



The Church of the Holy Trinity

An Episcopal Church in the Diocese of New York

February 25, 2024: 11:00AM
The Second Sunday in Lent

Welcome to Holy Trinity

This leaflet includes an order of service for worship and other important information.

Assistance. If you need assistance in any way, an usher at the entrance can help you. Restrooms are located in the Mission House building basement, accessible through the Cloister Corridor or across the garden and into the westernmost building.

New to Holy Trinity? We would love to be able to greet you properly. Please fill out a visitor card, located in the pews, and place it in the offering plate or give it to one of the clergy or ushers.

Giving. As Christians, we believe that all we have, from our talents, to our energy, to our financial resources, is a gift from God. If you would like to know more about how to give of your talents and energy, please let a member of our clergy know and they will gladly connect you with the various ministries of the parish. You can make a financial gift through the offering plate, online at holytrinity-nyc.org or by texting COHT316 to 73256.

Our Mission. To show and share the love of God.

Our History. Since 1899 The Church of the Holy Trinity has opened its doors to those of the Anglican Faith, of other faiths, and of no faith. Through hospitality, service, and worship, we seek to “do justice, love kindness, and walk humbly with God.”

Words for Lent

At Bishop Heyd’s installation on February 10, one of the readings was from a May 1965 sermon preached at the Cathedral by the Rev. Dr. Martin Luther King, Jr., in which he paraphrases St. Paul’s words in First Corinthians 13. The words seem especially appropriate for the Season of Lent.

You may have all knowledge, rise to the heights of academic attainment but if you have not love, it means absolutely nothing. You may even give your goods to the poor, rise high in philanthropy but without love it means nothing. You may even give your body to be burned and die the death of a martyr. Generations yet unborn will look on you as history’s supreme heroes, but if you have not loved your blood was spilt in vain for you must come to see American Christians that it’s possible to be self-centered in your self-sacrifice and self-righteous in your self-denial. You may be generous in order to feed your ego, benevolent to feed your pride. So without love benevolence becomes egotism and martyrdom becomes spiritual pride. Love is the greatest of all virtues. This is the meaning of the cross, not a meaningless drama on the stage of history, but it is a telescope through which we look out the long distance of eternity and see the love of God breaking through into time. It is an eternal reminder of the power of love over hate.

(From the Cathedral Archives.)

The Word of God

The service follows the liturgy beginning on page 351 of The Book of Common Prayer.

Voluntary

Ich ruf zu dir, Herr Jesu Christ!

Johann Sebastian Bach

(1685-1750)

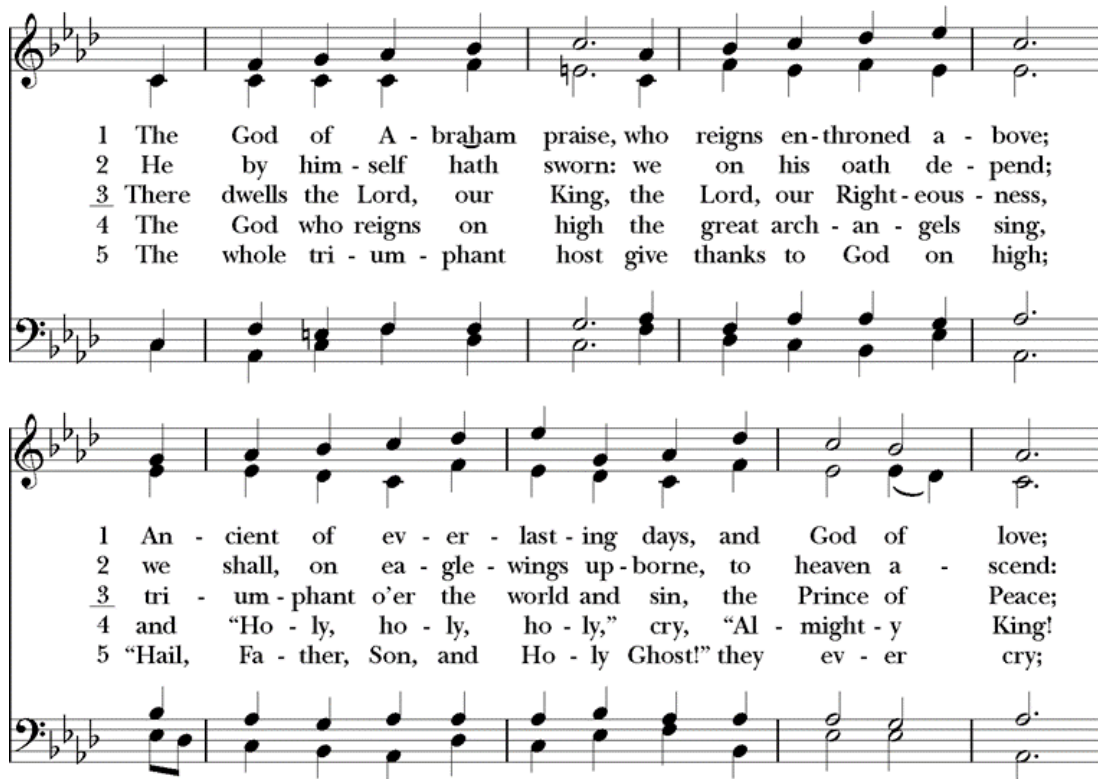
I call to You, Lord Jesus Christ!

