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. Please help others find a place near you, and greet the person next to you as we prepare to worship together.

About this Service

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 sacrament reserved in the Chapel of All Saints, consumed early this morning after an all-night vigil.

On Good Friday, we commemorate Christ’s Passion as told in the Gospel of John: his betrayal, trial, crucifixion, and burial. The ceremonial 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

Veneration of the Cross

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

Acclamation

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

Procession

The veneration chant and response are repeated three times.

Deacon

Look on the wood of the cross; on which was raised the Savior of the world.

People

O come, let us worship.

The ministers take their place in the chancel.

Please continue kneeling as you are able for silent prayer and veneration of the cross.
The Collect of the Day

Please stand as you are able.

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.

Anthems

Please continue standing as you are able.
The Choir sings the Antiphon, all repeat, then the Choir and People sing as indicated.

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

All ANTIPHON

Music: Plainsong, Mode 4; adapt. David Hurd (b. 1950); ©1983. Used by permission.

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

All ANTIPHON

Music: Mode 1 melody; adapt. Bruce E. Ford (b. 1947); ©1985.
The Passion of our Lord Jesus Christ

The First Bidding and Solemn Collect

Please continue standing as you are able.

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, Mary, and Allen, 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.
The Passion Gospel: Betrayal

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 fulfill 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.
Motet

Deep in Our Hearts

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

—Isaac Watts (1674-1748)

The Second Bidding and Solemn Collect

Please stand as you are able.

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.

The Passion Gospel: Trial

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 fulfill 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. Everyone 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, “Not this man, but Barabbas!”

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, “Hail, King of the Jews!” When the chief priests and the officers saw him, they cried out, saying, “Here is the man!” Pilate said to them, “Here is the man!”

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, “Crucify him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” Then he handed him over to them to be crucified.

**Motet**

**Go, Congregation, Go!**

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.

—Anonymous, 18th-century American, after Isaiah 53:5
The Third Bidding and Solemn Collect

Please stand as you are able.

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.

The Passion Gospel: Crucifixion

Please continue standing as you are able.

Cantors So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Hebrew is called Golgotha. There they crucified him.

Silence

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 fulfill 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 fulfill 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 be seated.

Silence is kept.
Motet

When Jesus Wept

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

—The New England Psalm-Singer, 1770

William Billings (1746-1800)

Sermon

The Rev. Canon Benjamin Musoke-Lubega

Silence follows the sermon.

The Fourth Bidding and Solemn Collect

Please stand as you are able.

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.

The Passion Gospel: Burial

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

Christus factus est

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. 
Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Christ was made obedient for us even unto death, even the death of the cross. 
Therefore God also has exalted him, and given him a name which is above every name.

—Philippians 2:8-9

The Final Bidding and Solemn Collect

Please stand as you are able.

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.
Concluding Rite

Hymn

Please remain standing in place as you are able.
There is no retiring procession.

Hymnal 168, vv. 1, 3-4

Words: Paul Gerhardt (1607-1676); sts. 1-3, 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)
Final 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 Chapel of All Saints is reserved as a place of silent prayer throughout the remainder of the day.
The church closes today at 3pm.

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
GOOD FRIDAY OFFERING

SUPPORT MISSION IN THE HOLY LAND

On Good Friday, offerings are invited from across The Episcopal Church to support the four dioceses in the Province of Jerusalem and the Middle East. Funds are used to promote peace and mutual understanding through pastoral care, health care and educational programs throughout the region.

To learn more about our Church’s work in the Middle East please visit www.episcopalchurch.org/goodfridayoffering.

