

GOOD FRIDAY

APRIL 19, 2019, 12:05PM



ST. PAUL'S CHAPEL

BROADWAY AND FULTON STREET, NEW YORK CITY

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 ST. PAUL'S CHAPEL

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.

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

THE THREE GREAT DAYS: MAUNDY THURSDAY—GOOD FRIDAY—THE GREAT VIGIL

In the first centuries of the church, the Christian Passover (*Pasch*) was not divided into separate “packages,” independent services spread from Thursday to Sunday. Rather, it was experienced as a unified celebration of the whole Paschal Mystery, commemorating Christ's triumph over death, celebrating both his passage from death to life and every Christian's own share in that victory through baptism.

The Proper Liturgy of Good Friday provides an opportunity for meditation on the Passion and Cross of Jesus, as well as solemn prayer for the church and the world for which he died. However, the liturgy is not intended to be “Jesus' funeral,” although it is appropriately marked with solemn austerity. The Liturgy of Good Friday celebrates our Savior's triumph on the cross—an event that can only be understood from the viewpoint of Easter.

ABOUT REFERENCES TO THE JEWS IN THE GOSPELS AND CONSEQUENT ANTI-SEMITISM

For many centuries Christians have persecuted Jews, mistakenly holding them responsible for the crucifixion of Jesus Christ. It was the religious establishment and the Roman authorities that orchestrated our Lord's crucifixion—not Jews *per se*. Of course, crowds of the local population joined in the rabble-rousing to harass and mock Jesus—as any mob delights in kicking the person who is thrown down, victimized and vilified.

The Gospel of Luke which we read on Palm Sunday this year does not refer to Jews in this way. “Jews” are only mentioned thrice in Luke's passion narrative: in the exchange between Pilate and Jesus, in the insult of the soldiers, and on the inscription on the cross:

“Then Pilate asked him, ‘Are you the king of the Jews?’ He answered, ‘You say so.’” (*Luke 23:3*)

“‘If you are the King of the Jews, save yourself!’ There was also an inscription over him, ‘This is the King of the Jews.’” (*Luke 23:37-38*)

There are 19 references to Jews in the passion narrative from the Gospel of John. Modern biblical-liturgical scholarship encourages us to read and understand these references to “Jews” in John's Gospel as referring to the *people* and to the *crowds*—and not to Jews.

One striking result of this change in the text is that all people, all the murderous, slanderous crowds are judged as those who again and again crucify Christ, among whom we could so easily be included.

SETTING

All the furnishings and other decorations were removed during the Stripping of the Altar at the conclusion of the Maundy Thursday liturgy last night. The ministers wear simple black cassocks and no other vestments.

TIME

For the Trinity Church community, the Liturgy of Good Friday begins at noon, the hour of the Crucifixion.

MUSIC

Today's music centers around the Passion Gospel, narrated and chanted by members of the choir.

The following anthems, King John IV of Portugal's 17th-century "Crux fidelis" and William Byrd's English Renaissance Eucharistic "Ave verum corpus," are particularly appropriate meditations on Christ's crucifixion and sacrifice. Our hymns—"When I Survey the Wondrous Cross," with words by prolific hymn writer Isaac Watts, and "Cross of Jesus," the centerpiece of John Stainer's 1887 oratorio *The Crucifixion*—offer 18th- and 19th-century reflections on Christ's Passion which have become mainstays of our hymnody.

We last heard Gregorio Allegri's enduring double-choir setting of Psalm 51, "Miserere mei, Deus," on Ash Wednesday. This piece has a storied history, as it was composed for the Vatican around 1638, but the manuscript was closely guarded until a young Mozart heard it in 1770 and later wrote down the entire work by memory.

And the final tradition of chanting the Reproaches, antiphons, and responses including the ancient Trisagion prayer "Holy God, Holy and Mighty" appeared in the 9th century and continues in Anglican, Catholic, and Lutheran observances of Good Friday.

ABOUT THE LITURGY

Because this liturgy is a continuation of the Maundy Thursday commemoration, there is no music before it begins, and no opening hymn. The ministers enter in silence.

The Liturgy of the Holy Eucharist is not celebrated at this service. In this solemn meditation between the Holy Eucharist of Maundy Thursday and that of the Great Vigil to come, we meditate on the Passion of our Lord, are sustained by the sacrament we received on Maundy Thursday, and looking forward to the celebration of the First Eucharist of Easter.

There is no blessing or dismissal, and all depart in silence.

THE MINISTRY OF THE WORD

The readings do not vary from year to year. The Passion reading from the Gospel of John is the climax of the Ministry of the Word.

