Good Friday
April 10, 2020, 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 Occasional Services, 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 process in silence.

The ministers and people kneel for silent prayer.

The Entrance Rite

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

All Amen.

Please be seated.
The Liturgy of the Word

The First Reading

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 shearsers 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.

Thanks be to God.
The Psalm

Reader  Let us read from Psalm 22 responsively by half-verse.

Psalm 22:1-11

Reader  My God, my God, why have you forsaken me? *
People  and are so far from my cry and from the words of my distress?

Reader  O my God, I cry in the daytime, but you do not answer; *
People  by night as well, but I find no rest.

Reader  Yet you are the Holy One, *
People  enthroned upon the praises of Israel.

Reader  Our forefathers put their trust in you; *
People  they trusted, and you delivered them.

Reader  They cried out to you and were delivered; *
People  they trusted in you and were not put to shame.

Reader  But as for me, I am a worm and no man, *
People  scorned by all and despised by the people.

Reader  All who see me laugh me to scorn; *
People  they curl their lips and wag their heads, saying,

Reader  “He trusted in the LORD; let him deliver him; *
People  let him rescue him, if he delights in him.”

Reader  Yet you are he who took me out of the womb, *
People  and kept me safe upon my mother's breast.

Reader  I have been entrusted to you ever since I was born; *
People  you were my God when I was still in my mother's womb.

Reader  Be not far from me, for trouble is near, *
People  and there is none to help.

The Second Reading

Hebrews 10:16-25

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

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.
The Sermon

Silence follows the sermon.

The Rev. Elizabeth Blunt

The Prayers

The Solemn Collects

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

Deacon

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

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.

Deacon

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

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.
Deacon  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

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.

Deacon  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

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.

Deacon  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

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

Anthem 1

Officiant
We glory in your cross, O Lord,

People
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

Officiant
May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

People
Let your ways be known upon earth,
your saving health among all nations.

Officiant
Let the peoples praise you, O God;
let all the peoples praise you.

People
We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

Anthem 2

Officiant
We adore you, O Christ, and we bless you,

People
because by your holy cross you have redeemed the world.

Officiant
If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

People
We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

Anthem 3

Officiant
O Savior of the world,
who by thy cross and precious blood hast redeemed us:

People
Save us and help us, we humbly beseech thee, O Lord.
Concluding Rite

The Lord’s Prayer

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

All  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.

Prayer

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 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
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
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

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.

Holy Week and Easter

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.

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.
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, 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.

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.

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.

WE PRAY FOR

Cynthia Cartwright; Norma Rogers; Cynthia Smith; Maria George; Pearl Grady; Drew Parusd; 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 Martin); 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; Micael 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 Charilita Cardwell; Francine Boxe (niece of Thelma Knox); Anita Goldstein (friend of Bill McCue); Sarah Gray-Perez and family; Aiysha Johnson and family; Ms. Morris and family; Mr. Flatowicz and family; Mr. Gaston; Mr. Vitas; Susie
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.

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); 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.

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 (nephew 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.

DEPARTED
Dorrison Boyce (brother of Mildred Chandler).
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.

To learn more, please visit episcopalchurch.org/global-partnerships/good-friday-offering
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
Yunjeong 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

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SERVICE PARTICIPANTS
OFFICIANT: The Rev. Phillip A. Jackson
PREACHER AND DEACON: The Rev. Elizabeth Blunt

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

MEMBERS OF THE CHOIR OF TRINITY WALL STREET:
Thomas McCargar
Jonathan Woody
Stephen Sands

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, 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

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.