



ST. THOMAS'S EPISCOPAL CHURCH

THE SUNDAY OF THE PASSION: PALM SUNDAY, YEAR C

Liturgy of the Palms & Service of Holy Eucharist

April 13, 2025

10 A.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.

At the direction of the Presider, the People assemble for the Liturgy of the Palms.

THE LITURGY OF THE PALMS

Cantor or Celebrant
Blessed is the King who comes in the name of the Lord;

People
Peace in heaven and glory in the high - est.

Presider: Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

THE GOSPEL

LUKE 19:28-40

Presider: The Holy Gospel of our Lord Jesus Christ according to Luke.

People: Glory to you, Lord Christ.

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

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

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

Presider: The Gospel of the Lord.

People: Praise to you, Lord Christ.

BLESSING OF THE PALMS

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

Presider

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

The palms are distributed.

Cantor or Celebrant
Blessed is he who comes in the name of the Lord.

People
Ho - san - na in the high - est.

THE PROCESSION

Deacon *People*
Let us go forth in peace. In the name of Christ. A - men.

MUSIC AT THE PROCESSION

Highland Cathedral

Roever & Korb

The order of procession is: Crucifer, Bagpiper, Choir, People, Eucharistic Minister, Presider. The procession will go down the center aisle and outside to make a full clockwise circuit of the building. If this is too far for you to walk, you may wait inside. Upon returning to the church, all remain standing for the following hymn.

HYMN

All glory, laud, and honor (154, *The Hymnal 1982*)

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889).

THE WORD OF GOD

SALUTATION AND COLLECT OF THE DAY

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

All are seated.

THE FIRST LESSON

ISAIAH 50:4-9A

The Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.
The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord GOD who helps me;
who will declare me guilty?

Reader: The Word of the Lord.

People: **Thanks be to God.**

PSALM 31:9-16 (*sung by the Choir; the People join in singing the Antiphon*)

Tone VII.3



In - cline your ear to me, O LORD; make haste to de - liv - er me.

- 9 Have mercy on me, O LORD, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.
- 10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.

- 11 I have become a reproach to all my enemies and even to my neighbors,
 a dismay to those of my acquaintance; *
 when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; *
 I am as useless as a broken pot.
- 13 For I have heard the whispering of the crowd;
 fear is all around; *
 they put their heads together against me;
 they plot to take my life.
- 14 But as for me, I have trusted in you, O LORD. *
 I have said, "You are my God.
- 15 My times are in your hand; *
 rescue me from the hand of my enemies,
 and from those who persecute me.
- 16 Make your face to shine upon your servant, *
 and in your loving-kindness save me." **[Ant.]**

THE SECOND LESSON

PHILIPPIANS 2:5-11

Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,
 did not regard equality with God
 as something to be exploited,
 but emptied himself,
 taking the form of a slave,
 being born in human likeness.
 And being found in human form,
 he humbled himself
 and became obedient to the point of death—
 even death on a cross.

Therefore God also highly exalted him
 and gave him the name
 that is above every name,
 so that at the name of Jesus
 every knee should bend,
 in heaven and on earth and under the earth,
 and every tongue should confess
 that Jesus Christ is Lord,
 to the glory of God the Father.

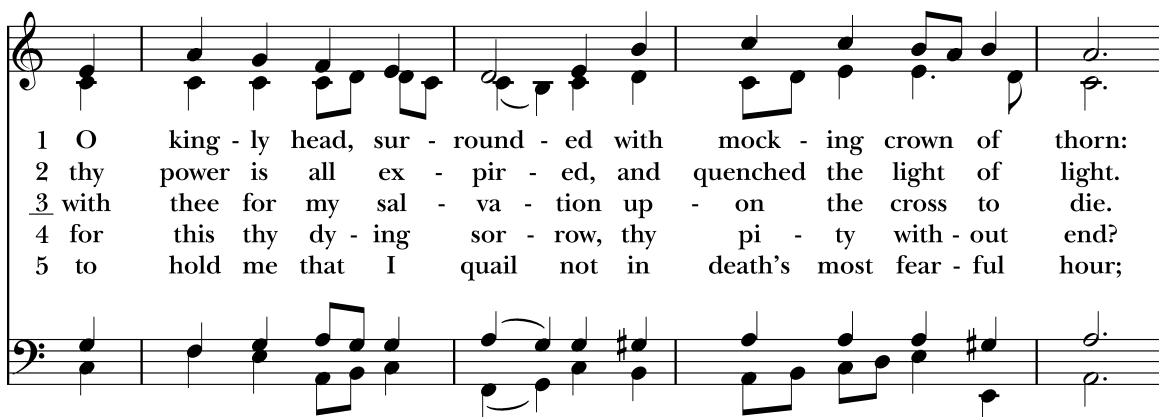
Reader: The Word of the Lord.

