

SAINT THOMAS CHURCH FIFTH AVENUE  
in the  
CITY OF NEW YORK



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[www.SaintThomasChurch.org](http://www.SaintThomasChurch.org)  
The Reverend Canon Carl F. Turner, *Rector*

FRIDAY, MARCH 29, 2024 AT 5:30 P.M.  
GOOD FRIDAY

**THE CELEBRATION OF THE LORD'S PASSION**  
SUNG BY THE SAINT THOMAS CHOIR OF MEN AND BOYS



STC  
200

**Welcome to Saint Thomas Church, a parish of the Episcopal Diocese of New York.**

*Our mission is to worship, love, and serve Our Lord Jesus Christ  
through the Anglican tradition and our unique choral heritage.*

**contact us: [welcome@saintthomaschurch.org](mailto:welcome@saintthomaschurch.org)**

*Please do not take photographs or videos, or make recordings during the service.*

**ASSISTING CLERGY**

The Reverend Matthew Moretz

*Vicar and Chief Operating Officer*

The Reverend Alison J. Turner

*Associate for Children & Family Ministry and School Chaplain*

The Reverend Mark Schultz

*Associate for Pastoral Care*

The Reverend Prisca Lee-Pae

*Associate for Pan-Asian Ministry*

The Reverend Dr. Luigi Gioia

*Theologian in Residence*

The Reverend Preston Gonzalez-Grissom

*Assistant Priest for Children and Family Ministry*

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Nicolas Haigh, *Associate Organist*

Maks Adach, *Associate for Musical Studies and Assistant Organist*

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**SAINT THOMAS CHOIR SCHOOL**

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**HONORARY CLERGY**

The Reverend Andrew C. Mead, OBE, DD, *Rector Emeritus*

The Right Reverend Andrew R. St. John, DD, *Bishop in Residence*

The Reverend Mark Brown, *Honorary Assistant*

The Reverend Canon Anne Mallonee, *Honorary Assistant*

The Reverend Stephen Morris, *Honorary Assistant*

The Reverend David F. Mc Neeley, *Honorary Assistant*

The Reverend Thomas F. Pike, *Honorary Assistant*

**THE LAY MEMBERS OF THE VESTRY**

Lloyd G. Stanford, *Warden*

Karen Duncan

Christopher M. Haley, *Clerk*

Darren Littlejohn

Winnie Kung

Gregory Zaffiro, *Warden*

Samyel Lee

John G. Oghia

Benita Potters

Inge Reist

Karl C. Saunders, *Treasurer*

You may contact the Wardens using this address: [Wardens@SaintThomasChurch.org](mailto:Wardens@SaintThomasChurch.org).



**A Word about some of the texts being used in this service**

*We are using the traditional text of the Passion according to Saint John on Good Friday because it is set to music, and it is difficult to change the text without being unfaithful to the original, so the phrase 'The Jews' will be used. Jesus, the Apostles, St. Paul, and the first followers of Jesus in the Gospels were all Jewish. In the Middle Ages, however, the use of the term 'The Jews' in John's Gospel in particular, was used to justify persecution of the Jewish People which led to antisemitism, persecution, and attempted genocide in our own day. As Christians, we believe that no one group of people can be blamed for the death of Jesus; Jesus of Nazareth was crucified by the authorities of the Roman Empire, and died on a Roman cross. The death of Jesus is a salvific act that brings all people into the orbit of God's love and forgiveness. Similarly, the text used in the Reproaches must be understood in a similar way; the Hebrew Scriptures are part of the Christian Bible. The contrasts between images of the Exodus and the events of the Passion are literary contrasts and not accusations against Jewish People.*

## ORDER OF SERVICE

### THE LITURGY OF THE WORD

*The People stand as the Choir and Clergy enter in silence.*

*The Ministers prostrate themselves before the altar and the People kneel to pray. Silence is kept.*

*The People stand with the Ministers*

*Celebrant*            Blessed be our God.  
*People*                **For ever and ever. Amen.**  
*Celebrant*            Let us pray.

