

ST. THOMAS'S EPISCOPAL CHURCH

THE LITURGY OF GOOD FRIDAY

April 3, 2026

6:30 P.M.

St. Thomas's Church Welcomes Everyone

Wherever you happen to be on your spiritual journey, **there is a place for you here**, and we invite you to participate as fully as you wish. There is a saying in the Episcopal tradition that answers many a question: "All *may*, some *do*, but none *must*." We gather to feast on Word and sacrament and song, to learn and inquire, to enjoy relaxed fellowship and find mutual support. And we are sent out to be the Body of Christ in the world, to do justice, love kindness, and walk humbly with God.

To participate in worship today all you need is this bulletin. If you are new or visiting, we invite you to consider filling out a **blue information card** (located in the pew rack). You can use it to request a **nametag**, which will be waiting for you on the table inside the main entrance.

All church spaces are accessible. Handicapped parking and a wheelchair ramp are located in back of the building; a lift for access to the second floor is located at the stairway.

Restrooms are located on the second floor. Go through the double doors near the pulpit, upstairs to the second floor, and to the far end of the hallway. A **gender-neutral restroom with baby changing table** is in the Vesting Room, located opposite the double doors near the pulpit.

Three seating areas at the front of the nave are reserved for **families with small children**: the area under the array of paper cranes (for children age 3 and under), and the two areas in front of the front pews (for children age 10 and under). For safety, every child should be accompanied by a caregiver.

Wireless access in the Sanctuary is accessible by connecting to wireless network STEC – Guest. Your device will open a web browser and the St. Thomas's website. Bulletins are posted in the website's Bulletin Archive. To reduce printing, we encourage worshippers to use their smart devices to follow the service.

St. Thomas's Church is located on Eansketambawg (Quinnipiac) land. This acknowledgment compels us to pause: in gratitude for the Quinnipiac and other Algonquin-speaking stewards of the territory that is now Connecticut; in regret for Christianity's participation in the colonization of the Americas; and in faith that God's reconciling power will bring true healing to the Earth and all its inhabitants.

About the Liturgy

Good Friday is the day on which the Church commemorates the crucifixion and death of Jesus. It is a time of fasting, special acts of discipline, and self-denial. Good Friday is the second day of the Triduum (from the Latin meaning "three days"). We are "in worship" from the beginning of the Maundy Thursday service until the end of the Great Vigil of Easter. Therefore our Good Friday worship begins without an acclamation and it ends without a dismissal. The liturgy of the day includes John's account of the Passion gospel, a form of intercession known as the solemn collects (dating from ancient Rome), and devotions before the cross (commonly known as the veneration of the cross).

[Adapted from the Society of St. John the Evangelist]

As you wait for the service to begin, please maintain quiet for those who wish to pray or reflect. The Presider

and Choir will enter in silence. All then sit or kneel for silent prayer. After a time, the Presider will offer brief announcements and then invite the People to stand.

SALUTATION AND COLLECT FOR GOOD FRIDAY

Presider: Blessed be our God.

People: For ever and ever. Amen.

Presider: Let us pray.

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

All are seated.

THE FIRST LESSON

ISAIAH 52:13-53:12

See, my servant shall prosper;

he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him

—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

so he shall startle many nations;

kings shall shut their mouths because of him;

for that which had not been told them they shall see,

and that which they had not heard they shall contemplate.

Who has believed what we have heard?

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

For he grew up before him like a young plant,

and like a root out of dry ground;

he had no form or majesty that we should look at him,

nothing in his appearance that we should desire him.

He was despised and rejected by others;

a man of suffering and acquainted with infirmity;

and as one from whom others hide their faces

he was despised, and we held him of no account.

Surely he has borne our infirmities

and carried our diseases;

yet we accounted him stricken,

struck down by God, and afflicted.

But he was wounded for our transgressions,

crushed for our iniquities;

upon him was the punishment that made us whole,

and by his bruises we are healed.

All we like sheep have gone astray;

we have all turned to our own way,
and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,
stricken for the transgression of my people.

They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain.

When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.

Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;

because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

Reader: The Word of the Lord.

People: Thanks be to God.

PSALM 22 (*sung by the Choir*)

Tone IV.1

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.

- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-herd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog.
- 20 Save me from the lion’s mouth, *
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob’s line, give glory.

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

THE SECOND LESSON

HEBREWS 10:16-25

The Holy Spirit testifies saying,

“This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,”

he also adds,

“I will remember their sins and their lawless deeds no more.”