People: **Thanks be to God.**

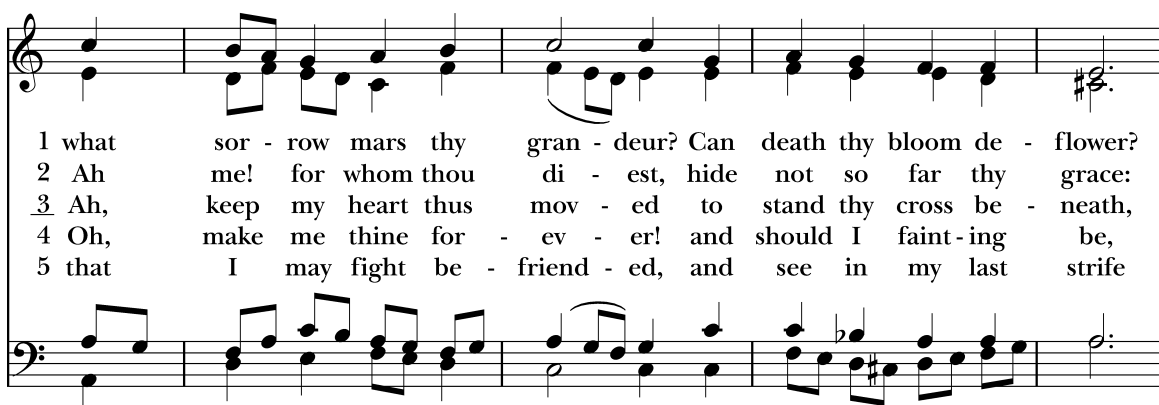
All stand.



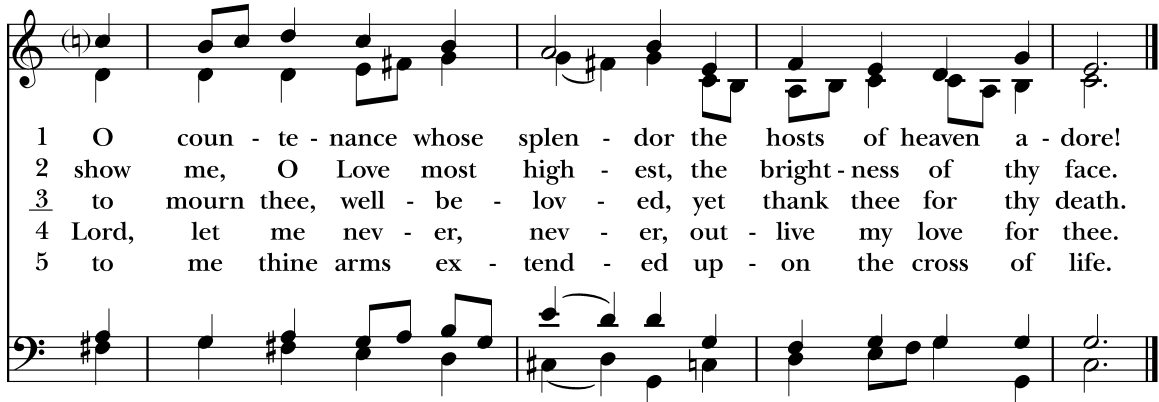
1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail 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 PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

The Passion Gospel is sung by the Choir. You may follow along with the Gospel printed below. The People remain seated until the arrival at Golgotha (the Place of the Skull), and then all stand. At the end of the Gospel, all remain standing for a period of silence and may seat at the invitation of the Presider.

The assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the

breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, [**All stand.**] they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

All are seated at the invitation of the Presider.

THE SERMON

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

THE PRAYERS OF THE PEOPLE

Have mercy on us, O God, according to your loving kindness; in your great compassion, hear our prayers.

Intercessor and People

We pray for the whole church, all leaders and ministers, and all the holy people of God.

Wash us through and through, and cleanse us from our sin.

We pray for our nation, for all the nations of the earth, and for all who govern.

Purge us from our sin, and we shall be pure.

We pray for those who hunger, those who thirst, those who live under the threat of terror, and those without a place to lay their head.

Make them hear of joy and gladness, that those who are broken may rejoice.

We pray for those who are ill, those in pain, those under stress, and those who are lonely.

Give them the joy of your saving help, and sustain them with your bountiful Spirit.

In this season of Lent we pray that we all might be given the grace and strength to repent and grow closer to you, O God.

Create in us clean hearts, O God, and renew a right spirit within us.

We pray for those who have died and who have entered into the land of eternal Light and your abiding peace.

Cast them not away from your presence, and take not your Holy Spirit from them.

Let us pray for our own needs and those of others. [*You are invited to offer your prayer intentions silently or aloud.*]

THE PEACE

Presider: The peace of the Lord be always with you.

People: **And also with you.**

*Please greet your neighbors with a sign of peace, in whatever way seems welcome. You may then be seated for brief announcements and the **Offertory Anthem**.*

WELCOME & ANNOUNCEMENTS

Your financial support is sincerely appreciated. We will not pass a collection plate today; collection plates are located at the doors. To give online, go to the Church website Home page (www.stthomasnewhaven.org), and click GIVE NOW. If viewing this document electronically, simply [CLICK HERE](#). Thank you!

OFFERTORY SENTENCE

OFFERTORY ANTHEM

God so loved the world

Sherezade Panthaki, soprano solo

God so loved the world,
that he gave his only begotten son
that who so believeth in him
should not perish but have everlasting life.

Words: John 3:16 Music: Bob Chilcott (b.1955), 1999

*During the singing of the **Offertory Hymn**, the Presider sets the table, and the People come forward to encircle the altar for the Eucharistic prayer. You are encouraged to position children where they can see. Standing time is approximately 15 minutes. If this is difficult for you, please feel free to sit in a chair near the altar or in the front row of pews. You may also remain where you are.*

OFFERTORY HYMN

To mock your reign, O dearest Lord (170, *The Hymnal 1982*)

1 To mock your reign, O dear - est Lord, they made a crown of thorns;
 2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
 3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,

set you with taunts a - long that road from which no one re - turns.
 your pas - sion turned, for all they cared, in - to a sol - dier's joke.
 and act - ed out their grim cha - rade to its ap - point - ed end.

They did not know, as we do now, that glo - rious is your crown;
 They did not know, as we do now, that though we mer - it blame
 They did not know, as we do now, though em - pires rise and fall,

that thorns would flower up - on your brow, your sor - rows heal our own.
 you will your robe of mer - cy throw a - round our na - ked shame.
 your King - dom shall not cease to grow till love em - bra - ces all.

*The bracketed notes are to be treated as triplet groups.

Words: Fred Pratt Green (1903-2000), alt. Copyright © 1973 by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *The Third Tune*, Thomas Tallis (1505?-1585); ed. John Wilson (1905-1992). By permission of Oxford University Press.

THE HOLY COMMUNION

THE GREAT THANKSGIVING: ENRICHING OUR WORSHIP 1

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give God thanks and praise.

Presider

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS

Holy, holy, holy Lord (S 122, *The Hymnal 1982*)

Ho - ly, ho - ly, ho - ly Lord, God of
power and might, hea - ven and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

Music: Plainsong; Mass 18; adapt. Mason Martens (1933-1991). Copyright © 1983 Mason Martens.

