



10 AM & 5 PM

LITURGY OF THE PALMS &
HOLY EUCHARIST, RITE II

Sunday, March 24

Palm Sunday



TRINITY CHURCH
IN THE CITY OF BOSTON

Today's worship begins on the Clarendon Lawn.



TrinityEvents

On Sun., 4/7, at 5 pm, Trinity and Berklee College of Music will present a free 'What's Going On?/Motown for Peace' concert featuring the music of Marvin Gaye.

Learn more at trinitychurchboston.org/calendar

EASTER FLOWERS

Last Day to Donate to the Easter Flower & Music Fund



Easter flower and music dedications are a beautiful way to honor friends, family, and loved ones, whether far or near, living or deceased.

Donations accepted online through **today, Mar., 24**, in order to meet Easter bulletin print schedules. We invite a minimum contribution of \$50 per name.

Scan the QR code or make your donation at trinitychurchboston.org/news

VOLUNTEER



Help Decorate the Church

Thurs., 3/28-Sat., 3/30



All of us have an opportunity to come and prepare the space for Easter Morning and the great celebration of Easter! There is a place for you and the whole family. Consider how you might be called to be a part of the team as we find the tomb empty and celebrate the Lord's resurrection.

Sign up at trinitychurchboston.org/calendar, or scan the QR code above to go directly to the sign-up page

LOOKING AHEAD



Join Us for a Vibrant Bonnyman Symposium/ Boston Marathon Weekend

Fri., 4/12-Sun., 4/14

Trinity Church is honored to host athlete, author, and activist **Alison Mariella Désir** for the Anne Berry Bonnyman Symposium weekend. The Symposium, in partnership with Trinity Boston Connects (TBC), will celebrate **the Joy of Running, Belonging, and Community** in the context of addressing systemic racism and building supportive, inclusive, and equitable communities.

Learn more about the 2024 Bonnyman Symposium plans at trinitychurchboston.org/news, or scan the QR code above.



Follow [@trinitychurchboston](https://www.facebook.com/trinitychurchboston) on Facebook and Instagram

HOLY WEEK



Learn more about our Holy Week plans and how to join in by scanning the QR code or visit trinitychurchboston.org/news

3/25 Holy Monday

Praying Our Prayer List Together, 12:15 pm, on Zoom; Get the link at trinitychurchboston.org/calendar

3/26 Holy Tuesday

Zoom Compline, 8:30 pm; details on page 2

3/27 Holy Wednesday

Women's & Men's Bible Studies, 7:30 am, on Zoom; get the link at trinitychurchboston.org/calendar
Choral Evensong, 5:45 pm, Church

3/28 Maundy Thursday

Simple Supper, 5:45 pm

Maundy Thursday Worship, 7 pm

Gethsemane Watch, 8-10 pm; then online 10 pm-6 am

3/29 Good Friday

Gethsemane Watch, 6-10 am
Easter Preparations, 10 am-4 pm

Good Friday Worship, 12 noon*

3/30 Holy Saturday

Easter Preparations, 10 am-2 pm
Easter Gardens, 10 am-12 pm, for children, parents, & friends
Easter Vigil Worship, 6 pm

3/31 Easter Day

Easter Worship, 8 am, 10 am*, 12 pm

Questions at Calvary Sermon III: Resurrection, exploring ideas about what it means that "God raised Jesus from the dead."
Trinity's Rector, the Rev. Morgan S. Allen, explores the categories of questions that Jesus' crucifixion presents in the Gospel of Mark. Check out the earlier sermons in this series at trinitychurchboston.org/sermons.

T-n-T Easter Brunch, 12 pm;
email kleslie@trinitychurchboston.org

*livestreamed to trinitychurchboston.org/live-worship

Trinity Church
in the City of Boston

206 Clarendon Street, Boston, MA 02116

617-536-0944 + trinitychurchboston.org



Join us for a vibrant Bonnyman Symposium/ Boston Marathon Weekend

Trinity Church is honored to host athlete, author, and activist **Alison Mariella Désir** April 12-14 for the Anne Berry Bonnyman Symposium weekend.

