

The First Sunday in Lent

SOLEMN MASS

Sunday, March 6, 2022, 11:00 AM

**The Church of Saint Mary the Virgin
in the City of New York**

The Season of Lent

After the legalization of the Christian community in the Roman world in A.D. 313, a forty-day period of preparation for Easter and for baptism at Easter was adopted by most Christian communities in the Mediterranean world. We know this season as “Lent.” However the origins of Lent, that is, what came before and why it spread so widely so quickly, remain obscure—and this issue is a matter of continuing study and debate by liturgical scholars. Recent scholarship has shown that the fourth-century preference for baptism at Easter, especially in Rome and in the churches of North Africa, did not really take root elsewhere. That said, there is much to commend Lent as a time for Christians to prepare for the celebration of Easter and for those coming to faith to prepare for baptism at the Great Vigil of Easter.

For Episcopalians, the ordinary weekdays of Lent are observed by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord. In addition, the ordinary Fridays of Lent are traditionally days of abstinence from flesh meats. Ash Wednesday and Good Friday are days of fasting. Outward signs of the season of Lent are the liturgical colors of purple and, on the fourth Sunday, rose. Except on the Fourth Sunday and on the Feast of the Annunciation, flowers are not used in the church, and the organ is played more sparingly.

About the Music

The organ prelude today is a setting from the *Orgelbüchlein* (“Little Organ Book”) of Johann Sebastian Bach (1685–1750). The *Orgelbüchlein* is a collection of forty-six chorale preludes mostly composed between 1708 and 1717 when Bach was organist at the ducal court in Weimar. Although the original plan was for a collection of 164 settings of chorales for the church year, the realized collection spans the yearly liturgical cycle impressively. Seven of the forty-six chorales illuminate chorales sung in Lent and Holy Week. Bach’s *Orgelbüchlein* setting of *O Mensch, beweine dein Sünden groß* (“O man, bewail thy grievous sins”) is particularly distinctive and especially suited to the beginning of the Lenten season. The melody is attributed to Matthias Greitter and dates from 1525. The chorale, text by Sebald Heyden dating from 1530, has associations with both Bach’s Saint Matthew and Saint John Passions. The organ setting, BWV 622, is one of Bach’s most poetic ornamented melody chorale preludes. The final phrase, which refers to the crucifixion, is expressed with slower tempo and striking chromatic harmony. Today’s postlude is Bach’s four-voice harmonization of the same chorale, cataloged as BWV 402.

The setting of the Mass today was composed in 2018 by Robert Pound (b. 1970), Professor of Music at Dickinson College and Director of the Dickinson Orchestra in Carlisle, Pennsylvania. Professor Pound received degrees from the University of North Texas and New York’s Juilliard School. His career has included several residencies with orchestras, universities, and music centers across the country for which he has conducted and composed. He has received commissions from such distinguished ensembles as the Corigliano Quartet, the Timaeus Ensemble, Alarm Will Sound, the Florestan Recital Project, and the Murasaki Duo. His works have also been featured by the Verge Ensemble,

the New Juilliard Ensemble, and at *Fondation Bemberg* (Toulouse, France). His recently composed *Lenton Ordinary* is a setting of the Rite II *Kyrie* (English), *Credo*, *Sanctus & Benedictus*, and *Agnus Dei* for unaccompanied four-voice choir. Dr. Pound has written the following of his setting:

“Lenton Ordinary is the first of a series of masses to be composed for the complete liturgical calendar of the major feasts and occasions. A pure diatonic, modal palette strictly circumscribes the mass’s Renaissance choral style to convey a staid, undecorated affect for the great penitential season of Lent. Word sounds and musical pitches are intricately entwined through relations established in an original plainchant setting of the psalm for Ash Wednesday (51), which prefaces this mass. This work was created to the glory of God and in honor of and gratitude to Joseph Golden, organist and choirmaster of Trinity Episcopal Church, Columbus, GA.”

Lenton Ordinary, minus its Creed, received its liturgical premiere at Saint Mary’s in March 2020.