THE SOLEMN PRAYERS

These prayers represent some of the very oldest liturgical elements that have been recovered, having been part of the Good Friday liturgy since the earliest times. They have provided the pattern of the Prayers of the People in the continuing worship of the Church.

PROCLAMATION OF THE CROSS

A wooden cross is carried into the church for this part of the liturgy. The people are invited to come to the cross, and according to their choice and custom make appropriate acts of devotion to the Crucified One, either by simply bowing before the cross, kneeling briefly before it, or touching it.

Sources: The Rev. Bruce W.B. Jenneker, Janet Yieh (Music only)

THE ENTRANCE RITE

ACCLAMATION AND THE COLLECT OF THE DAY

BCP p. 276

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

The ministers enter in silence.

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

Isaiah 52:13-15; 53:3-7, 11-12

Reader A Reading from the Book of Isaiah.

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

He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

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.

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

THE PSALM

Psalm 22:1-11

The choir sings the refrain, then all repeat the refrain and sing as indicated.



Choir My God, my God, why have you forsaken me, *
and are so far from my cry
and from the words of my distress?
O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
Yet you are the Holy One, *
enthroned upon the praises of Israel.
Our forebears put their trust in you; *
they trusted, and you delivered them.

All REFRAIN

Choir They cried out to you and were delivered; *
they trusted in you and were not put to shame.
But as for me, I am a worm, and less than human, *
scorned by all and despised by the people.
All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
“You trusted in God for deliverance; *
let God rescue you, if God delights in you.”

All REFRAIN

Choir Yet you, O God, are the one who took me out of the womb *
and kept me safe upon my mother’s breast.
I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.
Be not far from me, for trouble is near, *
and there is none to help.

All REFRAIN

Anglican chant: John Goss (1800-1880)

REFRAIN: Words: Paul Gerhardt (1607-1676), tr. Robert Seymour Bridges (1844-1930)
Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612)

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.

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

SEQUENCE HYMN

Please stand as you are able.

1. When I sur - vey the won - drous cross where the young
2. For - give me Lord if I should boast, save in the
3. See, from his head, his hands, his feet sor - row and
4. Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I
cross of Christ, my God: all the vain things that
love flow - min - gled down! Did e'er such love and
of - fer - ing far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

Words: Isaac Watts (1674-1748), alt.; Music: Hamburg, Lowell Mason (1792-1871)

THE PASSION GOSPEL

adapted from John 18:1—19:42

Please be seated.

The Passion Gospel is chanted by Cantors from the Choir.

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

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.

Cantors 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

Cantors 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.

Cantors

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.

*In accordance with contemporary biblical scholarship,
references to "the Jews" have been changed: see page 3.*

ANTHEM

Crux fidelis

Crux fidelis, inter omnes,
Arbor una nobilis:
Nulla silva talem profert,
Fronde, flore germine:
Dulce lignum, dulces clavos,
Dulce pondus sustinet. Amen.

King John IV of Portugal (1604-1656)

*Faithful cross, above all other,
One and only noble tree:
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee. Amen.*
—Venantius Fortunatus (c. 530-609)

CONFESSION AND ABSOLUTION

APBA Good Friday liturgy, adapted

Officiant God shows great love for us in that while we were still sinners Christ died for us.
Let us confess our sins against God and our neighbor.

People **O Christ, we are stripped bare by your suffering.
You see our dreams, our demons,
and the secrets we keep even from ourselves.
Forgive all that needs to be forgiven,
heal all that needs to be healed,
awaken all the good that sleeps in us,
banish all the fears that paralyze us.
Put the power of your cross into our lives for ever,
and clothe us with hope and love.**

Officiant We have turned our hearts to God in repentance and our sins are laid bare before the cross of Jesus Christ. In the name of the living God, by the grace of Christ and in the power of the Holy Spirit your sins are forgiven.

All **Amen.**

ANTHEM

Ave verum corpus

Ave verum corpus,
Natum de Maria virgine;
Vere passum immolatum
In crucis pro homine.
Cuius latus perforatum
Unda fluxit sanguine.
Esto nobis praegustatum
In mortis examine.

William Byrd (1538-1623)

*Jesu, Word of God Incarnate,
Of the Virgin Mary born;
On the Cross Thy sacred Body
For us men with nails was torn.
Cleanse us by the Blood and Water
Streaming from Thy pierced side.
Feed us with Thy body broken,
Now and in death's agony.*
—Eucharistic chant

THE SOLEMN PRAYERS

APBA Good Friday liturgy, adapted/BCP p. 280

Please stand as you are able.

Officiant God sent Christ, the Onlybegotten and Beloved One into the world, not to condemn the world, but so that the world might be saved through Christ. Let us bring the needs of the whole world to the foot of the cross of Christ.