JESUS SAID, “WALK WHILE YOU HAVE THE LIGHT, SO THAT THE DARKNESS MAY NOT OVERTAKE YOU.” (JOHN 12:26)

THE
Episcopal
Church

Church of the Holy Sepulchre, Jerusalem
FOR VISITORS AND NEWCOMERS
Welcome to Trinity Church and St. Paul’s Chapel. We’re glad you’re here. Come connect with us:
CONNECT Introduce yourself to our clergy, ushers, or greeters. To learn more about membership, baptism, or confirmation, or to receive emails about upcoming Trinity events, fill out a welcome card and place it in the offering plate. You can access the welcome card digitally by texting “TRINITY” to 28259.
FELLOWSHIP HOUR Visit with fellow worshippers over coffee and small bites after all Sunday services. After the 9am and 11:15am services at Trinity, enjoy coffee in the church.
TRINITY TOUR Take a tour of the church following the 11:15am service. Gather by the pulpit where a docent will guide you around our historic building.

THIS WEEK
FRIDAY, MARCH 30
The Parish Center will be closed on Good Friday. There will be no Evening Prayer at 5:15pm.

Brown Bag Lunch
12:45pm, St. Paul’s Chapel
Information: trinitywallstreet.org/brownbag.

SATURDAY, MARCH 31
Brown Bag Lunch
12:45pm, St. Paul’s Chapel
Information: trinitywallstreet.org/brownbag.

The Great Vigil of Easter
8-10pm, St. Paul’s Chapel
This symbol-rich liturgy features candlelit readings, psalms and canticles, and the joyful arrival of Easter with festive music, the celebration of Holy Baptism, and the first Eucharist of Easter; followed by light refreshments. The Rev. Phillip Jackson preaches.

NEXT SUNDAY—EASTER
On Easter Day, the Parish Center will be open 8am-2pm, with overflow seating for webcast viewing of the 11:15am Easter service. There will be no Sunday School, Youth Group, Discovery for Families, Discovery Adult Education, or Gospel, Times, Journal, and You classes on Easter Day. (Learn more about these weekly classes at trinitywallstreet.org/events.) Classes will resume April 8. There will be no Compline on Easter Day.

Festive Eucharist
8am, St. Paul’s Chapel

Festive Choral Eucharist
9am, Trinity Church

Festive Eucharist for Families with Children
9:15am, St. Paul’s Chapel
Following the liturgy, please join us for a festive reception, live music, and an egg hunt in the churchyard.

Festive Choral Eucharist
11:15am, Trinity Church

EVERY SUNDAY
Nursery Care (six months through age 5)
8:45am-1pm, The Nursery, Trinity Church
The Nursery is found by taking the south aisle past the altar. Ask an usher to show you the way to stroller parking, the activity room, and the crib room.

Brown Bag Lunch Ministry: Packing
12:30pm, Trinity Church
Information: trinitywallstreet.org/brownbag.

Brown Bag Lunch
2pm, Trinity Church
Information: trinitywallstreet.org/brownbag.

Compline by Candlelight
8pm, St. Paul’s Chapel
COMING SOON

To Buy the Sun
7pm, April 5 through April 7; 2pm, April 7
St. Paul’s Chapel
To Buy the Sun, an original play by Lynden Harris, explores Pauli Murray’s extraordinary life and the challenge she offers us all. Using archival images, three chairs, and a typewriter, the performers bring to life 60 characters, six decades, and two continents in this acting tour de force. By the close of To Buy the Sun, you will want to cheer for this mixed-race, gender non-conforming attorney, poet, activist, professor, and priest. Tickets ($15) are available at TBTSNYC.eventbrite.com. Scholarships are available.

Security Enhancements
On March 1, we began checking bags and using walk-through magnetometers (metal detectors) for visitors, staff, and parishioners to Trinity Church and St. Paul’s Chapel.
We have been monitoring the new security process and are making some adjustments based on what we’ve experienced. Thank you for your patience as we attempt to make this a smooth process.
The back entrance of the church is now open to everyone during hours that the church is open to the public. Those using the back entrance will be subject to bag check and wand.
Other entrances remain open, as follows:
At Trinity Church, on weekdays, the Broadway entrance is open at 7am and the north vestibule is open at 9am; all those who enter pass through the magnetometer and have their bags checked. The south vestibule is used only as an exit.
On Sundays, the Broadway entrance is open at 7am; the north vestibule opens at 8:30am. The south vestibule continues to be the exit.
At St. Paul’s Chapel on weekdays and Sundays, the south Broadway door is an entrance, the north Broadway door is an exit, and the Church Street doors act as both entrance and exit.
If you have any questions, please see the Vicar.

