

**TRINITY
CHURCH**
WALL
STREET

Broadway at Wall Street
New York City

The Sunday of the Passion:
Palm Sunday

April 5, 2020, 11:15am



Mission

In the spirit of the Gospels, the mission of Trinity Church Wall Street is to build generations of faithful leadership, to build up neighborhoods, and to build financial capacity for holy service in New York City and around the world. Our mission is grounded in our core values.

Vision

We seek to serve and heal the world by building neighborhoods that live gospel truths, generations of faithful leaders, and sustainable communities.

Core Values

Faith

“For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.” —MATTHEW 17:20

Integrity

“Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.” —PHILIPPIANS 4:8

Inclusiveness

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” —GALATIANS 3:28

Compassion

“When he went ashore he saw a great crowd, and he had compassion on them and healed their sick.”
—MATTHEW 14:14

Social Justice

“He has showed you what is good; and what the Lord requires of you: to do justice, and to love kindness and to walk humbly with your God.”
—MICAH 6:8

Stewardship

“There will come seven years of great plenty throughout all the land of Egypt. After them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt; the famine will consume the world.” —GENESIS 41:29-30



Core Values guide us in carrying out our mission and realizing our vision.

By their nature, core values are touchstones for prayer, discernment, ongoing conversation, and action. We seek a deep understanding and ongoing engagement with Trinity’s Core Values. Over the years, we will continue reflecting on what our Core Values mean in their application; how they challenge and inform decisions and actions in Trinity’s ministries, and how they help our ministries be aligned with our mission and vision.

Welcome to Trinity Church

Please add your voice and heart to the prayers. Everyone is welcome at Jesus' Table, and everyone's voice is needed to tell the Good News of God's love in Christ.

If you would like to learn more about The Episcopal Church, or how you can become a member of Trinity Church, please visit www.trinitywallstreet.org/membership.

About this Service

Palm Sunday

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

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

Source: Trinity Church Wall Street liturgical staff



A Note on Experiencing Palm Sunday at a Distance

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

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

The Liturgy of the Palms

Prelude

Welcome

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

Acclamation and Collect

BCP p. 270

Celebrant Blessed is the King who comes in the name of the Lord.

People **Peace in heaven and glory in the highest.**

Celebrant Let us pray.

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

All **Amen.**

The Holy Gospel

Matthew 21:1-11

Preacher The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glory to you, Lord Christ.**

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

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Blessing of the Palms

BCP p. 271

Please raise your branches.

Celebrant God be with you.

People **And also with you.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

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

All **Amen.**

Benedictus and Hosanna

BCP p. 271

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

People **Hosanna in the highest.**

The Procession

BCP p. 271

Deacon Let us go forth in peace.

People **In the name of Christ. Amen.**

At the Eucharist

Hymn in Procession

Hymnal 154, vv. 1, 4-5

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 To thee be - fore thy pas - sion they sang their hymns of praise;
3 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 to thee, now high ex - al - ted, our mel - o - dy we raise.
3 who in all good de - light - est, thou good and gra - cious King.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

The Collect of the Day

BCP p. 219

Celebrant God be with you.

People And also with you.

Celebrant Let us pray.

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

All Amen.

Please be seated.

The Liturgy of the Word

The First Reading

Isaiah 50:4-9a

Reader A Reading from the Book of Isaiah.

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

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

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

People **Thanks be to God.**

The Psalm

Psalm 31:9-16

Reader Let us read from Psalm 31 responsively by half-verse.

Have mercy on me, O LORD, for I am in trouble; *

People **my eye is consumed with sorrow,
and also my throat and my belly.**

Reader For my life is wasted with grief,
and my years with sighing; *

People **my strength fails me because of affliction,
and my bones are consumed.**

Reader I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *

People **when they see me in the street they avoid me.**

Reader I am forgotten like a dead man, out of mind; *

People **I am as useless as a broken pot.**

Reader For I have heard the whispering of the crowd;
fear is all around; *

People **they put their heads together against me;
they plot to take my life.**

Reader But as for me, I have trusted in you, O LORD. *

People **I have said, "You are my God.**

Reader My times are in your hand; *

People **rescue me from the hand of my enemies,
and from those who persecute me.**

Reader Make your face to shine upon your servant, *

People **and in your loving-kindness save me."**

The Second Reading

Philippians 2:5-11

Reader

A Reading from the Letter of Paul to the Philippians.