Welcome

Hymn

Leoni

All are invited to stand and join in singing the hymn.



1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;
2 we shall, on ea - gle - wings up - borne, to heaven a - scend;
3 tri - um - phant o'er the world and sin, the Prince of Peace;
4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con-fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise."

The Penitential Order

Celebrant Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

The Celebrant continues

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

Those who are able may kneel, sit, or stand, as silence is kept.

Deacon
People

Let us confess our sins against God and our neighbor.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Celebrant stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Kyrie eleison

McNeil Robinson (1943-2015)

All are invited to join in singing as indicated.

Cantor or Choir



Ky - ri - e e - le - i - son._____

All



Ky - ri - e e - le - i - son._____

Cantor or Choir



Chri - ste e - le - i - son._____

All




Chri - ste e - le - i - son._____

Cantor or Choir *All*

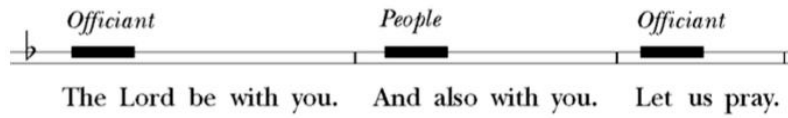


Ky - ri - e e - le - i - son._____ Ky - ri -



e e - le - i - son._____

The Collect of the Day



O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.

People
A - men.

The diagram shows a horizontal line with two small circles on it, representing the 'Amen' response.

The People are invited to be seated for the Lessons.

The First Lesson from Scripture

Genesis 17:1-7, 15-16

Lector A Reading from the Book of Genesis.

When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

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

Psalm 22:22-30

Deus, Deus meus

Edward Bairstow (1874-1946)

Sung by the choir.

Praise the LORD, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
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.
My praise is of him in the great assembly;
I will perform my vows in the presence of those who worship him.
The poor shall eat and be satisfied,
and those who seek the LORD shall praise him:
"May your heart live for ever!"
All the ends of the earth shall remember and turn to the LORD,
and all the families of the nations shall bow before him.
For kingship belongs to the LORD;
he rules over the nations.
To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.
My soul shall live for him;
my descendants shall serve him;
they shall be known as the LORD's for ever.
They shall come and make known to a people yet unborn
the saving deeds that he has done.

The Second Lesson from Scripture

Romans 4:13-25

Lector A reading from the First Letter of Paul to the Romans.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls

into existence the things that do not exist. Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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

Those who are able, please stand for the hymn and the reading of the Gospel.

The Hymn at the Sequence

Olivet

1 My faith looks up to thee, thou Lamb of Cal - va - ry,
 2 May thy rich grace im - part strength to my faint - ing heart,
 3 While life's dark maze I tread, and griefs a - round me spread,

Sa - vior di - vine! Now hear me while I pray, take all my
 my zeal in - spire; as thou hast died for me, O may my
 be thou my guide; bid dark - ness turn to day; wipe sor - row's

guilt a - way; O let me from this day be whol - ly thine.
 love to thee pure, warm, and change - less be, a liv - ing fire.
 tears a - way, nor let me ev - er stray from thee a - side.