Reader 1 I ask you to pray for the Church of God throughout the world, for the Pope and the Roman Catholic Church, for the Ecumenical Patriarch and the Orthodox Churches, for the Protestant Churches throughout the world, their people and their leaders, and for Justin the Archbishop of Canterbury and the Anglican Communion, that God the almighty, eternal One will guide it, and gather it in unity and peace.

Silence

Officiant Holy God, you have shown your glory to all nations in Christ your Son: guide the work of your Church, help it to keep the faith, proclaim your Name, and bring your salvation to all people; through Jesus Christ our Lord.

All **Amen.**

Reader 2 I ask you to pray for all God's people in their vocation and ministry; for all bishops, priests and deacons; for Michael our Presiding Bishop; Andrew, Allen, and Mary our Bishops; and all who are preparing for baptism.

Silence

Officiant Holy God, by your Spirit you teach your Church and make us holy: help each of us to do your work more faithfully; through Jesus Christ our Lord.

All **Amen.**

Reader 1 I ask you to pray for all who confess Christ crucified, that God will heal our divisions.

Silence

Officiant Holy God, in baptism you make us one in Christ: help us to persevere in faith, and make us one in love and service; through Jesus Christ our Lord.

All **Amen.**

Reader 2 I ask you to pray for the peace of Jerusalem, and for the Jewish people, the first to hear the word of God.

Silence

Officiant Holy God, long ago you gave your promise to Abraham and Sarah. Bless the people you first made your own: keep them in the love of your Name, and in faithfulness to your covenant; through Jesus Christ our Lord.

All **Amen.**

Reader 1 I ask you to pray for all people of faith and goodwill, that inspired by your holiness and wisdom, we may proclaim your glory in all the world.

Silence

Officiant Holy God, you created humankind in your image and likeness: draw all people to yourself, that acknowledging you as the maker and redeemer of all, we may live together in harmony and concord; through Jesus Christ our Lord.

All **Amen.**

Reader 2 I ask you to pray for the peace of the world, for those in authority, for Donald the President of the United States, for the Congress and the Supreme Court, for the members and representatives of the United Nations, and for all who shape our common life.

Silence

Officiant Holy God, you desire justice for all the earth: guide our leaders and guard all peoples in the way of righteousness and freedom, reconciliation and peace; through Jesus Christ our Lord.

All **Amen.**

Reader 1 I ask you to pray for the sick, the dying, and all in need; for those who are homeless, hungry, and oppressed; for prisoners, refugees, and exiles, and for all imprisoned in darkness and despair.

Silence

Officiant Holy God, all tenderness and healing flow from you: give strength to the weary and courage to the downhearted, and show mercy to all who are in trouble; through Jesus Christ our Lord.


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.**

PROCESSION OF THE CROSS

The chant and response are repeated three times.

Deacon 
Look on the wood of the cross; on which was raised the Sav - ior of the world.

People 
O come, let us wor - ship.

1 Cross of Je - sus, cross of sor - row, where the
 2 Here the King of all the a - ges, throned in
 3 O mys - ter - ious con - de - scend - ing! O a -
 4 Cross of Je - sus, cross of sor - row, where the

blood of Christ was shed, per - fect Man on
 light ere worlds could be, robed in mor - tal
 ban - don - ment sub - lime! Ve - ry God him -
 blood of Christ was shed, per - fect Man on

thee did suf - fer, per - fect God on thee has bled!
 flesh is dy - ing, cru - ci - fied by sin for me.
 self is bear - ing all the suf - fer - ings of time!
 thee did suf - fer, per - fect God on thee has bled!

Words: William J. Sparrow-Simpson (1860-1952); Music: *Cross of Jesus*, John Stainer (1840-1901)

PROCLAMATION OF THE CROSS

During the Proclamation of the Cross you are invited to come to the large wooden cross.

As you stand before it, make a solemn reverence according to your custom and then return to your seat.

ANTHEM DURING THE PROCLAMATION

The Proclamation of the Cross will last for the duration of the anthem. Please pace your participation accordingly.

Miserere mei, Deus

Gregorio Allegri (1582-1652)

Miserere mei, Deus:

secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum:

dele iniquitatem meam.

Amplius lava me ab iniquitate mea:

et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco:

et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci:

ut justificeris in sermonibus tuis,

et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum:

et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti:

incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor:

lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam:

et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis:

et omnes iniquitates meas dele.

Cor mundum crea in me, Deus:

et spiritum rectum innova in visceribus meis.

Ne proicias me a facie tua:

et spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui:

et spiritu principali confirma me.

Docebo iniquos vias tuas:

et impii ad te convertentur.

