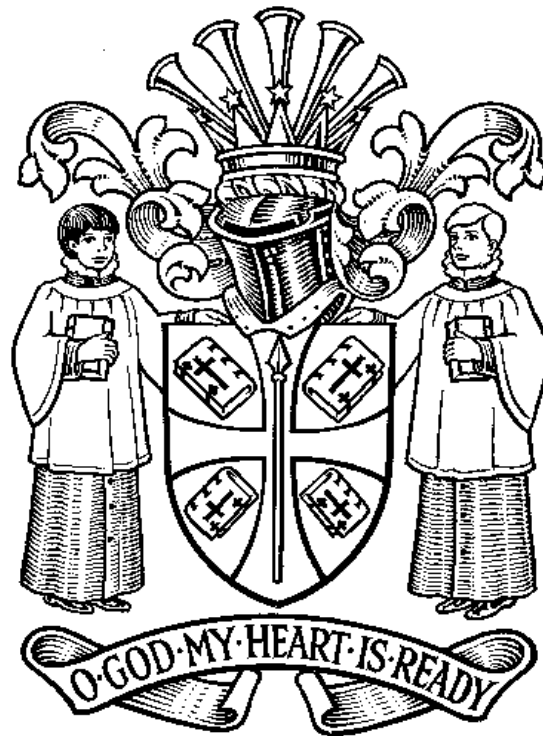


**SAINT THOMAS CHURCH FIFTH AVENUE**  
in the  
**CITY OF NEW YORK**



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

**TUESDAY, APRIL 12, 2022 AT 5:30 P.M.**  
**TUESDAY IN HOLY WEEK**

**SOLEMN EUCHARIST**  
SUNG BY THE GENTLEMEN OF THE CHOIR

**Holy Week Sermon Series: 'Living a Jesus Christ Shaped Life'.  
The Rt. Rev. and Rt. Hon. John Sentamu  
*Former Archbishop of York***

Welcome to Saint Thomas Church, a parish of the Episcopal Diocese of New York.  
Our mission is to worship, love and serve Our Lord Jesus Christ  
through the Anglican tradition and our unique choral heritage.

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

*Recording and Photography during the service is not permitted.*

#### ASSISTING CLERGY

The Reverend Matthew Moretz  
*Vicar and Chief Operating Officer*  
The Reverend Alison J. Turner  
*Associate for Children & Family Ministry  
and School Chaplain*  
The Reverend Mark Schultz  
*Associate for Pastoral Care*  
The Reverend Prisca Lee-Pae  
*Associate for Pan-Asian Ministry*

#### Sermon Outline

“For the proclamation of the cross is, for their part, folly to those who are on their way to ruin, but, for our part, the power of God to us who are on the Way to salvation” (v. 18). Lord Acton wrote that, “**Power tends to corrupt, and absolute power corrupts absolutely**”. Since Adam and Eve, humankind has struggled to understand **power as donated** to them by God, looking instead at how to cling on to power and the influence they think it confers on them.

The Apostle Paul focuses on God as the source of power, and **the power of the Cross being EFFECTIVE, REDEEMING and EMPOWERING**. *Jesus of Nazareth, on the Cross doing for us that which we could not do for ourselves*. The contrast is not between **power** and **weakness**, but between **power** and **folly** that is *ineffective, ending in ruin and self-destruction*. But for those who live in Christ, the cross is an **effective reality**.

Archbishop Temple described this power: *‘I was saved. I am being saved. I will be saved.’* The Apostle Paul uses a **present participle** for those who are in the process of **perishing**, as well as those who are in the process of **being saved** (v. 18).

To the world, the proclamation of a **crucified Saviour** is a **scandal** (v.18), an **affront**, an **outrage** - not that it was anti-rational, but it conveyed social stigma and vulgarity. “**In the cross of Christ God has affirmed nothings and nobodies**” (Welborn, p. 250). And it is the heart and foundation of our **identity in Christ**. It may be **folly** to many who are wrapped up in an illusion of **wisdom**, but it is the **reality and the transforming power** to those who are **being saved**.

We **‘glory’** in the cross because through it we are **accepted** and brought back to God.

We **‘trust’** in the cross because it is the **pattern** of our saying no to our grasping self.