The Gospel

Mark 8:31-38

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.
People **Glory to you, Lord Christ.**

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

Deacon The Gospel of the Lord.
People **Praise to you, Lord. Christ.**

The Homily

The Rev. Deacon Pamela Tang

The Nicene Creed

Those who are able are invited to stand as we affirm the faith of the Church.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People

Form I

A Minister bids the prayers and the people, which are then led by the lector.

- Minister With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."
- Lector For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For our Bishops and for all the clergy and people, let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For the City of New York, for every city and community, and for those who live in them, let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, especially [the lector includes names] and those we include in silence or aloud . . . [silence] . . . let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For all who have died in the hope of the resurrection, and for all the departed, especially those we name aloud or in silence . . . [silence] . . . let us pray to the Lord.
- People **Lord, have mercy.**
- Lector For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.
- People **Lord, have mercy.**

Lector That we may end our lives in faith and hope, without suffering and without reproach,
let us pray to the Lord.

People **Lord, have mercy.**

Lector For our link parish of St. Stephens with St. John's in the Diocese of London, for the clergy,
parishioners, visitors, and programs, let us pray to the Lord.

People **Lord, have mercy.**

Lector For those concerns we now name in the silence of our hearts . . .

*The celebrant concludes with a final petition ending with all saying together, **Amen.***

The Peace

Celebrant The Peace of the Lord be always with you.

People **And also with you.**

The ministers and people may greet one another in the name of the Lord.

Announcements

The People are seated for the announcements.

The Holy Communion

The Offertory Sentence

As the anthem is sung, an offering is received for the work and mission of the Church.

At the Offertory, Anthem

We Shall Walk Through the Valley

Traditional Spiritual
arr. Undine Smith Moore (1904-1999)

Ah Lord, we shall walk in peace.
We shall walk through the valley in peace.
If Jesus himself shall be our leader, we shall walk through the valley in peace
There will be no trials there.
If Jesus himself shall be our leader, we shall walk through the valley in peace.

At the Presentation, The Doxology

As the gifts of bread, wine, and money are brought forward, those who are able stand to sing.

Erbalt uns, Herr

*5 O Fa - ther, Son, and Spi - rit blest, to
5 thee be ev - ery prayer ad - dressed, who art in three - fold
5 Name a - dored, from age to age, the on - ly Lord.


The People may stand or kneel as the Celebrant continues

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

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."


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

Celebrant



There - fore we pro - claim the mys - ter - y of faith:

Celebrant and People

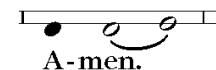


Christ has died. Christ is ris - en. Christ will come a - gain.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son, Jesus Christ.

By him, and with him, and in him, and in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

People



A-men.

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


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.


The Breaking of the Bread

The Celebrant breaks the consecrated Bread and a moment of silence is kept.

Fraction Anthem

Ambrosian Chant

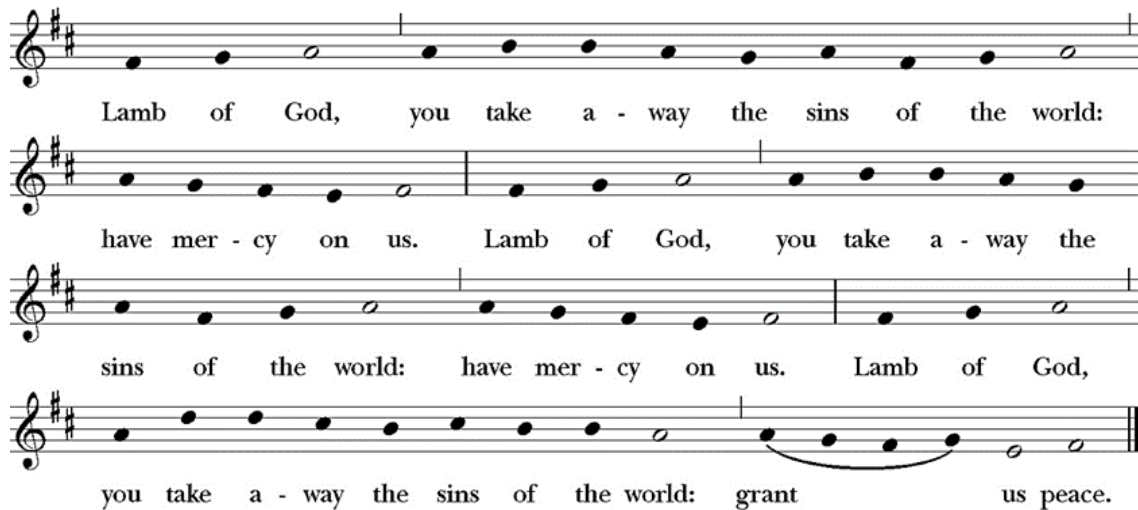
Celebrant 
Christ our Pass - o - ver is sac - ri - ficed for us;

People 
There-fore let us keep the feast.

