

MAUNDY THURSDAY

HOLY EUCHARIST RITE II WITH FOOT WASHING

MARCH 29, 2018, 6:00PM



TRINITY CHURCH

BROADWAY AT WALL 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 TRINITY CHURCH

Please add your voice and heart to the prayers. Everyone is welcome at Jesus' Table, and everyone's voice is needed to tell the Good News of God's love in Christ. Please help others find a place near you, and greet the person next to you as we prepare to worship together.

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 liturgy of Maundy Thursday, observed on the Thursday in Holy Week, is the first service of the Triduum, the three holy days leading up to Easter. The word "maundy" comes from the Latin *mandatum*, referring to the "new commandment" Jesus gave to his disciples on the night he was betrayed. The Gospel of John also describes, on that same night, Jesus' institution of the Holy Eucharist and his washing of the disciples' feet.

Unlike the other services in Lent at Trinity Church, which have followed a Penitential Order from the *Book of Common Prayer* (p. 351) and have omitted elements such as the Hymn in Procession and the Collect for Purity, the Maundy Thursday service begins much more like a Sunday Eucharist in Ordinary Time. However, as the liturgy concludes, the people and the church itself are prepared for the stark solemnity of Good Friday.

Sources: *Book of Common Prayer*, *An Episcopal Dictionary of the Church*



THE ENTRANCE RITE

CHORAL PRELUDE

Like as the Hart

Herbert Howells (1892-1983)

Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God? My tears have been my meat day and night, while they daily say unto me, "Where is now thy God?"

—Psalm 42:1-3

INTROIT

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

Nos autem gloriari oportet in cruce Domini nostri Jesu Christi.
But as for us, it behooves us to glory in the cross of our Lord Jesus Christ.

Gregorian Chant Mode 4

—*Graduale Romanum*

ACCLAMATION

EOW p. 50

Celebrant Blessed be the God of our salvation:
People Who bears our burdens and forgives our sins.

HYMN IN PROCESSION

Hymnal 445

1 Praise to the Ho - liest in the height, and in the
2 O lov - ing wis - dom of our God! When all was
3 O wis - est love! that flesh and blood, which did in
4 and that the high - est gift of grace should flesh and
5 Praise to the Ho - liest in the height, and in the

1 depth be praise; in all his words most
2 sin and shame, a sec - ond Ad - am
3 Ad - am fail, should strive a - fresh a -
4 blood re - fine: God's pres - ence and his
5 depth be praise; in all his words most

1 won - der - ful, most sure in all his ways!
2 to the fight and to the res - cue came.
3 gainst the foe, should strive, and should pre - vail;
4 ve - ry self, and es - sence all - di - vine.
5 won - der - ful, most sure in all his ways!

Words: John Henry Newman (1801-1890), alt.; Music: Gerontius, John Bacchus Dykes (1823-1876)

COLLECT FOR PURITY

BCP p. 355

Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.
All Amen.

TRISAGION

Hymnal S 102

Sung three times by all.

The musical score is written for two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is primarily homophonic, with chords moving in parallel motion. The lyrics are: "Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us." The piece concludes with a double bar line.

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

THE COLLECT OF THE DAY

BCP p. 274

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

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and 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

Exodus 12:1-14a

Reader

A Reading from the Book of Exodus.

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you.

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

People

Thanks be to God.

THE PSALM

Psalm 116:1, 10-16

William Crotch (1775-1847)

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



The Lord has freed me from my bonds.

Choir I love you, O God, because you have heard the voice of my supplication, *
because you have inclined your ear to me whenever I called upon you.

How shall I repay God *
for all the good things done for me?

I will lift up the cup of salvation *
and call upon the Name of God.

I will fulfill my vows to God *
in the presence of all people.

All **REFRAIN**

Choir Precious in your sight, O God, *
is the death of your servants.

O God, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving *
and call upon your holy Name.

I will fulfill my vows to you *
in the presence of all your people.

All **REFRAIN**

THE SECOND READING

1 Corinthians 11:23-26

Reader A Reading from Paul's first letter to the Corinthians.

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

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

People Thanks be to God.

SEQUENCE HYMN

Hymnal 448

Please stand as you are able.