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

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

Reader: The Word of the Lord.

People: Thanks be to God.

All stand.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

The Passion Gospel is sung to a setting for choir and congregation by Mark Howe (2008). You may follow along with the Gospel printed below and are invited to sing where marked. The People remain seated until the arrival at Golgotha, and then all stand. At the conclusion of the Passion, the People remain standing for a closing hymn and period of silence before being seated for the Sermon.

HYMN (*sung by all*)

Go to dark Gethsemane (171, The Hymnal 1982), Verse 1

The image shows a musical score for a hymn in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: "1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power; your Re-deem - er's con-flict see, watch with him one bit - ter hour; turn not from his griefs a - way, learn of Je - sus Christ to pray." The score uses a treble clef for the vocal line and a bass clef for the piano accompaniment. The piano accompaniment features a steady bass line and chords that support the vocal melody.

The Passion of our Lord Jesus Christ according to John.

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

2 Fol - low to the judg - ment hall; view the Lord of life ar - rained;

O the worm-wood and the gall! O the pangs his soul sus - tained!

Shun not suf - fering, shame, or loss; learn of him to bear the cross.

The image shows a musical score for a hymn. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: '2 Fol - low to the judg - ment hall; view the Lord of life ar - rained; O the worm-wood and the gall! O the pangs his soul sus - tained! Shun not suf - fering, shame, or loss; learn of him to bear the cross.'

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

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

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

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of

the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

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

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

After he had said this, he went out to the people again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The people answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

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

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the people, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

3 Cal-vary's mourn-ful moun-tain climb; there, a-dor-ing at his feet,
 mark the mir-a-cle of time, God's own sac-ri-fice com-plete;
 "It is fi-nished!" hear him cry; learn of Je-sus Christ to die.

All stand.

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

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

And that is what the soldiers did.

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

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

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

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

After a period of silence, the Choir concludes the Passion by singing the following hymn, by Orlando Gibbons (1583-1625).

Drop, drop, slow tears, And bathe those beauteous feet Which brought from Heaven The news and Prince of Peace.	In your deep floods Drown all my faults and fears; Nor let His eye See sin, but through my tears.
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Cease not, wet eyes,
His mercy to entreat;
To cry for vengeance
Sin doth never cease.

[Silence is kept.]

All are seated at the invitation of the Presider.

THE SERMON

After the sermon, all remain seated for a period of silence and the Anthem.

ANTHEM

Quis est homo

Sherezade Panthaki & Elijah McCormack, *soloists*

Quis est homo qui non fleret,
Matrem Christi si videret
in tanto supplicio?

Quis non posset contristari,
Christ Matrem contemplari
dolentem cum Filio?

Pro peccatis suae gentis
vidit Jesum in tormentis
et flagellis subditum.

Is there a person who would not weep,
upon seeing the mother of Christ
in such great distress?

Who would not feel sorrow
when contemplating Christ's mother
suffering so with her Son?

For the sins of his people,
she saw Jesus being tormented
and subjected to flogging.

Words: 13th century Marian hymn Music: Giovanni Battista Pergolesi (1710–1736), *Stabat Mater*, 1736

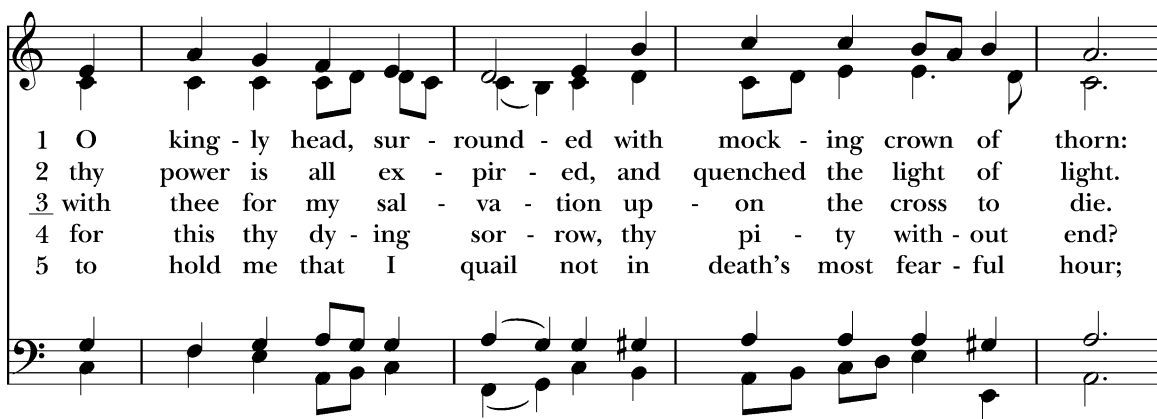
All stand.