*The Celebrant says*

**A**LMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

*The People sit.*

#### THE LESSON

Isaiah 52:13–53:12

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



PSALM 22:1-18

*Sung by the Choir*

Plainsong (*Tone II<sup>1</sup>*)

DEUS, DEUS MEUS

**M**Y GOD, my God, look upon me; why hast thou forsaken me :  
and art so far from my health, and from the words of my complaint?  
O my God, I cry in the day-time, but thou hearest not : and in the night season also I take no rest.  
And thou continuest holy : O thou worship of Israel.  
Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.  
They called upon thee, and were holpen : they put their trust in thee, and were not confounded.  
But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.  
All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,  
He trusted in God, that he would deliver him : let him deliver him, if he will have him.  
But thou art he that took me out of my mother's womb : thou wast my hope,  
when I hanged yet upon my mother's breasts.  
I have been left unto thee ever since I was born : thou art my God even from my mother's womb.  
O go not from me; for trouble is hard at hand : and there is none to help me.  
Many oxen are come about me : fat bulls of Basan close me in on every side.  
They gape upon me with their mouths : as it were a ramping and a roaring lion.  
I am poured out like water, and all my bones are out of joint :  
my heart also in the midst of my body is even like melting wax.  
My strength is dried up like a potsherd, and my tongue cleaveth to my gums :  
and thou shalt bring me into the dust of death.  
For many dogs are come about me : and the council of the wicked layeth siege against me.  
They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me.  
They part my garments among them : and cast lots upon my vesture.

THE EPISTLE

Hebrews 10:16-25

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

*The People stand.*



HYMN

PANGE LINGUA



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict  
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -  
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and  
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble  
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews



1 sing; tell the tri - umph of the vic - tim, to his  
 2 filled, born for this, he meets his pas - sion, this the  
 3 reed; from that ho - ly bo - dy bro - ken blood and  
 4 tree! None in fo - liage, none in blos - som, none in  
 5 bend; for a - while the an - cient ri - gor that thy



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -  
 2 Sa - vior free - ly willed: on the cross the Lamb is  
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and  
 4 fruit thy peer may be: sweet - est wood and sweet - est  
 5 birth be - stowed, sus - pend; and the King of heaven - ly



1 deem - er from that cross now reigns as King.  
 2 lift - ed, where his pre - cious blood is spilled.  
 3 o - cean, by that flood from stain are freed.  
 4 i - ron! sweet - est weight is hung on thee.  
 5 beau - ty gent - ly on thine arms ex - tend.

*Sing, my tongue, the glorious battle*, #78 from *The New English Hymnal 1982* – Words: Latin, Venantius Fortunatus (530-609),  
 tr. mainly by Percy Dearmer (1867-1936). Music: *Pange Lingua*, Plainsong mode iii.

*The People sit.*



## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO SAINT JOHN

SETTING

Jeremy Filsell  
(b. 1964)*The Betrayal and Arrest of Jesus*

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

*Jesus before the High Priest*

THEN the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

*Peter denies Jesus*

AND Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

*The High Priest questions Jesus*

THE high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

*Peter denies Jesus again*

AND Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.



*Jesus before Pilate*

**T**HEN led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

*Jesus sentenced to death*

**A**ND when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified.

*The People stand.*



*The Crucifixion of Jesus*

**A**ND they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

*All kneel. Silence is kept. After the silence, all stand.*

*Jesus' side is pierced*

**T**HE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

**THE SERMON**

The Very Rev. Robert Willis  
*Dean Emeritus of Canterbury*

*A period of silent reflection follows.*





## THE SOLEMN COLLECTS

*The People stand when the Sacred Ministers stand.*

*The Celebrant says*

**D**EAR 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.

*The Ministers and People kneel, the Celebrant alone standing for the Collects.*

*Biddings are offered for the Church, the world, the suffering, the unconverted, and the departed.*

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 Andrew, our Bishop, and all the people of this diocese  
For all Christians in this community  
For those about to be baptized, particularly those to be baptized at the Easter Vigil,

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

*Silence*

**A**LMIGHTY and everlasting God, by whose Spirit the whole body of thy faithful people is governed and sanctified: Receive our supplications and prayers which we offer before thee for all members of thy holy Church, that in their vocation and ministry they may truly and devoutly serve thee; 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 Joseph, 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*

**A**LMIGHTY God, kindle, we pray, in every heart the true love of peace, and guide with thy 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 thy 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*

**G**RACIOUS God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to thee, 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, thy 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*

**M**ERCIFUL God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know thee as thou art revealed in thy Son Jesus Christ; let thy 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 thy 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 thy whole Church, that wonderful and sacred mystery; by the effectual working of thy 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, thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit ever, one God, world without end. **Amen.**



The People stand.

