

10 AM & 5 PM

LITURGY OF THE PALMS &
HOLY EUCHARIST, RITE II

Sunday, April 2

Palm Sunday

TRINITY CHURCH
IN THE CITY OF BOSTON



Today's worship begins on the West Porch.



TrinityEvents

Did you know that Trinity Church Boston offers an in-person Children's Homily and childcare during 10 am Sunday worship?



To learn more about Children's Ministries, scan the QR code or email Cathy Portlock Pacitto at cpportlock@trinitychurchboston.org

TODAY



Palm Sunday Community Breakfast Potluck

Sun., 4/2, 9 am, Commons

Bring the gifts to the table! This month is a potluck-style breakfast.

Community Breakfast is free and open to all. Join us again for Community Breakfast on Sun., May 7.



Holy Week Sermon Series Starts Today

How do we make sense of a world that crucifies God? And how do we understand a God who submits to crucifixion? Rector Morgan Allen will draw on the work of English theologian Leslie Weatherhead and explore God's will in three Sunday sermons:

Sun., 4/2 (Palm Sunday):

"The Intentional Will of God"

Thurs., 4/ 6 (Maundy Thursday):

"The Circumstantial Will of God"

Sun., 4/9 (Easter Day):

"The Ultimate Will of God"

The Rev. Leslie Weatherhead served as minister of City Temple, London, from 1936-1960. During World War II, Weatherhead wrestled with the collision of a loving God and the reality of war, and he published *The Will of God* in 1944.

HOLY WEEK

Maundy Thursday Simple Supper

Thurs., Apr. 6, 5:45 pm, Commons

Join us for a simple supper immediately before our Maundy Thursday service in the Commons (downstairs). Soup, bread, and sides; along with options for our younger members. All ages welcome! If you are available to assist in setting up, serving and clearing, we'd love your help! Please email Kit to join the crew, klongergan@trinitychurchboston.org.

Help Out + More Holy Week Plans at trinitychurchboston.org/news

Just like the women going to the tomb in the wee hours of Easter morning, all of us have an opportunity to come and prepare the space for our celebration of the Resurrection. Please consider how you might be called to be a part of the team!



Scan the QR code or visit trinitychurchboston.org/news to sign up to pitch in — or see all of our plans for Holy Week, including the **Gethsemane Watch** starting at 8 pm on 4/6, **Flowering of the Cross** on Easter Day, and more.

| | | | |
|-----|---|-----------------------|---------|
| 4/2 | Palm Sunday | 8 am, 10 am*, 5 pm | WORSHIP |
| 4/6 | Maundy Thursday Gethsemane Watch | 7 pm 8 pm | |
| 4/7 | Good Friday | 12 noon | |
| 4/8 | Easter Vigil | 5 pm | |
| 4/9 | Easter Day | 8 am, 10 am*, 12 noon | |

*Can't make it to Copley Square? Join our 10 am Sunday Worship via Facebook Live, or find the livestream and recordings at trinitychurchboston.org/worship



Your Photos Can Help Trinity Church Boston Tell Our Story.

Email your Palm Sunday and other parish life images to communications@trinitychurchboston.org.



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

Trinity Church
in the City of Boston
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617-536-0944 + trinitychurchboston.org