Presider

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another,

and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

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

Therefore we proclaim the mystery of faith:

Presider and People

Christ has died.

Christ is risen.

Christ will come again.

Presider

Remembering his death and resurrection, we now present to you from your creation this bread and wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with Thomas and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

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,**

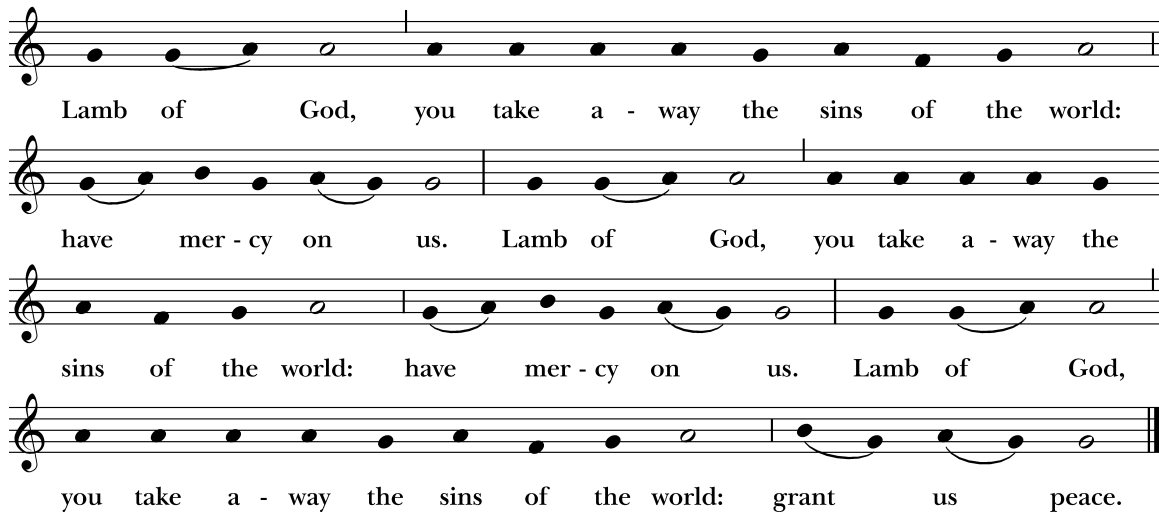
**as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

THE BREAKING OF THE BREAD

The Presider breaks the consecrated bread. A period of silence is kept.

FRACTION ANTHEM

Lamb of God, S 160, *The Hymnal 1982*



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Music: Anaphora chant; Mass 18; adapt. Mason Martens (1933-1991). Copyright © 1984 Mason Martens.

Presider: The Gifts of God for the People of God.

All are invited to receive Holy Communion at God's table in this church. Baptism is not required; church membership is not required. For the distribution of Holy Communion, the priest and Eucharistic minister will come to you. To receive a blessing instead of communion, cross your arms over your chest. You may choose not to partake of wine—Holy Communion is complete and efficacious when received in one kind only. To receive wine, you may sip from the common cup, or intinct (dip the bread into the wine). If you choose to intinct, please dip only the tip of the bread into the wine—fingers that touch the wine are a source of contamination. After receiving communion or a blessing, please return to your original seat.

COMMUNION ANTHEM (*Sung by the Schola Antiqua*)

Ad pedes (To the feet)

Maya Ito Johnson & Josh Liu, baroque violins

Michael Rigsby, viola da gamba

Stephen Gamboa-Diaz, organ

1. Sonata (Instrumental)

2. Concerto

Ecce super montes
pedes evangelizantis
et annunciatibus pacem. (Nahum 1:15)

Behold, upon the mountains,
the feet of one bringing good news
and proclaiming peace.

3. Aria (Soprano I, Sherezade Panthaki)

Salve mundi salutare,
salve, salve Jesu care!
Cruci tuae me aptare
vellem vere, tu scis quare,
da mihi tui copiam.