Henry Purcell (1659–1695) is the composer of today’s Communion motet, *Remember not, Lord, our offenses*. Purcell, more than any other composer of his time, defined English Baroque musical style in a variety of vocal and instrumental genres that included works for theater, court, and church. He was born in London, and his family home was virtually in the shadow of Westminster Abbey, where he became organist in 1679. Standing on the foundation of such composers as Thomas Tallis (c. 1505–1585), William Byrd (c. 1543–1623) and Orlando Gibbons (c. 1583–1625), copies of whose anthems he made at an early age, Purcell forged a musical language of rich harmony and vivid textual expression. Today’s motet is Purcell’s five-voice setting of the collect following the Trinitarian invocation which begins the Great Litany. This choral prayer, composed in the early 1680s, presents its Prayer Book text mostly syllabically, colored expressively by Purcell’s characteristic use of chromatic harmony.



The Prelude

O Mensch, beweine dein Sünden groß, BWV 622

J.S. Bach (1685–1750)



**Please join us in Saint Joseph’s Hall
following Mass for refreshments.**

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We believe in one God; Sursum corda; Our Father; and the hymns *The glory of these forty days; Now let us all with one accord;* and *Forty days and forty nights* are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is copyright © 1982 by David Hurd and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens (1933–1991) and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund.

THE HOLY EUCHARIST

THE WORD OF GOD

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter as the appointed Introit is sung.

Invocabit me, et ego exaudiam eum:	<i>He shall call upon me, and I will answer him;</i>
eripiam eum, et glorificabo eum:	<i>I will rescue him and bring him to honor;</i>
longitudine dierum adimplebo eum.	<i>with long life will I satisfy him.</i>
Qui habitat in adiutorio altissimi,	<i>He who dwells in the shelter of the Most High,</i>
in protectione Dei coeli commorabitur.	<i>will abide under the shadow of the God of heaven.</i>
Gloria Patri,	<i>Glory to the Father,</i>
et Filio, et Spiritui Sancto.	<i>and to the Son, and to the Holy Spirit:</i>
Sicut erat in principio, et nunc,	<i>as it was in the beginning, is now,</i>
et semper, et in saecula saeculorum.	<i>and will be for ever.</i>
Amen.	<i>Amen.</i>

The Opening Acclamation

Celebrant ✠ Bless the Lord who for-gives all our sins.

People His mer-cy en-dures for ev-er.

The Song of Praise

The Choir sings Lord, have mercy. The setting of the Mass ordinary is Lenton Ordinary by Robert Pound (b. 1970).

Lord, have mercy
Christ, have mercy
Lord, have mercy

The Collect of the Day

The Celebrant sings

People The Lord be with you.
 And also with you.

Celebrant Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All Amen.

The Lessons

All are seated for the Lessons. The first Lesson, Deuteronomy 26:5–11, is now read. After the Lesson, the Reader says

People The Word of the Lord.
 Thanks be to God.

The Congregation sings Psalm 91:9–16 to plainsong tone 8.1.



Cantor 9 *Because* you have made the LORD your / refuge,*
All and the Most High your / habitation,

10 There shall no evil happen to / you,*
 neither shall any plague come / near your dwelling.

11 For he shall give his angels charge o-/ver you,*
 to keep / you in all your ways.

12 They shall bear you in their / hands,*
 lest you dash your / foot against a stone.

13 You shall tread upon the lion and / adder;*
 you shall trample the young lion and the serpent / under your feet.

14 Because he is bound to me in love,
 therefore will I de-/liver him; *
 I will protect him, be-/cause he knows my Name.



- 15 He shall call upon me, and I will / answer him; *
I am with him in trouble;
I will rescue him and bring / him to honor.
- 16 With long life will I satis-/fy him, *
and show him / my salvation.

The second Lesson, Romans 10: 8b–13, is now read. After the Lesson, the Reader says

People The Word of the Lord.
Thanks be to God.

The Tract: Psalm 91:1–4, 11–12

All stand. The Choir and the Congregation sing the appointed tract to plainsong tone 2.1 as the ministers of the assembly prepare for the proclamation of the Gospel.