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

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

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

People

Thanks be to God.

Sequence Hymn

Hymnal 458, vv. 1, 3, 7

Please stand as you are able.

1 My song is love un - known, my Sa - vior's love to me, love
2 Some - times they strew his way, and his strong prais - es sing, re -
3 Here might I stay and sing, no sto - ry so di - vine: ne -

1 to the love - less shown that they might love - ly be. O
2 sound - ing all the day ho - san - nas to their King. Then
3 ver was love, dear King, ne - ver was grief like thine. This

1 who am I that for my sake my Lord should take frail flesh, and die?
2 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
3 is my friend, in whose sweet praise I all my days could glad - ly spend.

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

The Passion Gospel

Matthew 27:11-54

Please be seated.

Deacon

The Passion of our Lord Jesus Christ according to Matthew.

There is no congregational response.

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

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

Please stand as you are able.

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am

God's Son.'” The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “This man is calling for Elijah.” At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.”

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

Silence is kept.

The Sermon

The Rev. Phillip A. Jackson

Silence follows the sermon.

The Prayers of the People

CW:TS p. 264, adapted

Please stand as you are able.

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

Silence

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

Lord, hear us.

People **Lord, graciously hear us.**

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

Lord, hear us.

People **Lord, graciously hear us.**

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

Lord, hear us.

People **Lord, graciously hear us.**

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

Lord, hear us.

People **Lord, graciously hear us.**

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

Lord, hear us.

People **Lord, graciously hear us.**

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

Lord, hear us.

People **Lord, graciously hear us.**

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

Lord, hear us.

People **Lord, graciously hear us.**

Silence

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

All **Amen.**

The Holy Eucharist

The Peace

BCP p. 360

Celebrant The peace of the Lord be always with you.

People **And also with you.**

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

Welcome

Please be seated.

The Offertory

At the Presentation

Hymnal 380, v. 3

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

Praise God, from whom all blessings flow; praise

him, all creatures here below; praise him above, ye

heaven-ly host: praise Father, Son, and Holy Ghost.

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

Censing of the Altar

Dirigatur oratio mea sicut incensum in conspectu tuo.

Let my prayer be set forth in thy sight as incense.

—Psalm 141:2

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

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

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

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

Therefore we proclaim the mystery of faith:

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

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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

All **AMEN.**

The Lord's Prayer

BCP p. 364

Celebrant 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.**

The Fraction

BCP p. 364

The Celebrant breaks the consecrated Bread.


Celebrant Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast.**

Fraction Anthem

Hymnal S 172

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

ANTIPHON 
Bles - sed are those who are called to the Sup - per of the Lamb.

Cantor Praise the Lord, all you nations; laud him, all you peoples.
For his loving-kindness toward us is great, and the faithfulness of the Lord endures for ever.

All **ANTIPHON**

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

Invitation

BCP p. 364

Celebrant The Gifts of God for the People of God.
Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

Please be seated.

Communion Hymn

LEVAS 74, vv. 2-4

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

Je - su, Je - su, fill us with your love, show

us how to serve the neigh - bors we have from you. **Fine**

1. Neigh - bors are rich and poor, neigh - bors are black and
2. These are the ones we should serve, these are the ones we should
3. Lov - ing puts us on our knees, serv - ing as though we are

1. white, neigh - bors are near and far a - way.
2. love; all these are neigh - bors to us and you.
3. slaves, this is the way we should live with you. **D.C.**

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

Concluding Rite

Post-Communion Prayer

BCP p. 366

Celebrant

Let us pray.

All

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

Prayer over the People

BOS p. 26

Celebrant

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever.

All

Amen.

Hymn in Procession

Hymnal 168, vv. 1, 3-4

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 In thy most bit - ter pas - sion my heart to share doth cry,
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 with thee for my sal - va - tion up - on the cross to die.
 3 for this thy dy - ing sor - row, thy pi - ty with - out end?

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 3 Oh, make me thine for - ev - er! and should I faint - ing be,

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 3 Lord, let me nev - er, nev - er, out - live my love for thee.

