

# Fifth Sunday in LENT

April 6, 2025

Holy Eucharist Rite II, 10:30am



*Unction of Christ* - Maria Stankova

**St. Thomas Episcopal Church**  
**231 Sunset Ave.**  
**Sunnyvale, CA 94086**  
**408-736-4155** [www.stthomas-svale.org](http://www.stthomas-svale.org)

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April 6, 2025

Holy Eucharist Rite II, 10:30am

*Welcome to worship this morning.*

*We are so happy you are here today, in-person and online.*

*For those who have vulnerable health issues, our 10:30am services always offers an option to worship from the safety of home. Please stay home if you feel sick.*

*For those attending remotely, you may connect in either of two ways:*

*1. by computer or smartphone (video and audio):*

*You may access our ZOOM meeting on the following link:*

<https://us02web.zoom.us/j/82690025101>

*2. by telephone (audio only):*

*Dial +1 669 900 9128      Meeting ID: 826 9002 5101*

*When prompted for a participant number, touch the pound key (#).*

*Please follow the usual procedures for muting and unmuting (\*6) and raising a hand (\*9). For the sake of audio clarity, your mic will be muted on entry.*

*Please note: Regarding joining us on Zoom, we welcome newcomers and appreciate your **on-time** attendance. If you arrive more than 15 minutes after the service begins, our Zoom protocols may not permit your joining the service. Equally important, please be sure that your zoom account ID includes your first and last name. We look forward to seeing you.*

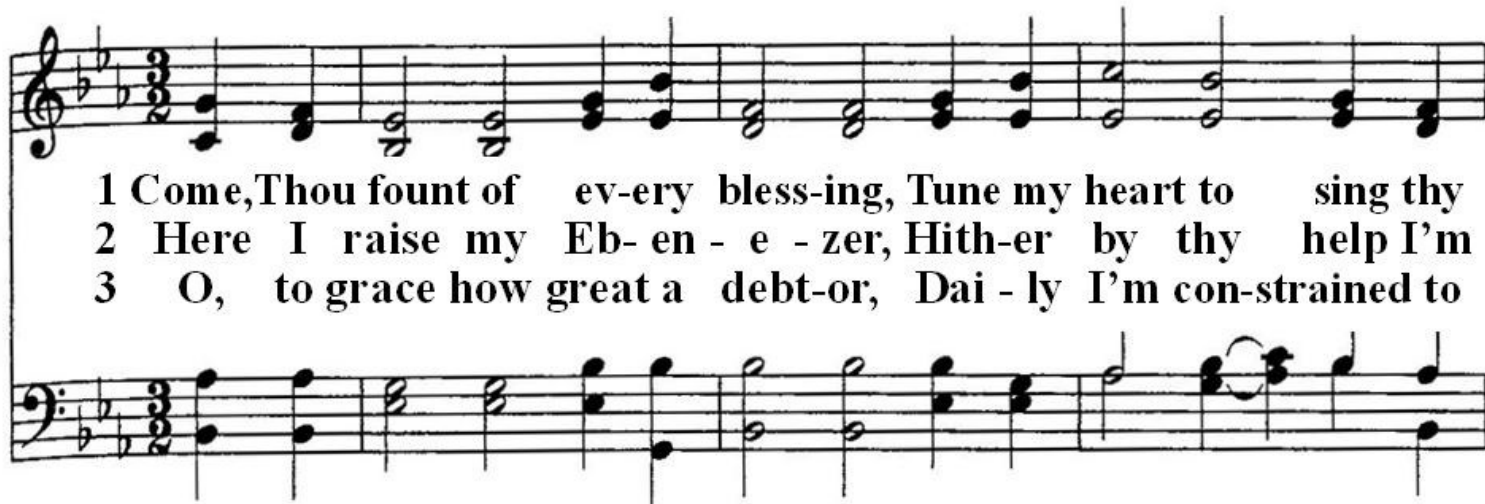
# Prelude

## Opening Hymn

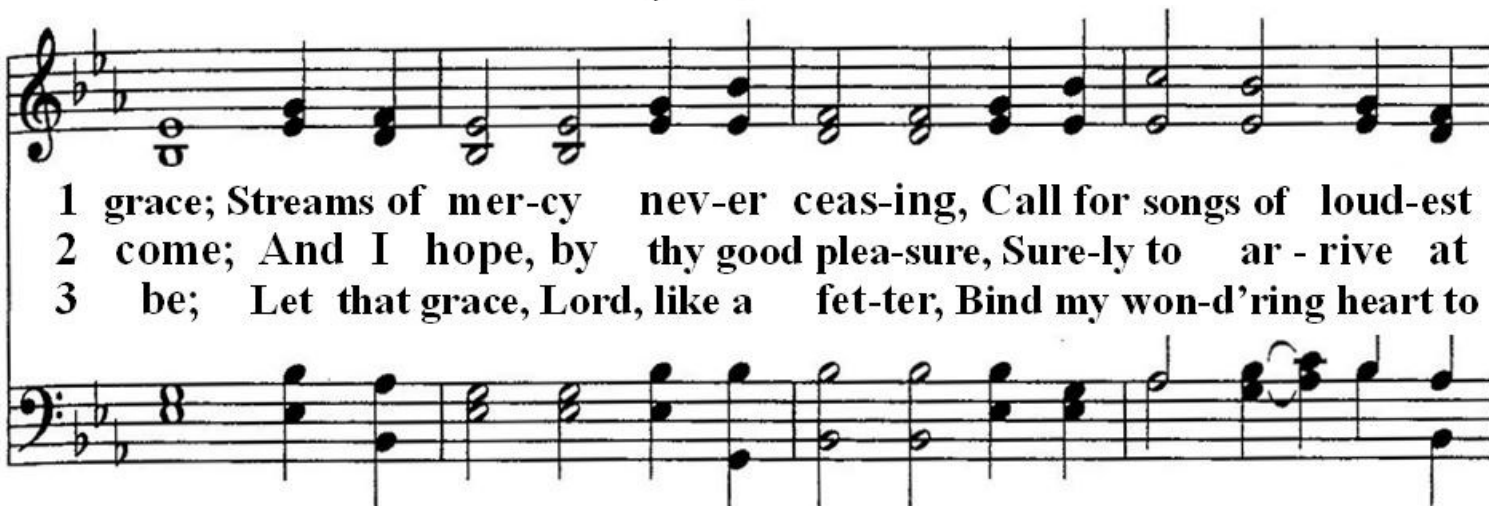
Hymnal #686

### *Come, Thou Fount of Every Blessing*

*Please join in singing the hymn. Zoom participants stay muted.*



1 Come, Thou fount of ev-ery bless-ing, Tune my heart to sing thy  
2 Here I raise my Eb-en - e - zer, Hith-er by thy help I'm  
3 O, to grace how great a debt-or, Dai - ly I'm con-strained to



1 grace; Streams of mer-cy nev-er ceas-ing, Call for songs of loud-est  
2 come; And I hope, by thy good plea-sure, Sure-ly to ar - rive at  
3 be; Let that grace, Lord, like a fet-ter, Bind my won-d'ring heart to



1 praise, Teach me\_ some me-lo-dious son - net, Sung by\_ flam-ing tongues a  
2 home. Je-sus\_ sought me when a stran-ger, Wan-d'ring from the fold of  
3 Thee. Prone to\_ wan-der, Lord, I feel\_ it, Prone to\_ leave the God I

*continued next page*

1 **bove.** Praise the mount, **O** fix me on it. Mount of God's un-chang-ing love.  
 2 **God.** He, to save my soul from dan-ger, In-ter-posed His pre-cious blood.  
 3 **love.** Here's my heart Lord take and seal it. Seal it from thy courts a - bove.