- Cantor* 1 *He who* dwells in the shelter of the / Most High, *
All abides under the shadow of the / Almighty.
- 2 He shall say to the LORD,
“You are my refuge and my / stronghold, *
my God in whom / I put my trust.”
- 3 He shall deliver you from the snare of the / hunter *
and from the dead-/ly pestilence.
- 4 He shall cover you with his pinions,
and you shall find refuge under his / wings; *
his faithfulness shall be a shield / and buckler.
- 11 For he shall give his angels charge / over you, *
to keep you / in all your ways.
- 12 They shall bear you in their / hands, *
lest you dash your foot / against a stone.

The Holy Gospel

A Minister proclaims the Gospel, first singing

The Lord be with you.

People And also with you.

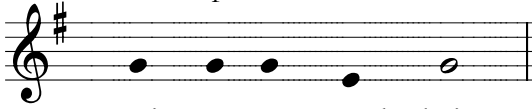
Minister ✠ **The Holy Gospel of our Lord Jesus Christ according to Luke.**



People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 4: 1–13, is now proclaimed. After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven and earth, of all that is, seen and un - seen. We be - lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be - got - ten of the Fa - ther, God from God, Light from Light, true God
from true God, be - got - ten, not made, of one Be - ing with the Fa - ther.
Through him all things were made. For us and for our sal - va - tion

he came down from hea - ven:

Bow

by the pow - er of the Ho - ly Spi - rit

he be - came in - car - nate from the Vir - gin Ma - ry,

and was made man.

For our sake he was cru - ci - fied un - der Pon - tius Pi - late;

he suf - fered death and was bur - ied. On the third day he rose a - gain

in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven

and is seat - ed at the right hand of the Fa - ther. He will come a -

gain in glo - ry to judge the liv - ing and the dead, and his king - dom

will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,

the giv - er of life, who pro - ceeds from the Fa - ther and the Son.

With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.

He has spo - ken through the Pro - phets. We be - lieve in one ho - ly

cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism
 for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,
 and the life of the world to come. A - men.

Setting: Plainsong, Mode 4; Credo I; adapted by Mason Martens (1933–1991)

The Prayers of the People

A Minister bids the prayers of the assembly. At the end of each petition the People sing or say

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond

A - men.

The Confession of Sin

The Celebrant says

Let us confess our sins against God and our neighbor.

Silence is kept. Then the Celebrant says

Most merciful God,

All 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 Celebrant says

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.

People **AMEN.**

The Peace

The Celebrant sings

People The Peace of the Lord be always with you.
And also with you.

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Preparation of the Gifts

The Congregation is seated as the Choir sings the appointed song.

Scapulis suis obumbrabit tibi Dominus,
et sub pennis eius sperabis:
scuto circumdabit te veritas eius.

*The Lord shall cover you with his pinions,
and you shall find refuge under his wings.
His truth will encompass you like a shield.*

Hymn: The glory of these forty days

All stand and sing the hymn as the People's gifts of bread and wine are brought forward, and the Altar is prepared.



1 The glo - ry of these for - ty days we
2 A - lone and fast - ing Mo - ses saw the
3 So Dan - iel trained his mys - tic sight, de -
4 Then grant us, Lord, like them to be full
*5 O Fa - ther, Son, and Spi - rit blest, to



1 ce - le - brate with songs of praise; for Christ, through whom all
2 lov - ing God who gave the law; and to E - li - jah,
3 liv - ered from the li - ons' might; and John, the Bride - groom's
4 oft in fast and prayer with thee; our spi - rits strength - en
5 thee be ev - ery prayer ad - dressed, who art in three - fold



1 things were made, him - self has fast - ed and has prayed.
2 fast - ing, came the steeds and char - i - ots of flame.
3 friend, be - came the her - ald of Mes - si - ah's name.
4 with thy grace, and give us joy to see thy face.
5 Name a - dored, from age to age, the on - ly Lord.

Words: Latin, sixth century; translation by Maurice F. Bell (1862–1947), alt.

Music: *Erbalt uns, Herr*, melody from *Geistliche Lieder*, 1543

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

Celebrant The Lord be with you.

People And al - so 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 him 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 forever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Robert Pound.

