

The Second Sunday in Lent

SOLEMN MASS

Sunday, March 13, 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 one of the miscellaneous chorale preludes of Johann Sebastian Bach (1685–1750). It is based upon the German paraphrase of Psalm 51, *Erbarm dich, mein o Herre Gott* (“Have mercy on me, O God”). This work, catalogued as BWV 721, is unusual among the organ chorales of Bach in that its unadorned melody, stated in half-notes, is accompanied throughout by a steady succession of eighth-note chords which provide homophonic harmonic support. One finds this sort of texture from time to time in other music of Bach, but not in the organ repertory. In light of its style, some scholars consider this chorale prelude an homage to Johann Kuhnau (1660–1701) whose music was known to Bach and whom Bach eventually succeeded as organist of the Church of Saint Thomas in Leipzig. The text paraphrase of *Erbarm dich* is attributed to Erhart Hegenwalt based upon a broadsheet from 1524. The anonymous melody, in Phrygian mode, dates from the same 1524 Wittenberg source. Bach’s four-voice harmonization of this chorale, catalogued as BWV 305, will be played for today’s postlude.

The Mass setting this morning is *Missa Brevis* by David Hurd, organist and music director at Saint Mary the Virgin. *Missa Brevis* was composed for and first performed at All Saints Church, Manhattan, where Dr. Hurd was director of music from 1985 until 1997. It is dedicated to the Reverend R. DeWitt Mallary, Jr. who was rector of the parish at that time. The musical themes of each movement of this setting are derived from the rendering of the letters of Father Mallary’s name as musical pitches. These pitches are intentionally arranged to achieve upward melodic gestures. The *Kyrie* is in Greek and is the most lyrical of the setting’s four movements. Its themes are stated in longer pitches by one of each of the four voices while the other three voices accompany in imitative counterpoint. The

remaining Mass parts are in Latin. Each is relatively compact and rhythmically straightforward with the liturgical text presented directly in angular melodic shapes and lean harmonic textures. The entire Mass is scored for four-voices. Solo voices complement the choral parts in the *Agnus Dei*.

The earliest record of the English composer Richard Farrant (c. 1525–1580) is in a 1552 list of the Gentlemen of the Chapel Royal. He became Master of the Chapel Royal choristers in 1569. He also served as organist at Saint George’s Chapel, Windsor. Farrant’s most distinctive contribution may have been his writing of plays, in the creation of the first Blackfriars Theater, and in his pioneering work in combining music and drama. The church remembers Farrant for his anthems and canticle settings. His anthems *Call to remembrance*, *Hide not thou thy face*, and *Lord for thy tender mercy’s sake* have become staples of Anglican Lenten choral repertoire. These three anthems are primarily chordal in construction with clear alignment of words for heightened intelligibility. Today’s Communion motet, *Lord, for thy tender mercy’s sake*, sets a text from John Bull’s compilation *Christian Prayers and Holy Meditations* (Lidley’s Prayers, 1566). Manuscript sources vary in musical details. Some sources attribute this composition to John Hilton (c. 1569–1609) who was assistant organist at Lincoln Cathedral and became organist of Trinity College, Cambridge, in 1594.



The Prelude

Erbarm dich mein, o Herre Gott, BWV 721

J.S. Bach (1685–1750)



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

COPYRIGHT ACKNOWLEDGMENTS

We believe in one God; Sursum corda; Our Father; and the hymns Creator of the earth and skies; Bread of the world, in mercy broken; and O Jesus Christ, may grateful hymns 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.

Reminiscere miserationum tuarum,
Domine, et misericordiae tuae,
quae a saeculo sunt:
ne unquam dominantur nobis
inimici nostri: libera nos Deus Israel
ex omnibus angustiis nostris.
Ad te Domine
levavi animam meam:
Deus meus in te confido,
non erubescam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Remember, O Lord,
your compassion and love,
for they are from everlasting.
Do not let our enemies triumph over us;
deliver us, O God of Israel,
from all our troubles.
To you, O Lord,
have I lifted up my soul;
My God, I put my trust in you,
let me not be humiliated.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

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 Kyrie eleison. The setting of the Mass ordinary is Missa Brevis by David Hurd (b. 1950).

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

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.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Genesis 15:1–12, 17–18, is now read. After the Lesson, the Reader says

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

The Tract: Psalm 106:1-5

All stand. The Choir and the Congregation sing the appointed tract to plainsong tone 6C as the ministers of the assembly prepare for the proclamation of the Gospel.