We **‘revel’** in the cross because it is **the subject** of our **witness**.

We **‘rejoice’** in the cross because it is the means of our **justification**.

We **‘live for’** the cross because it is the **means of our sanctification**.

We have crucified our fallen nature (Galatians 5:24).

The cross of Christ, like The Sermon on the Mount, **turns everything upside down**. **And offers us the gift of the mind of Christ**, *which as a process of salvation, as pure gift, will make us Live Jesus Christ Shaped Lives. Amen.*

# ORDER OF SERVICE

ORDINARY OF THE MASS

Missa Deus Genitor alme

*Plainsong*

*The People stand at the entry of the Choir. As the ministers go to the Altar, this chant is sung by the Choir.*

INTROIT

*Plainsong (Tone IV)*

**N**OS autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus.

*Ps. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et miseratur nostri.*

*But it behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life and our resurrection.*

*Ps. God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us.*

*But it behoves us . . .*

*Galatians 6:14, Psalm 67:1*

## THE OPENING ACCLAMATION AND COLLECT FOR PURITY

*Celebrant* Bless the Lord who forgiveth all our sins;  
*People* His mercy endureth for ever.

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

## KYRIE ELEISON

*Sung by the Choir*

**K**YRIE Eleison. *Lord, have mercy upon us.*  
Kyrie Eleison. *Lord, have mercy upon us.*  
Kyrie Eleison. *Lord, have mercy upon us.*

Christe Eleison. *Christ, have mercy upon us.*  
Christe Eleison. *Christ, have mercy upon us.*  
Christe Eleison. *Christ, have mercy upon us.*

Kyrie Eleison. *Lord, have mercy upon us.*  
Kyrie Eleison. *Lord, have mercy upon us.*  
Kyrie Eleison. *Lord, have mercy upon us.*

## THE COLLECT OF THE DAY

*Celebrant* The Lord be with you.  
*People* And with thy spirit.  
*Celebrant* Let us pray.

**O** GOD, who by the passion of thy blessed Son didst make an instrument of shameful death to be unto us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of thy Son our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

*The People sit.*

**THE EPISTLE**

1 Corinthians 1:18-31

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

*The People stand.*

**TRACT**

The Lamentations of Jeremiah

*Alfonso Ferrabosco*  
(c. 1578-1628)

**I**NCIPIT lamentatio Ieremiae prophetae.  
Beth. Plorans ploravit in nocte, et lacrimae eius in maxillis eius.  
Non est qui consoletur eam, ex omnibus caris eius.  
Omnes amici eius spreverunt eam, et facti sunt illi inimici.  
Jerusalem convertere ad Dominum Deum tuum.

*Here begins the lamentation of the Prophet Jeremiah.*  
*Beth. She weepeth sore in the night, and her tears are on her cheeks:*  
*among all her lovers she hath non to comfort her:*  
*all her friends have dealt treacherously with her, they are become her enemies.*  
*Jerusalem, return unto thy God.*

*The Lamentations of Jeremiah 1:2*

**THE HOLY GOSPEL**

John 12:20-36

*Deacon*                    The Holy Gospel of Our Lord Jesus Christ according to Saint John.  
*People*                    Glory be to thee, O Lord.

*After the Gospel*

*Deacon*                    The Gospel of the Lord.  
*People*                    Praise be to thee, O Christ.

**SERMON**

Bishop Sentamu

*After the sermon, silence is kept.*

**THE PEACE**

*The People stand. The Celebrant introduces the Peace with these words*

**O**NCE we were far off,  
but now in union with Christ Jesus we have been brought near  
through the shedding of Christ's blood, for he is our peace.

*Ephesians 2:13, 14*

*Celebrant*                The peace of the Lord be always with you.  
*People*                    And with thy spirit.