The Symposium, in partnership with **Trinity Boston Connects** (TBC), will celebrate **the Joy of Running, Belonging, and Community** in the context of addressing systemic racism and building supportive, inclusive, and equitable communities.

We have an inspiring schedule pertinent to both runners and nonrunners alike:

Tues., 4/ 2, 6:30-8 pm: *Running While Black* book discussion on Zoom

Sun., 4/7, 12:30-2 pm: *Running While Black* book discussion in the Ferris Library, Trinity Church

Fri., 4/12, 4-6 pm: Community event, *details to come*

Sat., 4/13, 11 am-2 pm: Bonnyman Symposium with presentation by Alison Mariella Désir, lunch, and panel discussion moderated by the Very Rev. Dr. Michael Battle.
Other special guests to be confirmed.

Sun., 4/14: 11:15 am: Special Forum with Alison Mariella Désir, Bishop Jennifer, and Dr. Michael Battle

Learn more about our honored guests at alisonmdesir.com/bio and indydio.org/bishop-jennifer-baskerville-burrows/.



Stay in the loop on the ABBS plans by subscribing to Trinity's email list at trinitychurchboston.org/welcome, or scan the QR code.

Learn more at trinitychurchboston.org/news, or scan the QR code.



THE JOY OF RUNNING, BELONGING, AND COMMUNITY



Alison Mariella Désir is the author of *Running While Black: Finding Freedom in a Sport that Wasn't Built for Us.*



Trinity will also welcome the Rt. Rev. Jennifer Baskerville-Burrows, an accomplished long-distance runner and bishop of the Episcopal Diocese of Indianapolis.

FREE CONCERT SUNDAY

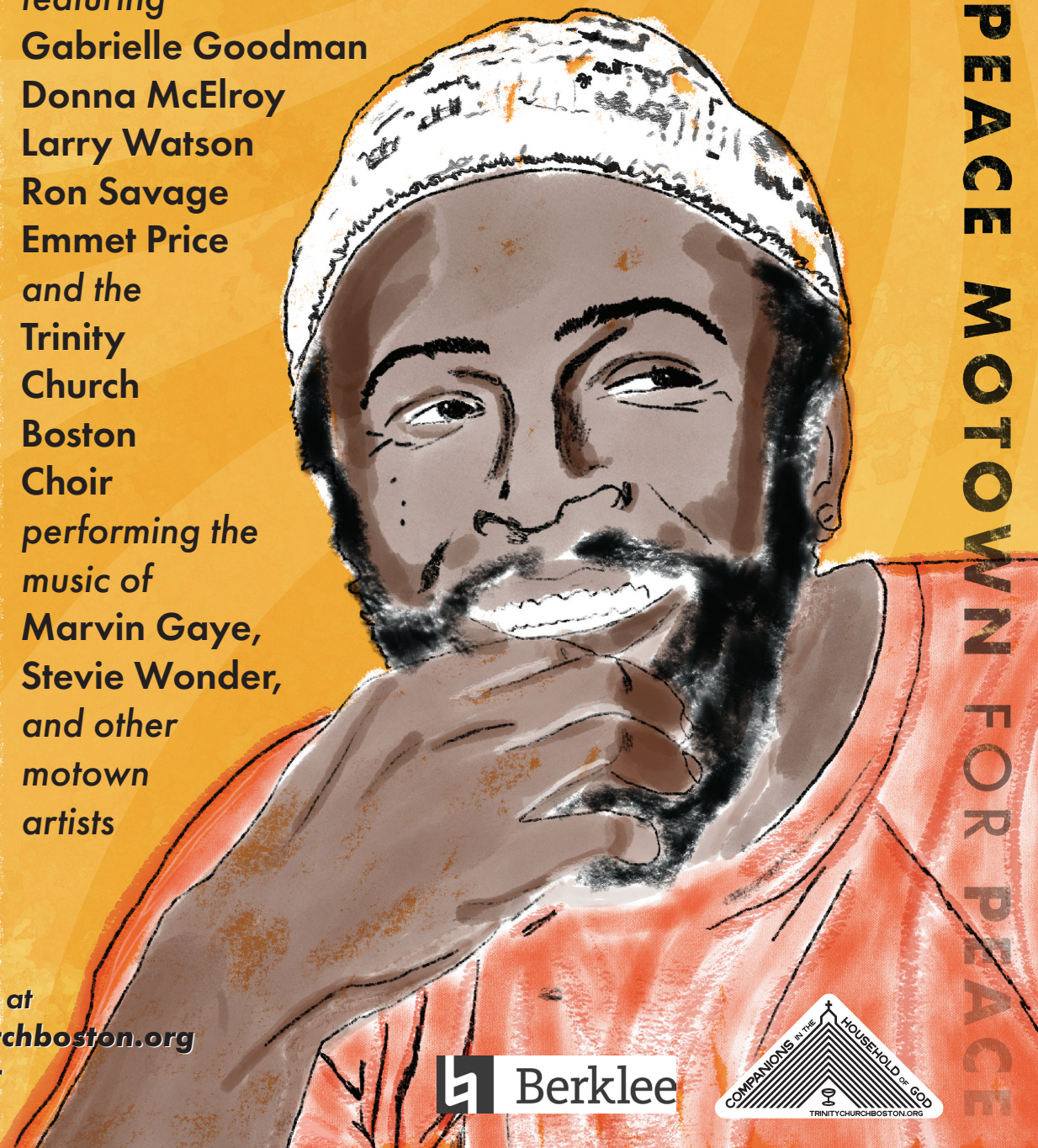
WHAT'S GOING ON?