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

The People stand or kneel. Then the Celebrant continues

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."



Celebrant There - fore we pro-claim the mys-ter - y of faith:



All Christ has died. Christ is — ri - sen. Christ will come a-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.



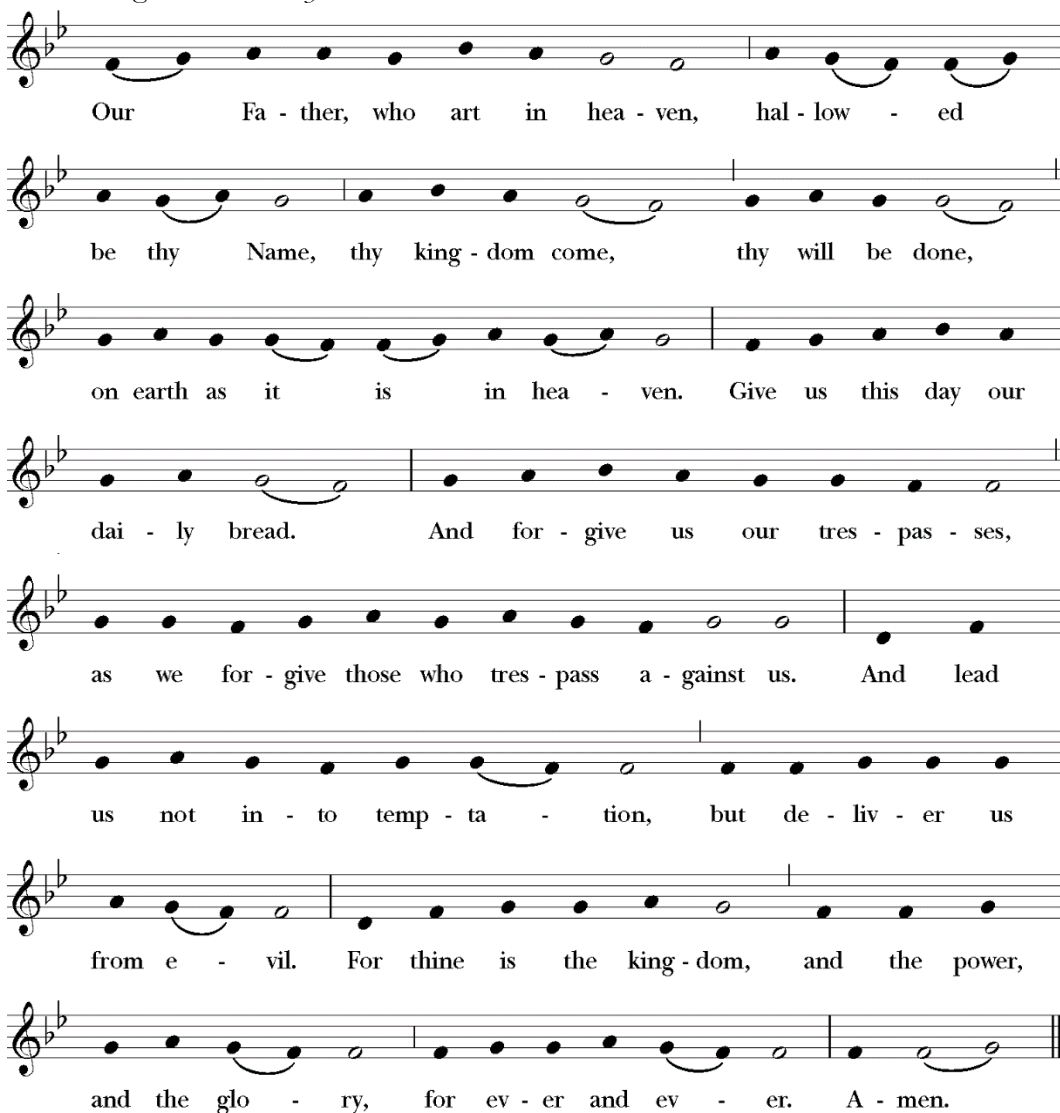
All

A-MEN.

Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

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

Then all sing the Lord's Prayer.



Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

Setting: Plainsong; adapted by Charles Winfred Douglas (1867–1944)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then the Celebrant sings



Christ our Pass - o - ver is sac - ri - ficed for us;



People There - fore let us keep the feast.

Music: Memorial Acclamation & Fraction Anthem, Ambrosian Chant, adapted by Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Robert Pound.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.



The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are invited to receive the Body of Christ.

If you wish to receive Communion, please proceed down the center aisle maintaining social-distancing. The ushers will gladly answer any questions and will provide directions.

The Bread is carefully placed in the hand of each Communicant.

Please return to your seat via the side aisles.

The Celebrant will be happy to offer a blessing to those who do not wish to receive Communion.

The Communion Song & Motet

As the ministrations of Communion begins, the appointed antiphon is sung.

Scapulis suis obumbrabit tibi Dominus,
et sub pennis eius sperabis:
scuto circumdabit te veritas eius.

*The Lord shall cover you with his pinions,
and you shall find refuge under his wings.
His truth will encompass you like a shield.*

Then the motet, Remember not, Lord, our offenses, is sung. The setting is by Henry Purcell (1658–1695).

Remember not, Lord, our offenses, nor the offenses of our forefathers; neither take thou vengeance of our sins, but spare us, good Lord, spare thy people, whom thou hast redeemed with thy precious blood, and be not angry with us for ever. Spare us, good Lord.

Text: The Great Litany, The Book of Common Prayer 1662

Hymn: Now let us all with one accord

The Congregation stands and sings the hymn.



1 Now let us all with one accord, in
2 The cov - e - nant, so long re - vealed to
3 Your love, O Lord, our sin - ful race has
4 Re - mem - ber, Lord, though frail we be, in
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
2 those of faith in for - mer time, Christ by his own ex -
3 not re - turned, but fal - si - fied; au - thor of mer - cy,
4 your own i - mage were we made; help us, lest in anx -
5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
2 am - ple sealed, the Lord of love, in love sub - lime.
3 turn your face and grant re - pent - ance for our pride.
4 i - e - ty, we cause your Name to be be - trayed.
5 ev - er live, in love and u - ni - ty and peace.

Words: attributed to Pope Saint Gregory the Great (540–604); tr. *Praise the Lord*, 1972, alt.
Music: *Bourbon*, melody attributed to Freeman Lewis (1780–1859)

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

All we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Solemn Prayer over the People

A Minister gives the invitation, saying

Let us bow our heads and pray for God's blessing.

The Celebrant extends his hands and sings

Almighty God, grant that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice forever in the protection of your loving providence; through Christ our Lord.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Forty days and forty nights

The Congregation stands and sings the hymn.

1 For - ty days and for - ty nights thou wast fast - ing in the wild;
 2 Should not we thy sor - row share and from world - ly joys ab - stain,
 3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
 4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
 5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
 2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
 3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
 4 round us, too, shall an - gels shine, such as min - is - tered to thee.
 5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Words: George Hunt Smytten (1822–1870), alt.

Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654–1681), alt.;
 harmonization by William Henry Monk (1823–1889)

The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.

People

And also with you.

Minister

Go in peace to love and serve the Lord.

People

Thanks be to God.



The Postlude

O Mensch, beweine dein Sünden groß, BWV 402

J.S. Bach



We Need Your Help

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish during the extraordinary events of the past two years. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2022 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you can make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also make arrangements for other forms of payment by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.

If you have questions about pledging, please speak to a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

We are grateful to you for your crucial support of Saint Mary's at this time.

THE CHURCH OF SAINT MARY THE VIRGIN

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The Parish Clergy

The Reverend Sammy Wood, *interim rector*
The Reverend James Ross Smith, *curate*
The Reverend Canon Victor Conrado,
The Reverend Dr. Matthew Daniel Jacobson,
The Reverend Dr. Peter Ross Powell,
The Reverend Alison J. Turner, *assisting priests*

The Music Program

Dr. David Hurd, *organist & music director*
Mr. Lawrence Trupiano, *organ curator*

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Mr. Christopher Howatt, *parish administrator*
Mr. Harka Gurung, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

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by the financial gifts of those
who worship here.**