

The Sunday of the Passion
Palm Sunday

April 10, 2022, 11:00 AM

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



About Saint Mary's

Saint Mary's was founded in 1868 to be the Episcopal parish church for the new residential neighborhood, then called Longacre Square, here in midtown Manhattan. Our doors have been open daily for welcome and worship since December 8, 1870. Many visitors discover us for the first time every day of the week. All are welcome. Our members and friends now live both near and far from Times Square. We invite you to join us, either in person or via our livestream.

About Palm Sunday & Holy Week

The Sunday of the Passion was the original “Good Friday” of the Christians in Rome. This celebration continues to this day. From the Christians in Jerusalem in the fourth century, we have a liturgy to celebrate the triumphal entry of Jesus into Jerusalem on the Sunday before he was crucified. In the Episcopal Church this day is known as “The Sunday of the Passion: Palm Sunday.” The liturgy this morning recalls both the final entrance of Jesus into Jerusalem and his death on the cross and burial. The Liturgy of the Palms is about welcoming and recognizing Christ among us. Following the reading of the story of Jesus’ entrance into Jerusalem, palms are blessed and distributed and the ministers process through the nave to proclaim the Lord in song. The members of the congregation remain standing in their pews but take an equal part in this exuberant song of praise. The procession concludes the Palm Liturgy and provides a bridge into the celebration of the Solemn Mass of the Passion. The Sunday of the Passion begins Holy Week, which includes the liturgies of Maundy Thursday and Good Friday. Easter, the Christian Passover, or Pascha, begins on Easter Eve at the Great Vigil of Easter. The celebration of the Lord’s Passover is the center of the Church’s life.

About the Music

The prelude this morning is a setting of the chorale *Valet will ich dir geben* by Johann Sebastian Bach (1685–1750). The melody upon which this chorale prelude is based is that to which the Palm Sunday processional hymn “All glory laud and honor” is most often sung. The hymn is

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found in *The Hymnal 1982* at #154. The same melody is also associated with the Advent hymn “Blest be the King whose coming” (#74 in *The Hymnal 1982*). Bach’s setting of this melody, however, is one of two from his miscellaneous chorales on *Valet will ich dir geben* (“Farewell, I gladly bid thee”), a text which expresses the soul’s delight in departing from this flawed world into the joys of heaven. The second of these two settings, played this morning, is an exuberant fantasia in 24/16 meter with the melody in long notes in the bass register.

The Palm Sunday liturgy begins with music expressing the festivity and excitement of the occasion. The antiphon *Hosanna to the Son of David* traditionally introduces the liturgy. This antiphon has received many splendid choral settings over the centuries. This morning, as the ministers enter, it will be sung to a setting by Orlando Gibbons. Gibbons (1583–1625) was baptized on Christmas Day 1583 in Oxford, where his father, William Gibbons, was employed as a town musician. He was a chorister at King’s College, Cambridge, between 1596 and 1598, while his elder brother, Edward (1568–1650), was master of the choristers. King James I appointed Orlando Gibbons a Gentleman of the Chapel Royal, where he served as an organist for the last ten years of his life. He was active as a court musician and served as organist at Westminster Abbey. In his relatively short life, Gibbons composed generously for keyboard, for viols, and for voices in both sacred and secular realms. His setting of *Hosanna to the Son of David* effectively expresses the boisterous festivity of the crowd gathered to hail Jesus’ entrance into the city. As palms are distributed through the church, another traditional antiphon is interspersed with the singing of verses from Psalm 24. Then follows the procession during which the hymns *All Glory laud and honor* and *Ride on! ride on in majesty* are sung. The first of these hymns dates from the tenth century and comes to us in a classic translation by John Mason Neale (1818–1866). The musical setting of this translated medieval text is a standard seventeenth-century German chorale. The second processional hymn is of nineteenth-century origin. It is paired with music by the Canadian composer Graham George (1912–1993), first published in *The Hymnal 1940*, which brilliantly illuminates the words. This second processional hymn’s final stanza properly foreshadows the change in tone as the liturgy shifts away from shouts of exultation and angles toward the singing of the Passion and reflection on the death of Jesus.

