



GOOD FRIDAY

FRIDAY, APRIL 19, 2019

12 NOON

TRINITY CHURCH IN THE CITY OF BOSTON

WELCOME

Thank you for being here, and joining yourself to God and to one another in this week we call holy. The whole week is holy for us because in it we experience the passionate heights and depths of God's love for us. This divine love is poured out for us by our Lord Jesus Christ, the one who calls us friends and makes us one with him through his consummate acts of life-giving love and ministry. We are eager to share this week with Christ and with one another, and invite you to be here as we make our journey from darkness to light, from brokenness and death to the love that will not let us go until all Creation has been lifted up into Resurrection.



The Rev. William W. Rich
Interim Rector

ON TODAY'S SILENCES

This afternoon's worship includes periods of extended silence. We invite you to use these as you wish: liturgical silence is meant to be a communal act in which we, together, may hear a still small voice in the midst of all others that cry for our allegiance and attention.

CHILDREN'S PROGRAM AND CHILD CARE

A special Children's Program for 5-year-olds through grade 6 takes places in the Undercroft (lower level) from 12 p.m. to 3 p.m. and includes lunch. Ask an usher for directions. There is no nursery care today.

ON TODAY'S OFFERING

The Good Friday offering is used to support the Church in Jerusalem. There are baskets in the Narthex and a box in the Clarendon Street vestibule as you leave the church. Please give generously.

ON SOLEMN PROSTRATION

Central to the message of the passion of our lord is the astonishing sight of the most powerful of all, God, becoming the lowest, a condemned criminal. Throughout the Gospels, from Mary's Magnificat to the sermon on the mount, to the cross on Calvary, God in Christ promises a reversal of power and honor as we know it. 'He will bring down the mighty from their thrones, and will exalt the humble and meek.' 'Blessed are the poor, those who mourn, the meek.' 'The first shall be last, and the last shall be first.'

In the context of the life of Trinity, the clergy are honored and empowered as leaders. We wear 'long robes and have the best seats.' It is important on this day to express our desire, as clergy, to resist that exalting. Instead, we wish to lay aside our honor and follow our Lord, going to the lowest place. We begin the service laying ourselves prostrate before the great cross above the altar and amidst the choir and people to remind ourselves of the true shape of the way of the Gospel.

THE PASSION

*On this day the ministers enter in silence.
All then kneel for silent prayer.
The clergy will observe a time of solemn prostration (see note).*

Collect of the Day

Blessed be our God. ***For ever and ever. Amen.***

Let us pray.

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

Anthem

Thomas Tallis (c. 1505-1585)

*Salvator mundi, salva nos,
qui per crucem et sanguinem
redemisti nos: auxiliare nobis,
te deprecamur, Deus noster.*

Savior of the world, save us,
who by your cross and blood
has redeemed us; help us,
we humbly beseech you, our God.

Old Testament

Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

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

Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain.

When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord. ***Thanks be to God.***

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my
mother’s womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 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.
- 16 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.
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog.
- 20 Save me from the lion’s mouth, *
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who
worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to
the LORD, *
and all the families of the nations bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down
in worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD'S for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Epistle

Hebrews 10:16-25

The Holy Spirit testifies saying,
"This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,"
he also adds, "I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord. *Thanks be to God.*

Hymn 164

Alone thou goest forth, O Lord (*Bangor*)

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply,



Crowd: Not this man, but Bar - ab - bas!

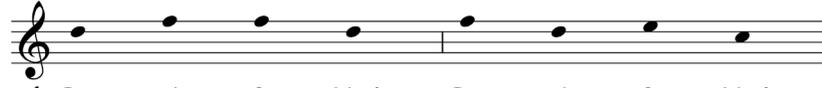
Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,



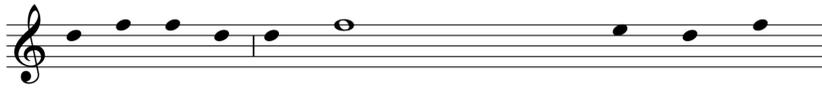
Crowd: Hail, King of the Jews!

and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted,

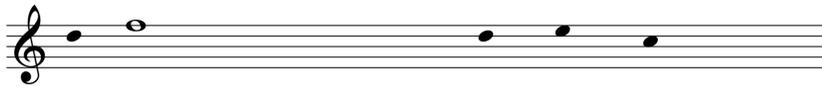


Crowd: Cru - ci - fy him! Cru - ci - fy him!

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him,



Crowd: We have a law, and ac-cording to that law he ought to die



be- cause he has claimed to be the Son of God.

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out,



Crowd: If you re-lease this man, you are no friend of the em - pe - ror,



Ev-eryone who claims to be a king sets himself against the em-pe-ror.