1 O love, how deep, how broad, how high, how pass - ing
2 For us bap - tized, for us he bore his ho - ly
3 For us he prayed; for us he taught; for us his
4 For us to wick - ed hands be - trayed, scourged, mocked, in
5 For us he rose from death a - gain; for us he
6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of
2 fast and hun - gered sore; for us temp - ta - tions
3 dai - ly works he wrought; by words and signs and
4 pur - ple robe ar - rayed, he bore the shame - ful
5 went on high to reign; for us he sent his
6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
2 sharp he knew; for us the tempt - er ov - er - threw.
3 ac - tions, thus still seek - ing not him - self, but us.
4 cross and death; for us gave up his dy - ing breath.
5 Spi - rit here to guide, to strength - en, and to cheer.
6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.;

Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

THE HOLY GOSPEL

John 13:1-17, 31b-35

Deacon The Holy Gospel of our Lord Jesus Christ according to John.

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

Deacon Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord.

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

THE SERMON

The Rev. Dr. Mark Francisco Bozzuti-Jones

Silence follows the sermon.

THE WASHING OF FEET

AT THE FOOT-WASHING

BOS p. 93

Celebrant Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example, but none stand more in need of this reminder than those whom the Lord has called to the ordained ministry.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that I may recall whose servant I am by following the example of my Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

Please come forward as you desire, as directed by the ushers. When you come forward, first sit to have your feet washed, then stay to wash the feet of the person after you. Attendants will be available to assist.

ANTHEMS

Ubi caritas

Maurice Duruflé (1902-1986)

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus et in ipso jucundemur.
Timeamus et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Amen.

*Where there is charity and love, God is there.
The love of Christ has gathered us together.
Let us rejoice and be glad in it.
Let us revere and love the living God.
And from a sincere heart let us love one another.
Amen.*

—Antiphon during the Mandatum,
Graduale Romanum

If Ye Love Me

Thomas Tallis (1505-1585)

If ye love me, keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may 'bide with you forever, e'en the spirit of truth.

—John 14:15-17

Beati quorum via

Charles Villiers Stanford (1852-1924)

Beati quorum via integra est: qui ambulant in lege Domini.
Blessed are the undefiled in the way, who walk in the law of the Lord.

—Psalm 119:1

HYMN

Hymnal 458

Please stand as you are able.

1 My song is love un - known, my Sa - vior's love to me, love
 2 He came from his blest throne sal - va - tion to be - stow, but
 3 Some - times they strew his way, and his strong prais - es sing, re -
 4 Why, what hath my Lord done? What makes this rage and spite? He
 5 They rise, and needs will have my dear Lord made a - way; a
 6 In life no house, no home my Lord on earth might have; in
 7 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 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King. Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet
 6 death no friend - ly tomb but what a stran - ger gave. What
 7 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 O my friend, my friend in - deed, who at my need his life did spend.
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.
 5 stead - fast he to suf - fer - ing goes, that he his foes from thence might free.
 6 may I say? Heav'n was his home; but mine the tomb where - in he lay.
 7 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 HOLY EUCHARIST

THE PEACE

Celebrant The Peace of the Lord be always with you.

People **And also with you.**

The People greet one another in the name of the Lord.

WELCOME

Please be seated.

THE OFFERTORY

The ushers collect the offering.

Draw Us in the Spirit's Tether

Harold Friedell (1905-1958)

Draw us in the Spirit's tether,
For when humbly in Thy name
Two or three are met together,
Thou are in the midst of them;
Praise the Lord, oh praise the Lord.
Touch we now Thy garment's hem.

As the brethren used to gather
In the name of Christ to sup,
Then with thanks to God the Father
Break the bread and bless the cup,
Praise the Lord, oh praise the Lord.
So knit Thou our friendship up.

All our meals and all our living
Make as sacraments of Thee,
That by caring, helping, giving
We may true disciples be.
Praise the Lord, oh praise the Lord.
We will serve Thee faithfully.

—Percy Dearmer (1867-1936)

AT THE PRESENTATION

Hymnal 380, v. 3

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

The musical score is written for a two-part setting (Soprano and Bass) in G major, 4/4 time. It consists of three systems of music. Each system has a vocal line and a piano accompaniment line. The lyrics are: "Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heaven-ly host: praise Fa-ther, Son, and Ho-ly Ghost." The piano accompaniment features a steady bass line and chords that support the vocal melody.