4.7
5 PM

MOTOWN FOR PEACE MOTOWN FOR PEACE



featuring
Gabrielle Goodman
Donna McElroy
Larry Watson
Ron Savage
Emmet Price
and the
Trinity
Church
Boston
Choir
performing the
music of
Marvin Gaye,
Stevie Wonder,
and other
motown
artists



learn more at
[trinitychurchboston.org](http://trinitychurchboston.org/calendar)
/calendar



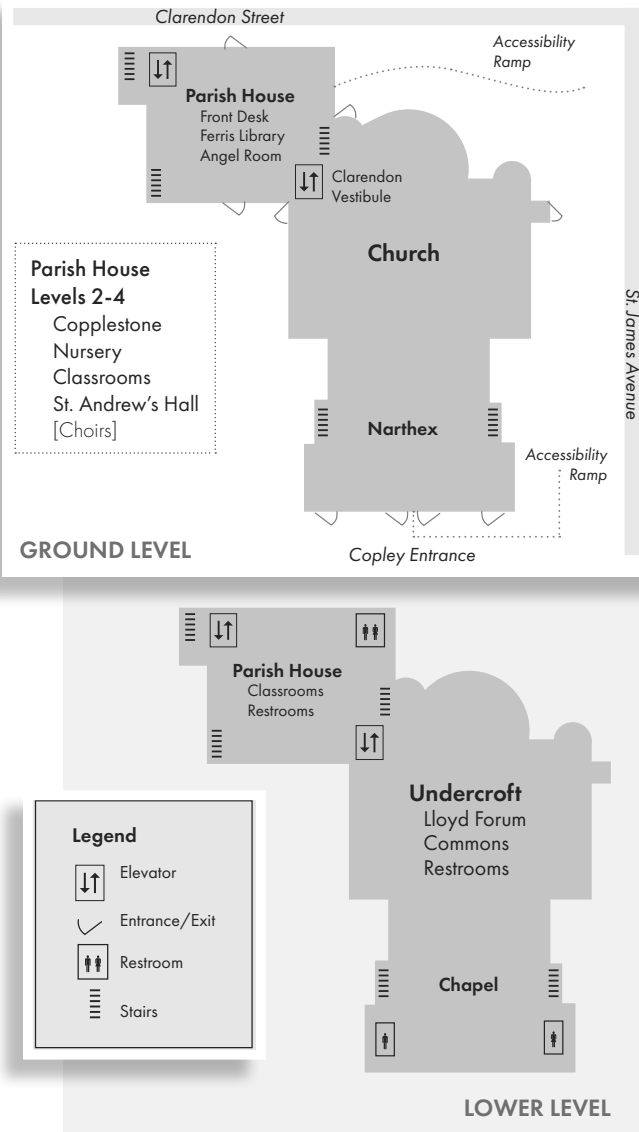
WELCOME



Whether you're new among us or you've been worshipping here for years, we look forward to helping you make a home for faith at Trinity.