Libera me de sanguinibus, Deus,

Deus salutis meae:

et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies:

et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique:

holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus:

cor contritum, et humiliatum, Deus, non despicias.

Benigne fac, Domine, in bona voluntate tua Sion:

ut aedificentur muri Ierusalem.

Tunc acceptabis sacrificium justitiae, oblationes, et holocausta:

tunc imponent super altare tuum vitulos.

Have mercy upon me, O God,
according to thy loving-kindness:
According unto the multitude of thy tender mercies,
blot out my transgressions.
Wash me thoroughly from mine iniquity,
and cleanse me from my sin.
For I acknowledge my transgressions:
and my sin is ever before me.
Against thee, thee only, have I sinned,
and done this evil in thy sight:
that thou mightest be justified when thou speakest,
and be clear when thou judgest.
Behold, I was shapen in iniquity;
and in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts:
and in the hidden part thou shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean:
wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
that the bones which thou hast broken may rejoice.
Hide thy face from my sins,
and blot out all mine iniquities.
Create in me a clean heart, O God;
and renew a right spirit within me.
Cast me not away from thy presence;
and take not thy holy spirit from me.
Restore unto me the joy of thy salvation;
and uphold me with thy free spirit.
Then will I teach transgressors thy ways;
and sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God,
thou God of my salvation:
and my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
and my mouth shall shew forth thy praise.
For thou desirest not sacrifice; else would I give it:
thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
a broken and a contrite heart, O God, thou wilt not despise.
Do good in thy good pleasure unto Zion:
build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of righteousness,
with burnt offering and whole burnt offering:
then shall they offer bullocks upon thine altar.

—Psalm 51

THE REPROACHES

CW p. 312, adapted/BCP p. 356/p. 381, adapted

Please remain seated.

Choir My people, what wrong have I done to you?
What good have I not done for you? Listen to me.
I am your Creator, Lord of the universe;
I have entrusted this world to you,
but you have created the means to destroy it.
My people, what wrong have I done to you?
What good have I not done for you? Listen to me.
I made you in my image,
but you have degraded body and spirit
and marred the image of your God.
You have deserted me and turned your backs on me.

People

Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Music: ver. *Hymnal 1982*, S 102, after Alexander Archangelsky (1846-1924)

Choir My people, what wrong have I done to you?
What good have I not done for you? Listen to me.
I made my children of one blood
to live in families rejoicing in one another;
but you have embittered the races and divided the nations.
My people, what wrong have I done to you?
What good have I not done for you? Listen to me.
I commanded you to love your neighbor as yourself,
to love and forgive even your enemies;
but you have made vengeance your rule and hate your guide.

People (sung) Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Choir My people, what wrong have I done to you?
What good have I not done for you? Listen to me.
Through the living Christ, I called you into my Church
to be my servants to the world,
but you have grasped at privilege and forgotten my will.
My people, what wrong have I done to you?
What good have I not done for you? Listen to me.
I have given you a heavenly gift and a share in the Holy Spirit;
I have given you the spiritual energies of the age to come;
but you have turned away
and crucified the Son of God afresh.

Please stand as you are able.

People (sung) Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Officiant Turn again, my people, listen to me.

People (spoken) Unstop our ears,
that we will receive the gospel of the cross.
Lighten our eyes,
that we will see your glory
in the face of your Christ, your Beloved.
Penetrate our minds,
that your truth will save us and make us whole.

Officiant Fill our hearts with your love, that we may love one another for Christ's sake.

People We praise and adore you, O Christ, and we bless you.

Officiant O Savior of the world, by your cross and precious blood you have redeemed us.

People Save us and help us, we humbly beseech you, O Lord.

THE LORD'S PRAYER

BCP p. 364

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

BCP p. 282, adapted/CHC-GFR, p. 7

Officiant Lord Jesus Christ, the story of your suffering is written on our hearts, and the salvation of the world is in your outstretched hands.
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.

People **Keep your victory always before our eyes,
your praise on our lips,
your peace in our lives.
Amen.**

The ministers and people depart in silence.

*A retiring offering, The Good Friday Offering,
is received as the congregation leaves the Chapel.*

THE GOOD FRIDAY OFFERING

The tradition of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among the Christians of the Middle East. From these initial efforts, which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.

Through the years many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the four dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education, and health care continue to be primary ministries through which the reconciling spirit of the Christian faith serves all in need.

To make a donation to the Good Friday Offering, please write a check payable to the Domestic and Foreign Missionary Society, write "Good Friday Offering" in the memo line, and mail to:
DFMS – Protestant Episcopal Church U.S., P.O. Box 958983, St. Louis, MO 63195-8983.