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

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all 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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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.

FRACTION

EOW p. 69/BCP p. 364

The Celebrant breaks the consecrated Bread.

Celebrant We break this bread to share in the Body of Christ.
People **We who are many are one body, for we all share in the one bread.**
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.

The ushers will bring you forward when it is time for you to receive. We receive communion at stations at the front of each aisle.

All who hunger for God are cordially invited to this table, including children. You may consume the bread and then drink from the chalice (please grasp the bottom of the chalice to guide it to your lips). Also, you may dip the bread in the wine and then consume it, or you may leave the bread in your palm for the chalice-bearer to dip in the wine and place on your tongue. Gluten-free wafers are available. Those who do not wish to receive communion are welcome to receive a blessing, indicated by crossing your arms over your chest.

COMMUNION ANTHEM

Libera nos

John Sheppard (1515-1558)

Libera nos, salva nos, justifica nos, O beata Trinitas.

Free us, save us, defend us, O blessed Trinity.

—Prayer to the Trinity, as recited at
Magdalen College, Oxford, 16th century

Silence follows the anthem.

CONCLUDING RITE

POST-COMMUNION PRAYER

EOW p. 70

Please stand as you are able.

Celebrant

Let us pray.

All

Loving God,

we give you thanks

for restoring us in your image

and nourishing us with spiritual food

in the Sacrament of Christ's Body and Blood.

Now send us forth

a people, forgiven, healed, renewed;

that we may proclaim your love to the world

and continue in the risen life of Christ our Savior. Amen.

Please be seated.

STRIPPING OF THE ALTAR

While the choir sings the Psalm, the ministers remove all adornments from the chancel.

THE PSALM

Psalm 22

Tone 4.1

Sung by the 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 forefathers put their trust in you; *
they trusted, and you delivered them.

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.”

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.

Many young bulls encircle me; *
strong bulls of Bashan surround me.

They open wide their jaws at me, *
like a ravening and a roaring lion.

I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.

They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

Be not far away, O God; *
you are my strength; hasten to help me.

Save me from the sword, *
my life from the power of the dog.

Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

May all who fear you, O God, give praise; *
may the offspring of Israel stand in awe,
and all of Jacob's line give glory.

For you do not despise nor abhor the poor in their poverty;
neither do you hide your face from them; *
but when they cry to you, you hear them.

My praise is of you in the great assembly; *
I will perform my vows in the presence of those who worship you.

The poor shall eat and be satisfied,
and those who seek you shall praise you: *
"May your heart live for ever!"

All the ends of the earth shall remember and turn to you, *
and all the families of the nations shall bow before you.

For yours is the royal power, O God; *
you rule over the nations.

To you alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before you.

My soul shall live for you;
my descendants shall serve you; *
they shall be known as yours for ever.

They shall come and make known to a people yet unborn *
the saving deeds that you have done.

RESERVATION OF THE SACRAMENT

Please stand as you are able.

The Blessed Sacrament is removed to the Chapel of All Saints.

ANTHEM IN PROCESSION

Tantum ergo

Maurice Duruflé

Tantum ergo Sacramentum
veneremur cernui,
et antiquum documentum
novo cedat ritui,
praestet fides supplementum
sensuum defectui.

Genitori genitoque
laus et jubilatio,
salus, honor, virtus quoque
sit et benedictio,
procedenti ab utroque
compar sit laudatio. Amen.

Let us therefore, bowing low,
venerate so great a Sacrament;
and let the old Law
give way to the new rite;
let faith afford assistance
to the deficiency of the senses.

To the Begetter and the Begotten
let there be praise and jubilation,
salvation and honor,
and power and blessing;
and to the One proceeding from both
let there be equal praise. Amen.

—*Pange lingua gloriosi*, vv. 5-6;
Thomas Aquinas (1225-1274)

THE PASSION GOSPEL

Mark 15:1-39

Please be seated.

The congregation will stand at the mention of the arrival at Golgotha.

Deacon The Passion of our Lord Jesus Christ according to Mark.

There is no congregational response.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" Jesus answered him, "You say so." Then the chief priests accused Jesus of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival Pilate used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then Pilate answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed Jesus over. But the chief priests stirred up the crowd to have Pilate release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" The crowd shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, Pilate handed him over to be crucified.