Complete the short Welcome Form at trinitychurchboston.org/welcome (or scan the QR code) so we can get to know you better.

FINDING YOUR WAY



Statement of Affirmation

Trinity Church in the City of Boston is a congregation of the Episcopal Diocese of Massachusetts and welcomes and honors everyone. In accordance with our baptismal covenant, we affirm the inherent worth and dignity of every person. We strive to include all persons without regard to sexual orientation, race, nationality, gender, family configuration, ethnic background, economic circumstances, difference in ability, culture, or age. Our love and acceptance of each other embody our commitment to unity with God and each other in Christ.

HOURS & INFORMATION

Sunday Schedule

- 8 am** Holy Eucharist, Rite II, *spoken*
- 9 am** Coffee & Community Hour, full "Community Breakfast" on the first Sunday of most months
- 10 am** Holy Eucharist, Rite II, with organ, choristers, and choir. Includes Children's Homily & Nursery. Morning Prayer last Sunday of most months. online at trinitychurchboston.org/live-worship and [facebook.com/trinitychurchboston](https://www.facebook.com/trinitychurchboston)
- 11:15 am** Formation for All Ages
- 5 pm** Holy Eucharist, Rite II

Weekday Worship at Trinity

- Tues/Thurs.**
 - 8:30 pm** Online Compline join us on Zoom at bit.ly/tcbTTcompline or dial in with **1-646-558-8656** and enter Meeting ID **206 654 379**
- Weds.**
 - 5:45 pm** Choral Evensong in the Church, led by the Trinity Choristers

Vestry

Chris Allen ('27) • Christine Arcese ('26) • Christopher Atwood ('26) • Barbara Dortch-Okara ('25) • Josh Fiala ('27) • Sukaina Garcia ('25) • Richard Henderson ('26) • Tim Kelly ('28) • Tim Martin ('27) • Niven Narain ('26) • Chuks Chijioke Okoli ('25) • Constance Perry ('28) • Peter Renner ('28) • Mary Roetzel ('27) • Pam Waterman ('25) • Katie Wisley Shelby ('28)

Clergy

The Rev. Morgan S. Allen, *Rector* • The Very Rev. Dr. Michael Battle, *Theologian-In-Community* • The Rev. Dr. Karen Coleman, *Assisting Priest* • The Rev. Paige Fisher, *Associate for Community Life* • The Rev. Kit Lonergan, *Priest for Welcome and Care* • The Rev. Abigail W. Moon, *Senior Associate*

Vestry can be reached at bit.ly/TrinityVestry

Clergy and Staff can be reached at bit.ly/TrinityStaff



Tours

Wed - Sat
10 am - 4:30 pm

Trinity Church offers self-guided, docent-led, and audio tours. Considered one of ten buildings that changed America, Trinity Church is an architectural masterpiece including its unique collection of stained-glass windows by designers such as Edward Burne-Jones, William Morris, and John La Farge, its murals, wood carvings and more. The price is \$10. Children younger than 12 are free.

LITURGY OF THE PALMS

Introit 'Hosanna to the Son of David' at 10 am
Thomas Weelkes (1576-1623)

Hosanna to the Son of David.
Blessed be the King that cometh in the name of the Lord.
Thou that sittest in the highest heavens. *Hosanna in excelsis Deo.*

TEXT: MATTHEW 21:9 AND LUKE 19:38

'*Ingrediente Domino*' at 5 pm
George Malcolm (1917-1977)

*Ingrediente Domino in sanctam civitatem, Hebraeorum pueri
Resurrectionem vitae pronuntiantes, Cum ramis palmarum,
Hosanna, clamabant, in excelsis.
Cumque audisset populus, quod Iesus veniret Ierosolymam,
exierunt obviam ei, cum ramis palmarum.*

As the Lord was entering the holy city, the children of the Hebrews,
proclaiming the resurrection of life and carrying palm branches, cried:
Hosanna in the highest!
When the people heard that Jesus was entering Jerusalem,
they went to meet him carrying palm branches.