Agnus Dei

New Plainsong, David Hurd

All join in singing.



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.

Reception of Communion

It is the tradition here at the Church of the Holy Trinity to invite all who wish to come forward to receive Holy Communion, the sacrament of the Body and the Blood of Christ in the form of bread and wine. Follow the directions of the ushers and the practice of your fellow worshippers. If you would like to receive a blessing, please come forward at the same time, and cross your hands over your chest to indicate that you wish to receive a blessing only.

At the Communion, Anthem

O Lord, Increase Our Faith

Henry Loosemore (ca. 1607 - 1670)

O Lord, increase our faith, strengthen us and confirm in us Thy true faith;
 endue us with wisdom, charity, chastity, and patience, in all our adversities.
 Sweet Jesus say Amen.

At the Communion, Hymn

Tomter

All are invited to join in singing.



1 In the cross of Christ I glo - ry, tower - ing o'er the
 2 When the woes of life o'er - take me, hopes de - ceive, and
 3 When the sun of bliss is beam - ing light and love up -
 4 Bane and bless - ing, pain and plea - sure, by the cross are
 * 5 In the cross of Christ I glo - ry, tower - ing o'er the



1 wrecks of time; all the light of sa - cred
 2 fears an - noy, nev - er shall the cross for -
 3 on my way, from the cross the ra - diance
 4 sanc - ti - fied; peace is there that knows no
 5 wrecks of time; all the light of sa - cred



1 sto - ry gath - ers round its head sub - lime.
 2 sake me: lo, it glows with peace and joy.
 3 stream - ing adds new lus - ter to the day.
 4 mea - sure, joys that through all time a - bide.
 5 sto - ry gath - ers round its head sub - lime.

Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son and 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

The Blessing

The Celebrant blesses the People, and the People respond Amen.

Hymn

Michael

All are invited to join in singing the hymn.



1 All my hope on God is found - ed; he doth still my
2 Mor - tal pride and earth - ly glo - ry, sword and crown be -
3 God's great good - ness e'er en - dur - eth, deep his wis - dom
*4 Dai - ly doth the al - might - y Giv - er boun - teous gifts on
5 Still from earth to God e - ter - nal sac - ri - fice of



1 trust re - new, me through change and chance he
2 tray our trust; though with care and toil we
3 pass - ing thought: splen - dor, light, and life at -
4 us be - stow; his de - sire our soul de -
5 praise be done, high a - bove all prais - es



1 guid - eth, on - ly good and on - ly true. God un -
 2 build them, tower and tem - ple fall to dust. But God's
 3 tend him, beau - ty spring - eth out of nought. Ev - e -
 4 ligh - teth, plea - sure leads us where we go. Love doth
 5 prais - ing for the gift of Christ, his Son. Christ doth



1 known, he a - lone calls my heart to be his own.
 2 power, hour by hour, is my tem - ple and my tower.
 3 rmore from his store new-born worlds rise and a - dore.
 4 stand at his hand; joy doth wait on his com - mand.
 5 call one and all: ye who fol - low shall not fall.

The Dismissal

The Deacon dismisses the People.

Deacon Let us go forth in the name of Christ.

People



Thanks be to God.

Voluntary

Toccata in E minor

Johann Pachelbel (1653-1706)

All music printed/podcast/streamed with permission. One License A-741319

Notes on today's music...

“The Dean of Black Women Composers,” Undine Smith Moore (1904–1989) was born in Jarratt, Virginia and grew up in Petersburg, Virginia. At a young age Moore took piano lessons with Lillian Allen Darden, who would encourage her to attend Fisk University. During her time at Fisk University, in Nashville, TN, she studied piano, organ and theory. At the age of twenty, she became the first Fisk graduate to be awarded a scholarship by The Juilliard School in NYC. Against the advice of her mentors, Moore refused the prestigious scholarship to accept an offer to join the Virginia State College of Music faculty as a piano and counterpoint instructor. Between 1929 and 1931, while holding this position, she commuted to Columbia University, NYC, to pursue a Master of Arts and Professional Studies Diploma; additional study was done at the Manhattan School of Music in NYC and the Eastman School of Music in Rochester, NY.