Then the soldiers led Jesus into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed Jesus in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, saying, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

The soldiers compelled a passer-by, who was coming in from the country, to carry Jesus' cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull).

Please stand as you are able.

And they offered him wine mixed with myrrh; but he did not take it. And the soldiers crucified Jesus, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified Jesus. The inscription of the charge against him read, "The King of the Jews." And with Jesus they crucified two bandits, one on his right and one on his left.

Those who passed by derided Jesus, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking Jesus among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with Jesus also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to Jesus to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way Jesus breathed his last, he said, "Truly this man was God's Son!"

All depart in silence.



The Vigil before the Blessed Sacrament begins immediately after this service and continues through the night. Communion from the Reserved Sacrament will take place at 8:15am on Friday morning in the Chapel of All Saints.

A NOTE ON “THE JEWS” IN THE PASSION

That the story of Christ’s Passion has inspired passionate responses through the ages should surprise no one. Its apt name comes from the Latin *passio*—suffering—and that is what it depicts in the final days of Jesus of Nazareth. A relentless narrative of accusation, trial, sentencing, and death, all wrapped in a web of betrayal and mockery, the Passion story as traditionally read by Christians on Palm Sunday purposefully stops short of the dramatic reversal and jubilation of Easter. The devastating account of an innocent victim willingly enduring abuse out of love for his tormentors stirs a variety of emotions: grief, sympathy, horror, and, perhaps most tellingly, guilt. The story begs us to ask who would treat a man who has given sight to the blind and hope to the poor in such a horrible fashion. Who, in short, is to blame?

For centuries the answer seemed simple: “the Jews.” They rejected Jesus’ claim to be the Messiah and duped the Romans into executing him. For Christians who revered Jesus as divine (and seemed to forget that Jesus was himself a Jew), the Jews were “God-killers.” It is difficult to imagine what punishment such a crime would not deserve, and easy to trace the tragic consequences of that view in history. From the fourth century—when Emperor Constantine converted to Christianity, bringing the power of Rome with him—the very survival of the Jews came into question. The popularity of medieval Passion Plays often spurred violent pogroms in their wake. On their way to fight for Jerusalem, Crusaders slaughtered European Jews as a warm-up. In the twentieth century, the Holocaust (or *Shoah*) was not a direct expression of Christian anti-Judaism, but the structures of hate laid by the Church over the centuries created a platform for the Nazi perversion. (For a history of Christian anti-Judaism, James Carroll’s *Constantine’s Sword* is searing and highly readable—a *New York Times* best-seller.)

Today some ask whether the public reading of the Passion in the language of the four canonical Gospels perpetuates the anti-Jewish views that have given rise to such violence. Others point out the centrality of the Passion story to Christianity and argue that, while the texts have undeniably been used for anti-Jewish purposes, they are not inherently anti-Jewish.

The Second Vatican Council proclaimed that New Testament references to “the Jews,” once taken to mean all Jews at all times, were directed only at the Jewish authorities in first-century Palestine. Roman Catholic scholar Raymond Brown demonstrated how the harsh rhetoric used against “the Jews” would have been understood by its first readers and hearers as part of an intra-family dispute. First century Jews would have recognized that Jesus used much of the same language with which the Hebrew prophets, such as Jeremiah and Amos, criticized the rulers of Israel. Later, as Christianity spread widely among the Gentiles (non-Jews), the misunderstanding of “us and them” developed and metastasized.

Other scholars, using a historical-critical approach to scripture, traced what seemed to be a conscious effort in the texts to exonerate the Romans, within whose empire the budding Jesus movement had to survive, and to lay blame on the Jews, with whom it had to compete. While it’s true that no one needed to dupe Pilate into executing troublemakers—Rome would ultimately recall him for being too bloody even by their imperial standards—others objected that such a move required a greater degree of skepticism about the accuracy of the scripture than many Christians would embrace.

Another brilliant New Testament scholar, Protestant Ched Myers, makes the case that we need neither demonize the Jews nor suspect the Gospel writers. Using a close reading of the earliest Gospel, Mark, he finds that what’s depicted is the collusion of all those in power—Pilate and the Jewish elites in particular.