TEXT: RESPONSORY FOR PALM SUNDAY

Opening Sentences

Blessed is the One who comes in the name of the Lord.
Peace in heaven and glory in the highest.

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.

Amen.

Gospel Mark 11:1-11a

When they were approaching Jerusalem, at Bethphage and Bethany, near the
Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the
village ahead of you, and immediately as you enter it, you will find tied there
a colt that has never been ridden; untie it and bring it. If anyone says to you,
'Why are you doing this?' just say this, 'The Lord needs it and will send it back
here immediately.'" They went away and found a colt tied near a door, outside
in the street. As they were untying it, some of the bystanders said to them,
"What are you doing, untying the colt?" They told them what Jesus had said;
and they allowed them to take it. Then they brought the colt to Jesus and threw
their cloaks on it; and he sat on it. Many people spread their cloaks on the road,
and others spread leafy branches that they had cut in the fields. Then those
who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!
Blessed is the coming kingdom of our ancestor David!
Hosanna in the highest heaven!"

Then he entered Jerusalem and went into the temple; and when he had
looked around at everything, as it was already late, he went out to Bethany with
the twelve.

*The Liturgy of the Palms begins
on the Clarendon Lawn. Palm
branches are available from the
Ushers stationed there and in the
Clarendon vestibule.*

Blessing of the Palms

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through 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 Christ's victory, and grant that we who bear them may ever hail Christ's reign, and follow in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.

Amen.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

The Presider repeats the anthem three times while asperging the congregation and their palms.

During the procession, all hold branches in their hands while the drums play.

All may join the procession which will process along Clarendon St., Boylston St., and onto the West Porch.

When the procession reaches the West Porch, please enter through all doors.

About the music during the Outdoor Procession

Rambax MIT is an ensemble dedicated to learning the art of sabar, a vibrant drum and dance tradition of the Wolof people of Senegal, West Africa. Founded in 2001, Rambax MIT consists of students and members of the MIT community, and is co-directed by artist-in-residence Lamine Touré and faculty advisor Patricia Tang. We're grateful for their presence with us as we begin Holy Week.

Processing the Square

Let us go forth in peace.

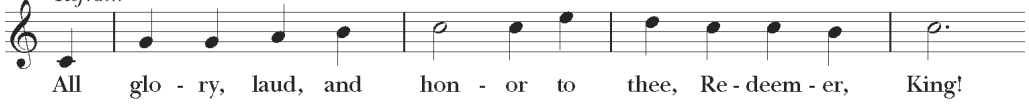
In the name of Christ. Amen.

All gathered process into the church as we sing "All glory, laud, and honor."


LITURGY OF THE WORD

Hymn 154 'All glory, laud, and honor'


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 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 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 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.



Worship at Trinity

The Liturgy of the Palms began on p. 270 in *The Book of Common Prayer (BCP)*. The service of Holy Eucharist continues on p. 355.

Please note that our use of the BCP text may vary slightly to incorporate gender-expansive language when appropriate.

When the text of this worship booklet is in **bold**, it is spoken or sung by all.

Though the Presider's posture (standing, sitting, or kneeling) will cue many in the pews, we invite you to participate as you are able and as your piety prefers.

Children's Gospel pages and crayons are available in baskets in both the Copley narthex and the Clarendon vestibule.

We will pray the Psalm responsively, by whole verse.

Collect of the Day

The Lord be with you.

And also with you.

Let us pray.

Almighty and everliving God, in your tender love for humanity 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.

Amen.

WORD OF GOD

Reading Philippians 2:5-11

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

The Word of the Lord.

Thanks be to God.

Psalm 31: 9-16

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

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

For my life is wasted with grief, and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.