Composing began for Moore while teaching in the Virginia public schools where she had limited access to sheet music which encouraged her to write music geared to the strengths of her students. She composed over 100 works, many of which are arrangements of spirituals, including her setting of *We Shall Walk Through the Valley* which is being sung today as the Anthem at the Offertory, and songs she was taught during her childhood. One of her most well-known works is *Scenes from the Life of a Martyr*, a large-scale cantata for which she composed both lyrics and music in honor of Dr. Martin Luther King, Jr. It premiered at Carnegie Hall in 1981 and was nominated for a Pulitzer Prize.

Throughout her life, she worked to advance the cause of African American music. She co-founded and co-directed the Black Music Center at Virginia State, bringing Black lecturers, composers, performers, and musical groups to the campus. The goal of the Black Music Center was to educate members of the “contributions of Black people to the music of the United States and the world.” Undine Smith Moore was named an “outstanding educator” by the National Association of Negro Musicians, the oldest organization in the United States dedicated to the preservation, encouragement, and advocacy of all genres of the music of African Americans. Moore was presented with the Humanitarian award from Fisk University in 1975, and in the same year was named music laureate of Virginia. Undine Smith Moore was also awarded an honorary doctorate from Indiana University in Bloomington, IN; a Cadence Award from the National Coalition of 100 Black Women in 1984; and the Virginia Governor’s Award in the arts in 1985.

SERVING TODAY

Ushers: John Harheway, Scott Hess

Subdeacon: David Liston

Altar Guild: Mary Napier

Lector: Mary Jane Gocher

Celebrant: The Rev. John F. Beddingfield

Deacon & Preacher: The Rev. Pamela Tang

Coffee Hour: Yvonne O'Neal, Barbara Whitney

Sunday Tours: Barbara Whitney

IN OUR PRAYERS

We pray for Roman, Herbert, Tom, Sedrudin, Gulshan, Bob, Bethany, Christopher, Vanessa, Karen, Kari, Margo, Victoria, Joe, Sandra, John, Bea, Emma, Mary, Megan, Jackie.

Praying with our Link Parish in London of St. Stephen with St. John. We especially pray for the parish as they highlight various community partner ministries, and donate ten percent of their offerings to a different organization each week.

Keeping our Prayer List Current. Names remain on the list through the end of the calendar month, but are refreshed for the first Sunday of each month.

HOLY GOSSIP

Sunday, February 18, 2024 attendance: 8:00 AM: 12; 11:00 AM: 86; 6:00 PM 28... On Presidents' Day, Phoenix Building Restorer Inc. took advantage of the preschool closure and did a close inspection (photo below) of the facades and roofs of our buildings that face the playground and entrance. This is to keep a close eye on our 150-year-old building and make sure any loose mortar or bricks are secured.

LOOKING AHEAD

Fridays in Lent, February 16 - March 22

Join us on Friday nights in Lent as we walk the Stations of the Cross, a simple service, lasting about 40 minutes.

WORSHIP AND MUSIC

Are you interested in singing in the Holy Trinity Choir? If you or somebody you know (singers do not need to be members of Holy Trinity) would be interested in joining the Holy Trinity Choir, please email Adam Koch: apkoch@holytrinity-nyc.org.

Choir and Music Sponsorship. If you would like to give the gift of music, please complete the form that can be found at the back of the church or visit the church website to complete the interest form. If you have any questions, please reach out to Adam Koch, Director of Music, via email or by calling the church office. Thank you for your continued support of music at the Church of the Holy Trinity!

LEARNING AND GROWING

Forward Day-By-Day. Copies of the Feb/Mar/Apr edition of the daily prayer guide, *Forward Day by Day* are available on the wall shelves in the church.

Lenten Book Discussion

Sunday mornings at 9:30 AM in Draesel Hall

This Lent, we'll be joining our link parish, St. Stephen's, Rochester Row, London, to read a book the Archbishop of Canterbury chose especially for the Season of Lent several years ago. *Saying Yes to Life* lifts our focus from every day (and perfectly natural) concerns to issues that are impacting millions of lives around the world. As people made in the image of God, we are entrusted to look after what God has made – to share in the joy and creativity of God in making a difference for good.