EAST: Feminism and Christianity in Korea
5:30pm, Saturday, April 7, Trinity Church
Dr. Song Woo Hur, expert on feminist politics and women’s movements in South Korea, will discuss “A Korean Feminist’s Wrestling with God: Living with Feminism and Christianity in Korea” at the April gathering of The Episcopal Asian Supper Table, Episcopalians of Asian descent living in the Metro New York area, seeking to live out their faith with authenticity, spiritual depth, and cultural integrity. Free and open to the public. RSVP appreciated at EAST@dioceseny.org.

Foundations
1pm, Sundays, April 8–May 6, Parish Center
A series for those seeking Adult Baptism or Confirmation, Reception, or Reaffirmation of Faith in the Episcopal Church. It is also a great opportunity to acquire a greater understanding of what it means to be an Episcopalian and Anglican for those seeking formal membership at Trinity Church and St. Paul’s Chapel. Together we will learn about scripture, theology, prayer and much more. Join Trinity’s Vicar, the Rev. Phillip Jackson, and other clergy and staff for fun, fellowship, and interactive learning.

Poetry Workshop
1-2:30pm, April 8, St. Paul’s Chapel
A poetry workshop for all Trinity writers who wish to participate in the Annual Poetry Festival to be held April 22. We will read poems in progress and discuss how to compose a decent poem. Participants will share their thoughts about writing. Open to all. Information: Alan at abfilm9@gmail.com.

ParentSpace
6-8:30pm, Fridays, April 13 and 20, Parish Center
ParentSpace: Daily Connection for Busy Families. Hectic schedules and long to-do lists keep our families disconnected even when we’re doing things together. Come discover how to better connect with your child emotionally and spiritually despite the busyness. Led by Sarah McCaslin of the Psychotherapy & Spirituality Institute. Supper is provided. Child care is available. RSVPs requested at trinitywallstreet.org/parentspace.

EDNY Lawn Games
11:30am-3pm, Saturday, April 28, Central Park
Join other young adults from other Episcopal parishes in the diocese for some Saturday afternoon fun! We will meet up at Mineral Springs in Central Park. We’ll gather, greet, eat, and celebrate Holy
Communion, and then we'll play some good old fashioned field games. This event is open to all ages, so please bring a friend (or two). Bring your own picnic lunch and/or snacks to share. Eucharist begins at 12:30pm; games begin at 1pm. Information: young_adults@trinitywallstreet.org.

Save the Date: Harry Potter Weekend
July 6-8, Trinity Retreat Center
Bring your family with children ages 7 and older to a Harry Potter-themed camp led by Patricia Lyons and using principles from her book, Teaching Faith with Harry Potter. Parents and children will play (and grow) together, learn how to battle life’s dementors, cast some spells, and sample Harry Potter-themed treats. Families will also learn how the Harry Potter story reflects values that can be part of an imaginative and fun exploration of faith. Cost: $100 per adult, $50 per child (includes lodging/meals); $100 per family activity fee. Transportation is on your own. Reservations are not confirmed until payment is made. Financial aid available. Information: Wendy Barrie at wbarrie@trinitywallstreet.org.

BULLETIN BOARD

Stations of the Cross Art Exhibition
Through April 1, throughout Manhattan
People of all faiths and spiritualities are invited on a creative and contemplative journey through Manhattan to consider injustice across the human experience. Stations of the Cross presents a pilgrimage comprised of 14 art stations, from the Cloisters to the 9/11 Memorial. Each location presents a new work of art or adds a fresh perspective to an existing memorial, highlighting the contemporary relevance of the Passion, Jesus’ final hours. Traditionally, the Stations of the Cross have served to evoke empathy with those who suffer, as Jesus did, at the hands of injustice. This year’s exhibit focuses on the experience of immigrants and refugees, exploring feelings of despair, exploitation, abandonment, and hope. Information: artstations.org.