I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.

I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.

For I have heard the whispering of the crowd; fear is all around; *
they put their heads together against me; they plot to take my life.

But as for me, I have trusted in you, O Lord. *
I have said, "You are my God.

My times are in your hand; *

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

Make your face to shine upon your servant, *
and in your loving-kindness save me."

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK

*The customary responses
before and after the Gospel are
omitted. All remain seated until
indicated.*

(14:1-15:47)

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people."

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'"

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

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?" He answered him, "You say so." Then the chief priests accused him 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 he 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 he 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 him over. But the chief priests stirred up the crowd to have him 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?" They 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, he handed him over to be crucified.

The congregation speaks the crowds' shouts, bolded here.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "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.

They compelled a passer-by, who was coming in from the country, to carry his 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). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

All stand at the mention of "Golgotha (which means the place of a Skull)."

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, 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 him 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 him 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 him 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 he breathed his last, he said, "Truly this man was God's Son!"

*At the mention of Jesus' death,
the congregation keeps silence.*

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

All remain standing through the Passion hymn, "My song is love unknown."

Hymn 458 'My song is love unknown'

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 -
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
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.

7 Here might I stay and sing,
no story so divine:
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

Sermon The Rev. Morgan S. Allen, *Rector*

Prayer for Peace

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace, as children of one Creator; to whom be dominion and glory, now and for ever.

Amen.

The Peace

The Peace of the Lord be always with you.
And also with you.

Welcome & Announcements

During this hymn at the 10 am service, preschool and elementary-aged children may meet members of our Children's Ministries staff under the pulpit to travel to Tapestry Hall for an age-appropriate children's homily. The children return to the service during the Presentation Hymn.

Complete the short Welcome Form at trinitychurchboston.org/welcome so we can get



to know you better. You can also scan the QR code to reach the form.

HOLY COMMUNION

Offertory

Anthem 'Ride on'
Grayston Ives (b. 1948)

Ride on, ride on in majesty!
Hark! all the tribes hosanna cry;
Thy humble beast pursues his road
With palms and scattered garments strowed.

Ride on, ride on in majesty!
In lowly pomp ride on to die:
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on, ride on in majesty!
The wingèd squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on His sapphire throne
Awaits His own anointed Son.

Ride on, ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power and reign.

TEXT: HENRY MILMAN

The Presentation

All things come of Thee, O Lord.
And of Thine own, have we given Thee.

At the 5 pm service you are invited to gather around the altar for Communion.

All we have and all we are is of God, and everyone has a faithful offering to make. All gifts received today will support Trinity's ministry, empower our service to the community, and sustain our historic buildings.

To make a gift online, please click here or use the QR code below to be taken to the secure form on our website.



Alternatively, you may also give in-person via the basket passed during the Offertory.

The Great Thanksgiving

*Eucharistic Prayer A from the
Book of Common Prayer, p. 361.*

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, the Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus S-124

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

Holy and gracious God: 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, your only and eternal Christ, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator 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:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption in this sacrifice of praise and thanksgiving, and recalling Jesus' 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 Christ, the holy food and drink of new and unending life in you.

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 by Christ, and with Christ, and in Christ, in the unity of the Holy Spirit; for all honor and glory is yours, Almighty God, now and for ever.

AMEN.

The Lord's Prayer

And now, as our Savior Christ has taught us, we are bold to pray,

Our Father,

who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

Breaking of the Bread

Fraction Anthem S-161

Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Invitation

The Gifts of God for the People of God.

Trinity Church and The Episcopal Diocese of Massachusetts welcome all to Holy Communion. If instead of the sacrament in either kind you prefer to receive a blessing in the name of God, cross your arms over your chest. With that cue, a priest will offer a short prayer.

To receive the sacrament, come to the altar rail; stand or kneel (as you are able or as your piety prefers); and extend your hands, one inside the other. In turn, the priest will place a consecrated wafer in your open palm. If you require a gluten-free wafer, please request one from the priest offering Communion.

A Eucharistic Minister will follow with the wine; to receive, help guide the chalice to your lips. The server wipes the chalice's rim after every sip.