- Cantor* 1 Give thanks to the LORD, / for he is good, *
All for his mercy en-/dures for ever.
- 2 Who can declare the mighty acts / of the LORD *
or / show forth all his praise?
- 3 Happy are those who act / with justice *
and al-/ways do what is right!
- 4 Remember me, O LORD, with the favor you have for / your people; *
and visit me / with your saving help.
- 5 That I may see the prosperity of your elect
and be glad with the gladness of / your people, *
that I may glory with / your in-heritance.

The Holy Gospel

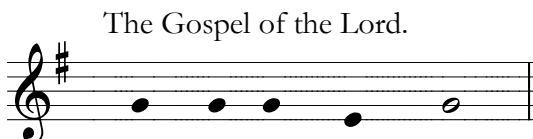
A Minister proclaims the Gospel, first singing

- People* The Lord be with you.
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 13:22-35, is now proclaimed. After the Gospel, the Minister sings



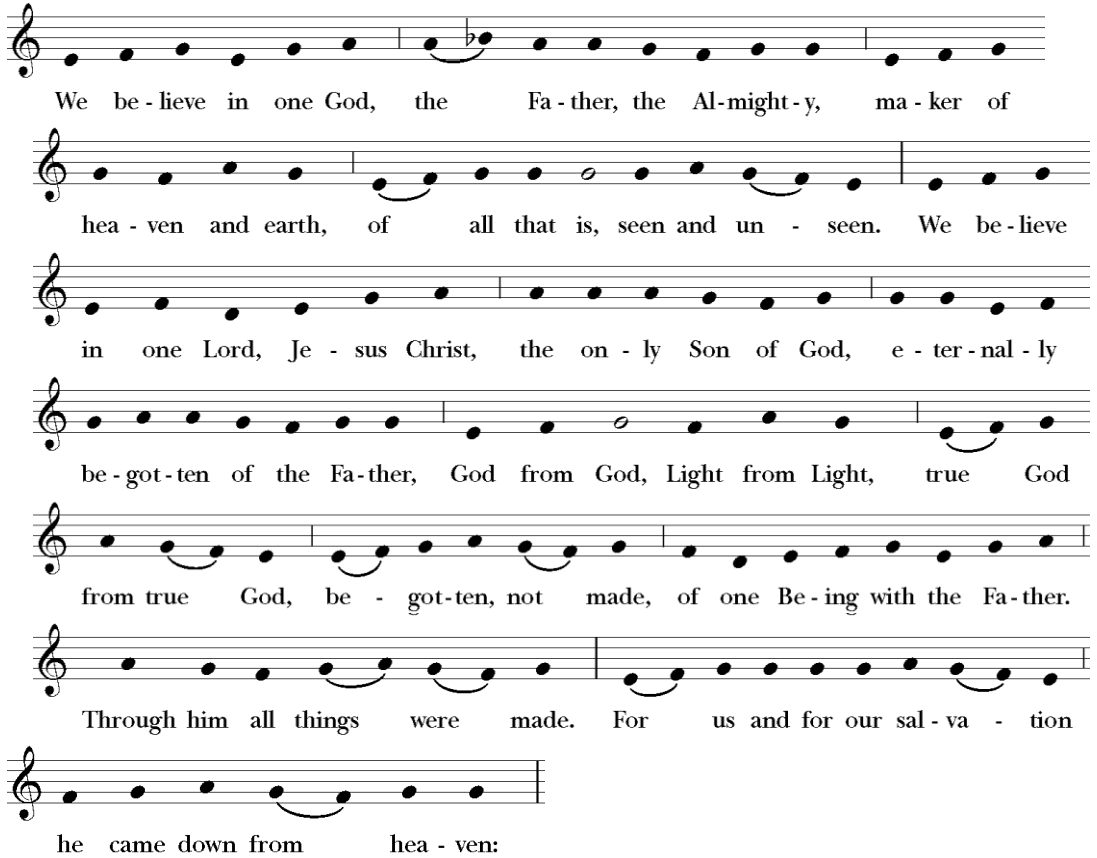
People Praise to you, Lord Christ.