Words: Paul Gerhardt (1607-1676); sts. 1 and 3, tr. Robert Seymour Bridges (1844-1930);
 st. 4, tr. James Waddell Alexander (1804-1859), alt.; Music: *Herzlich tut mich verlangen* [*Passion Chorale*],
 Hans Leo Hassler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Dismissal

BCP p. 366

Deacon Go in peace to love and serve the Lord.
People Thanks be to God.

Postlude



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

JESUS SAID TO THOMAS,
"DO NOT DOUBT BUT BELIEVE."
(JOHN 20:27)

On Good Friday, offerings are invited from throughout The Episcopal Church to support the ministry of the dioceses of the Province of Jerusalem and the Middle East. Our contributions are used to assist them to promote peace and mutual understanding through pastoral care and health and educational programs throughout the region.

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

THE *Episcopal* CHURCH 

ANNOUNCEMENTS

TRINITY CHURCH | BROADWAY AT WALL STREET
ST. PAUL'S CHAPEL | BROADWAY AND FULTON STREET

FOR VISITORS AND NEWCOMERS



Welcome! We're glad you've joined us online. To learn more about membership, baptism, or confirmation, or to receive emails about upcoming Trinity events, visit trinitywallstreet.org/connect or text "TRINITY" to 28259.

TODAY

Whole Community Learning

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

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

Discussion centering on the editorial pages of *The New York Times*, *The Wall Street Journal*, and the day's Gospel. To join, email GospelTimesJournalAndYou@gmail.com.

THIS WEEK

Monday, April 6

The Broad Way Bible Study

1pm, Online

Grab your lunch and join Bob Scott for lively discussion and fellowship. To join, please email Bob Scott at BScott@trinitywallstreet.org.

Tuesday, April 7

Scripture, Reflection, & Compline

6pm, Online

Gather online for spiritual nourishment and fellowship. To join or for more information, email Ellen Andrews at EAndrews@trinitywallstreet.org.

Holy Week and Easter

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

Palm Sunday, April 5

11:15am Palm Sunday Holy Eucharist
Trinity Church ☑

Wednesday, April 8

6pm Tenebrae, Trinity Church ☑
This will be a recording from 2018.

Thursday, April 9

6pm Maundy Thursday
Trinity Church ☑

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

Friday, April 10

There will be no morning prayer or evening prayer.

12:05pm Liturgy of Good Friday
Trinity Church ☑

Saturday, April 11

7:30pm The Great Vigil of Easter
Trinity Church ☑

Easter Day, April 12

11:15am Easter Festive Eucharist
Trinity Church ☑

Learn more at
trinitywallstreet.org/holyweek.

WORSHIP ONLINE

Join us at trinitywallstreet.org.

Sunday Holy Eucharist | 11:15am
Weekday Holy Eucharist | 12:05pm

We're gathering online for Morning and Evening Prayer weekdays at 8am and 5pm. To join, email Scott Smith at SSmith@trinitywallstreet.org.

Wednesday, April 8

Catch Your Breath

1pm, Online

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

Meditation and *The Universal Christ*

6:30pm, Online

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

COMING UP

Trinity Men: Soup, Sandwich, & Spirituality

April 16, 6:30pm, Online

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

Trinity Men: Core Planning Meeting

April 23, 6:30pm, Online

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

Cosmos Camp

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

A Summer Program of Trinity Church Wall Street

This summer, suit your child up for an intergalactic

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

BULLETIN BOARD

Trinity Community Message Board

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

Comfort at One

Weekdays, 1pm, Online

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

Downtown Voices Auditions

Spring 2020

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

Trinity Church Rejuvenation Update

Trinity Church has embarked on a rejuvenation project to enhance the overall worship experience,

Col. Stephen Ryan (friend of Bob Zito); **Rob Jones** (Megan Jones' brother); **SOC Ajay James, USN** (friend of Bill McCue); **Graham Scarbro, USN** (nephew of Amy Roy); **Wonjun Seol** (Yunjeong Seol's brother); **Helen Guittard** (Stephen Guittard's wife).

ANGLICAN CYCLE OF PRAYER

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

Congregational Voice

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

Pastoral Care

In case of illness, a death in the family, or other pastoral emergencies, call 917.488.0717 to reach a member of the Pastoral Team. For other pastoral needs, call 212.602.0800 and ask for Pastoral Care.



