

SAINT THOMAS CHURCH FIFTH AVENUE
in the
CITY OF NEW YORK



One West Fifty-third Street
New York, New York 10019
Telephone: 212-757-7013
www.SaintThomasChurch.org
The Reverend Canon Carl F. Turner, *Rector*

FRIDAY, APRIL 18, 2025 AT 5:30 P.M.
GOOD FRIDAY

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

HOLY WEEK SERMONS BY
*The Very Rev. Dr. Andrew McGowan,
Dean and President, Berkeley Divinity School at Yale*



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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

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

ASSISTING CLERGY

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Vicar and Chief Operating Officer

The Reverend Alison J. Turner

Associate for Children and 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

Associate 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

Christopher Seeley, *Head of School*

202 West 58th Street, New York, NY 10019

Telephone: 212-247-3311 email: admissions@choirschool.org

www.ChoirSchool.org

HONORARY CLERGY

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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*

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Samuel Lee

John G. Oghia

Benita Potters

Inge Reist

Karl C. Saunders, *Treasurer*

You may contact the Wardens using this address: 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.

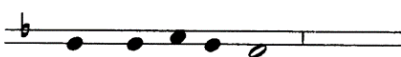
ORDER OF SERVICE

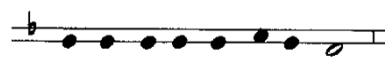
THE LITURGY OF THE WORD

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 Bles - sed be our God


People For ev-er and ev-er A-men

Celebrant Let us pray.

The Celebrant says

ALMIGHTY 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 II¹)

DEUS, DEUS MEUS

MY 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 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

THEN 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

AND 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 other king, none but Caesar. Then delivered he him therefore unto them to be crucified.

The People stand.

The Crucifixion of Jesus

AND 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 others 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, Do not write thus: King of the Jews; but that he said, I am the 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 rather cast lots for it, to see 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.

The People kneel. Silence is kept. After the silence, Ministers and the People stand.

Jesus' side is pierced

THE 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. Dr. Andrew McGowan
Dean and President of Berkley Divinity School at Yale

A period of silent reflection follows.

THE SOLEMN COLLECTS

The People stand when the Sacred Ministers stand.

The Celebrant says

DEAR People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

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 Matthew, 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

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

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

Silence

ALmighty God, kindle, we pray, in every heart the true love of peace, and guide with 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

GRACIOUS God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to thee, that they may find thy 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

MERCIFUL 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 our 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.



The People sit or kneel. 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.

GOOD FRIDAY ANTHEMS

Sung by the Choir

*Russell Schulz-Widmar
(b. 1944)*

WE GLORY in your cross, O Lord,
and praise and glorify your holy resurrection;
For by virtue of your cross, joy has come to the whole world.
May God be merciful to us and bless us,
show us the light of his countenance, and come to us.
Let your ways be known upon earth, your saving health among all nations.
Let all the peoples praise you, O God; let all the peoples praise you.
We glory in your cross, O Lord, and praise and glorify your holy resurrection;
For by virtue of your cross, joy has come to the whole world.

WE ADORE you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.
If we have died with him, we shall also live with him;
If we endure, we shall also reign with him.
We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

O SAVIOR of the world, who by thy cross and precious blood have redeemed us:
Save us and help us, we humbly petition, O Lord.

Text from The Book of Common Prayer

HOLY COMMUNION

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

LAMENTATION

*Sir Edward Cuthbert Bairstow
(1874-1946)*

HOW doth the city sit solitary, that was full of people:
how is she become as a widow!
She that was great among the nations, and princess among the provinces:
how is she become tributary!
She weepeth sore in the night, and her tears are on her cheeks:
among all her lovers, she hath none to comfort her.
The ways of Zion do mourn, because none come to the solemn assembly:
all her gates are desolate, and she herself is in bitterness.
The Lord hath afflicted her for the multitude of her transgressions:
her children are gone into captivity before the enemy.
All they that go by clap their hands at her:
they hiss, and wag their head at the daughter of Jerusalem saying,
“Is this the city that men called the perfection of beauty;
the joy of the whole earth?”
Jerusalem, Jerusalem, return unto the Lord thy God.



Remember, O Lord, what is come upon us:
behold and see our reproach.
The joy of our heart is ceased:
our dance is turned into mourning.
The crown is fallen from our head:
woe unto us, for we have sinned.
For this our heart is faint:
for these things our eyes are dim.
Let us search and try our ways:
and turn again unto the Lord.
Turn thou us unto thee, O Lord, and we shall be turned:
renew our days as of old.
It is of the Lord's mercies that we are not consumed:
because his compassions fail not.
They are new every morning:
great is thy faithfulness.
The Lord is my portion, saith my soul:
therefore will I hope in him.
O Lord, thou hast pleaded the causes of my soul:
thou hast redeemed my life.
Jerusalem, Jerusalem, return unto the Lord thy God.

Lamentations of Jeremiah, selected by Eric Milner-White

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

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



The Celebrant says

THE 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

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.**

INVITATION TO COMMUNION

The Celebrant says

BEHOLD 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 shouldest 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)*

IBELIEVE 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

*Johann Sebastian Bach
(1685-1750)*

AGNUS 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

Give me that stranger

*Michael McCarthy
(b. 1966)*

WHEN he saw that the sun had hidden its rays,
And that the veil of the temple was rent as the Savior died,
Joseph of Arimathea went to Pilate, pleaded with him, and cried out:
Give me that stranger, who since his youth had wandered as a stranger.
Give me that stranger, killed in hatred by his own people as a stranger.
Give me that stranger, upon whom I look with wonder, seeing him as a guest of death.
Give me that stranger, whom envious men estranged from the world.
Give me that stranger, that I may bury him in a tomb.
Give me that stranger, who, being a stranger, had no place whereon to lay his head.
Give me that stranger, to whom his mother cried out when she saw him dead:
"My Son! My Son, my senses are wounded, and my heart is burned as I see you dead!
Yet, trusting in your resurrection, I will magnify you!"
In such words did the honorable Joseph plead with Pilate.
And took the Savior's body and, with fear, wrapped it in linen with spices.
And he placed you in a tomb. O you, who grant everlasting life and great mercy to us all.

Byzantine Troparion

MEDITATION

Sarabande from Cello Suite No. 3

Johann Sebastian Bach

After Communion, silence is kept.

SOLEMN PRAYER OVER THE PEOPLE

The Celebrant says

OLORD 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.*



STC
200

God's Love at the Heart of New York

THE TRIDUUM CONTINUES

All services are livestreamed, and, thereafter, available on-demand

Holy Week Sermon Series

The Very Rev. Dr. Andrew McGowan

Dean and President of Berkeley Divinity School at Yale

HOLY SATURDAY, APRIL 19

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, APRIL 20

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 McGowan

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

sung by the Saint Thomas Choir of Men and Boys