alan Yu