The Sermon

The Reverend Canon Victor Conrado

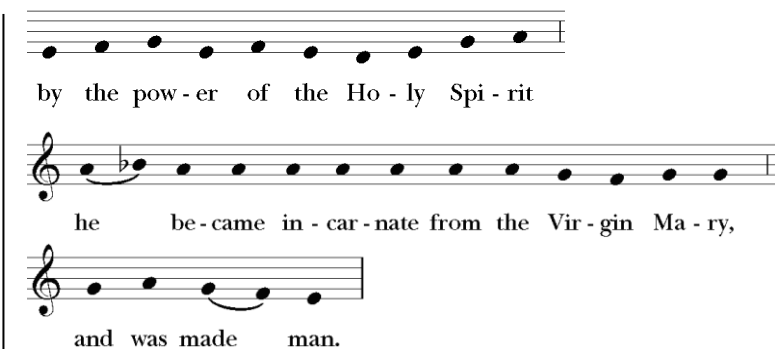
The Nicene Creed

All stand. The Creed is sung by all.

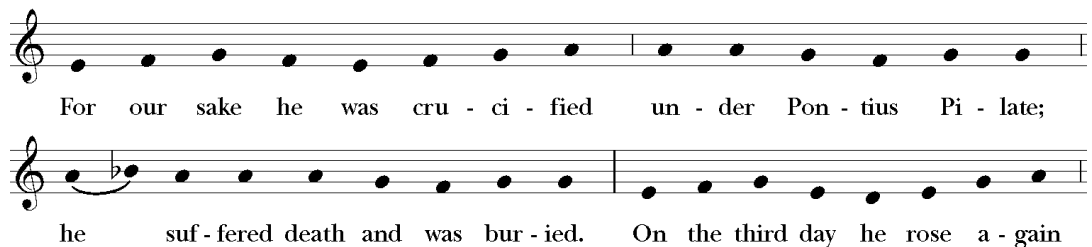


We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven and earth, of all that is, seen and un - seen. We be - lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be - got - ten of the Fa - ther, God from God, Light from Light, true God
from true 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.



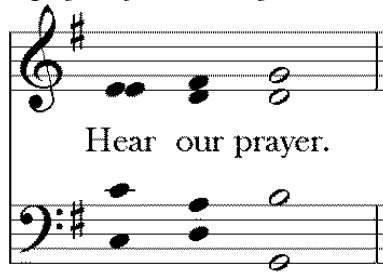
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
he suf - fered death and was bur - ied. On the third day he rose a - gain

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



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond



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

The Peace of the Lord be always with you.

People 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.

Meditabor in mandatis tuis,
quae dilexi valde:
et levabo manus meas
ad mandata tua, quae dilexi.

*I will meditate on your commandments
which I have always loved;
and I will lift up my hands
to your commandments, which I have loved.*

Hymn: Creator of the earth and skies

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



1 Cre - a - tor of the earth and skies, to whom the
2 We have not known you: to the skies our mon - u -
3 We have not loved you: far and wide the wreck-age
4 For this, our fool - ish con - fi - dence, our pride of
5 Teach us to know and love you, Lord, and hum - bly



1 words of life be - long, grant us your truth to make us
2 ments of fol - ly soar, and all our self - wrought mis - er -
3 of our ha - tred spreads, and e - vils wrought by hu - man
4 know-ledge and our sin, we come to you in pen - i -
5 fol - low in your way. Speak to our souls the quick - ening



1 wise; grant us your power to make us strong.
2 ies have made us trust our - selves the more.
3 pride re - coil on un - re - pent - ant heads.
4 tence; in us the work of grace be - gin.
5 word, and turn our dark - ness in - to day.

Words: David W. Hughes (1911–1967), alt.

Music: *Uffingham*, melody Jeremiah Clarke (1670–1707), alt.

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, you bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. 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:

The Choir sings Sanctus and Benedictus. The setting of is by David Hurd.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.
Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

*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)

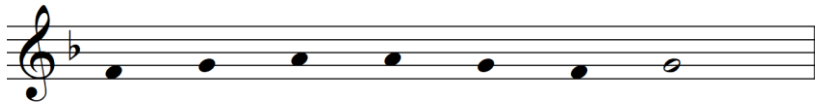
The Breaking of the Bread

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 David Hurd.

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
dona nobis pacem.

*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.

Visionem quam vidistis,
nemini dixeritis,
donec a mortuis resurgat
Filius hominis.