For those who find it easier to remain in their pew, please signal an Usher, and a priest will bring the sacrament to you.

Communion of the People

Anthem '*Solus ad victimae*'

Kenneth Leighton (1929-1988)

Alone to sacrifice thou goest, Lord,
Giving thyself to Death whom thou hast slain.
For us thy wretched folk is any word?
Who know that for our sins this is thy pain?

For they are ours, O Lord, our deeds,
Why must thou suffer torture for our sin?
Let our hearts suffer thy Passion, Lord,
That very suffering may thy mercy win.

This is the night of tears, the three days' space,
Sorrow abiding of the eventide,
Until the day break with the risen Christ,
And hearts that sorrowed shall be satisfied.

So may our hearts share in thine anguish, Lord,
That they may sharers of thy glory be;
Heavy with weeping may the three days pass,
To win the laughter of thine Easter Day.

TEXT: PETER ABELARD (1079-142), TRANS. HELEN WADDELL

Hymn WLP 735 'O sacred head sore wounded'



Solo 1. O sa - cred head, sore wound - ed, _____
 2. Thy beau - ty, long de - sir - ed, _____
 3. In thy most bit - ter pas - sion _____
 *4. What lan - guage shall I bor - row _____
 *5. My days are few, O fail not, _____



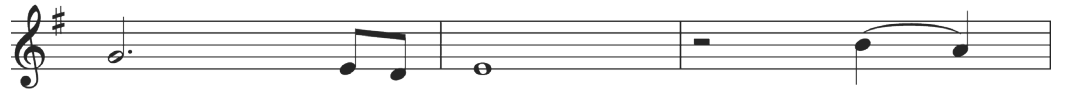
— de - filed and put to scorn;
 — hath van - ished from our sight;
 — my heart to share doth cry,
 — to thank thee, dear - est friend,
 — with thine im - mor - tal power,



O king - ly head, sur -
 thy power is all ex -
 with thee for my sal -
 for this thy dy - ing
 to hold me that I



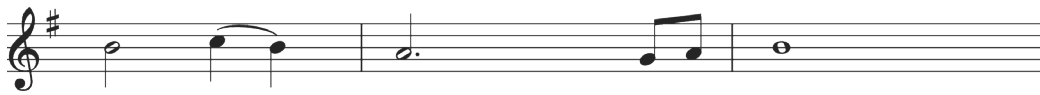
round - ed _____ with mock - ing
 pir - ed, _____ and quenched the
 va - tion _____ up - on the
 sor - row, _____ thy pit - y
 quail not _____ in death's most



crown of thorn; what
 light of light. Ah
 cross to die. Ah,
 with - out end? Oh,
 fear - ful hour; that



sor - row mars thy grand - eur? Can
 me! for whom thou di - est, hide
 keep my heart thus mov - ed to
 make me thine for - ev - er! and
 I may fight be - friend - ed, and



death thy bloom de - flower?
 not so far thy grace,
 stand thy cross be - neath,
 should I faint - ing be,
 see in my last strife



O coun - ten - ance whose splen - dor
 show me, O Love most high - est,
 to mourn thee, well - be - lov - ed,
 Lord, let me nev - er, nev - er,
 to me thine arms ex - tend - ed



the hosts of heav'n a - dore!
 the bright - ness of thy face.
 yet thank thee for thy death.
 out - live my love for thee.
 up - on the cross of life.

SENDING

Postcommunion Prayer

Let us pray.

Almighty and everliving God,

we thank you

for feeding us with the spiritual food

of our Savior, Jesus Christ,

and for assuring us in these holy mysteries

that we are living members of Christ's Body –
heirs of your eternal kingdom.

Now, send us out

to do the work you have given us to do,

to love and serve you

as faithful witnesses of your Good News.

To Christ, to you, and to the Holy Spirit,

be honor and glory, now and for ever.

Amen.

Kneeling Hymn 172 'Were you there'

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Prayer over the People

There is no dismissal or postlude this day.

The worship of Holy Week continues on Maundy Thursday at 7 pm.

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