Words: Robert Robinson (1735-1790)

Music: *Nettleton*, melody from *A Repository of Sacred Music, Part II*, 1813; harm. Carl Haywood (b. 1949), from *Songs of Praise*, Copyright © 1992.

## Acclamation

**Celebrant:** Bless the Lord who forgives all our sins.

**People:** **His mercy endures forever.**

## The Decalogue

**Celebrant:** Hear the commandments of God to his people:  
 I am the Lord your God who brought you out of  
 bondage.

You shall have no other gods but me.

**People:** **Amen. Lord have mercy.**

**Celebrant:** You shall not make for yourself any idol.

**People:** **Amen. Lord have mercy.**

**Celebrant:** You shall not invoke with malice the Name of the Lord  
 your God.

**People:** **Amen. Lord have mercy.**

**Celebrant:** Remember the Sabbath day and keep it holy.

**People:** **Amen. Lord have mercy.**

Celebrant: Honor your father and your mother.

**People: Amen. Lord have mercy.**

Celebrant: You shall not commit murder.

**People: Amen. Lord have mercy.**

Celebrant: You shall not commit adultery.

**People: Amen. Lord have mercy.**

Celebrant: You shall not steal.

**People: Amen. Lord have mercy.**

Celebrant: You shall not be a false witness.

**People: Amen. Lord have mercy.**

Celebrant: You shall not covet anything that belongs to your neighbor.

**People: Amen. Lord have mercy.**

Celebrant: Jesus said,

"The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

## The Confession

Let us confess our sins against God and our neighbor.

**All: Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,**

**have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.**

## The Absolution

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

## Kyrie

Hymnal #S-96 F. Schubert

*You are invited to sing along. Zoom participants, please stay muted.*

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

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Lord, have mer - cy. Lord, have mer - cy. Lord,  
 Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

### Collect for the Fifth Sunday in Lent

**Celebrant:** God be with you.

**People:** **And also with you.**

**Celebrant:** Let us pray.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## The First Lesson      Isaiah 43:16-21

Thus says the LORD,  
    who makes a way in the sea,  
    a path in the mighty waters,  
who brings out chariot and horse,  
    army and warrior;  
they lie down, they cannot rise,  
    they are extinguished, quenched like a wick:  
Do not remember the former things,  
    or consider the things of old.  
I am about to do a new thing;  
    now it springs forth, do you not perceive it?  
I will make a way in the wilderness  
    and rivers in the desert.  
The wild animals will honour me,  
    the jackals and the ostriches;  
for I give water in the wilderness,  
    rivers in the desert,  
to give drink to my chosen people,  
    the people whom I formed for myself  
so that they might declare my praise.

Lector: Hear what the Spirit is saying to the Churches.

**People: Thanks be to God.**

## Psalm 126

*The cantor will lead the Psalm. The congregation may join in singing the refrain.*

*Refrain*



The Lord has done \_\_ great \_\_ things for us, and we are glad \_\_ in-deed.



When the Lord restored the fortunes of Zion,  
then were we like those who dream.

Then was our mouth filled with laughter,  
and our tongue with shouts of joy. *Refrain*

*Refrain*



The Lord has done \_\_ great \_ things for us, and we are glad \_ in-deed.

The musical notation is a single staff in treble clef with a key signature of one sharp (F#). It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The second measure contains the notes C4, B3, A3, G3, F#3, E3, D3, C3. There are rests under the words 'done', 'great', and 'glad'.

Then they said among the nations,  
"The Lord has done great things for them."

The Lord has done great things for us,  
and we are glad indeed. *Refrain*

*Refrain*



The Lord has done \_\_ great \_ things for us, and we are glad \_ in-deed.

The musical notation is a single staff in treble clef with a key signature of one sharp (F#). It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The second measure contains the notes C4, B3, A3, G3, F#3, E3, D3, C3. There are rests under the words 'done', 'great', and 'glad'.

Restore our fortunes, O Lord,  
like the watercourses of the Negev.

Those who sowed with tears  
will reap with songs of joy.

Those who go out weeping, carrying the seed,  
will come again with joy, shouldering their sheaves. *Refrain*

*Refrain*



The Lord has done \_\_ great \_ things for us, and we are glad \_ in-deed.

The musical notation is a single staff in treble clef with a key signature of one sharp (F#). It consists of two measures. The first measure contains the notes G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The second measure contains the notes C4, B3, A3, G3, F#3, E3, D3, C3. There are rests under the words 'done', 'great', and 'glad'.

## **The Epistle:     Philippians 3:4b-14**

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

**Lector:** Hear what the Spirit is saying to the Churches.

**People:** **Thanks be to God.**

## **Gradual Hymn**

Hymnal #546

*see next page*

*Awake, My Soul, Stretch Every Nerve*

*Please join in singing the hymn. Zoom participants stay muted.*



1 A - wake, my soul stretch ev-ery\_ nerve, and\_ press with vi - gor\_  
 2 A\_ cloud of wit - ness - es a - round hold\_ thee in full sur -  
 3 'Tis\_ God's all- an - i - mat - ing\_ voice that\_ calls thee from on\_  
 4 Then\_ wake, my soul stretch ev-ery\_ nerve, and\_ press with vi - gor\_



on;\_ a\_ heaven-ly race de - mands thy\_ zeal, and\_  
 vey;\_ for - get the steps al - read - y\_ trod, and\_  
 high;\_ 'tis\_ his own hand pre - sents the\_ prize to\_  
 on;\_ a\_ heaven-ly race de - mands thy\_ zeal, and\_



an im - mor - tal crown\_ and an im - mor - tal crown.  
 on-ward urge thy way, \_ and on-ward urge thy way.  
 thine as - pir - ing eye, \_ to thine as - pir - ing eye.  
 an im - mor - tal crown\_ and an im - mor - tal crown.

Words: Philip Doddridge (1702-1751)

Music: Sirož, George Frideric Handel (1685-1759); adapt. *Melodia Sacra*, 1815

86. 866

## The Gospel: John 12:1-8

Gospeler: The Holy Gospel of Our Lord Jesus Christ  
 according to John.