Source: The Rev. Bruce W.B. Jenneker



SCHEDULE OF SERVICES

Holy Week and Easter

Good Friday, April 19

There will be no 5:15pm Evening Prayer on April 19.

Holy Saturday, April 20

9am, Liturgy of Holy Saturday, Trinity Church, Chapel of All Saints
8pm, The Great Vigil of Easter, St. Paul's Chapel

Easter Day, April 21

8am, Easter Festival Eucharist, St. Paul's Chapel
9am, Easter Festival Eucharist, Trinity Church, Chapel of All Saints
9:15am, Easter Festival Eucharist for Families with Children, St. Paul's Chapel
11:15am, Easter Festival Choral Eucharist, St. Paul's Chapel

For more information and details about services, visit trinitywallstreet.org/holyweek.

ANNOUNCEMENTS

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.

FELLOWSHIP HOUR Visit with fellow worshippers over coffee and small bites after all Sunday services.

TAKE A TOUR Learn more about St. Paul's Chapel following the 11:15am service. Gather by the pulpit where a docent will guide you around our historic building.

THIS WEEK

SATURDAY, APRIL 20

Liturgy of Holy Saturday

9am, Trinity Church, Chapel of All Saints

A short, spoken morning service of appointed readings and prayers conforming to the 1979 Book of Common Prayer. A devotional way to continue the Triduum—the Three Great Days.

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, the celebration of Holy Baptism, the first Eucharist of Easter, and festive music with The Choir of Trinity Wall Street. Light refreshments will follow. The Rev. Phillip Jackson preaches.

NEXT SUNDAY

Easter Festival Eucharist

8am, St. Paul's Chapel

A simple and festive celebration of the Eucharist. The Rev. Elizabeth Blunt preaches.

Easter Festival Eucharist

9am, Trinity Church, Chapel of All Saints

A festive celebration of the Eucharist with Easter hymns and other music. The Rev. Phillip Jackson preaches.

Easter Festival Eucharist and Egg Hunt for Families with Children

9:15am, St. Paul's Chapel

A festive celebration of the Eucharist with Easter hymns, with a focus on families with children. Hymns and music by members of The Choir of Trinity Wall Street, Trinity Youth Chorus, St. Paul's Chapel Choir, and NOVUS NY Brass. The Rev. Dr. William Lupfer preaches. Followed by an egg hunt, music, and refreshments.

Easter Festival Choral Eucharist

11:15am, St. Paul's Chapel

A festive celebration of the Eucharist with Easter hymns and other music by The Choir of Trinity Wall Street, St. Paul's Chapel Choir, Trinity Youth Chorus, and NOVUS NY Brass. The Rev. Dr. William Lupfer preaches. Followed by an egg hunt, music, and refreshments.

EVERY SUNDAY

Nursery Care (six months through age 5)

11am-1pm, St. Paul's Chapel

The nursery is found in the Chapel of Remembrance, the small room in the southwest corner of the Chapel.

The Gospel, *Times*, *Journal*, and You On Break. Resumes April 28.

Discussion centering on the editorial pages of *The New York Times*, *The Wall Street Journal*, and the day's Gospel.

Whole Community Learning

On Spring Break. Resumes April 28.

Resumes on April 28 when all ages meet for a hearty breakfast and launch our Eastertide unit, *Band of Rebels*, *Company of Saints*, our last in this year's intergenerational theme, *Jesus: Rebel with a Cause*. Come and join the band!

Core Values

In April we focus on the
Core Value of Compassion

2019 LIVING THE VALUES QUIET RETREATS

Take some time away from the 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. Our time at the retreats will 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.

May 3-5: COMPASSION, with Kristin Miles and Donna Riley

July 19-21: INCLUSIVENESS, with Daniel Simons, Keith Klein, and Felicia Eve

September 13-15: SOCIAL JUSTICE, with Joel Gibson and Roz Hall

November 15-17: STEWARDSHIP, with Joseph and Heidi Rose

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.

Open to adult members of Trinity congregation, staff, friends, and partners of Trinity.

More information and registration at trinitywallstreet.org/valuesretreats.

Youth Group Sundays

On Break. Resumes April 28.

Middle school and high school youth are invited for snacks, conversation, games, and projects. On Whole Community Sharing Sundays all youth will start at 14 Vesey St. at 10am for breakfast. Youth may stay for intergenerational programs, or head

over to the Parish Center with volunteer and staff adults. Whole Community Sharing dates are: April 28 and June 16.