Save the Date: Mission & Service Trips
All are invited to participate in Trinity’s Mission & Service Engagement trips for 2018. Upcoming trips include:

- **Navajoland:** May 23-28
  - Deadline for application: Monday, April 23
  - Commissioning: Sunday, May 20

- **New York City:** June 22-July 20
  (June 22, 29, July 13, 20 - Fridays only)
  - Deadline for application: Friday, June 8
  - Commissioning: Sunday, June 10

Core Values: What’s Next
In 2018, more Illuminating Values sessions are planned for the congregation, focusing on one value per month.

- **Compassion:** Thursday, April 26, 6:30-8pm
  (Trinity Church, Manning Room)
- **Social Justice:** Monday, May 21, 6:30-8pm
  (2 Rector St., Parish Center)
- **Stewardship:** Thursday, June 21, 6:30-8pm
  (2 Rector St., Parish Center)

In addition, Trinity Retreat Center will be the setting of retreats planned for each value and open to both congregation and staff.

Living the Values Quiet Retreats
Take some time away from daily busyness to contemplate Trinity’s core values—faith, integrity, inclusiveness, compassion, social justice, and stewardship—and how you express these values in your everyday living. We’ll begin with thought-provoking teaching, then spend time in prayerful introspection and quiet exercises with poetry and art, meditation, and natural woodland beauty, all fueled by delicious, wholesome farm-to-table meals. You’ll come away renewed and inspired, and ready to live your values more fully in the world.

- **Retreat dates and topics**
  - April 20-22: Inclusiveness*
  - May 18-20: Compassion
  - June 1-3: Social Justice*
  - September 14-16: Stewardship
  *Led by Listening Hearts Ministries

- **Pricing** $50/night (double occupancy)
  For a single-occupancy room, there is a $35 surcharge per person, per night, based on availability.

- **Transportation**
  The retreat center operates a shuttle bus to pick up and drop off guests who take Metro-North to Wassaic Station. Free parking is available for those who choose to drive.

RSVP: trinitywallstreet.org/valuesretreats.
Trinity Church Rejuvenation

Over the past several months, as the church design team has developed the scope for a possible interior rejuvenation, a team has mocked up portions of the church to test lighting, cleaning techniques, and paint colors, including the colors originally envisioned by Trinity’s architect, Richard Upjohn, in the 1840s.

The tests have been enlightening. In the chancel, we have discovered an original stencil pattern that had been painted over. The team is trying to learn more about the stencil’s color and pattern. We’ve also discovered beautiful pink grout and striations in the brownstone.

The renovation team has completed the installation of lighter stained glass in six panes within a single window and a lighting system that will help determine how the change—in this case a lighter yellow—would affect the worship space.

During the week of March 12, the second-to-last pew on the southwest side of the church was removed so the rejuvenation team could access ducts that are currently blocked by the pew.

To learn more about additional discoveries, visit trinitywallstreet.org.

New Orleans: July 19-23
Deadline for application: Wednesday, June 6
Commissioning: Sunday, July 15

Burundi: September 12-24
Deadline for application: Wednesday, June 4
Commissioning: Sunday, September 9

Haiti: October 10-15
Deadline for application: Monday, September 10
Commissioning: Sunday, October 7
Information: Maggy Laraque at mlaraque@trinitywallstreet.org or 212.602.0709.

Background Screening Program
Trinity values the safety of the community we serve, our employees, and our volunteers. To further safeguard the vulnerable populations we serve, other members of our community, and our volunteers, Trinity is now requiring background screenings for all lay leaders and volunteers.

This policy is informed by best practices among religious and non-profit communities nationwide. For more information, a list of questions and answers about the process can be found at trinitywallstreet.org/faq-background-screenings.

Please contact Michael Fonteboa at mfonteboa@trinitywallstreet.org or 212.300.9904 to set up your screening or to ask any further questions.

Volunteers Needed: Kianga House
In 2017, parishioners began a relationship with Kianga House, a shelter in Crown Heights that is home to 17-19 families, including mothers with 1-2 children (birth through age 9, but mostly under 2). Kianga is Swahili for “ray of light.”