People: **Glory to you, Lord Christ.**

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one

of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

Gospeler: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

## Sermon

*In Lent, the sermon is followed by  
an extended period of silence for meditation.*

## Enrollment of the Candidate for Baptism

*Book of Occasional Services*

*The sponsor presents the candidate for Baptism.*

Sponsor: I present to you Tina, who has been strengthened by the Word of God and supported by the example and prayers of this congregation, and I ask that she be enrolled as candidate for Holy Baptism.

Celebrant: Has she been regular in attending the public worship of God and in hearing and pondering the Word of God?

Sponsor: She has.

Celebrant: Has she opened herself in heart and mind to discover and follow the call of Christ in their daily life?

Sponsor: She has.

*To the congregation:*

Celebrant: With God as your witness, do you desire this catechumen to be enrolled as a candidate for Holy Baptism?

**People:** **We do.**

*To the candidate:*

Celebrant: Tina, do you desire to be baptized?

Catechumen: I do.

Celebrant: In the Name of God, and with the consent of this congregation, we welcome you as a candidate for Holy Baptism. You are now invited to sign your name in this book, so that you may be formally enrolled.

*As the book is signed, the name is said aloud.*

*The candidate remains up front.*

Celebrant: Let us pray for this candidate, and all those preparing for Holy Baptism, saying, "Guide us in your grace."

For Tina, that she may remember this day, and remain for ever grateful for this blessing, we pray to you, O Christ.

**People:** **Guide us in your grace.**

Celebrant: That she may join us in works of justice, mercy, and self-denial, we pray to you, O Christ.

**People:** **Guide us in your grace.**

Celebrant: For her catechists, that they may make known to her the riches of the Word of God, we pray to you, O Christ.

**People:** **Guide us in your grace.**

Celebrant: For her sponsors, that in their lives they may show to this candidate a pattern of life in accordance with the Gospel, we pray to you, O Christ.

**People:** **Guide us in your grace.**

Celebrant: For her family and friends, that they may place no obstacles in the way of this candidate, but rather assist

her to follow the promptings of the Spirit, we pray to you, O Christ.

**People: Guide us in your grace.**

Celebrant: For this congregation, that during this Lenten season we may abound in love and persevere in prayer, we pray to you, O Christ.

**People: Guide us in your grace.**

Celebrant: For our Bishop, and for all the clergy and people, we pray to you, O Christ.

**People: Guide us in your grace.**

Celebrant: For our President, for the leaders of the nations, and for all in authority, we pray to you, O Christ.

**People: Guide us in your grace.**

Celebrant: For the sick and the sorrowful, and for those in any need or trouble, we pray to you, O Christ.

**People: Guide us in your grace.**

Celebrant: For \_\_\_\_\_, we pray to you, O Christ.

**People: Guide us in your grace.**

Celebrant: For all who have died in the hope of the resurrection, and for all the departed, we pray to you, O Christ

**People: Guide us in your grace.**

Celebrant: In the communion of Thomas and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

**People: Both now and forever, and unto the ages of ages.  
Amen.**

*Silence*

Celebrant: Gracious and merciful Jesus, protector of all who come to you, and the life of those who trust in you: We call upon you for Tina, who desire the grace of spiritual



rebirth in the sacrament of Holy Baptism.

Welcome her, O Christ, as you promised when you said, "Ask, and it will be given you; seek and you will find; knock, and it will be opened to you," that she may receive the blessing of your spiritual washing, experience the joy of your abundant grace, and enter into that eternal life which you have promised; for you have overcome the powers of darkness, and with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

## The Peace

Celebrant: The peace of Christ be always with you.

People: **And also with you.**

*The people and the ministers greet one another.*

## Birthdays and Anniversaries

## Announcements

# THE GREAT THANKSGIVING

## Offertory sentence

## Offertory

G. F. Handel

*Since by Man Came Death*  
from **Messiah**

Members of the St. Thomas Choir  
Patricia Pietrzyk, director  
Benjamin Belew, accompanist

Celebrant: All things come of you, O Lord.

**People: And of your own have we given you.**

### Sursum Corda

### Eucharistic Prayer A

Celebrant: The Lord be with you.

**People: And also with you.**

Celebrant: Lift up your hearts.

**People: 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.**

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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 we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### Sanctus

Hymnal S-130, F. Schubert

*You are invited to sing along. Zoom participants, please stay muted.*



Ho - ly, ho - ly, ho - ly, Lord, God of power and

might, \_\_\_\_\_ Ho - ly, ho - ly, ho - ly Lord,

God of power and might, \_\_\_\_\_ hea-ven and earth are

full, \_\_\_\_\_ full \_\_\_\_\_ of your glo - ry. Ho -

san - na in the high - est, Ho - san - na

*continued next page*

in the high - est. Bless - ed is he who comes \_\_\_\_\_

\_\_\_\_\_ in the name of the Lord, \_\_\_\_\_ Ho - san - na

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

The musical score consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is B-flat major (two flats). The first system contains the lyrics 'in the high - est. Bless - ed is he who comes \_\_\_\_\_'. The second system contains '\_\_\_\_\_ in the name of the Lord, \_\_\_\_\_ Ho - san - na'. The third system contains 'in the high - est. Ho - san - na in the high - est.' The piano accompaniment features chords and moving lines that support the vocal melody.

Setting: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937)

Celebrant:

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord

Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Celebrant and People:**

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Celebrant:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

**The Lord's Prayer**

**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 Fraction Anthem**

**Celebrant:** Christ our Passover is sacrificed for us.

**People:** Therefore let us keep the feast.

### **Agnus Dei**

Hymnal S-164, F. Schubert

*You are invited to sing along. Zoom participants, please stay muted.*



Je-sus, Lamb of God: have mer - cy on us.

*continued next page*



Je-sus, bear-er of our sins: have mer - cy on \_\_\_ us.

The first system of musical notation consists of a treble and bass staff. The treble staff contains a vocal line with lyrics underneath. The bass staff contains a piano accompaniment. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "Je-sus, bear-er of our sins: have mer - cy on \_\_\_ us." The word "us" is underlined.

Je - sus, \_ re - deem - er, re - deem - er of \_ the world:

The second system of musical notation consists of a treble and bass staff. The treble staff contains a vocal line with lyrics underneath. The bass staff contains a piano accompaniment. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "Je - sus, \_ re - deem - er, re - deem - er of \_ the world:". The words "re - deem - er" are underlined.

give \_ us your peace, give \_ us \_ your peace.

The third system of musical notation consists of a treble and bass staff. The treble staff contains a vocal line with lyrics underneath. The bass staff contains a piano accompaniment. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "give \_ us your peace, give \_ us \_ your peace." The words "us" and "your" are underlined.

Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937)

Celebrant: The gifts of God for the people of God.