Brown Bag Lunch Ministry: Packing

12:30pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Brown Bag Lunch

2pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Compline by Candlelight

8pm, St. Paul's Chapel

Find peace and stillness as you end one week and begin the next. Come as you are, find a seat, and hold a candle. For thirty minutes let mantra-like, chant-based improvised music by The Choir of Trinity Wall Street wash over you. **This Sunday:** *There is no Compline due to the Easter holiday.*

NEXT WEEK

MONDAY, APRIL 22

The Parish Center and Trinity offices are closed today in observance of the Easter holiday. There will be no Broad Way Bible Study today.

Brown Bag Lunch

12:45pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

TUESDAY, APRIL 23

Brown Bag Lunch

12:45pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Scripture, Reflection, & Compline

6pm, Trinity Church, Chapel of All Saints**

Gather for spiritual nourishment and fellowship.

Information: Ellen Andrews at eandrews@trinitywallstreet.org or 212.602.0753. ****Please note that for this evening we will be meeting in the Chapel of All Saints rather than the Parish Center.**

Reading Night at Family Shelter

6:15-7:30pm, Crown Heights

Volunteers read aloud to children, ages 0-4, at a Brooklyn women's and baby shelter. Help set up a light dinner, eat with the families, and then read aloud to young children in the shelter's recently renovated library. Volunteers are required to undergo a background check. Information: trinity.kianga@gmail.com.

WEDNESDAY, APRIL 24

Brown Bag Lunch

12:45pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Catch Your Breath

1pm, Trinity Church, Chapel of All Saints

Stop by for a time of stillness, centering, and a brief meditation. Information: Ellen at eandrews@trinitywallstreet.org.

Five Reasons to Meditate

6:30-8pm, Parish Center, 56 Trinity Place

Discover for yourself, through weekly community practice, the benefits of contemplation and sacred reading for mind, body, and spirit. Please RSVP: Dr. Kathy Bozzuti-Jones at kbozzuti-jones@trinitywallstreet.org.

THURSDAY, APRIL 25

New Beginnings

10am, Parish Center, 56 Trinity Place

Join Trinity's ministry of seniors for gentle yoga, Bible study, and participation in the noonday service. We also exchange news, sponsor programs and excursions of interest to those 60 and over and their friends of all ages, and encourage participation in all phases of Trinity life. Contact: Cynthia Moten at cmoten@nyc.rr.com.

Brown Bag Lunch

12:45pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Alchemy: Air

7:30pm, April 25, May 2 and 22, St. Paul's Chapel

New York Baroque Incorporated presents Alchemy, a specially curated four-part series based on the classical elements earth, water, air, and fire. Programs feature a widespread selection of works by 17th- and 18th-century pan-European composers who are both the usual and unusual suspects. **This performance:** Fly Zephyr, Fly. For more information and to purchase tickets, visit nybaroque.org.

FRIDAY, APRIL 26

Brown Bag Lunch Ministry: Packing

10am-Noon, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Book An Upcoming Retreat

The Trinity Retreat Center, located in West Cornwall, Connecticut, is a refuge of healing, peace, joy, and spiritual formation for all generations. Upcoming themed retreats:

Blessed Mary: Virgin. Mother. Apostle. God-bearer? Wise One?

May 10-12, 2019

Icon-Writing

June 16-20, 2019

The Gospel According to Calvin & Hobbes

July 12-14, 2019

Want to bring your group for a retreat? Weekday retreats are still available in 2019, and booking for weekdays and weekends in 2020 is now open.

Learn more and book today at trinityretreatcenter.org.

Brown Bag Lunch

12:45pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Pipes at One

1pm, St. Paul's Chapel

Trinity offers Pipes at One concerts year-round in St. Paul's Chapel, featuring the celebrated three-manual Noack organ that was inaugurated in the spring of 2018. These innovative programs showcase leading organists and rising stars from around the country. **This week:** Julian Wachner, Director of Music, Trinity Church Wall Street.

Friday Night Book Club

6pm, through June 7, Chapel of All Saints

In this Easter season, we are "doing theology" using McIntosh's *Mysteries of Faith* book. We are exploring mysteries—Trinity, creation, revelation, incarnation, salvation and communion—one theme per week, beginning as always with a meal together. Information: Yunjeong Seol at yseol@trinitywallstreet.org.

SATURDAY, APRIL 27

Brown Bag Lunch

12:45pm, St. Paul's Chapel

Information: trinitywallstreet.org/brownbag.

Vestry Election

The Annual Vestry Election will be held on April 23, 2019, 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 2018-April 2019) and have contributed to the support of the Parish in any documented amount within the preceding year (April 2018-April 2019) 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 St. Paul's Chapel. The ballots may also be submitted by mail. (Mail instructions are posted in the Chapel of All Saints and St. Paul's Chapel). Mail ballots must be received before 8pm on Tuesday, April 23.