SUNDAY TOURS

Join us for an in-person 15 minute guided tour. Tours are free! Meet the tour guide in the Narthex (just inside the main entrance). Tours are given most Sundays after the 11:00 AM service. Free copies of booklets are located on the wall at the main entrance: *A Short History of Holy Trinity* and *The Windows of Holy Trinity*.

STEWARDSHIP

It's not too late to pledge!

Stewardship packets are in the back of the church, and it's also possible to make a pledge on the church website. We have received 92 pledges totaling \$338,000.58 Our goal for 2024 is \$350,815.

OUTREACH & SOCIAL JUSTICE

(Holy Trinity Neighborhood Center, Inc.)

HTNC - HTNC serves sit-down, cooked meals to our neighborhood guests who join us on Saturdays at 5:15 PM. To volunteer by helping to cook or set up, come to the basement of the Mission House (the large building to the west of the main church) Saturday between 3:00 PM and 3:30 PM. Last Saturday, HTNC served 87 neighbors! Contact Joe Lipuma. (jlipuma27@gmail.com)

COMMUNITY LIFE

Yoga at Holy Trinity. Join us for yoga in the main church on Tuesdays from 12:30 PM to 1:30 PM. All levels are welcome. The class is free, though donations are welcome and go to support the programs of HTNC. For questions, contact registered yoga teacher, parishioner Liz Poole at lizpoolenyc@hotmail.com. *No Yoga on March 4.*

GET INVOLVED

Acolytes: Susan Valdes-Dapena;

susan@valdes-dapena.net

Altar Guild: Alden Prouty; alden.prouty@gmail.com

Choir & Music: Adam Koch directs the 11:00 AM choir: apkoch@holyltrinity-nyc.org. Calvyn du Toit leads the 6:00 PM band: calvyn@protonmail.com

Holy Trinity Neighborhood Center (lunch, dinner, shelter or other programs): www.htnccnyc.org

Lectors (serve as readers in worship services): Yvonne O'Neal; Yvonne.oneal@gmail.com

Sunday School: Oluyemisi Ariyibi
sennyb@yahoo.com

Trinity Cares (assists with such tasks as grocery shopping, dog walking, or escort to a doctor, or to church): Patsy Weille; highlandmb4@gmail.com

Ushers (volunteer to greet people at worship services and offer hospitality): Liz Poole;

lizpoolenyc@hotmail.com

Yoga at Holy Trinity Liz Poole:

lizpoolenyc@hotmail.com

PARISH CLERGY & STAFF

The Rev. John F. Beddingfield, D.Min.,
Rector jfbeddingfield@holytrinity-nyc.org
212-289-4100, ext. 204

The Rev. Deacon Pamela Tang, Deacon
pmtang38@gmail.com

The Rev. Canon J. Douglas Ousley
Hon. Asst., ousleyjd@yahoo.com

The Rev. Margaret (Margie) Tuttle
Hon. Asst. mtuttle3054@gmail.com

Adam P. Koch, Director of Music & Organist
212-289-4100, ext. 209;
apkoch@holytrinity-nyc.org

Calvyn du Toit, Sunday Evening Musical
Director, calvyn@protonmail.com

Erlinda Brent, Parish Secretary
212-289-4100, ext. 201,
ebrent@holytrinity-nyc.org

José Cornier and Ozell Ryant, Sextons

The Vestry (with year of term ending listed)

Wardens: Christopher Abelt (2026)

Jeanne Blazina (2025)

General Members of the Vestry:

Joseph Aylett-Bullock (2027)

Hal Barth (2024)

Paul Chernick, secretary (2025)

Lydia Colon (2025)

Amelia Cover (2027)

Christina Dhanuja (2027)

Jean Geater (2027)

Steve Knight (2024)

Joseph Lipuma (2024)

Marlin Mattson (2025)

Fabio Mejia (2025)

Liz Poole (2024)

Christine du Toit, treasurer, *ex officio*

A Brief History of The Church of the Holy Trinity



More than 100 years ago, the Church of the Holy Trinity was established through the confluence of three events—Serena Rhinelanders’s desire to create a memorial to her father and grandfather, the merger of the original Church of the Holy Trinity with St. James Church and the needs of St. James Mission on East 83rd Street. Serena Rhinelanders’s grandfather, William Rhinelanders in 1798 purchased 72 acres stretching from Third Avenue to the East River for a summer home. The northward growth of the city led to the Rhinelanders selling much of that land. However, Serena Rhinelanders wanted as a memorial to her father and grandfather to donate not only the mid-block site on 88th Street, but also the cost of designing and constructing a church complex.