# The Communion

*Everyone is invited to come to the altar railing during Communion.*

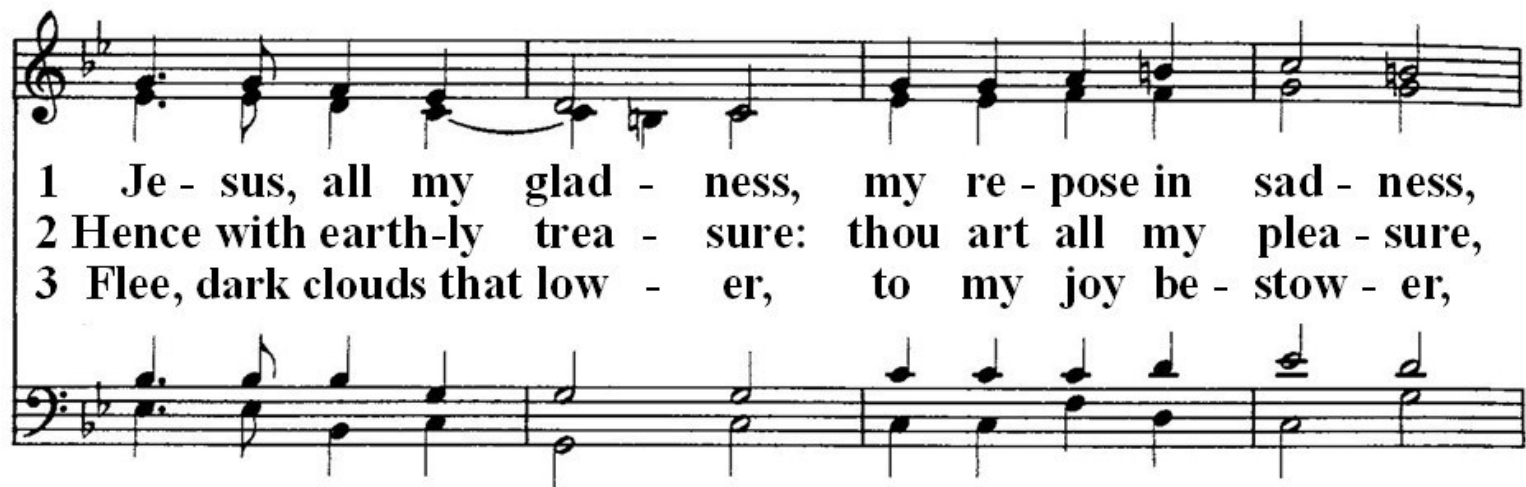
- *You may stand or kneel at the altar rail, as you are able.*
- *The wine will be served in the chalice and in the small cups. The chalice will precede the cups. If you do not reach for the chalice, it will pass and the cups will follow. (Please place the empty cup on one of the trays near the aisles.)*
- *Please, do not dip the bread in the wine.*
- *If you do not wish to receive communion, you may receive a blessing: please cross your arms over your chest as a sign that you wish to be blessed.*
- *Gluten free bread is available upon asking.*

## Communion Hymn

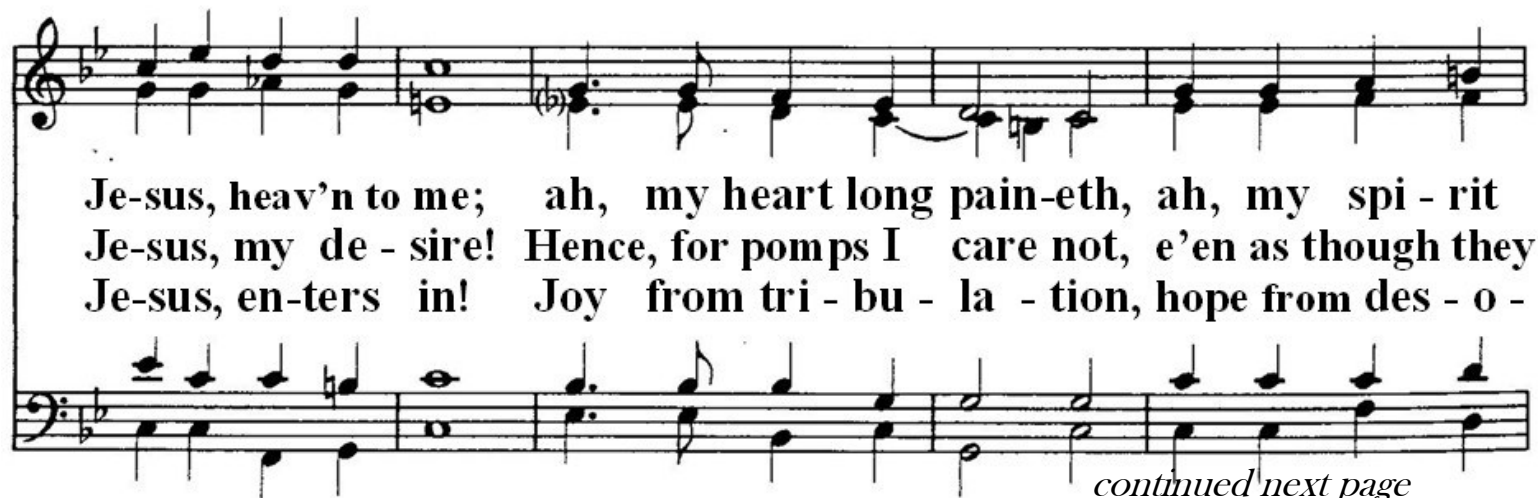
Hymnal #701

### *Jesus, All My Gladness*

*Please join in singing the hymn. Zoom participants stay muted.*



1 Je - sus, all my glad - ness, my re - pose in sad - ness,  
2 Hence with earth - ly trea - sure: thou art all my plea - sure,  
3 Flee, dark clouds that low - er, to my joy be - stow - er,



Je - sus, heav'n to me; ah, my heart long pain - eth, ah, my spi - rit  
Je - sus, my de - sire! Hence, for pomps I care not, e'en as though they  
Je - sus, en - ters in! Joy from tri - bu - la - tion, hope from des - o -

*continued next page*

strain-eth, long-eth af-ter thee! Thine I am. O ho - ly Lamb;  
 were not rank and for-tune's hire. Want and gloom, cross, death and tomb;  
 la - tion, they who love God win. Be it blame or scorn or shame,

on-ly where thou art is plea - sure, thee a-lone I trea - sure.  
 nought that I may suf-fer ev - er shall from Je-sus sev - er.  
 thou art with me in earth's sad - ness, Je-sus, all my glad - ness.

Words: Johann Franck (1618-1677); tr. Arthur Wellesley Wotherspoon (1853-1936), alt.  
 Music: *Jesu, meine Freude*, Johann Cruger (1598-1662), alt.