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

Mr. Robert G. Zack

Mr. Christian B. Hylton

Ms. Suzanne Hammett

Ms. Gabrielle E. Sulzberger

Ms. Susan Hewitt

Mr. Peter D. Barbey

Mr. William Cobb

Mr. Matthew Knisely

Mr. Emory Edwards

Mr. Christopher Mann

Mr. Eric Eve

Ms. Lynne Jordal Martin

Mr. T. Dennis Sullivan

Mr. Martez Moore

Ms. Sara Queen

Ms. Gentry Hoit

Mr. John G. Talty

Ms. Hilary Pennington

Ms. Mary Katherine Wold

Ms. Gayle Robinson

On the week of April 7, 2019, a mail ballot form, accompanying biographical information, along with a prepaid envelope will be mailed to all eligible parishioners. Starting on April 7, 2019, 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.

COMING SOON

Breaking Bread

1:15pm, Sunday, April 28, Parish Center

Breaking Bread expands to hear our recently returned pilgrims share their journey to the Holy Land that culminated in Emmaus. The story of the disciples encountering Christ on the road to Emmaus is central to Breaking Bread. As pilgrims, we walk our individual, continuous journey; as Christians, we will explore together how abiding in Christ sustains our day-to-day pilgrimage.

Antonín Dvořák *Mass in D Major*

3pm, Sunday, April 28, St. Paul's Chapel

Downtown Voices' April concert presents the opportunity to hear rarely performed works by

Dvořák, Britten, and Janáček. The centerpiece of the concert is Dvořák's stunning hidden gem *Mass in D Major*, performed according to the original arrangement for organ and mixed choir. The mass is complemented by Britten's *Hymn to St. Cecelia* and Janáček's *Otče Náš*. The concert features soloists from The Choir of Trinity Wall Street and organist Janet Yieh. Stephen Sands conducts. Free. Information: ssands@trinitywallstreet.org.

Felon: Poems and Other Selected Readings **6pm, May 2, Offsite**

Join poet, author, and criminal justice reform advocate Reginald Dwayne Betts as he reads selections from his work, to examine our troubled criminal justice system and present promising ideas for reform from his own experience and personal

transformation. Doors open at 6pm. The program begins at 6:30pm, followed by a reception and book signing. Copies of Betts' published books will be available for purchase. Location: Shirley Fiterman Art Center at BMCC/CUNY. RSVP at trinitywallstreet.org/artasadvocacy.

Riverkeepers Sweep

9am-2pm, Saturday, May 4, Offsite

Join Trinity congregation members and friends for the 8th annual Riverkeeper Sweep, a day of service for the Hudson River, its tributaries and our city waterfront parks! It is a fun way to learn about this watery city and the care it needs. A great activity for all ages from elementary school (with adult supervision) and up. Register with David Ward at djward71@yahoo.com. Please include your email address and t-shirt size. Adult volunteers needed to help supervise.

BULLETIN BOARD

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. To allow the work to proceed as efficiently as possible, the nave, or main body, of Trinity Church is closed until the work is substantially complete, in the spring of 2020 or possibly sooner. Update: Workers are removing paint and plaster, installing conduit, and performing electrical work; excavating for the ADA lift on the north side of the chancel; excavating for the limited use/limited application lift at the west side of the church; planning for sheetrock in the new sacristy; and digging test pits for the external canopy. Want to see the rejuvenation up close? You can follow the work at trinitywallstreet.org/rejuvenation.

Sunday Parking Validation

Parishioners who park for 3 hours or less at the Barclay Street garage on Sundays while attending services at St. Paul's Chapel may have their parking vouchers validated. See a security guard for information.

Courageous and Just Video Series

Trinity has launched a new biweekly video series featuring Trinity's Theologian in Residence, the Very Rev. Dr. Kelly Brown Douglas. Dr. Douglas

is interviewing leaders to explore critical issues facing today's church, our individual identities, and our shared life in society, including author Austin Channing Brown, the Rev. Canon Broderick Greer, and Presbyterian minister Mihee Kim-Kort. Watch existing and new episodes at trinitywallstreet.org/courageous.

The Sisters are In

10:30-11:45am, weekdays, Chapel of All Saints

A Sister of St. Margaret is available for anyone who needs to talk, pray, or just sit with someone.

Flower Donations

Have flowers dedicated in honor or memory of a loved one or in celebration of a life event. A suggested donation of \$150 to the Trinity Flower Fund begins the process. Information: flowers@trinitywallstreet.org.

Trinity's Online Gift Shop

The online Trinity Gift Shop is a great place to purchase gifts, books, music by Trinity ensembles, jewelry, devotional items, and pieces pertaining to Trinity's history and 9/11 ministry. Parishioners always receive 20% off at the Trinity gift shop with the code PARISH20. Free shipping is always included with your order. Visit trinitywallstreet.org/giftshop.