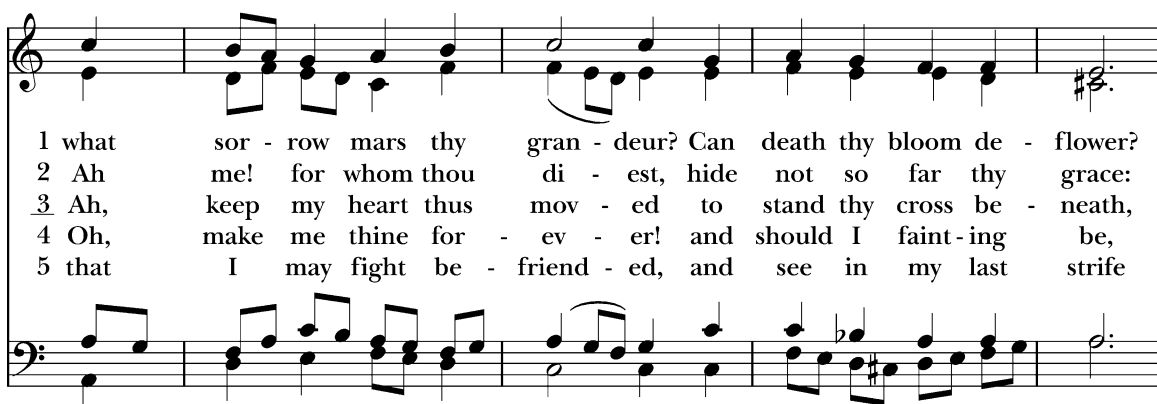
The Crucifixion: 'Behold Thy Mother' by William Blake (1757–1827), c. 1805



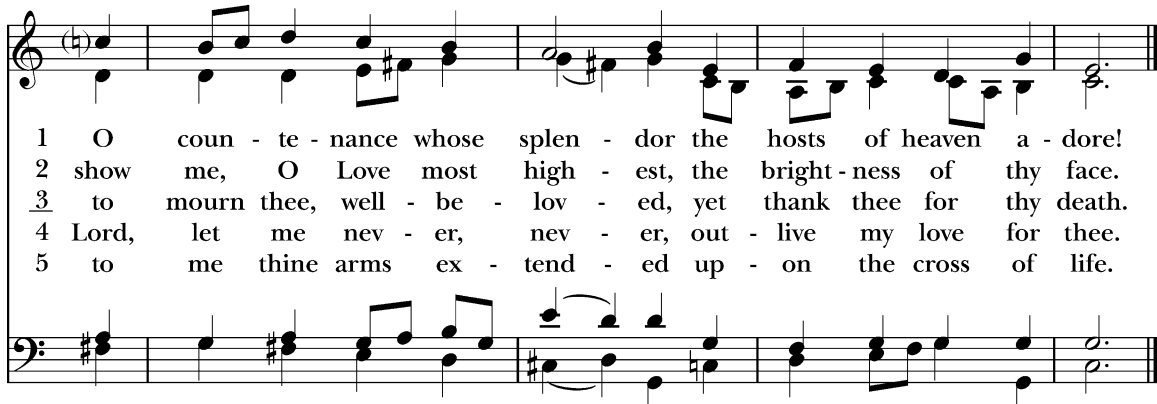
1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

THE SOLEMN COLLECTS

Presider

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.

Intercessor

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 Jeffrey and Laura, our Bishops, and all the people of this diocese
For all Christians in this community
For those about to be baptized

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

[Silence is kept.]

Presider

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

Intercessor

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 is kept.]

Presider

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

Intercessor

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 is kept.]

Presider

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

Intercessor

Let us pray for those 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 and 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 is kept.]

Presider

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

Let us commit ourselves to 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 is kept.]

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made,

your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

All are seated. The service continues with the Veneration of the Cross. The Presider will kneel before the Cross. You may join the Veneration by either sitting or kneeling in place, or by proceeding to the Cross to touch it or to kneel before it.