665. 665. 786

**Post Communion Prayer**      *led by the Celebrant, said in unison*

**All:**      **Eternal God, heavenly Father,**  
**you have graciously accepted us as living members**  
**of your Son our Savior Jesus Christ,**  
**and you have fed us with spiritual food**  
**in the Sacrament of his Body and Blood.**  
**Send us now into the world in peace,**  
**and grant us strength and courage**  
**to love and serve you**  
**with gladness and singleness of heart;**  
**through Christ our Lord. Amen.**

# The Blessing

# Book of Occasional Services

Celebrant: Bow down before the Lord.

*Please bow or kneel.*

Look with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and to serve you with a more perfect will; through Christ our Lord. Amen

**All: Amen.**

# Closing Hymn

Hymnal #9

## *Not Here for High and Holy Things*

*vs. 4, 5, 6*

*Please join in singing the hymn. Zoom participants stay muted.*



4 A - wake, a - wake to\_ love and\_ work! The lark is in the  
5 Come, let thy voice be\_ one with\_ theirs; shout with their shout of  
6 to give and give, and\_ give a - gain, what God hath giv- en



4 sky, the\_ fields are\_ wet with dia - mond\_ dew, the  
5 praise; see\_ how the\_ gi - ant sun soars\_ up, great  
6 thee; to\_ spend thy - self nor count the\_ cost; to



4 sky, the\_ fields are\_ wet with dia - mond\_ dew, the  
5 praise; see\_ how the\_ gi - ant sun soars\_ up, great  
6 thee; to\_ spend thy - self nor count the\_ cost; to

*continued next page*



4 Lord of\_ life, as he goes meek - ly by.  
5 Je - sus\_ come and set thy soul\_ a - blaze,  
6 worlds that\_ are, and all that are\_ to be.

Words: Geoffrey Anketel Studdert-Kennedy (1883-1929)  
Music: *Morning Song*, melody arr. Elkanah Keesey Dare (1782-1826)

86. 86. 86

## Dismissal

Go in peace to love and serve the Lord.

**People:** Thanks be to God.

## Postlude



### **Serving today**

**Celebrant:** The Rev. Salying Wong

**Preacher:** Debie Thomas

**Eucharistic Minister:** Jim Cobb

**Lectors:** Lou Poulain, John Pietrzyk

**Psalmist:** Dorothy Furgerson

**Greeters:** MaryJane Johnson, Pat Turnbull,  
Stephanie Daugherty

### **Members of the St. Thomas Choir**

Patricia Pietrzyk, director

Benjamin Belew, accompanist

**Tech lead:** Tian Zhu

**Zoom Host:** Susan Durham Powers

**Isaiah 43:16-21**

Second Isaiah is composed of texts that speak comfort to the exiles after the destruction of Jerusalem and its temple and that proclaim God's promise to restore the people to their homeland. In this excerpt, the poet uses the image of water to describe the new thing God will do: for the people to enter the Promised Land, the water was parted, yet now God will provide water in the desert. Water functions in a new, even opposite, way.

**Philippians 3:4b-14**

Writing to the church in Philippi in the mid 50s, Paul argues in this excerpt that the regulations of Torah are not salvific: rather, it is faith in Christ, who died and is raised, that saves. Paul's pedigree and autobiography mean nothing. "Rubbish" (v. 8) literally means "shit": biblical translators sometimes water down the text to accommodate perceived sensibilities. Paul repeats a first-century Jewish idea (v. 11) that at the parousia, God will raise the faithful dead to new life.

**John 12:1-8**

Although John's unclear adjective *pistikos* shows a reliance on Mark, John's account of a woman anointing Jesus' feet served his own theological purpose. So did Mark's (14:3-9) and Luke's (7:36-50) differing accounts, and the rich theological diversity within the New Testament is diminished if the three versions are conflated. John focuses on Jesus' coming death by referring to Lazarus, who was raised from the grave, and to Passover, when Jesus was crucified; the event foreshadows Jesus' washing his disciples' feet in chapter 13. Jesus' followers, including those in the late first century who read John's account, are, like Mary, to "keep" the day of Jesus' death. Spikenard is an aromatic herbal plant from which burial ointment was made. It is culturally odd that Mary's hair could be unveiled, but Mary of Bethany and her siblings were friends of Jesus. A denarius is a laborer's daily wage: thus the perfume was worth nearly a year's wages.





## Today in the Parish

**The Altar Flowers** are replaced by greens at this season of Lent. This Sunday, they are dedicated by Mabel Cheng, in loving memory of all her relatives who have passed on.

**After worship** today please join us in Cowans Hall across the courtyard for coffee hour.

At 12:00 noon, Episcopalianism 101 will take place in the Library. Please join us! [additional details p. 28]

**Nametags** are appreciated by newcomers and others, too. You are welcome to write your name on one of the blanks available at the table at the back of the church OR bring your own from the glove compartment in your car or wherever you may stash them.

## Upcoming Events

### Important Dates for Your Calendar

**Liturgical Year C** (the Year of the gospel of Luke):

- **Sundays in Lent**, 12 pm: EPISCOPALIANISM 101
- **April 13 to April 19**: HOLY WEEK
- **April 20**: EASTER SUNDAY

### FOR LENT:

daily meditations from Episcopal Relief & Development



Titled *A Commonplace Lent*, these meditations reflect on daily experiences: prayer, worship, grace, love, community, service, and our connection to nature. They draw on monastic wisdom to emphasize the gifts of community.

To have these daily meditations arrive in your inbox continuing each day through Lent, subscribe by scanning the QR code.

### **Adult Formation in Lent: Episcopalianism 101 concludes**

The final class in the Episcopalianism 101 class will follow the 10:30am service this Sunday, in the library. This class will consider methods of interpretation, the nature of translations and metanarratives we have of the bible. (A "metanarrative" (also called a "grand narrative") is an overarching story or framework that provides a comprehensive explanation or interpretation of historical events, cultural phenomena, or societal values, often seeking to unify diverse experiences under a common theme.)

### **Get ready for Holy Week! Holy Week is April 13 to April 19.**

In this week, we rehearse the high point of the liturgical year, the drama of Christ's passion (passion, meaning "suffering"). This year, we separate Palm Sunday from Passion Sunday. As you may know, Holy Week usually begins with a big Sunday that has two names: Palm Sunday and Passion Sunday. It tracks Jesus' triumphal entry into Jerusalem and then immediately the crowd calls for his crucifixion. With so much going on, there's not enough space to really consider how we move from palms to passion. One of the major themes is the manifestation of violence and how it takes the crowd captive and not just the authorities and the soldiers. In our time, it would behoove us to consider how violence works and moves. So, this year, we will mark only Palm Sunday on a Sunday, do formation/education during Holy Monday through Thursday and leave the passion for Good Friday. You will have your kit to help you enter into the passion.