This winter, volunteers are needed to read to the children while their mothers are in GED, job readiness, and parenting classes. All volunteers will be required to undergo a background check. For more information about Kianga House and other volunteer opportunities, email Trinity.Kianga@gmail.com.

The Sisters are In
10:30-11:45am, weekdays, Trinity Church
Five days a week, for an hour each day, a Sister of St. Margaret sits quietly in a pew, waiting for anyone who needs to talk, pray, or just sit quietly with someone. “Sister Gloria and I share this ministry,” Sister Ann Whittaker, SSM, said. “I firmly believe people in the world need someone to listen to them in a non-judgmental way. But it also takes courage for the person speaking to come and do it!”

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; Roy Watson; Maria George; Vonn Brochart; Roy Burrowes; Pearl Grady; Valerie Thurub; Drew Pardus; Karen Gerber; Evadné Hodge; James (friend of Trinity); Melvin Dixon, Christine, Milagros, and Robert (friends of Lorraine Westcarr); Janice Linton (Cynthia Smith’s niece); Gloria Rodriguez; Grace George; Richard Brereton (friend of Ilyse Fink); Suzanne Cadarett (Colleen M.E. O’Leary’s sister); John Brohard (Cindy Jay’s brother-in-law); Leslie-Anne Burrowes and Johnny Saunders (relatives of Roy Burrowes); Lisa Viscardi (Luciana Sikula’s friend); Christine Thurston (wife of the Rev. Anthony Thurston); Steve and Sandy Baseheart (friends of Katie and Peter Basquin); Reese Casper Horton (Katherine Horton’s nephew); Wayne A. Williams
Vestry Election

The Annual Vestry Election will be held on April 3, 2018, Easter Tuesday, as specified under the 1697 Charter. All members of the congregation who are 18 years or older, have officially enrolled in the parish registry, have taken Holy Communion within the preceding year (April 2017-April 2018) and have contributed to the support of the Parish in any documented amount within the preceding year (April 2017-April 2018) are eligible to vote in Vestry Election. The register of eligible voters is available for inspection in the Office of the Rector, 120 Broadway, 38th floor, and a member of the congregation may confirm that his or her name is included on the register by emailing mhogan@trinitywallstreet.org. Registration can also be done on election day upon application to the Rector upon proving the above-mentioned qualifications.

In-person voting will be from 4pm to 8pm in Trinity Church. The ballots may also be submitted by mail. (Mail instructions are posted in Trinity Church and St. Paul’s Chapel). Mail ballots must be received before 8pm on Tuesday, April 3.

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

Church Wardens

Joel Motley

Paul B. Yang

Members of the Vestry

Frederick Bland

Sara B. Queen

Sanders Davies

John G. Talty

Scott Evenbeck

Mary Katherine Wold

Robert G. Zack

Christian B. Hylton

Suzanne Hammett

Gabrielle E. Sulzberger

Susan Hewitt

Peter D. Barbev

William L. Cobb

Lynne Jordal Martin

Emory A. Edwards

Matthew M. Knisely

Eric Eve

Christopher L. Mann

T. Dennis Sullivan

Martez R. Moore

On the week of March 18, 2018, a mail ballot form, accompanying biographical information, along with a prepaid envelope will be mailed to all eligible parishioners. Starting on March 18, 2018, the ballot and prepaid return envelopes also will be available in both Trinity Church and St. Paul’s Chapel at each service until the election.

(Paul Gustely’s friend); Elizabeth Melillo; Ashley Andrews (friend of Roz Hall); Clayton Mills; Adrian Prisecaru, (husband of Donna Prisecaru); Sister Annette; Harold Mayer (Nancy Mayer’s father); Michael Cheeseman (friend of Keith and Beckie Klein); Doug Sarcia (Elizabeth Johnson’s father); Teigan Leigh McCann (John McCann’s granddaughter); Jeffrey Sargeant (Roslyn Williams’ brother); Diana and Robert Smith (Ruth Burke’s relatives); Peter and Nur Coan; Bryant and Tanya Jackson (friends of Dolores Osborne and Pamela Mosley); Marlon Mark Valbuena (Nitz Valerio’s son-in-law); Mary Grace De Masa-Cruz (Nitz Valerio’s friend); Eufemia and Jerry Patrikios (Billy Patrikios’ parents); Teddy Caughran (son of Brett and Jenny Caughran); Christine (Elizabeth Melillo’s friend); Marilynn Addison (Mark Addison’s mother); Martha Graham.