Reich Richter Pärt

Through June 2, The Shed, 545 W. 30th St.

Reich Richter Pärt plumbs the depths of a shared language between painting and music, exploring how each medium might affect our sensory experience of the other. The Choir of Trinity Wall Street performs *Drei Hirtenkinder aus Fátima*, Arvo Pärt's chorale piece composed in response to paintings by Richter. Tickets at theshed.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; Roy Watson; Maria George; Pearl Grady; Drew Pardus; Evadné Hodge; Adrian Prisecaru (husband of Donna Prisecaru); David Henry; Darlene Colon (cousin of Lenore Rivera); Frederic and Louise Welsh (parents of Robin Welsh); Michelle Oosterwal (daughter of Melba

Duncan); **Grant Kennon** (son of Genie Kennon); **Candida Rodriguez** (mother of Lillian Martir); **Paul Whittaker** (brother of Sister Ann); **Yvette Tsiropoulos**; **Maisy Curry**; **Nory Rivera**; **Eileen Hope**; **Joyce Millington** (mother of Hazel Carter); **Dan and Terri Petty** (friends of Catherine Stanke); **Dennis Murrell** (friend of Margaret Griffin); **Kenneth Mitchell** and **Deborah Hall-Woods** (friends of William McCue); **Sarah Fonteboa** (cousin of Michael Fonteboa); **Melissa Juliano**.

IN THE MILITARY

Oliver Barnyak (Alex Burns' friend); **Randall Middleton, Christine, and Sean Reardon** (Evaadné 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.

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. For other pastoral needs, call 212.602.0800 and ask for Pastoral Care.

Congregational Voice

"In everything give thanks for this is the will of God in Christ Jesus concerning you" (1 *Thessalonians* 5:18). This scripture reminds me to be thankful in good and bad times.

—Michelle Jones

SCHEDULE OF SERVICES

SUNDAYS

8am	Holy Eucharist, St. Paul's Chapel
9am	Holy Eucharist, Chapel of All Saints, Trinity Church
9:15am	Family Eucharist, St. Paul's Chapel
11:15am	Holy Eucharist, St. Paul's Chapel
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 followed by Healing Prayer Chapel of All Saints, Trinity Church
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. **The next meeting is May 21 in the Chapel of All Saints.**
RSVP: Summerlee Staten at sstaten@trinitywallstreet.org.

Ministry Night will be held at 6pm, the fourth Tuesdays in September and January. **The next ministry night will be September 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
Membership: membership@trinitywallstreet.org
Witness & Outreach: witnessandoutreach@trinitywallstreet.org

All are welcome to attend these meetings.

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

SERVICE PARTICIPANTS

OFFICIANT: The Rev. Phillip A. Jackson
DEACON: The Rev. Bruce W.B. Jenneker

MUSICIANS: The Choir of Trinity Wall Street
Dr. Julian Wachner, F.A.G.O., Director of Music
Avi Stein, Associate Organist and Chorusmaster
Janet Yieh, Associate Organist



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Currently a California resident, He Qi has studied at Nanjing Normal University, Nanjing Art Institute in China and Hamburg Art Institute in Germany. He was the first among mainland Chinese citizens to earn a Ph.D. in Religious Art after the Cultural Revolution. He also received his honorary doctorate degree from Australia Catholic University in Melbourne. He is a member of the China Art Association and a former council member of the Asian Christian Art Association (1998-2006). He received a 20th-century Award for Achievement in recognition of outstanding achievements in the field of Religious Art Theory and Christian Art Creation of IBC in Cambridge, UK.

www.heqiart.com

This service is based on the Liturgy for Good Friday, which begins on page 276 of the *Book of Common Prayer* (BCP). Scripture readings are from the *Revised Common Lectionary* (Episcopal) and are excerpted from the New Revised Standard Version of the Bible. Psalm texts are taken from the *St. Helena Psalter*. Other liturgical elements may include materials written and compiled at Trinity Church, from *Common Worship* (CW), *A Prayer Book for Australia* (APBA), Good Friday Reflections on the Way of the Cross from the Church of the Holy Communion (CHC-GFR), and the prayer books of other member churches of the Anglican Communion.

Hymns come from *The Hymnal 1982*.

Comments or queries about the liturgy are welcomed and should be directed to the Rev. Bruce Jenneker, Director of Liturgy, at bjenneker@trinitywallstreet.org.

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Sunday parking validation for the Battery Parking Garage is available at the Parish Center, 56 Trinity Place. Please ask an usher for directions.

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



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The Rev. Phillip A. Jackson, *Vicar*