This year also, we will return the Agape Meal on Maundy Thursday. This meal is an interesting meal—it is connected to the commemoration of the Last Supper, but also the love feasts potlucks that happen in addition to the commemoration. Historically, this got out of hand, as we hear from 1 Corinthians to the point where the Agape Meal was forbidden by the Ecumenical Council of Laodicea in 396. In lieu of the meal, some traditions (Orthodox) blessed bread for people to take home for dinner or to give away at the end of the service, outside of communion. During the Protestant Reformation, some groups started practicing the Agape Meal again. Seeing that we didn't return to the excesses of the Corinthian community, a number of churches have official liturgy for it, including Episcopalians. Our Agape Meal liturgy can be found in the Book of Occasional Services. Also added to Maundy Thursday will be an altar of repose. This will be a secondary altar with the reserved sacrament that will signify waiting with Jesus in Gethsemane when he prays before he is killed. One final note for this year is that we will be marking Holy Saturday with a quiet monastic-like service. We're calling it, "Awaiting the Third Day." It will not be an Easter Vigil, but another offering from the Book of Common Prayer, another kind of vigil. My intention is to give us more time to enter the depths that Good Friday started, so that by Easter Sunday, the resurrection will have one of deep release and joy.

## Schedule for Holy Week and Easter

<b>Holy Week</b>		
April 13	8am and 10:30am	Palm Sunday (no Passion); Pick up Holy Week Kits
April 14- 16		Mark Holy Monday - Holy Wednesday with Holy Week Kit
April 15	5pm	Holy Tuesday: Centering Prayer

April 16	12:15pm	Noonday Prayer with elements of Tenebrae
April 17	6pm	Maundy Thursday: Agape Meal, Foot-Washing, Holy Eucharist, Stripping of the Altar and Altar of Repose (in-person only)
April 18	12:15pm-1:30pm	Good Friday: Proper Liturgy (hybrid)
April 18	6pm	Good Friday: Stations of the Cross—online only
April 19	6pm	Holy Saturday Contemplative Vigil: Awaiting the Third Day
<b>Easter</b>		
April 20	10:30am (no 8am)	Easter Sunday Holy Eucharist and Baptism; Egg Hunt & Easter Breakfast

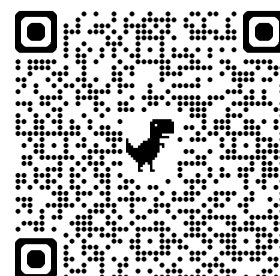
**Bishop Budde Lecture April 9** The Right Reverend Mariann Edgar Budde, Bishop of the Episcopal Diocese of Washington, will deliver the inaugural [Robert N. Bellah Lecture on Religion and Public Life](#), hosted by the Graduate Theological Union. In-person registration is available on a first-come first-served basis and is limited to 500 guests. A live-streaming option will be available to those who wish to attend online.

To register, scan the QR code.

Location: First Presbyterian Church of Berkeley  
2407 Dana Avenue

**Date: Wednesday, April 9, 2025**

**Time: 5:00 p.m. – 6:30 p.m.**



## Easter Brunch – April 20 at Noon, Cowans Hall

Following the festive Easter Service at 10:30 am on April 20, we will continue the celebration of Christ’s resurrection with a festive brunch in Cowans Hall. While the crew finishes final brunch preparation, please mingle and munch hors d’oeuvres. Our meal will be meat and vegetarian lasagnas with hot bread. Punch and sangria, in addition to our usual beverages, will be provided.

We will need your help to fill in the rest – to be better organized, sign-up lists may be found at the back of the church. We need:

1. Hors d’oeuvres for the pre-brunch
2. Specialty salads and side dishes to complement the meal
3. Desserts!

Above all, we need everyone to come in a party mood to join our celebration!

**Save the Date:** All of St. Thomas is invited to  
Salying and Andrew’s Marriage Blessing  
on **June 21st at 3PM** at St. Thomas.

The Rt. Rev. Lucinda Ashby will preside.

Please RSVP by April 15 at our website:

[withjoy.com/salying-and-andrew](http://withjoy.com/salying-and-andrew)

or scan the QR code.

RSVP Password: sway2025



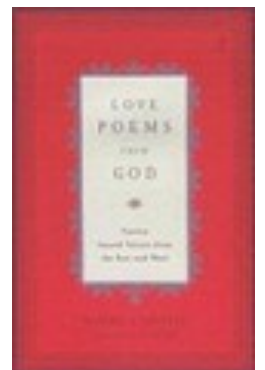
## General Announcements

### Library notes - April books

April is National Poetry Month

***Love Poems from God: twelve sacred voices from the east and the west*** by Daniel Ladinsky.

In this luminous collection, Daniel Ladinsky interprets





the work of twelve of the world's finest spiritual writers, six from the East and six from the West. He reveals his talent for culling the essence of classic poetry for a modern audience. His poems are not translations in a literal sense. Rather than capture the form of a particular classical work, Ladinsky crafts poems that release the spirit of these timeless writers - Rabia, Meister Eckhart, St. Thomas Aquinas, Mira, St. Catherine of Siena, St. Teresa of Avila, St. John of the Cross, Tukaram and others.



***In the Company of Christ: a pilgrimage through Holy Week*** by Benedicta Ward.

With *In the Company of Christ*, Sister Benedicta Ward, a church historian, guides us through the history of Christian procession. Through the practice of pilgrimage, we live the resurrection and join a wide Christian community. Pilgrimage is a way into the eternal Jerusalem, a way into the Gospel.

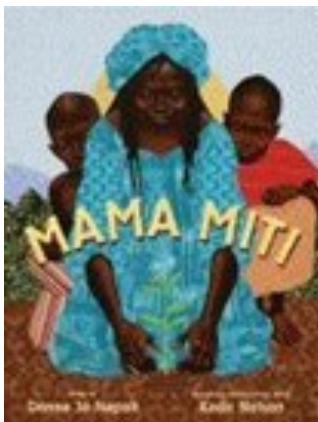
***'Twas the Morning of Easter*** by Glenys Nellist.

"In the beloved rhythms and rhyme of the classic poem " 'Twas the Night Before Christmas," "Twas the Morning of Easter tells the story of the resurrection of Jesus in a fresh, inspiring way and features joyful illustrations that bring the story to life for children" - Publisher.



In honor of Arbor Day April 18.

***Wangari Maathai and the trees of Kenya*** by Donna Jo Napoli.



The true story of Wangari Muta Maathai, known as "Mama Miti," who in 1977 founded the Green Belt Movement, an African grassroots organization that has empowered many people to mobilize and combat deforestation, soil erosion, and environmental degradation. Today, more than 30 million trees have been planted throughout Mama Miti's native Kenya, and in 2004 she became the first African woman to win the Nobel Peace Prize. Wangari Muta Maathai has

changed Kenya tree by tree—and with each page turned, children will realize their own ability to positively impact the future.

### **New Archives Display - The Vestment Sewing Guild**

The Vestment Sewing Guild was started in the mid 1960s by MaryAnn Maloney and Joyce Hoover.