*Concerning the vision you have seen,
tell no one,
until the Son of Man
has risen from the dead.*

Then the motet, Lord, for thy tender mercy's sake, is sung. The setting is by Richard Farrant (c. 1525–1580).

Lord, for thy tender mercy's sake lay not our sins to our charge; but forgive that is past and give us grace to amend our sinful lives; to decline from sin, and incline to virtue, that we may walk in a perfect heart before thee now and evermore. Amen.

Text: John Bull, Christian Prayers and Holy Meditations, 1566.

Hymn: Bread of the world, in mercy broken

The Congregation stands and sings the hymn.

Bread of the world, in mer - cy bro - ken, Wine of the
soul, in mer - cy shed, by whom the words of life were
spo - ken, and in whose death our sins are dead:
look on the heart by sor - row bro - ken, look on the
tears by sin - ners shed; and be thy feast to us the
to - ken that by thy grace our souls are fed.

The musical score is written on six staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics placed below the notes. The first staff begins with a treble clef and a key signature of one sharp (F#). The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The second staff continues: D4 (half), C4 (half), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (half). The third staff: D2 (half), C2 (half), B1 (quarter), A1 (quarter), G1 (quarter), F#1 (quarter), E1 (quarter), D1 (quarter), C1 (quarter), B0 (quarter), A0 (quarter), G0 (quarter), F#0 (quarter), E0 (half). The fourth staff: D1 (half), C1 (half), B0 (quarter), A0 (quarter), G0 (quarter), F#0 (quarter), E0 (quarter), D0 (quarter), C0 (quarter), B0 (quarter), A0 (quarter), G0 (quarter), F#0 (quarter), E0 (half). The fifth staff: D0 (half), C0 (half), B0 (quarter), A0 (quarter), G0 (quarter), F#0 (quarter), E0 (quarter), D0 (quarter), C0 (quarter), B0 (quarter), A0 (quarter), G0 (quarter), F#0 (quarter), E0 (half). The sixth staff: D0 (half), C0 (half), B0 (quarter), A0 (quarter), G0 (quarter), F#0 (quarter), E0 (quarter), D0 (quarter), C0 (quarter), B0 (quarter), A0 (quarter), G0 (quarter), F#0 (quarter), E0 (half), ending with a double bar line.

Words: Reginald Heber (1783–1826)

Music: *Rendez a Dieu*, melody attributed to Louis Bourgeois (1510?–1561?)

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

Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord.

People **AMEN.**

Welcome and Announcements

All are seated for the announcements.

Hymn: O Jesus Christ, my grateful hymns

The Congregation stands and sings the hymn.



1 O Je - sus Christ, my grate - ful hymns be ris - ing, _____
2 Grant us new cour - age, sac - ri - fi - cial, hum - ble, _____
3 Show us your Spi - rit, brood - ing o'er each ci - ty, _____



in ev - ery ci - ty for your love and care; _____
strong in your strength to ven - ture and to dare; _____
as you once wept a - bove Je - ru - sa - lem, _____



in - spire our wor - ship, grant the glad sur - pris - ing _____
to lift the fall - en, guide the feet that stum - ble, _____
seek - ing to gath - er all in love and pi - ty, _____



that your blest Spi - rit rous - es ev - ery - where.
seek out the lone - ly and God's mer - cy share.
and heal - ing those who touch your gar - ment's hem.

Words: Bradford Gray Webster (b 1898), alt.

Music: *Charterhouse*, David Evans (1874–1948)

Words: Copyright © 1954 Renewal 1982 by The Hymn Society of America. All rights reserved.

Used by permission.

The Dismissal

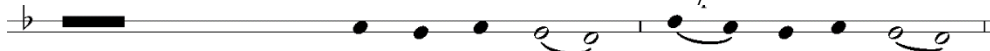
A Minister dismisses the assembly, first singing

The Lord be with you.

People

And also with you.

Minister



Go in peace to love and serve the Lord. Thanks be to God.

People



The Postlude

Erbarm dich mein, o Herre Gott, BWV 305

J.S. Bach

THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street
New York, New York 10036-8502

Web: www.stmvirgin.org

Phone: 212.869.5830

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*

The Parish Staff

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

The Board of Trustees

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;
Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;
Ms. Mary Robison *secretary*; Ms. Marie Rosseels; Dr. Leroy Sharer

**Saint Mary's ministries are supported
by the financial gifts of those
who worship here.**