The crowd and even the disciples collude by their silence and, in Peter's case, denial. In short, there is plenty of blame to go around. Like the prophets before him, Jesus opposed the systems of domination that oppressed the poor. His criticism of the Judean authorities was no more anti-Jewish than Martin Luther King's condemnation of Jim Crow laws was anti-American. And as Jesus himself predicted, he received the prophet's reward of death. "What was true for Jeremiah and Jesus was also true for Gandhi and King and Ahn San Suu Kyi: those who speak truth to power must always face the consequences," writes Myers. "And in the end, few indeed have the courage, character and conviction to walk that nonviolent way."

Blaming the Jews or the Romans or even the scriptures themselves not only falsifies history but also prevents us from understanding the story itself. The Roman Empire has long since crumbled, but the systems that dehumanize the most vulnerable in our midst ("the least of these who are members of my family" —Matthew 25:40) are with us still. Perhaps the Passion stirs so many emotions in us not because of what happened in those days but because the story is still playing out in ours. The question, then, is not, "Who's to blame?" but "What am I doing?"

—Bob Scott,
Director of Faith Formation and Education

ANNOUNCEMENTS

FOR VISITORS AND NEWCOMERS

Welcome to Trinity Church and St. Paul's Chapel. We're glad you're here. Come connect with us:

CONNECT Introduce yourself to our clergy, ushers, or greeters. To learn more about membership, baptism, or confirmation, or to receive emails about upcoming Trinity events, fill out a welcome card and place it in the offering plate. You can access the welcome card digitally by texting "TRINITY" to 28259.

FELLOWSHIP HOUR Visit with fellow worshippers over coffee and small bites after all Sunday services. After the 9am and 11:15am services at Trinity, enjoy coffee in the church.

TRINITY TOUR Take a tour of the church following the 11:15am service. Gather by the pulpit where a docent will guide you around our historic building.

THIS WEEK

THURSDAY, MARCH 29

All-Night Vigil Before the Blessed Sacrament 8pm to 8:15am March 30

An overnight silent vigil of prayer and meditation before the reserved sacrament, concluding with communion at 8:15am on Good Friday.

FRIDAY, MARCH 30

The Parish Center will be closed on Good Friday. There will be no Evening Prayer at 5:15pm.

Communion from the Reserved Sacrament

8:15am, Trinity Church, Chapel of All Saints
Holy Communion from the reserved sacrament.

Brown Bag Lunch Ministry: Packing

10am-Noon, St. Paul's Chapel
Information: trinitywallstreet.org/brownbag.

The Liturgy of Good Friday

12:05-1:30pm, Trinity Church
The Liturgy for Good Friday with congregational hymns. Music by The Choir of Trinity Wall Street. The Rev. Canon Benjamin Musoke-Lubega preaches.

Brown Bag Lunch

12:45pm, St. Paul's Chapel
Information: trinitywallstreet.org/brownbag.

SATURDAY, MARCH 31

Brown Bag Lunch

12:45pm, St. Paul's Chapel
Information: trinitywallstreet.org/brownbag.

The Great Vigil of Easter

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

NEXT SUNDAY—EASTER

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

Festive Eucharist

8am, St. Paul's Chapel

Festive Choral Eucharist

9am, Trinity Church

Festive Eucharist for Families with Children

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

Festive Choral Eucharist

11:15am, Trinity Church

EVERY SUNDAY

Nursery Care (six months through age 5)

8:45am-1pm, The Nursery, Trinity Church
The Nursery is found by taking the south aisle past the altar. Ask an usher to show you the way to stroller parking, the activity room, and the crib room.

Security Enhancements

On March 1, we began checking bags and using walk-through magnetometers (metal detectors) for visitors, staff, and parishioners to Trinity Church and St. Paul's Chapel.

We have been monitoring the new security process and are making some adjustments based on what we've experienced. Thank you for your patience as we attempt to make this a smooth process.

The back entrance of the church is now open to everyone during hours that the church is open to the public. Those using the back entrance will be subject to bag check and wandling.

Other entrances remain open, as follows:

At Trinity Church, on weekdays, the Broadway entrance is open at 7am and the north vestibule is open at 9am; all those who enter pass through the magnetometer and have their bags checked. The south vestibule is used only as an exit.

On Sundays, the Broadway entrance is open at 7am; the north vestibule opens at 8:30am. The south vestibule continues to be the exit.