The display includes pictures of Ruby Brenner modeling a green chasuble, and other members using their sewing skills to make stoles. There is a list of members who sewed the vestments and stoles, worked on the needlepoint kneelers, and hemmed and embroidered the linens.

A Gentlemen's Auxillary included Rev. Bill Cowans. The men worked on repairing the frames and whatever needed to be done. Other pictures of the Vestment Sewing Guild will be rotated in the display case during the next few weeks.

Submitted by the Archives Committee

### **Thanksgiving and Memorial Donations to Altar Guild**

Our altar guild appreciates your support in making our space holy and beautiful. You can make a donation for fresh flowers on a designated date or a general donation for supplies, like communion wine and bread and oil for the candles. You can make this donation online or by check, with "altar guild" on the memo line. If applicable, **please also include** (1) the date for the commemoration and (2) the person or occasion to be commemorated. Please note: the Flower Book in the narthex has been updated with pages for 2025.

### **Pledges, Offerings & Donations**

Your pledges and other donations may always be mailed to the church office and marked to the attention of the Treasurer.

*When donating by check, please make the check payable to "St. Thomas Episcopal Church".*

We encourage you to mail in your pledges and offerings to the church or use our online donation option, described below.

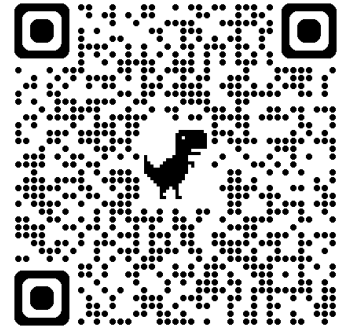


**Online Giving** Please look for the “GIVE” option on the main menu bar on the St. Thomas website. It is located on the upper right side of the home page. Once you select “GIVE”, you will be taken to a new page where you may donate through PayPal, using a debit or credit card. OR, if you prefer, you may go directly to the PayPal site through the following link:

[https://www.paypal.com/cgi-bin/webscr?cmd=\\_s-xclick&hosted\\_button\\_id=9C43D8TLRQCLU&source=url](https://www.paypal.com/cgi-bin/webscr?cmd=_s-xclick&hosted_button_id=9C43D8TLRQCLU&source=url)

OR by scanning the QR code.

If you choose to give online, please be aware that St. Thomas does pay a fee for each transaction. Also, if you choose to donate securities, please contact the Treasurer, Jim Cobb, if you need the account number and transfer information. It is important to notify us when the transaction is submitted to ensure our prompt attention to your donation!



As always, we want to say “Thank You!”

Peace, Jim Cobb

**St. Thomas Library hours** The church library will be open on Sundays after the 8 a.m. service, and again after the 10:30 service. Carol or a member of the Library Committee will be available to answer questions on Fridays from 10-12; after 12:00 our administrator Anne will be available until 4:00 to open the door for you. Call 408-736-4155 for access, or knock loudly! We request that you remember to wear your mask.

## **Small Groups and Spiritual Formation Ministries**

**Agape Circle** is the parish potluck gathering for food, fellowship and fun. These engagements usually happen on a Friday evening with an activity. For 2025, we are scheduling Agape Circle in months that

are light with activity. The next one will be **May 9** at 6:30pm. (In previous publications, the date was set for May 2. Please note the change.)

### **St Thomas Stepping Stones Jail Ministry**

Get proximate to the pain and you will make the deepest connection. Join the St. Thomas Stepping Stone Jail ministry and get proximate to those who are in need of community and love. You can participate by becoming a pen-pal and/or visiting people in jail (requires special training).

Marilyn Winans and Naveen Prasad are the liaison to this ministry. Please request their contact information through the office.

**Children's Ministry** Pam Storrer is leading our children's Sunday School. Pastor Salying leads our youth ministry. Please contact them through the church office or website: [www.stthomas-svale.org](http://www.stthomas-svale.org)

**Companionship Ministry** (formerly known as Senior Ministry) "To make a connection with those who are unable to attend services on a regular basis and to support those who have gone through a significant event." Contact Pastor Salying, or Carol Campbell.

### **Zooming in Men's Spiritual Growth Group**

Yes! Now you can be there in your pajamas (at least), and therefore sleep a bit longer. But on the other hand we can no longer advertise coffee + if you arrive a bit early. We are now meeting **weekly** with a standard format, alternating between wondering what the scriptures might be leading us to personally on the 2nd and 4th Saturdays (9-10 AM on your computer), and on the other Saturdays, a check-in and just for sanity's sake (starting at 9 AM). Our Zoom meetings are password protected so you'll need to connect with Chris Schmidt ([randischris@gmail.com](mailto:randischris@gmail.com)) if you are new to the group. We invite all men (even those not a part of St. Thomas) to join with us for fellowship and good discussion.

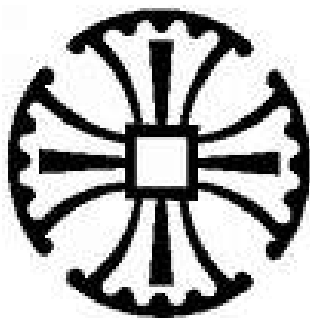
## **St. Thomas offers English Language Classes.**

A class for Chinese speakers meets most Fridays at 10:00am in the church. A class for Japanese speakers meets Wednesdays at 12:45pm in the church.

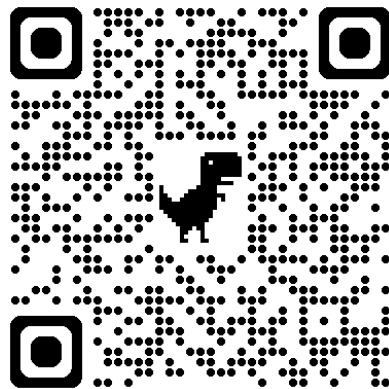
**Craft Group** The Craft Group plans to continue meeting in the new year on the second and fourth Thursdays of the month from 1:00pm to 3:00pm in the library. The next meetings are March 27 and April 10. Please join us!

**Book Club** The Book Club meets once a month by Zoom, usually the last Monday evening of the month, at 7pm. We are an open book club: All are welcome, whether you have read the book or not. Our next meeting will take place on Monday, May 5 (rescheduled from April 28), when we meet to discuss *Tell Me Everything* by Elizabeth Strout. The Pulitzer-prize-winning author returns to the town of Crosby, Maine, and to her beloved cast of characters—Lucy Barton, Olive Kitteridge, Bob Burgess, and more—as they deal with a shocking crime in their midst, fall in love and yet choose to be apart, and grapple with the question, as Lucy Barton puts it, “What does anyone’s life *mean?*”

Please join us—contact this month’s host, Dorothy F through our website [www.stthomas-svale.org/contact](http://www.stthomas-svale.org/contact) to request the Zoom link.