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out,



Crowd: A - way with him! A - way with him! Cru - ci - fy him!

Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull,

All stand.

which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves, and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

All kneel.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Reflection

The Rev. William W. Rich

Silence.

THE SOLEMN COLLECTS

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For Alan and Gayle, our Bishops, and all the people of this diocese
For all Christians in this community
For those about to be baptized, particularly Chris and Elizabeth

That God will confirm his Church in faith, increase it in love,
and preserve it in peace.

Silence.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live
in peace and concord.

Silence.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Let us pray for all who have not received the Gospel of Christ;
For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and
persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to
faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. *Amen.*

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

DEVOTION TO THE CROSS

Hymn 166

Sing, my tongue, the glorious battle (*Pange lingua*)

Hymn 158

Ah, holy Jesus, how hast thou offended (*Herzliebster Jesu*)

Hymn 172

Were you there when they crucified my Lord (*Were you There*)

Silent Reflection

On this day, we enter the mystery of the way of the cross. We stop, on Good Friday, to dare to look with our hearts at the awful story of the betrayal, torture, and death of Jesus. It is good to have a way to offer our feelings of sorrow and compassion to the One who died in this way. Devotion to the cross is an opportunity for a moment of prayer at the altar rail, a moment to bring the fullness of our emotion to the foot of the cross and offer it to God.

COMMUNION FROM RESERVED SACRAMENT

Reflection

The Rev. William W. Rich

A Confession of Sin

*Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins
and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

The Lord's Prayer

*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.*

On this day, we watch as Christ dies. He leaves. It is the time of his departure. It is the one day a year on which communion may not be celebrated. We sit with the awful truth of his absence. And yet. Even in this silence, we suspect that God is not extinguished. So we express our deepest hope for his return, for our memory of him to really call him into being. The bread we share this day is reserved from last night's liturgy for Maundy Thursday. It has been kept in prayer in the chapel, on the altar of repose. It is customary to receive this communion in one kind only—the bread. The simplicity of the act is meant to contain the simultaneous bleakness of the day as well as the affirmation of the presence of God even in the darkest hour.

The Communion

Anthem

Gerald Finzi (1901-1956)

Lo, the full, final, Sacrifice
On which all figures fix't their eyes.
The ransomed Isaac, and his ram;
The Manna, and the Paschal Lamb.
Jesu Master, just and true!
Our Food, and faithful Shepherd too!
O let that love which thus makes thee
Mix with our low Mortality,
Lift our lean Souls, and set us up
Convictors of thine own full cup,
Coheirs of Saints.
That so all may
Drink the same wine; and the same way.
Nor change the Pasture, but the
Place To feed of Thee in thine own Face.
O dear Memorial of that Death
Which lives still, and allows us breath!
Rich, Royal food! Bountiful Bread!
Whose use denies us to the dead!
Live ever Bread of loves, and be
My life, my soul, my surer self to me.
Help Lord, my Faith, my Hope increase;
And fill my portion in thy peace.
Give love for life; nor let my days
Grow, but in new powers to thy name and praise.
Rise, Royal Sion! rise and sing
Thy soul's kind shepherd, thy heart's King.
Stretch all thy powers; call if you can
Harps of heaven to hands of man.
This sovereign subject sits above
The best ambition of thy love.
Lo the Bread of Life, this day's
Triumphant Text provokes thy praise.
The living and life-giving bread,
To the great twelve distributed
When Life, himself, at point to die
Of love, was his own Legacy.
O soft self-wounding Pelican!
Whose breast weeps Balm for wounded man.
All this way bend thy benign flood
To'a bleeding Heart that gasps for blood.
That blood, whose least drops sovereign be
To wash my worlds of sins from me.
Come love! Come Lord! and that long day
For which I languish, come away.
When this dry soul those eyes shall see,
And drink the unseal'd source of thee.
When Glory's sun faith's shades shall chase,
And for thy veil give me thy Face. Amen.

FROM RICHARD CRASHAW'S VERSIONS OF THE HYMNS OF ST. THOMAS AQUINAS—ADORO TE AND LAUDA SION

The service concludes with the following prayer. No blessing or dismissal is added.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

GOOD FRIDAY AND ANTISEMITISM

On Good Friday, more than any other day of the year, we Christians must remind ourselves of the seemingly obvious: that Jesus was born, lived, and died as a Jew, and that his life fell during a historical period when nearly every aspect of Jewish identity was hotly contested. Political might, religious leadership, worship within the Jerusalem temple and outside it, ethnic identity and family ties—the nature of Jewishness came up for debate in virtually every arena of society. The turmoil of this era, often called the Second Temple Period, generated some of the most powerful spiritual, intellectual, and artistic creations humanity has ever seen. It also produced doomsday cults and wartime atrocities. Jesus’s protest against the commercialization and emptiness of Temple sacrificial worship was one of many calls for reform (not abolition) of this, the central religious institution of his people. And his crucifixion was one among many arbitrary, violent and ugly deaths of the era.