HYMN

CROSS OF JESUS

1 Cross of Je - sus, cross of sor - row, where the  
 2 Here the King of all the a - ges, throned in  
 3 O mys - ter - ious con - de - scend - ing! O a -  
 4 Cross of Je - sus, cross of sor - row, where the

blood of Christ was shed, per - fect Man on  
 light ere worlds could be, robed in mor - tal  
 ban - don - ment sub - lime! Ve - ry God him -  
 blood of Christ was shed, per - fect Man on

thee did suf - fer, per - fect God on thee has bled!  
 flesh is dy - ing, cru - ci - fied by sin for me.  
 self is bear - ing all the suf - fer - ings of time!  
 thee did suf - fer, per - fect God on thee has bled!

*Cross of Jesus, cross of sorrow*, #160 from *The Hymnal 1982* – Words: William J. Sparrow-Simpson (1860-1952).  
 Music: *Cross of Jesus*, John Stainer (1840-1901).

### THE VENERATION OF THE CROSS

All remain standing and turn to face the Cross as it is carried into the Church.

The procession pauses three times; this acclamation is sung, rising in pitch each time:

Be - hold the\_ wood of the\_ Cross,\_ Where-on was hung the world's sal - va - tion;

People

O come, let us wor - ship.



*Then the people may venerate the cross. Some will want to gather near the cross and stand or kneel for a while; if so, please use the side aisles. If you wish to approach the Cross, please use the center aisle. If you prefer to stay in your seat, please do so. The Veneration is a very personal moment and you may wish to carry someone in your heart as you look at the cross. Please venerate the cross in the way most natural for you. During the Veneration, the choir sings.*

THE REPROACHES

Sung by the Choir

John Sanders  
(1933-2003)

*The choir sings the saddest chant of the Church's year. Although contrasting images from the Exodus Narrative and the Passion Narrative are used, Christ speaks to all of us from his Cross, "O my people, how have I offended you?" to which all of us should respond "Have mercy on us."*

○ MY people, what have I done to you?  
How have I offended you?

Answer me.

I led you out of Egypt from slavery to freedom;  
but you led your Saviour to the Cross

○ my people, what have I done to you?  
How have I offended you?

Answer me.

Holy is God, holy and strong,  
holy immortal One  
have mercy on us.

For forty years I led you safely through the desert:  
I fed you with manna from heaven  
and brought you to a land of plenty  
but you led your Saviour to the Cross.

Holy is God, holy and strong,  
holy immortal One  
have mercy on us.

What more could I have done for you?  
I planted you as my fairest vine but you yielded only bitterness,  
when I was thirsty you gave me vinegar to drink  
and you pierced your Saviour's side with a lance.

Holy is God, holy and strong,  
holy immortal One  
have mercy on us.

I opened the sea before you but you opened my side with a spear.  
I led you on your way in the pillar of cloud but you led to Pilate's court.  
○ my people, what have I done to you?  
How have I offended you?  
Answer me.



I bore you up with manna in the desert but you struck me down and scourged me.  
I gave you saving water from the rock but you gave me gall and vinegar to drink.

O my people, what have I done to you?  
How have I offended you?  
Answer me.

I gave you a royal sceptre  
but you gave me a crown of thorns.  
I raised you to the heights of majesty  
but you had raised me high on a cross.

O my people, what have I done to you?  
How have I offended you?  
Answer me.

### HOLY COMMUNION

*The People sit. This anthem is sung as the Ministers prepare the altar.*

#### ANTHEM

*Peter Hallock  
(1924-2014)*

**O** CROSS whose wood is all our race's boast, may God forbid we glory save in thee,  
for peace and mercy blossomed on your tree, a new creation for a world once lost.

Upon your wood, vain pride was crucified: I to the world as it to me there died.  
Now streams flow forth abundant from your side that cleanse the earth and my soul purify.

Most blissful wood, more fruitful in delight than that first tree of which we ate and died,  
your flower is Christ, the food that springs to life made everlasting, new and glorified.