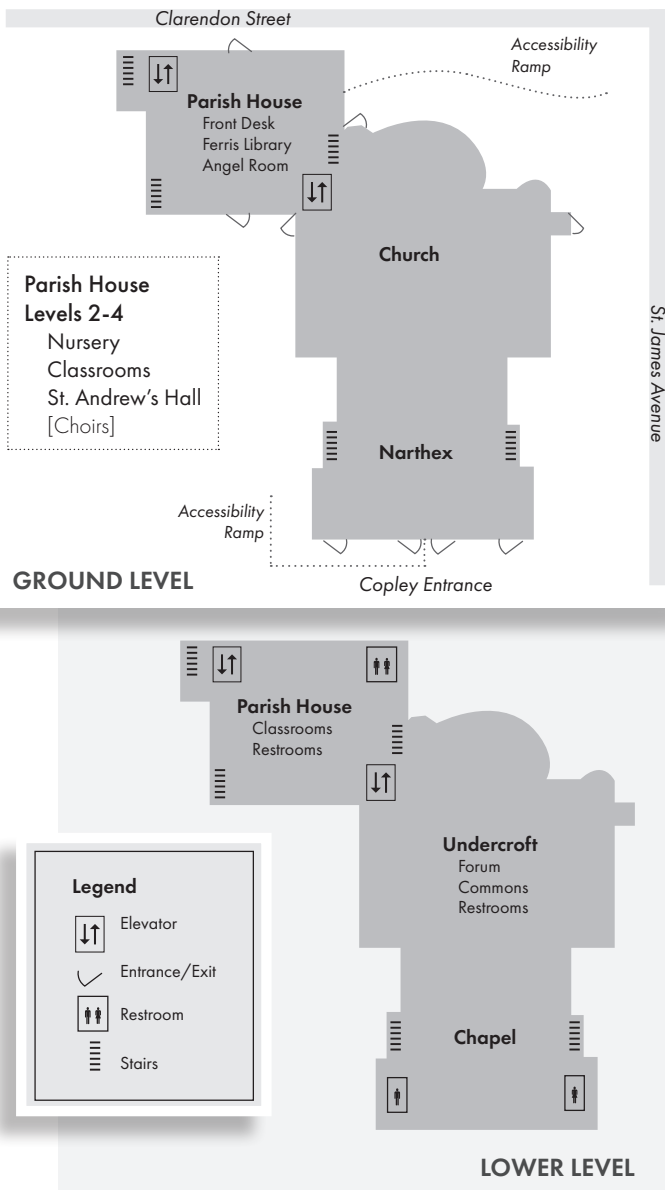
WELCOME



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.** (no Compline on 4/6)
- 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 (returns 4/26) 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) • Richard Henderson ('26) • Vincent W. James ('24) • Tim Martin ('27) • Niven Narain ('26) • Chuks Chijioke Okoli ('25) • Constance Perry ('24) • Peter Renner ('25) • Mary Roetzel ('27) • Olaf J. Thorp ('24) • Pam Waterman ('25) • Katie Wrisley Shelby ('24)

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

Weds - 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, Hebræorum pueri
Resurrectionem vitæ 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 Luke 19: 28-40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to
Jerusalem. When he had come near Bethphage and Bethany, at the place called the
Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of
you, and as you enter it you will find tied there a colt that has never been ridden.
Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say
this, 'The Lord needs it.'" So those who were sent departed and found it as he had
told them.

As they were untying the colt, its owners asked them, "Why are you untying the
colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after
throwing their cloaks on the colt, they set Jesus on it.

As he rode along, people kept spreading their cloaks on the road. As he was now
approaching the path down from the Mount of Olives, the whole multitude of the
disciples began to praise God joyfully with a loud voice for all the deeds of power
that they had seen, saying,

"Blessed is the king who comes in the name of the Lord! Peace in heaven, and
glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to
stop." He answered, "I tell you, if these were silent, the stones would shout out."

*The Liturgy of the Palms begins
on the West Porch. Palm
branches are available from
the Ushers stationed inside and
outside the church.*

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

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 encircle Copley Square before returning to the West Porch.

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.

At the Conclusion of the Outdoor Procession

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord.

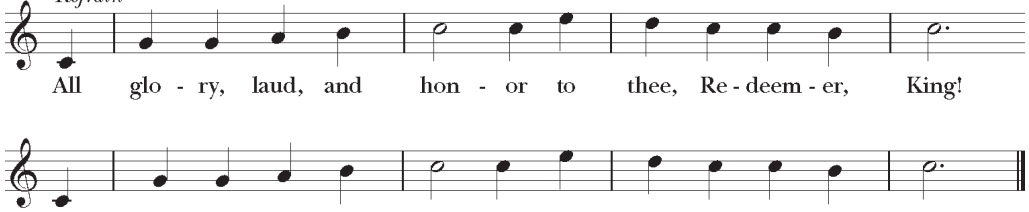
Amen.

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-neutral 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 Isaiah 50:4-9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens-- wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

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 MATTHEW

*The customary responses before
and after the Gospel
are omitted.*

(26:14- 27:66)

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?"

They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. 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." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee."

Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "**Crucify him!**" Then he asked, "Why, what evil has he done?" But they shouted all the more, "**Crucify him!**"

The congregation speaks the crowds' shouts, bolded here.

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means "Place of a Skull"), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

At the mention of "Golgotha" (which means 'Place of a Skull'), all stand, as they are able.

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last.

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

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

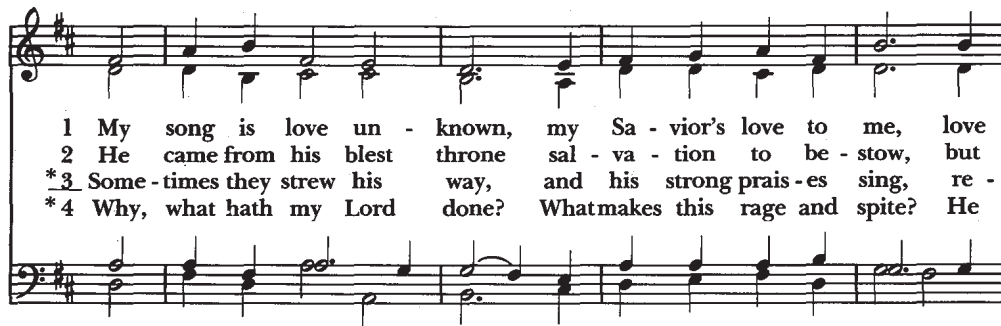
Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