At St. Paul's Chapel on weekdays and Sundays, the south Broadway door is an entrance, the north Broadway door is an exit, and the Church Street doors act as both entrance and exit.

If you have any questions, please see the Vicar.

Brown Bag Lunch Ministry: Packing

12:30pm, Trinity Church

Information: trinitywallstreet.org/brownbag.

Brown Bag Lunch

2pm, Trinity Church

Information: trinitywallstreet.org/brownbag.

Compline by Candlelight

8pm, St. Paul's Chapel

COMING SOON

To Buy the Sun

7pm, April 5 through April 7; 2pm, April 7

St. Paul's Chapel

To Buy the Sun, an original play by Lynden Harris, explores Pauli Murray's extraordinary life and the challenge she offers us all. Using archival images,

three chairs, and a typewriter, the performers bring to life 60 characters, six decades, and two continents in this acting *tour de force*. By the close of *To Buy the Sun*, you will want to cheer for this mixed-race, gender non-conforming attorney, poet, activist, professor, and priest. Tickets (\$15) are available at TBTSNYC.eventbrite.com. Scholarships are available.

EAST: Feminism and Christianity in Korea 5:30pm, Saturday, April 7, Trinity Church

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

Foundations

1pm, Sundays, April 8–May 6, Parish Center

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

Poetry Workshop

1-2:30pm, April 8, St. Paul's Chapel

A poetry workshop for all Trinity writers who wish to participate in the Annual Poetry Festival to be held April 22. We will read poems in progress and discuss how to compose a decent poem. Participants will share their thoughts about writing. Open to all. Information: Alan at abfilm9@gmail.com.

ParentSpace

6-8:30pm, Fridays, April 13 and 20, Parish Center

ParentSpace: Daily Connection for Busy Families. Hectic schedules and long to-do lists keep our families disconnected even when we're doing things together. Come discover how to better connect with your child emotionally and spiritually despite the busyness. Led by Sarah McCaslin of the

Psychotherapy & Spirituality Institute. Supper is provided. Child care is available. RSVPs requested at trinitywallstreet.org/parentspace.

EDNY Lawn Games

11:30am-3pm, Saturday, April 28, Central Park

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

Weekend trip to Corning Glass Museum June 9-10

The Hospitality Committee cordially invites all members and friends of Trinity Church and St. Paul's Chapel to a weekend trip to the Corning Glass Museum in Upstate New York. The cost is \$199 double occupancy which is inclusive of all travel and lodging, as well as dinner on Saturday night and breakfast on Sunday morning. Together we will have a magnificent weekend. Information: Barbara Inniss at innisb@aol.com.

Save the Date: Harry Potter Weekend July 6-8, Trinity Retreat Center

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

BULLETIN BOARD

Stations of the Cross Art Exhibition Through April 1, throughout Manhattan

People of all faiths and spiritualities are invited on a creative and contemplative journey through Manhattan to consider injustice across the

Core Values: What's Next

In 2018, more Illuminating Values sessions are planned for the congregation, focusing on one value per month.

Compassion: Thursday, April 26, 6:30-8pm
(Trinity Church, Manning Room)

Social Justice: Monday, May 21, 6:30-8pm
(2 Rector St., Parish Center)

Stewardship: Thursday, June 21, 6:30-8pm
(2 Rector St., Parish Center)

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

Living the Values Quiet Retreats

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

Retreat dates and topics

April 20-22: Inclusiveness*

May 18-20: Compassion

June 1-3: Social Justice*

September 14-16: Stewardship

*Led by Listening Hearts Ministries

Pricing \$50/night (double occupancy)

For a single-occupancy room, there is a \$35 surcharge per person, per night, based on availability.

Transportation

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

RSVP: trinitywallstreet.org/valuesretreats.

human experience. Stations of the Cross presents a pilgrimage comprised of 14 art stations, from the Cloisters to the 9/11 Memorial. Each location presents a new work of art or adds a fresh perspective to an existing memorial, highlighting

Trinity Church Rejuvenation

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

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

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

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

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

the contemporary relevance of the Passion, Jesus' final hours. Traditionally, the Stations of the Cross have served to evoke empathy with those who suffer, as Jesus did, at the hands of injustice. This year's exhibit focuses on the experience of immigrants and refugees, exploring feelings of despair, exploitation, abandonment, and hope. Information: artstations.org.