Hail, salvation of the world,
Hail, hail, dear Jesus!
On your cross would I hang
Truly, you know why
Give me your strength.

4. Aria (Soprano II, Maggie Lieberman)

Clavos pedum, plagas duras,
et tam graves impressuras
circumplector cum affectu,
tuo pavens in aspectu,
tuorum memor vulnerum.

The nails in your feet, the hard blows
and so grievous marks
I embrace with love,
Fearful at the sight of you
Mindful of your wounds.

5. Aria (Bass, Matthew Cramer)

Dulcis Jesu, pie Deus,
Ad te clamo licet reus,
praebe mihi te benignum,
ne repellas me indignum
de tuis sanctis pedibus.

Sweet Jesus, merciful God
I cry to you, in my guilt
Show me your grace,
Turn me not unworthy away
From your sacred feet.

6. Concerto (da capo: Ecce super montes)

7. Concerto

Salve mundi salutare,
salve, salve Jesu care!
Cruci tuae me aptare
vellem vere, tu scis quare,
da mihi tui copiam.

Hail, salvation of the world,
Hail, hail, dear Jesus!
On your cross would I hang
Truly, you know why,
Give me your strength.

Words: Salve mundi salutare (*Rhythmica oratio*), Medieval rhymed prayer
Music: Dietrich Buxtehude (1637-1708), *Membra Jesu Nostris patientis sanctissima*, BuxWV 75, 1680

After all have received communion, all stand.

THE POSTCOMMUNION PRAYER

Presider: Let us pray.

Presider and People

**God of abundance,
you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life of Christ our Savior.
Amen.**

BLESSING

Presider: *[The Presider blesses the People.]*

People: Amen.

Unison or harmony

1 My song is love un - known, my Sa - vior's love to me, love
 2 He came from his blest throne sal - va - tion to be - stow, but
 *3 Some - times they strew his way, and his strong prais - es sing, re -
 *4 Why, what hath my Lord done? What makes this rage and spite? He
 *5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O
 2 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King. Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?
 2 O my friend, my friend in - deed, who at my need his life did spend.
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.
 5 stead - fast he to suf - fer - ing goes, that he his foes from thence might free.

*6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.

7 Here might I stay and sing,
 no story so divine:
 never was love, dear King,
 never was grief like thine,
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.

Words: Samuel Crossman (1624-1683), alt. Music: *Love Unknown*, John Ireland (1879-1962)

DISMISSAL

Presider: *[The Presider dismisses the People.]*

People: **Thanks be to God.**

The People leave in silence. You are welcome to stay for fellowship.

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 CALENDAR 2025 April 13-20

- ✘ **Palm Sunday** at 10 AM | Liturgy of the Palms, Procession with Bagpipes, and Sung Passion
- ✘ **Holy Wednesday** at 6:30 PM | Première Leçon de Ténèbres by François Couperin; Sherezade Panthaki, soprano
- ✘ **Maundy Thursday** at 6:30 PM (at St. Peter's, Cheshire) | Agape Supper, Holy Eucharist, and Foot Washing
- ✘ **Good Friday** at Noon and 6:30 PM | Good Friday Liturgies (with choir at 6:30)
- ✘ **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!

Childcare Available on Sunday Mornings!

St. Thomas is now offering childcare during Sunday morning services. We love to have children of all ages with us in the sanctuary, but understand that sometimes kids (or their parents) need a little break! Feel free to drop your child in the Vesting Room directly adjacent to the sanctuary before the service begins, or slip out during the service at any time. Contact Denise Terry or Jennifer Herdt with any questions. Please note that there will NOT be childcare on Palm Sunday or Easter.

Sunday School

There will be Sunday School classes **THIS WEEK** at 9 a.m. on April 13 in the **KIDZONE ROOM** on the second floor.

- Sunday, **April 13 -- PALM SUNDAY**. The children will learn about **HOLY WEEK** before joining the Palm Sunday procession.

This concludes Sunday School for this program year. Look for news about youth education for Fall 2025, beginning with Season of Creation.