*Please see website  
[www.stthomas-svale.org](http://www.stthomas-svale.org)  
for additional week-to-week up-dates.*



# Weekly Worship at St. Thomas

**Tuesdays, 5pm Centering Prayer**

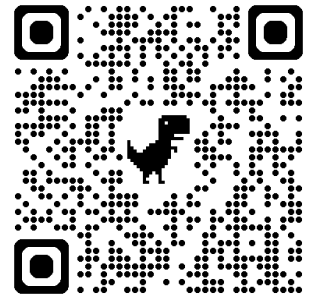
led by Pastor Salying

<https://us02web.zoom.us/j/89609758620>

Dial-in option: 1 669 900 9128

meeting ID# 89609758620

or scan the QR code



**Wednesdays, 12:15pm Noonday Prayer**

with Commemoration of Saints led by Pastor Salying:

<https://us02web.zoom.us/j/86313271549>

Dial-in option: 1 669 900 9128

meeting ID# 86313271549

or scan the QR code

**Thursdays, 6:30pm Intercessory Prayer Group on Zoom**

[https://us02web.zoom.us/j/82381715053?](https://us02web.zoom.us/j/82381715053?pwd=UmN1QXZ4UjNWdWdZbmZFYk9Bd0VwQT09)

[pwd=UmN1QXZ4UjNWdWdZbmZFYk9Bd0VwQT09](https://us02web.zoom.us/j/82381715053?pwd=UmN1QXZ4UjNWdWdZbmZFYk9Bd0VwQT09)

Meeting ID: 823 8171 5053 Passcode: 189002

One tap mobile:

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(San Jose)

or scan the QR code



**Sundays:**

**8am Holy Eucharist Rite I** in the church

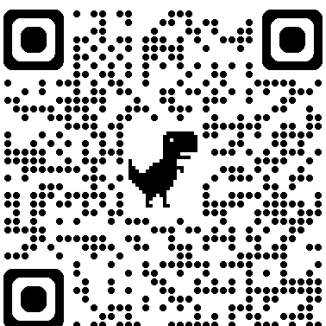
and **10:30am Holy Eucharist Rite II** in the church

with simultaneous livestream on Zoom: :

<https://us02web.zoom.us/j/82690025101>

Dial-in option: 1 669 900 9128 ID: 826 9002 5101

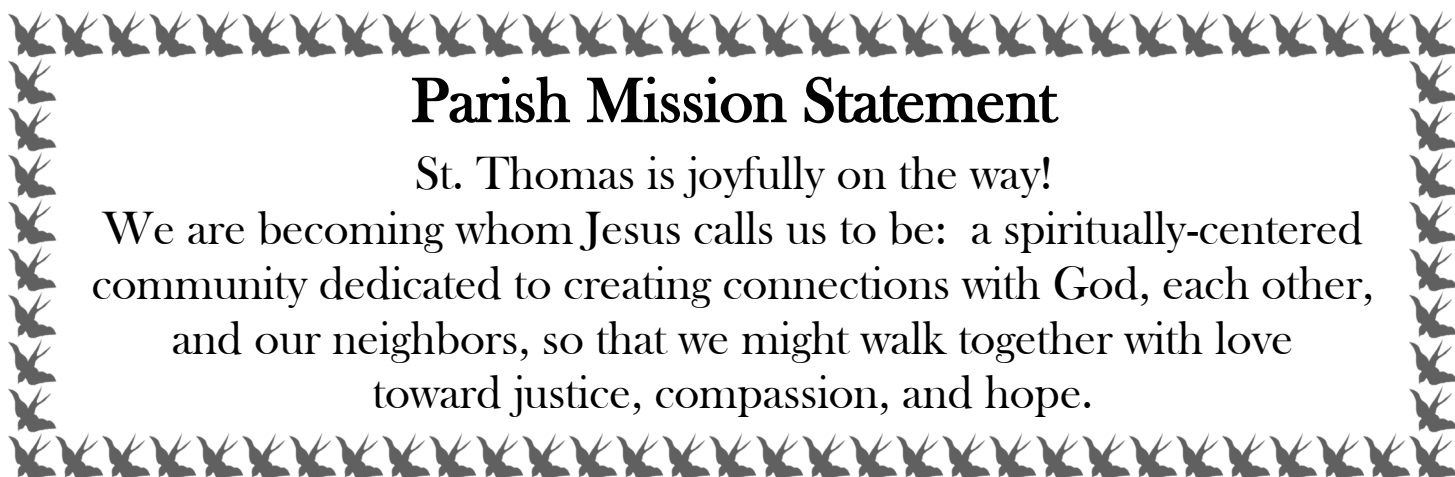
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# Welcome

*St. Thomas' Parish is a reconciling, affirming, and inclusive Christian community striving through worship, love, and service to welcome all people just as God created them. No matter where you are on your journey of faith, and whether you are single, married, divorced, separated, or partnered, our welcome knows no boundaries of age, race, ethnicity, culture, gender identity and gender expression, sexual orientation, economic condition, physical, or mental ability. God delights in the diversity of creation, and so do we!*



## Parish Mission Statement

St. Thomas is joyfully on the way!

We are becoming whom Jesus calls us to be: a spiritually-centered community dedicated to creating connections with God, each other, and our neighbors, so that we might walk together with love toward justice, compassion, and hope.

- Rector:** The Rev. Salying Wong.....pastorsalying@stthomas-svale.us
- Adjunct Priest:** The Rev. Barbara Stewart.....barbarastewart001@gmail.com
- Treasurer:** Jim Cobb.....Finance@stthomas-svale.org
- Parish Administrator:** Anne Buelteman.....office@stthomas-svale.org
- Children's Ministry Co-ordinator.:** Pam Storrer.....family\_ministry@stthomas-svale.org
- Library and Resource Center Coordinator:** Carol Campbell .....resourcecenter@stthomas-svale.org
- Music Director:** Patricia Pietrzyk,..... patriciapietrzyk@gmail.com
- Newsletter Editor:** Anne Buelteman.....office@stthomas-svale.org
- Accompanist (organ/piano):** Benjamin Belew ..... mephistoape@gmail.com
- Our Daily Bread (ODB) Coordinator:** David Barnes.....408-736-4108, odb@stthomas-svale.org

### THE VESTRY OF ST. THOMAS EPISCOPAL CHURCH, SUNNYVALE

Joe Gutierrez, <b>Senior Warden</b>	2025	2026	2027
Emilee Wilhelm-Leen, <b>Junior Warden</b>	Joe Gutierrez	Jeannie Battagin	Ann Kopischke
	Pam Storrer	Naveen Raja	Eric Larkin
Ann Kopischke, <b>Clerk</b>	Emilee Wilhelm-Leen	Tian Zhu	Charlie Mendoza

### DELEGATES TO CONVENTION

Mabel Cheng    Stephanie Daugherty    Susan Durham Powers    Aer van de Water

St. Thomas website: [www.stthomas-svale.org](http://www.stthomas-svale.org)