Save the Date: Mission & Service Trips

All are invited to participate in Trinity's Mission & Service Engagement trips for 2018. Upcoming trips include:

Navajoland: May 23-28

Deadline for application: Monday, April 23
Commissioning: Sunday, May 20

New York City: June 22-July 20

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

New Orleans: July 19-23

Deadline for application: Wednesday, June 6
Commissioning: Sunday, July 15

Burundi: September 12-24

Deadline for application: Wednesday, June 4
Commissioning: Sunday, September 9

Haiti: October 10-15

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

Background Screening Program

Trinity values the safety of the community we serve, our employees, and our volunteers. To further safeguard the vulnerable populations we serve, other members of our community, and our volunteers, Trinity is now requiring background screenings for all lay leaders and volunteers. This policy is informed by best practices among religious and non-profit communities nationwide. For more information, a list of questions and answers about the process can be found at trinitywallstreet.org/faq-background-screenings. Please contact Michael Fonteboa at mfonteboa@trinitywallstreet.org or 212.300.9904 to set up your screening or to ask any further questions.

Volunteers Needed: Kianga House

In 2017, parishioners began a relationship with Kianga House, a shelter in Crown Heights that is home to 17-19 families, including mothers with 1-2 children (birth through age 9, but mostly under 2). Kianga is Swahili for "ray of light." This winter, volunteers are needed to read to the children while their mothers are in GED, job readiness, and parenting classes. All volunteers will be required to undergo a background check. For more information about Kianga House and other volunteer opportunities, email Trinity.Kianga@gmail.com.

The Sisters are In

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

Vestry Election

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

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

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

Church Wardens

Joel Motley

Paul B. Yang

Members of the Vestry

Frederick Bland

Sara B. Queen

Sanders Davies

John G. Talty

Scott Evenbeck

Mary Katherine Wold

Robert G. Zack

Christian B. Hylton

Suzanne Hammett

Gabrielle E. Sulzberger

Susan Hewitt

Peter D. Barbey

William L. Cobb

Lynne Jordal Martin

Emory A. Edwards

Matthew M. Knisely

Eric Eve

Christopher L. Mann

T. Dennis Sullivan

Martez R. Moore

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

IN OUR PRAYERS

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

WE PRAY FOR

Cynthia Cartwright; Norma Rogers; Cynthia Smith; Roy Watson; Maria George; Vonn Brochart; Roy Burrowes; Pearl Grady; Valerie Thurab; Drew Pardus; Karen Gerber; Evadne Hodge; James (friend of Trinity); **Melvin Dixon, Christine, Milagros, and Robert** (friends of Lorraine Westcarr); **Janice Linton** (Cynthia Smith's niece); **Gloria Rodriguez; Grace George; Richard Brereton** (friend of Ilyse Fink); **Suzanne Cadarett** (Colleen M. E. O'Leary's sister); **John Brohard** (Cindy Jay's brother-in-law); **Leslie-Anne Burrowes and Johnny Saunders** (relatives of Roy Burrowes); **Lisa Viscardi** (Luciana Sikula's friend); **Christine Thurston** (wife of the Rev. Anthony

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

You're invited to retreat

The Trinity Retreat Center, located in West Cornwall, Connecticut, is a refuge of healing, peace, joy, and spiritual formation for all generations. Learn more about these and other upcoming retreats at trinityretreatcenter.org.

Holy Week Retreat

March 28-April 1

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

Rest and Renewal Retreat

April 6-8

Earth Credo: Living in Harmony with the Earth and its Source

April 22-April 27 or October 28-November 2

Mary Magdalene Retreat

May 4-6

Trinity Camper Reunion

July 26-28

Learn more and book at trinityretreatcenter.org.

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 on call for the week: Kristin Miles, Sister Ann, Sister Gloria, or Sister Promise. For other pastoral needs, especially pastoral conversation about life issues, call the Rev. Kristin Kaulbach Miles, Director for Pastoral Care and Community at 212.602.0895.

Congregational Voice

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

—*Miriam Fauntleroy*

Green Notes

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

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).