Contact Denise Terry (terry.df@gmail.com) if you have any questions.

Musical Meditation for Holy Wednesday | Wednesday, April 16, 6:30pm

Join us for "Lamentation," a musical meditation inspired by the liturgy of Tenebrae as we prepare to observe the Holy Triduum. Soprano Sherezade Panthaki, organist Stephen Gamboa-Diaz, and gambist Michael Rigsby will present François Couperin's Première Leçon de Ténèbres, alongside other shorter works.

Save The Date: THOMAS SUNDAY -- April 27

Every year on the Sunday after Easter, we share the story of Thomas, our patron saint. It's the day when we celebrate the apostle whose unique journey inspires and informs our own, both individually and as a community. And -- here at St. Thomas's -- it's a day when we can celebrate our identity as a "Thomas" parish, one that embraces inquiry, inquisitiveness, and knowing God in myriad ways. Plan to be with us on Thomas Sunday, which falls on April 27 this year, as we celebrate with music for choir, brass, violin and more; with visits from members of our extended St. Thomas's family; and with Italian Cream Cake.

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.

Coffee-Hour: Help our Hosts!

You are warmly invited to contribute to St. Thomas's signature Coffee Hour. Consult the poster in the lounge or the online signup link <https://www.signupgenius.com/go/70A0F4AACAD2CABFE3-coffee>. Thank you to the anchor hosts who have signed up for each week between now and Easter—please consider joining them as a co-host! As we grow, we would like to have two or three hosts per week.

Time for 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

Safe Church Training

The Episcopal Church in Connecticut requires parish leaders to do "Safe Church" training, and to update that training every three years. The diocese is offering training times in the coming months. There is no fee for this training. <https://www.episcopalct.org/events/category/safe-church-training/>

Flower Ministry: Contributions Welcome!

Heather Robison, choir member and artist, coordinates our Flower Ministry here at St. Thomas's. While the parish has a budget for flowers, we encourage parishioners to bring offerings from your gardens. As temperatures warm and blooms once again appear, please consider joining Heather in providing flowers to adorn our altar.

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 short-sleeved 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

Bagpiper: Jerry Anne Dickel
Coffee Hour Hosts: Bill English, Denise Terry
Crucifer: Kaylee Pivarnik
Flowers: Heather Robison
Intercessor: Denise Terry
Lector: Jennifer Herdt
Music Director: Matthew Cramer
Organist: Stephen Gamboa-Diaz
Presider & Preacher: The Rev. Alan Murchie
Sacristan: Madeleine Anderson
Subdeacon: Bryan Dougan
Ushers: Gary Robison
Vestry Host: Denise Terry

Leadership at St. Thomas's

Church Vestry

Max Ballardo
Morgen Campbell
Ricardo Chavira (Junior Warden)
Bill English (Treasurer)
Jennifer Herdt (Senior Warden)
Alexandria Robison
Claire Scully
Denise Terry (Clerk)

St. Thomas's Clergy

The Rev. Eric Jeuland, Priest Associate
The Rev. Jane Jeuland, Priest Associate
The Rev. Alan C. Murchie, Priest-in-Charge
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: the people of Russia and the people of Ukraine; the people of Gaza and the people of Israel; all who are afflicted by war and natural disaster.

Pray for those who have died.

In the Episcopal Church in Connecticut Cycle of Prayer, pray for: St. Peter's, Milford; Trinity, Milton; St. Peter's Grace, Monroe; Hospital chaplains, Stephen Ministers, pastoral care groups, ministries of healing, wellness programs, recovery ministries

In the Anglican Cycle of Prayer, pray for: The Church of England

In the World Council of Churches Ecumenical Prayer Cycle, pray for: Bulgaria, Hungary, Romania

Dr. Matthew Cramer, Music Director

♦ music@stthomasnewhaven.org

Dr. Stephen Gamboa-Diaz, Organist

s.gamboa-diaz@stthomasnewhaven.org

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

The Rev. Alan Murchie, Priest-in-Charge

♦ alan@stthomasnewhaven.org