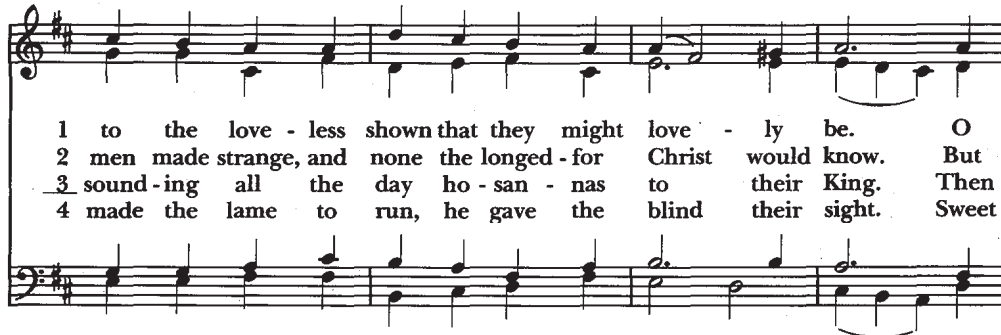
The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

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

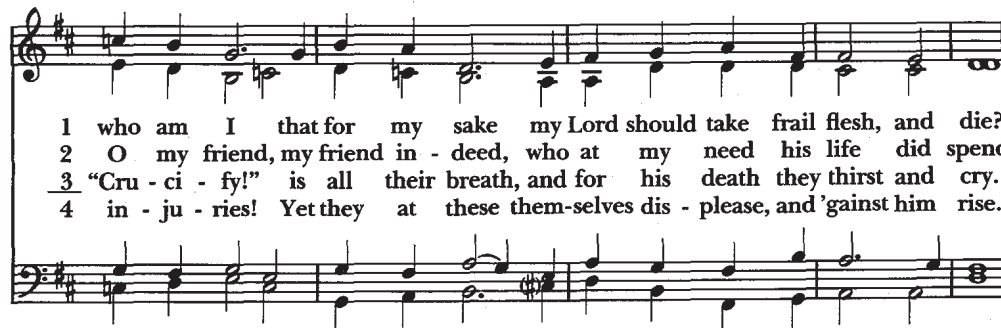
Hymn 458 'My song is love unknown'



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 -
*4 Why, what hath my Lord done? What makes this rage and spite? He



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



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.

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.

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.

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

HOLY COMMUNION

Offertory

Anthem 'Christus factus est'

Anton Bruckner (1824 – 1896) at 10am

Felice Anerio (c.1560 – 1614) at 5pm

*Christus factus est pro nobis
obediens usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum et dedit illi nomen
quod est super omne nomen.*

Christ, for our sake,
became obedient unto death, even death upon a cross.
Therefore God has highly exalted him and given him a name
which is above all names.

TEXT: GRADUAL FOR MAUNDY THURSDAY

The Presentation

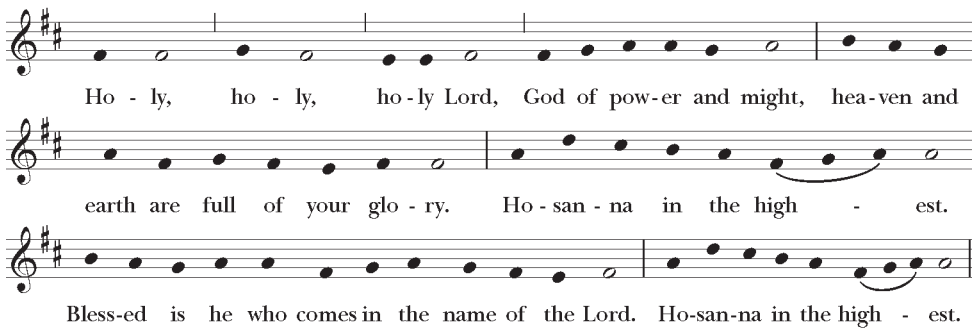
All things come of Thee, O Lord.
And of Thine own, have we given Thee.

The Great Thanksgiving

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:



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 '*O vos omnes*'

Pablo Casals (1973-1876) at 10am

Giovanni Croce (1557-1609) at 5pm

O vos omnes qui transitis per viam, attendite et videte:

Si est dolor similis sicut dolor meus.

O all you who walk by on the road, pay attention and see:
if there be any sorrow like my sorrow.

TEXT: LAMENTATIONS 1:12

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



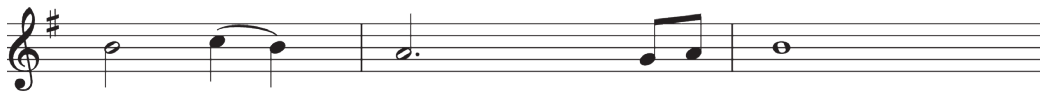
round - ed _____ with mock - ing
 pir - ed, _____ and quenched the
 va - tion _____ up - on the
 sor - row, _____ thy pit - y
 quail not _____ in death's most



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.

Postcommunion Prayer

Let us pray.

Eternal God,

heavenly Father,

you have graciously accepted us as living members

of your Son our Savior Jesus Christ,

and you have fed us with spiritual food

in the Sacrament of his Body and Blood.

Send us now into the world in peace,

and grant us strength and courage

to love and serve you

with *gladness and singleness of heart*;

through Christ our Lord.

Amen.

*When Eucharistic Visitors are sent forth to take Communion to the sick or homebound,
the following is offered:*

In the name of this congregation, I send you forth bearing these holy gifts, that
those to whom you go may share with us in the communion of Christ.

We who are many are one body, because we all share one bread, one cup.

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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