FOUNDATIONS 2018 SPRING SERIES



Sundays, April 8–May 6
1pm, Parish Center (2 Rector Street)

FOUNDATIONS is a series for those seeking Adult Baptism or Confirmation, Reception, or Reaffirmation of Faith in the Episcopal Church. It is also a great opportunity to acquire a better understanding of what it means to be an Episcopalian and Anglican for those seeking formal membership at Trinity Church and St. Paul's Chapel. Together we will learn about scripture, theology, prayer, and much more.

Join Trinity's Vicar, the Rev. Phillip Jackson, and other clergy and staff for fun, fellowship, and interactive learning.

For more information or to RSVP,
visit trinitywallstreet.org/foundations.

SCHEDULE OF SERVICES

SUNDAYS

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

WEEKDAYS

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

CONGREGATIONAL COUNCIL COMMITTEE MEETINGS

Congregational Council:

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

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

Standing Committees:

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

All are welcome to attend these meetings.

To 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



Wendy Claire Barrie
Program Manager,
Children and Youth



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
Priest and Director of Core
Values and Latin America
& Caribbean Relations



Jennifer Chinn
Program Manager, Justice
and Reconciliation



Mandy Culbreath
Coordinator for Justice
and Reconciliation



Ruth Frey
Senior Program Officer,
Justice and Reconciliation



Anne Damassa Graff
Program Assistant, Music



The Rev. Frank Hakoola
Priest and Program Officer
for Africa



The Rev. Phillip A. Jackson
Vicar



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



The Rev. Dr. William Lupfer
Rector



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



Dane Miller
Sacristan



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



Robert Scott
Director for Faith
Formation and Education



Yunjeong Seol
Sacristan



Sister Gloria Shirley
Sisters of Saint Margaret



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



Scott Smith
Head Sacristan



Avi Stein
Associate Organist and
Chorusmaster



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



Dr. Julian Wachner
Director of Music



Sister Ann Whittaker
Sisters of Saint Margaret

SERVICE PARTICIPANTS

CELEBRANT: The Rev. Kristin Kaulbach Miles

DEACON: The Rev. Frank Hakoola

PREACHER: The Rev. Dr. Mark Francisco Bozzuti-Jones

MUSICIANS: The Choir of Trinity Wall Street

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

Avi Stein, Associate Organist and Chorusmaster



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Currently a Minnesota 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 is a service of Holy Eucharist according to Rite II, including the proper liturgy for Maundy Thursday, which begins on page 274 of the *Book of Common Prayer* (BCP). Scripture readings are appointed by the *Revised Common Lectionary* (RCL) and are from the New Revised Standard Version (NRSV) of the Bible. Hymns come from *The Hymnal 1982, Lift Every Voice and Sing* (LEVAS), *Wonder, Love, and Praise* (WLP), and *Enriching Our Music* (EOM). The Prayers of the People and other service elements usually taken from the BCP may also come from additional sources as noted, including the *Book of Occasional Services* (BOS) and *Enriching Our Worship* (EOW).

2017-2018 TRINITY WALL STREET VESTRY

William Lupfer, *Rector*

Joseph E. Hakim, *Church Warden*; Joel Motley, *Church Warden*


Frederick Bland, Lawrence F. Graham, William H. A. Wright II, William L. Cobb, Sanders Davies, Dr. Scott E. Evenbeck, Paul B. Yang, Robert G. Zack, Suzanne Hammett, Susan Hewitt, Macculloch M. Irving, T. Dennis Sullivan, Emory Edwards, Eric Eve, Sara B. Queen, John G. Talty, Mary Katherine Wold, Christian B. Hylton, Charles John O'Byrne, Gabrielle E. Sulzberger

2018-2019 TRINITY WALL STREET CONGREGATIONAL COUNCIL


Phillip Jackson, *Vicar*; William Lupfer, *Rector*

Keith Klein, *President*; Felicia Eve, *Vice-President*; Deborah E. Hope, *Secretary*

Gerald Baugh, Adrienne Bradley, William Clark, Paul Donahue, Melba Duncan, Felicia Eve, Ruth Antoinette "Toni" Foy, Kevin Grant, Sharon Hardy, Deborah E. Hope, Cynthia Jay, Keith Klein, Barbara Inniss, Charles Jamison, David Ward

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

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The Rev. Phillip A. Jackson, *Vicar*