# THE LITURGY OF THE EUCHARIST

AT THE OFFERTORY, HYMN

NEWMAN

1 Praise to the Ho - liest in the height, and in the  
2 O lov - ing wis - dom of our God! When all was  
3 O wis - est love! that flesh and blood, which did in  
4 and that the high - est gift of grace should flesh and  
5 Praise to the Ho - liest in the height, and in the

1 depth be praise; in all his words most  
2 sin and shame, a sec - ond Ad - am  
3 Ad - am fail, should strive a - fresh a -  
4 blood re - fine: God's pres - ence and his  
5 depth be praise; in all his words most

1 won - der - ful, most sure in all his ways!  
2 to the fight and to the res - cue came.  
3 gainst the foe, should strive, and should pre - vail;  
4 ve - ry self, and es - sence all - di - vine.  
5 won - der - ful, most sure in all his ways!

Words: John Henry Newman (1801-1890), alt. Music: *Newman*, Richard Runciman Terry (1865-1938)

## THE GREAT THANKSGIVING

*Celebrant* The Lord be with you.  
*People* And with thy spirit.  
*Celebrant* Lift up your hearts.  
*People* We lift them up unto the Lord.  
*Celebrant* Let us give thanks unto our Lord God.  
*People* It is meet and right so to do.

*The Celebrant continues*

**I**T is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

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

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

**SANCTUS AND BENEDICTUS**

*Sung by the Choir*

**S**ANCTUS, Sanctus, Sanctus  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra Gloria tua.  
Hosanna in excelsis.

*Holy, holy, holy,  
Lord God of Hosts.  
Heaven and earth are full of thy glory.  
Hosanna in the highest.*

Benedictus qui venit  
in nomine Domini.  
Hosanna in excelsis.

*Blessed is he that cometh  
in the name of the Lord.  
Hosanna in the highest.*

*The People kneel or stand.*

**THE EUCHARISTIC PRAYER**

*The Celebrant continues the Eucharistic Prayer, which concludes*

By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

*The People respond*                      AMEN.

**THE LORD'S PRAYER**

*The Celebrant says*

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

*Celebrant and People*

**O**UR Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

**THE BREAKING OF THE BREAD**

*Celebrant*                      Christ our Passover is sacrificed for us;  
*People*                         Therefore let us keep the feast.

## INVITATION TO COMMUNION

*The Celebrant says*

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

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

*The People remain kneeling until the bell rings.*

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

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

## HOLY COMMUNION

*All baptized Christians are invited to receive Holy Communion.  
The Sacrament is distributed in one kind only at the Crossing.  
Gluten free hosts are available; please ask the priest.*

## AGNUS DEI

*Sung by the Choir*

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

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

## THE POSTCOMMUNION PRAYER

*The Celebrant says*

Let us pray.

*The People kneel. The Celebrant and People say*

**A**LMIGHTY and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

## THE SOLEMN PRAYER OVER THE PEOPLE

*Deacon* Bow down before the Lord. *Silence is kept.*

*The Celebrant prays*

**A**LMIGHTY 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 lives and reigns for ever and ever. *Amen.*

1 We sing the praise of him who died, of  
 2 In - scribed up - on the cross we see in  
 3 The cross: it takes our guilt a - way, and  
 4 It makes the cow - ard spi - rit brave, and  
 5 The balm of life, the cure of woe, the

1 him who died up - on the cross; the sin - ner's hope let  
 2 shin - ing let - ters, God is love: he bears our sins up -  
 3 holds the faint - ing spi - rit up; it cheers with hope the  
 4 nerves the fee - ble arm for fight; it takes its ter - ror  
 5 mea - sure and the pledge of love, the sin - ner's re - fuge

1 sin de - ride: for this we count the world but loss.  
 2 on the tree: he brings us mer - cy from a - bove.  
 3 gloom - y day, and sweet - ens ev - ery bit - ter cup.  
 4 from the grave, and gilds the bed of death with light.  
 5 here be - low, the an - gels' theme in heaven a - bove.

Words: Thomas Kelly (1769-1855), alt. Music: *Breslau*, melody from *Lochamer Gesangbuch*, ca. 1450; harm. Felix Mendelssohn (1809-1847)

## THE DISMISSAL

*Deacon* Let us go forth in the name of Christ.  
*People* Thanks be to God.

*The people leave in silence if they are not staying for the Musical Meditation.*

### 6:45 p.m. Musical Meditation

Portraits of a Grieving Mother: Vivaldi's *Stabat Mater*

Ryland Angel, *countertenor*

Nicolas Haigh, *organ*

Queens Baroque Ensemble