VENERATION OF THE CROSS

Presider and People

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 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 has redeemed us:
Save us and help us, we humbly beseech you, O Lord.

ANTHEM (*Sung by the Choir*)

Crucifixus

Crucifixus etiam pro nobis sub Pontio Pilato,
passus et sepultus est.

He was crucified for us under Pontius Pilate,
suffered and was buried.

Words: from the Credo (Trad. Latin Mass text) Music: Antonio Lotti (1667–1740), c1730

A period of silence is kept. At the Presider's signal, the People stand to sing the following hymn.



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
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



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
 6 Son, praise and hon - or to the Spi - rit, ev - er



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
 6 Three and ev - er One: one in might and one in



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.
 6 glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982*, after John Mason Neale (1818-1866). Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. David Hurd (b. 1950); alt. acc. *Hymnal 1940*.

THE LORD'S PRAYER

As our Savior Christ has taught us, we now pray:

You are invited to say the Lord's Prayer in the language of your choice.

**Our Father in heaven,
 hallowed be your Name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
 Give us today our daily bread.
 Forgive us our sins,**

**as we forgive those
 who sin against us.
 Save us from the time of trial,
 and deliver us from evil.
 For the kingdom, the power,
 and the glory are yours,
 now and for ever. Amen.**

CONCLUDING COLLECT

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

At the end of the service, there is no dismissal. The Presider and Choir will leave the Nave. You are invited to remain for reflection or prayer in the Nave or at the Altar of Repose in the Lady Chapel. Please depart in silence.

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Announcements

For all the latest news and information, see last week's edition of the Weekly Parish Enews. From the Parish website Home page (www.stthomasnewhaven.org), click Enews Archive for the latest edition or Enews (subscribe) to subscribe.



HOLY WEEK 2026

✠**Good Friday** at 6:30 PM Good Friday Liturgy with Sung Passion

✠**Easter Vigil** (Saturday) at 6:30 PM | Lighting of Paschal Fire, First Alleluias of Easter (with choir)

✠**Easter Day** at 10 AM | Festal Eucharist; Easter Brunch follows at 11:15!

Easter Flower & Music Offerings

Your gift contributes to our beautiful Easter celebration, and it may be made in honor or memory of someone important to you. Giving envelopes are available in the pews and at the doors. You may also donate online using [this link](#). Thank you!

EASTER BRUNCH 🌷

We look forward to a festive potluck Easter brunch following the 10 am service. If you are able to bring a favorite food to contribute to the feast, that would be very much appreciated. All are warmly invited!

☪️**THOMAS SUNDAY -- April 12**

Each year, on the Sunday after Easter, the church shares the story of Thomas, our patron saint. It's the day when we celebrate the famously inquisitive apostle whose faith and witness inspire and inform our own. Please plan to be with us on **Thomas Sunday**, which falls on April 12 this year, as we celebrate with special music for choir and instruments, with visits from members of our extended St. Thomas's family, and with Italian Cream Cake. 🍰🍓

Children and Youth

Easter blessings for all the children of the parish and their families.

Heifer Project

We now have a button on the St. Thomas's webpage (stthomasnewhaven.org) in the DONATE section for Heifer International. The parish children encourage you to give to our campaign to deliver DREAM BASKETS (A sheep, heifer, goat, rabbits and a flock of chickens, along with training and education in their care.). Each DREAM BASKET is \$120, but all donations are welcome. Thank you for bringing hope to the world.

Coffee Hour: Sign Up for April, May, and June dates

Please consider signing up as Coffee Hour host, co-host, or contributor, either by adding your name to the poster in the lounge or by using our online signup here: <https://www.signupgenius.com/go/70A0F4AACAD2CABFE3-coffee>. Thank you!

Inquirers' Class

Our new Inquirers' Class invites all interested in learning more about what it means to be Episcopalian to gather at St. Thomas's on the first Tuesday of each month from 5:30-6:30. Our next class session will be held in the Lounge on Tuesday, **April 7**. Join us!

Youth Confirmation Class at St. T's

We are delighted to offer Confirmation preparation for youth ages 13+ on select Sunday afternoons after Coffee Hour. This is a rich opportunity to explore faith through conversation, activity, off-campus experiences, and more. Classes are led by Alan alongside experienced mentors from our community. Be in touch with Alan anytime to discuss further! You can chat with him at coffee hour or write to him at alan@stthomasnewhaven.org.