For many of us, the scripted cries of “Crucify him!” are difficult to speak or to stomach. We, quite rightly, don’t want to be the ones who killed Jesus. Perhaps this is why the authors of the Gospels attribute these ugly words to “the Jews,” an amorphous group that explicitly accepts responsibility for Jesus’s blood (so that “we,” the communities for whom these texts were written, perhaps didn’t have to). We don’t know the exact social context of these early groups of Christ-followers, whom they identified with and whom they wished to cast as other. Christians have poured out rivers of innocent Jewish blood in the two millennia since, using these very texts to justify this end. Good Friday asks that we look at and repent of the evil that we participate in, including centuries of violent antisemitism led by the church.



Welcome to Trinity Church

Whether you have worshiped here for years or are visiting our Episcopal Church for the first time, we are glad you are with us. We invite all to enter fully into worship and to explore the variety of learning, small group, and service opportunities that are part of our life together. To learn more, visit trinitychurchboston.org and click on **New to Trinity**, or contact Mark Kharas, at mkharas@trinitychurchboston.org, 617-536-0944 x372.



TODAY

Good Friday Liturgy • 4/19 • 12-3 p.m., Church

Children's Program • 4/19 • 12-3 p.m., in the Commons

We will meet for lunch in the Commons, followed by a special Children's worship time in Tapestry Hall. We'll explore the last week of Jesus, revisit our "caterpillar prayers" from the beginning of Lent, and leave them with Jesus at the tomb. Then we'll wait in anticipation to see what will happen to them by on Easter Sunday! Worship will be followed by the much-loved Trinity tradition of the creation of Easter Gardens, along with additional Easter themed activities.

Good Friday Concert: Charles Wood's *St. Mark Passion*

• 4/19 • 5:30 p.m., Church; Tickets: \$20 at trinitychurchconcerts.org

Charles Wood's *St. Mark Passion* was composed in the span of nine days at the request of the Rev. Dr. Eric Milner-White (then Dean of King's College, Cambridge and creator of the Service of Nine Lessons and Carols at King's). The *St. Mark Passion*, a large-scale work for soloists, choir and organ, traces Jesus' final days from The Last Supper to the Crucifixion. As with the Passions of J.S. Bach, hymns are interspersed throughout the narrative to draw the audience into the action. Presented by the La Farge Ensemble.

EASTER

The Great Vigil of Easter

• 4/20 • Service begins at 8 p.m.

Dessert Reception •

• 4/20 • after the Vigil, Undercroft

Join the Community Life Committee for a dessert reception celebrating Christ's resurrection following the Easter Vigil. Bring a dessert to share with the rest of your Trinity family to make the reception a success!

To sign up to bring a dessert, contact Paige Lull, plull@plymouthrock.com and Jim Morgan, foggyack@gmail.com

Easter Day • 4/21 •

Festival Eucharist at 8 a.m., 10 a.m., 12 p.m., 6 p.m.

NEW TO TRINITY?

Get to Know Trinity at Compass Sun., 5/12, Angel Room

Join us for this introduction to Trinity. Compass is an opportunity to ask questions about the Parish, meet fellow parishioners, and learn how to get involved in our common life.

For all newcomer questions, contact Mark Kharas, mkharas@trinitychurchboston.org, 617-536-0944 x372

SEE ALL WE HAVE TO OFFER AT
TRINITYCHURCHBOSTON.ORG/CALENDAR

LOOKING AHEAD

Tickets Available for Bostonians for Youth

Thurs., 4/25, 5:30-8:30 p.m.;

The State Room, 60 State Street, 33rd Floor, Boston

Cocktail Reception • Program • Dessert

The 12th annual Bostonians for Youth gala will gather the Trinity Boston Foundation community for an inspiring evening showcasing the enormous promise and potential of young people in Boston. We will welcome The Rev. Morgan Allen to Boston as he begins his first week as Rector of Trinity Church. Suffolk D.A. Rachael Rollins will be presented with the Leaders of Change award. Tickets available now at 501auctions.com/bfy/tickets

Welcome the Allens!

Sun., 4/28, 10:15-11:15 a.m., and 7:15 -8:15 p.m., Commons

Greet the Allen family — Morgan, Missy, Michael, and Ginna — and celebrate their arrival at Trinity as Morgan begins his ministry here as our new Rector. Remember to wear your name button!