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 Most Rev. Suheil Dawani and the Episcopal Church in Jerusalem & the Middle East.
You’re invited to retreat
The Trinity Retreat Center, located in West Cornwall, Connecticut, is a refuge of healing, peace, joy, and spiritual formation for all generations. Learn more about these and other upcoming retreats at trinityretreatcenter.org.

Holy Week Retreat
March 28-April 1
Together we will celebrate the most important holy days of the year: the Triduum of Maundy Thursday, Good Friday, and Holy Saturday, leading to Easter Sunday. Participants will reflect on each day’s themes and celebrate the liturgies together in the context of nature’s early springtime re-awakening. Learn more and book at trinityretreatcenter.org.

Rest and Renewal Retreat
April 6-8
Earth Credo: Living in Harmony with the Earth and its Source
April 22-April 27 or October 28-November 2
Mary Magdalene Retreat
May 4-6
Trinity Camper Reunion
July 26-28

Learn more and book at trinityretreatcenter.org.

Pastoral Care
In case of illness, a death in the family, or other pastoral emergencies, please call 917.488.0717 to reach a member of the Pastoral Team on call for the week: Kristin Miles, Sister Ann, Sister Gloria, or Sister Promise. For other pastoral needs, especially pastoral conversation about life issues, call the Rev. Kristin Kaulbach Miles, Director for Pastoral Care and Community at 212.602.0895.

Congregational Voice
“The Lord is my light and salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?” (Psalm 27:1) and “I will lift up my eyes unto the hills, from whence comes my help? My help comes from the Lord, who made heaven and earth” (Psalm 121:1-2). Both of these Psalms have helped me deal with my son’s untimely death, especially Psalm 121. People look and me and think that I’m strong, but I’m not on my own. The strength they see comes from God.

—Miriam Fauntleroy

Green Notes
Sometime in late May or early June, Cape Town, South Africa is predicted to completely run out of water. Climate change and growing populations mean that the crisis in Cape Town inevitably will repeat itself on a global level. The future will depend on what governments and residents do now to prepare. To read more, search for “cape town water crisis” on curbed.com.
SCHEDULE OF SERVICES

SUNDAYS
8am  Holy Eucharist, St. Paul’s Chapel
9am  Holy Eucharist, Trinity Church
9:15am  Family Eucharist, St. Paul’s Chapel
11:15am  Holy Eucharist, Trinity Church
8pm  Compline by Candlelight, St. Paul’s Chapel

WEEKDAYS
8:15am, 9am Monday–Friday  Morning Prayer
Chapel of All Saints, Trinity Church
12:05pm Monday–Friday  Holy Eucharist, Trinity Church
followed by Laying on of Hands
for Healing in Chapel of All Saints
5:15pm Monday–Friday (except Thursdays)  Evening Prayer
Chapel of All Saints, Trinity Church
5:15pm Thursdays  Evensong
Chapel of All Saints, Trinity Church

CONGREGATIONAL COUNCIL COMMITTEE MEETINGS

Congregational Council:
congregationalcouncil@trinitywallstreet.org. Meets 6-8pm, the
third Tuesday of the month, Trinity Church, Manning Room.
The next meeting is April 17. RSVP: Summerlee Staten at
sstaten@trinitywallstreet.org.

Ministry Night will be held the fourth Tuesday of each month.
The next ministry night will be April 24 at St. Paul’s Chapel.
RSVP: Summerlee Staten at sstaten@trinitywallstreet.org.