BOOK A RETREAT

Plan Ahead for Summer and Fall

Trinity Retreat Center in West Cornwall, Connecticut, is a place of spiritual growth for all of God's people, dedicated to forming community, fostering wellness, and celebrating Creation. As a mission of Trinity, we offer affordable rates.

Icon-Writing Retreat

June 5–11

“Food, Health, and Spirituality”

Wellness Retreat

June 12–14

Fourth of July Weekend

Rest and Renewal Retreat

July 3–6

Living Your Values Retreat:

Make a Joyful Noise

July 17–19

And many more!

trinityretreatcenter.org

CONGREGATIONAL COUNCIL COMMITTEE MEETINGS

CONGREGATIONAL COUNCIL

CongregationalCouncil@trinitywallstreet.org

Meets 6–8pm, the third Tuesday of the month.

The next meeting is April 21. RSVP: Summerlee Staten at SStaten@trinitywallstreet.org.

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

STANDING COMMITTEES

Arts | Karla Chee-a-tow, Chair

Community | Gerald Baugh, Chair

Education | William Clark, Chair

Hospitality | Regina Jacobs, Chair

Membership | Sharon Hardy, Chair

Witness & Outreach | Cindy Jay, Chair

All are welcome to attend these meetings.

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

Sunday Staff

Listed by last name



Ellen Andrews
Program Manager,
Pastoral Care and
Community



Sister Promise Atelon
Sisters of Saint
Margaret



Melissa Attebury
Associate Director of
Music



Metha Balasquides
Program Assistant,
Brown Bag Lunch
Program



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



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



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



Kathryn Carroll
Program Associate,
Faith Formation and
Education



Jennifer Chinn
Program Manager,
Justice and
Reconciliation



Anne Damassa Graff
Program Assistant,
Music



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



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



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



Dane Miller
Assistant Head
Sacristan



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



Jorge Ortiz
Sacristan



Robert Scott
Director for Faith
Formation and
Education



Yunjeong Seol
Sacristan



Sister Gloria Shirley
Sisters of Saint
Margaret



Scott Smith
Head Sacristan



Avi Stein
Associate Organist and
Chorusmaster



The Rev. Winnie
Varghese
Strategic Clergy,
Global Initiatives



Dr. Julian Wachner
Director of Music



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



Sister Ann Whittaker
Sisters of Saint
Margaret



Janet Yieh
Associate Organist

SERVICE PARTICIPANTS

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

MUSICIANS:

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

FLOWERS

To donate flowers, email Flowers@trinitywallstreet.org.

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



2019–2020 TRINITY WALL STREET VESTRY

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

Joel Motley, *Church Warden*; Paul B. Yang, *Church Warden*

Robert G. Zack, Suzanne Hammett, Susan Hewitt, William Cobb, Emory Edwards, Eric Eve, Sara Queen,
John G. Talty, Mary Katherine Wold, Christian B. Hylton, Gabrielle E. Sulzberger, Peter D. Barbey, Matthew Knisely,
Christopher Mann, Lynne Jordal Martin, Martez Moore, Gentry Hoit, Hilary Pennington, Gayle Robinson





2019–2020 TRINITY WALL STREET CONGREGATIONAL COUNCIL


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


Felicia Eve, *President*; David Ward, *Vice-President*; Alistair Cree, *Secretary*

Gerald Baugh, Adrienne Bradley, Karla Chee-a-tow, William Clark, Alistair Cree, Prisca Doh, Melba Duncan,
Felicia Eve, Martha Graham, Sharon Hardy, Regina Jacobs, Charles Jamison, Cynthia Jay, David Ward, Alan Yu

 In an effort to reach a broad audience, Trinity Church Wall Street live streams its services and events and records them for broadcast via the internet. Your attendance at a service or event constitutes your consent to be included in any filming, photographing, audio recording, or broadcast and for any other use in whole or in part, including publicity and promotion. If you wish to attend but prefer to avoid being filmed, please sit in the back pews on the side aisles.

 Sunday parking validation for Icon Parking at 21 Barclay Street is available for parishioners. Please see security staff to receive a validation stamp.

 As part of Trinity Wall Street's commitment to responsible stewardship of the earth's resources, this publication is printed on paper that is manufactured with 100% post-consumer fibers.

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

**TRINITY
CHURCH
WALL
STREET**

76 Trinity Place, New York, NY 10006
T 212.602.0800 | trinitywallstreet.org

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