Serena Rhinelanders wanted to make this donation to St. James Church at 71st Street and Madison Avenue and have St. James become the sponsor of the new complex in what had become a working-class neighborhood. However, St. James Church could not accept her offer because they did not have the money to maintain the church. The maintenance money came from the original Church of the Holy Trinity. The church, located on Madison Avenue and 42nd Street, wished to move and decided to sell its property and unite with St. James.

The Diocese of New York arranged to transfer Holy Trinity’s assets from the sale of the property to St. James. This, in turn, enabled St. James to retire its own debt and to assume sponsorship for Serena Rhinelanders’s memorial by establishing a \$200,000 endowment fund. The Diocese also transferred the name of the church to the proposed new complex. Thus the generosity of Serena Rhinelanders and the endowment from St. James enabled an institution the neighborhood could not have afforded.

At the same time, St. James also had a mission at 419 East 83rd Street that had outgrown its space. This mission was moved in 1897 to the first building completed on the site, St. Christopher’s House, and administered by the mission’s trustees. St. Christopher’s House was a clubhouse and kindergarten for all the children of the neighborhood no matter what their individual faith or if they had no faith at all. In the basement was a swimming pool and on the top floor a

well-equipped gymnasium. There were a circulating library, assembly rooms, playrooms and public showers. On April 28, 1897 the new congregation began to worship in the assembly room of St. Christopher's House. Construction of the new Church of the Holy Trinity began the following November with the laying of the cornerstone for the church. The New York Times described the ceremony:

"...white vestments of the clergymen and the representatives of the highest social and intellectual circles on the one side showed in vivid contrast to the row of tenements across the street, from every window and door of which gazed a curious throng of people, for whose use the edifice was being dedicated."

On May 6, 1899 the Church of the Holy Trinity was consecrated. The following are excerpts from the sermon by Rev. Dr. William R. Huntington of Grace Church:

"It may shock some to hear it, but consecration is not the mere act of the Bishop; it is a process that requires time to develop, and only years of use can properly consecrate a building like this..."

Holy Trinity was built to be a "settlement church" which aimed to "cultivate the best in man, physical, mental, social and spiritual ... not content to preach only to the soul ... but with its clubs and societies seeks to help and elevate the social conditions amongst its members and the neighborhood in which it stands."

The early parish newsletters, *The Chimes*, describe a large and active Christian community. At that time the programs included a coal cooperative, day nursery for children of working parents, sewing clubs, and Christian education including a Sunday School of over 1,000 children. There were also excursions, lectures, and amateur theatricals. Holy Trinity remained a chapel of St. James until 1951, when it became an independent parish.

In 1897 the intention of the "settlement church" was to minister to the physical and spiritual needs of the growing immigrant community surrounding it. Although we no longer call Holy Trinity a "settlement church", its mission has not changed. It is still a landmark of architectural and social significance with its strong ministry to the people of Yorkville and East Harlem.



THE CHURCH OF THE
HOLY TRINITY

HOLY WEEK & EASTER, MARCH 24 – MARCH 31

Palm Sunday, 8:00 AM, 11:00 AM, & 6:00 PM

Monday–Friday, Morning Prayer at 8:30 AM

Wednesday, Service of Tenebrae (Readings & Silence) 7:00 PM

Maundy Thursday, Holy Eucharist & Foot Washing 7:00 PM

Good Friday

The Great Three Hours (Music, Prayer, Scripture & Silence) Noon – 3:00 PM
The Good Friday Liturgy (Passion, Veneration of the Cross, Eucharist) 7:00 PM

Holy Saturday, Easter Eve Garden Communion 7:00 PM

EASTER DAY

Sunrise Communion 6:00 AM at Carl Schurz Park Promenade
Holy Communion at 8:00 AM, 11:00 AM (music), & 6:00 PM (music)