So with the psalmist let us all proclaim: God from the wood victorious shall reign;  
and let all choirs of heaven and earth acclaim the Father, Son, and Holy Spirit's name.

*Thomas B. Stratman (1939-2008)*

*After the anthem the People kneel, and the Blessed Sacrament is brought to the altar in silence.*



CONFESSION OF SIN

*The Celebrant says*

Let us humbly confess our sins to Almighty God.

*Celebrant and People*

**A**Lmighty 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.

*The Celebrant says*

**T**HE Almighty and merciful Lord grant unto us absolution and remission of all our sins,  
true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

THE LORD'S PRAYER

*The Celebrant says*

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

*Celebrant and People*

**O**UR 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.



INVITATION TO COMMUNION

*The Celebrant says*

**B**EHOLD the Lamb of God: behold him that taketh away the sins of the world.  
Blessed are those who are called to his supper.

*People*      **Lord, I am not worthy that thou shouldst come under my roof,  
but speak the word only and my soul shall be healed.**

AN ACT OF SPIRITUAL COMMUNION (*for those unable to receive Holy Communion*)

**I**BELIEVE in thee, O my Jesus, present in the most holy Sacrament of the Altar;  
I love thee above all things, and I desire to receive thee into my soul.  
Since I cannot at this moment receive thee sacramentally, come at least spiritually into my heart.  
I embrace thee, and I unite myself to thee as if thou wast already there.  
Never permit me to be separated from thee!  
O Lord Jesus Christ, let the sweet and consuming force of thy love absorb my whole soul,  
that I may die for the love of thee, who wast pleased to die for the love of me. Amen.

HOLY COMMUNION

*All baptized Christians are invited to receive Holy Communion.*

*The Sacrament is distributed at the Crossing. Intinction (dipping the host in the chalice) is not permitted.*

*You are welcome to receive in one kind only. Gluten free hosts are available - please ask the priest.*

AGNUS DEI

*Sung by the Choir*

*Jeremy Filsell*

**A**GNUS Dei, qui tollis peccata mundi,  
miserere nobis.  
Agnus Dei, qui tollis peccata mundi,  
dona nobis pacem.

*O Lamb of God, that takest away the sins of the world,  
have mercy upon us.  
O Lamb of God, that takest away the sins of the world,  
grant us thy peace.*

ANTHEM

*Francis Poulenc  
(1899-1963)*

**V**INEA mea electa, ego te plantavi:  
quomodo conversa es in amaritudinem,  
ut me crucifigeres et Barrabbam dimitteres.

*O vineyard, my chosen one. I planted thee.  
How is thy sweetness turned into bitterness,  
to crucify me and take Barabbas in my place?*

Sepivi te, et lapides elegi ex te,  
et ædificavi turrim.

*I protected thee; I took the hard stones away from thy  
path, and built a tower in thy defence.*

*Third Responsory for Good Friday*

*After Communion, silence is kept.*



SOLEMN PRAYER OVER THE PEOPLE

*The Celebrant says*

**O**LORD Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death, between thy 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 thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Spirit livest and reignest, one God, now and for ever. **Amen.**

*All leave in silence*

*Today's offering, collected in the Narthex as you leave the Church,  
goes for the Episcopal Church's work in the Holy Land.*

## THE TRIDUUM CONTINUES

*The choral services are video livestreamed, and, thereafter, available on-demand*

**Holy Week Sermon Series: "In Accordance with the Scriptures"**

*The Very Rev. Robert Willis  
Dean Emeritus of Canterbury*

HOLY SATURDAY, MARCH 30

**5:30 p.m. The Great Vigil, Baptism, and First Mass of Easter**  
*sung by the Saint Thomas Choir of Men and Boys*

EASTER SUNDAY, MARCH 31

**8 a.m. and 11 a.m. Procession, Solemn Eucharist, and Renewal of Baptismal Vows**  
*sung by the Saint Thomas Choir of Men and Boys with Saint Thomas Brass*

*Preachers: 8 a.m. The Rector  
11 a.m. Dean Willis*

**2:15 p.m. An Eastertide Prelude to Evensong**

*Maks Adach, Associate for Musical Studies and Assistant Organist*

**3 p.m. Solemn Evensong and Easter Procession, with Admission of New Choristers**  
*sung by the Saint Thomas Choir of Men and Boys*