Standing Committees:
Arts: arts@trinitywallstreet.org
Community: community@trinitywallstreet.org
Education: education@trinitywallstreet.org
Hospitality: hospitality@trinitywallstreet.org
Witness & Outreach: witnessandoutreach@trinitywallstreet.org

All are welcome to attend these meetings.

TO BUY THE SUN
The Challenge Of Pauli Murray

In To Buy the Sun, Pauli Murray, a groundbreaking
attorney, poet, activist, professor, and new priest,
reflects on old haunts and old friends, and the
purpose of her life as it takes on a new and
unexpected shape.

Follow this mixed-race, gender non-conforming
pioneer through six decades and two continents.
By the close of To Buy the Sun, you will want to
cheer for Pauli Murray and the challenge she offers
us all.

April 5-6 | 7pm
April 7 | 2pm and 7pm
St. Paul’s Chapel (Broadway and Fulton)
Tickets: $15
TBTSNYC.eventbrite.com

Major sponsors for the spring 2018 tour of To Buy the Sun: The Challenge of Pauli Murray are
Trinity Church Wall Street and Paul, Weiss, Rifkind, Wharton & Garrison LLP. To Buy the Sun is a
collaborative effort of the Pauli Murray Project at the Duke Human Rights Center/FHI, the Pauli
Murray Center for History and Social Justice, and Hidden Voices. Drawn from original works by
Pauli Murray with permission of the Pauli Murray Foundation.

TO BUY THE SUN
The Challenge Of Pauli Murray
A Play by Lynden Harris

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

22
Sunday Staff
listed by last name

Ellen Andrews
Program Manager, Pastoral Care and Community

Sister Promise Atelon
Sisters of Saint Margaret

Melissa Attewbury
Associate Director of Music

Wendy Claire Barrie
Program Manager, Children and Youth

The Rev. Elizabeth Blunt
Priest and Director for Congregational Life and the Arts

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

The Rev. Dr. Mark Bozzi-Jones
Priest and Director of Core Values and Latin America & Caribbean Relations

Jennifer Chinn
Program Manager, Justice and Reconciliation

Mandy Callbreath
Coordinator for Justice and Reconciliation

Ruth Frey
Senior Program Officer, Justice and Reconciliation

Anne Damassa Graff
Program Assistant, Music

The Rev. Frank Hakoola
Priest and Program Officer for Africa

The Rev. Phillip A. Jackson
Vicar

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

The Rev. Dr. William Lupfer
Rector

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

Dane Miller
Sacristan

The Rev. Canon Benjamin Musoke-Lubega
Priest and Director of Anglican Relations

Robert Scott
Director for Faith Formation and Education

Yunjeong Seol
Sacristan

Sister Gloria Shirley
Sisters of Saint Margaret

The Rev. Daniel Simons
Priest and Director of Spiritual Formation and Pilgrimage

Scott Smith
Head Sacristan

Avi Stein
Associate Organist and Chorusmaster

The Rev. Winnie Varghese
Priest and Director of Justice and Reconciliation

Dr. Julian Wachner
Director of Music

Sister Ann Whittaker
Sisters of Saint Margaret
This is a service of 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 (RCL) and are from the New Revised Standard Version (NRSV) of the Bible. Hymns come from The Hymnal 1982.

2017-2018 TRINITY WALL STREET VESTRY
William Lupfer, Rector
Joseph E. Hakim, Church Warden; Joel Motley, Church Warden

2018–2019 TRINITY WALL STREET CONGREGATIONAL COUNCIL
Phillip Jackson, Vicar; William Lupfer, Rector
Keith Klein, President; Felicia Eve, Vice-President; Deborah E. Hope, Secretary
Gerald Baugh, Adrienne Bradley, William Clark, Paul Donahue, Melba Duncan, Felicia Eve, Ruth Antoinette "Toni" Foy, Kevin Grant, Sharon Hardy, Deborah E. Hope, Cynthia Jay, Keith Klein, Barbara Inniss, Charles Jamison, David Ward

In an effort to reach a broad audience, Trinity Wall Street records its services and events for broadcast on 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 prefer to avoid being filmed, please sit in the back pews on the side aisles.

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

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.