Responding to Food Insecurity in our Community

Connecticut Food Pantries have seen a sharp rise in need this year, serving 23% more households. The need is great. Please join us in supporting Loaves and Fishes. You can give at this [link](#).

Parish Directory Updates

Please [email Julie](#) with any changes to your address or contact info, or if you wish to be added to the directory. Thank you.

Name Tags

Wearing name tags is a simple and wonderful way to practice radical welcome. If you have never had a St. Thomas's name tag, or have lost the one you had, please sign up in the narthex or at coffee hour and look for your new name tag in a week's time. You can also email Julie in the parish office, j.kelly@stthomasnewhaven.org to request a name tag. Name tags may be left in the basket in the lounge following coffee hour, or at the rear of the church in the name tag holders. Please wear your name tag every week!

Sunday Server Sign-ups

There are many ways to contribute to the worship life of St. Thomas's. We are eager to welcome new servers in the roles of lector, usher, intercessor, subdeacon, and sacristan. If you are interested in learning more or in receiving training, please reach out to Vestry member Claire Scully, chiarasam@comcast.net. We would love for you to share your gifts with St. Thomas!

Interested in joining St. Thomas's Choir?

The St. Thomas's Choir sings for Sunday morning and special liturgies during the program year, offering anthems, canticles and psalms. The choir includes volunteers and professional section leaders. Its repertoire is drawn from the rich tradition of Anglican choral music, spanning many centuries.

The St. Thomas's Choir rehearses on Sundays at 9 a.m. and from 11:30 a.m.–1:00 p.m., from September to June. New members are always welcome; an ability to read music and prior choral experience is desirable.

Contact Matthew Cramer at m.cramer@stthomasnewhaven.org

Donating Clothing for Loaves and Fishes. Our support for the clothing ministry is ongoing. Please be thoughtful in your selection of items. Current specific requests include: men's/women's jeans; men's shirts, sweaters, jackets, shoes, new socks. Bring donations to St. Thomas's (leave them in the tub at the Whitney Ave. entrance) or to Loaves and Fishes (Thurs-Sat, 9-11 a.m., in the driveway at 57 Olive St.).



Serving Today

Intercessor: Alexandria Robison

Lector: Jennifer Herdt

Music Director: Dr. Matthew Cramer

Organist: Dr. Stephen Gamboa-Diaz

Officiant & Preacher: The Rev. Alan Murchie

Usher: Gary Robison

Leadership at St. Thomas's

Church Vestry

Max Ballardo

Morgen Campbell

Ricardo Chavira (Junior Warden)

Maria Coffin

Don Edwards

Bill English (Treasurer)

Jennifer Herdt (Senior Warden)

Linda Pivarnik

Claire Scully (Clerk)

St. Thomas's Clergy

The Rev. Eric Jeuland, Priest Associate

The Rev. Jane Jeuland, Priest Associate

The Rev. Alan C. Murchie, Rector

The Rev. Dr. Carolyn Sharp, Preacher-in-Residence

**ST. THOMAS'S EPISCOPAL CHURCH & DAY
SCHOOL**
830 Whitney Avenue, New Haven, CT 06511
(203) 777-7623 ♦ www.stthomasnewhaven.org

This Week's Prayer Intentions

Pray for those in any need or trouble, especially:

for Don, Maria, Martin, Michael, Susan

for the people of Iran

for the people of Ukraine and the people of Russia

for the people of Gaza and the people of Israel

for victims of civil war in Syria and the Sudan

for all who are afflicted by war, violence, and natural disaster

Pray for those who have died.

In the Episcopal Church in Connecticut Cycle of

Prayer, pray for: St. Michael's, Litchfield; St.

Andrew's, Madison; St. Andrew's, Marble Dale;

Regions & Region Leadership Teams. For Holy

Landers Ministry Network

In the Anglican Cycle of Prayer, pray for: The

Anglican Church of Melanesia

In the World Council of Churches Ecumenical

Prayer Cycle, pray for: Czech Republic, Poland,

Slovakia

Dr. Matthew Cramer, Music Director

♦ music@stthomasnewhaven.org

Dr. Stephen Gamboa-Diaz, Organist

s.gamboa-diaz@stthomasnewhaven.org

Bryan Hiott, Seminarian Intern

Julie Kelly, Administrator ♦ j.kelly@stthomasnewhaven.org

The Rev. Alan Murchie, Rector

♦ alan@stthomasnewhaven.org