PRESIDING BISHOP'S VISIT TO BOSTON

All Welcome to Local Events with Presiding Bishop

"PB & J": Youth Jamboree with the PB Sat., 4/27,

1:30-3:15 p.m., Cathedral Church of St. Paul (138 Tremont Street)

Middle and high school youth and their adult mentors are invited for pizza and conversation program with **Presiding Bishop Curry**. Register in advance at diomassyouth.org

"Way of Love" Rally Sat., 4/27, 5-6 p.m., Boston Common

(behind the Shaw Memorial, corner of Beacon and Park Streets):

Gather and be inspired, challenged and blessed as **Bishop Curry** proclaims the transforming power of walking the "Way of Love" with Jesus.

"Our Episcopal 'Big Tent': How Big Is It?"

Sun., 4/28, 3-4 p.m. Grace Church (133 School Street), New Bedford

Come for a provocative panel discussion with **Bishop Curry**, Bishop **Barbara C. Harris** and House of Deputies Vice President **Byron Rushing**. Seating will be first come, first served. Reception follows.

Walk, Volunteer, and Donate for the Walk for Hunger

Sun., 5/5, 8:30 a.m.-12:30 p.m.

For the 20th year, our Trinity Church Walk for Hunger Team is walking to help feed our brothers and sisters through Project Bread. If you wish to walk with us and/or donate, please visit support.projectbread.org/goto/trinitychurchboston, or **contact** Chris DeVany at cdevany@ppiwi.com or 617-308-8070. Project Bread helps feed millions annually. Thank you for your support!

Mother's Day Walk for Peace Sun., 5/12, 8 a.m., start in Dorchester

Join the Trinity choristers and other parishioners as they walk and sing during the Mother's Day Walk for Peace to support the programs of the Louis D. Brown Peace Institute. Teams walk just over six miles to City Hall Plaza. Stop by the table at coffee hour, sign up to walk or donate for Team Trinity at mothersdaywalk4peace.org or, for more info, **contact** Sue Carman at skarma35@gmail.com.

OPPORTUNITIES TO SERVE

We invite you to share your God-given gifts with the parish, the city, and beyond, by participating in one of Trinity's many ministries. You may find that lives—including your own—will be changed for the better. For a full list and calendar of opportunities, please visit trinitychurchboston.org/serve

Job Opening: Executive Director

Trinity Boston Foundation (TBF), a respected social justice nonprofit and subsidiary of Trinity Church, is seeking a new Executive Director. TBF's programs create safe and supportive communities that inspire youth in the Boston Public Schools to express their voices, develop their leadership, and achieve their goals. Qualified candidates are encouraged to apply to lead this dynamic organization. Visit trinityinspires.org/job-opportunities to learn more.

Pine Street Inn Feeding Team

Tues., 4/16, 4:30 p.m.,

444 Harrison Ave., Boston

Join us on the third Tuesday of each month to serve dinner at the Women's Inn and the Men's Inn. **Contact** Matthew VanWinkle, mvanwinke88@gmail.com, 617-304-0627

Prepare and Serve Dinner at Rosie's Place

Weds., 4/24 and Tues., 4/30; 4-7:15 p.m.;
889 Harrison Ave., Boston

Join our team of novice and expert chefs and servers to prepare and serve an evening meal at Rosie's Place, a shelter for women and their children. Youth (15+) are very welcome. **RSVP** to Joan Horgan, horgan.joan@gmail.com



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Explore Sermon Podcasts on iTunes: bit.ly/TrinityBostonSermons

ABOUT THE COVER IMAGE

The cover images for our Holy Week bulletins will become fuller and more beautiful as each day passes, reflecting the experience we each have. It is impossible to experience the joy of Easter without first going through the chaos of Palm Sunday and the grief of Good Friday. When we finally arrive at the blossoming of Easter Day, we can see the legacy of our Holy Week journey behind us.

ABOUT THE COVER ARTIST, ZOE LANGOSY

I'm a Boston native, born in 1977. The daughter of an artist and writer, my creativity was nurtured at an early age. I attended Massachusetts College of Art where I achieved a Bachelor of Fine Art. Over the past decade I have shown both internationally and nationally; I created artwork for the title sequence of the MTV show *The X-Effect*; I worked alongside an L.A.-based fashion designer helping him visualize multiple collections; and worked at various design studios as both illustrator and designer. Currently, I work as a freelance graphic designer, marketing consultant, illustrator, and copy editor. Find my work at zoe.langosy.net



TRINITY CHURCH

in the City of Boston

206 Clarendon Street, Boston, MA 02116

617-536-0944 + trinitychurchboston.org