The settings of the Mass—*Sanctus*, *Benedictus*, and *Agnus Dei*—are from *Missa in die Tribulationis* by McNeil Robinson (1943–2015). Robinson was an internationally celebrated organist, composer, improvisateur, and teacher. He headed the organ department at the Manhattan School of Music for many years and also served several religious institutions. In 1965 while still a student at The Juilliard School he began long and well-remembered associations both with the Church of Saint Mary the Virgin and with Park Avenue Synagogue. While he remained organist at Park Avenue Synagogue until retiring in 2012, he left Saint Mary’s in 1982 and subsequently served at Park Avenue Christian Church and at Holy Trinity Roman Catholic Church until failing health necessitated his retirement. Robinson’s remarkable reputation as organist, improviser, and composer became established during his years at Saint Mary’s. He composed *Missa in die Tribulationis* in 1980 for use on Palm Sunday at Saint Mary’s. Robinson skillfully used chromaticism, dissonance, and contrasts in textures, dynamics, and rhythmic elements in crafting a modern setting tailored for the singular complexity of Palm Sunday and its liturgy.

The motet sung during the administration of Communion is *Tenebrae factae sunt* by David Hurd, organist and music director at Saint Mary's. The text of this motet, originally occurring as the fifth responsory of the Tenebrae of Good Friday, is a somber depiction of Jesus' last moments on the cross. It is therefore a suitable reflection at the Palm Sunday liturgy after the Passion has been heard. The present musical setting of this Latin responsory, in English translation, was composed and first sung in 1989 at All Saints Church, Manhattan, while Dr. Hurd served there as director of music. Its choral textures range from unison to complex six-voice harmony, and its sound palette expressively highlights the consonant sounds of certain words.



The Prelude

Valet will ich dir geben, BWV 736

Johann Sebastian Bach (1685–1750)



Monday–Wednesday in Holy Week

April 11–13, 2022

Mass 12:10 PM

Evening Prayer 5:00 PM

Maundy Thursday

April 14, 2022

Solemn Mass 6:00 PM

The Watch before the Blessed Sacrament 8:00 PM–12:00 AM

Good Friday

April 15, 2022

Good Friday Liturgy 12:30 PM

Easter Eve

April 16, 2022

Holy Saturday Liturgy 9:00 AM

Great Vigil of Easter 7:00 PM

THE LITURGY OF THE PALMS, PROCESSION & SOLEMN MASS

THE LITURGY OF THE PALMS

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter as the Introit is sung. The setting is by Orlando Gibbons (1583–1625.)

Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Blessed be the King of Israel. Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest places. Hosanna in the highest heavens

The Opening Address

The Celebrant addresses the assembly, saying

Dear Friends in Christ, during Lent we have been preparing by works of charity and self-sacrifice for the celebration of our Lord's paschal mystery. Today we come together to begin this solemn celebration in union with the whole Church throughout the world. Christ entered in triumph into his own city, to complete his work as our Messiah: to suffer, to die, and to rise again. Let us remember with devotion this entry which began his saving work and follow him with a lively faith. United with him in his suffering on the cross, may we share his resurrection and new life.

The Opening Prayer

The Celebrant sings

People The Lord be with you.
 And also with you.
Celebrant Let us pray.

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

People **AMEN.**

The Holy Gospel

The account of the Lord's entrance into the Holy City is proclaimed by a Minister, who sings

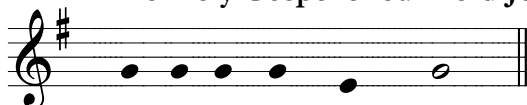
The Lord be with you.

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 19:29–40, is now proclaimed.

When Jesus drew near to Beth'phage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If anyone asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'" So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

After the Gospel, the Minister sings

The Gospel of the Lord.



People

Praise to you, Lord Christ.

The Blessing over the Branches

The Celebrant then sings the following blessing.

Celebrant *People*

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

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

The Celebrant continues

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

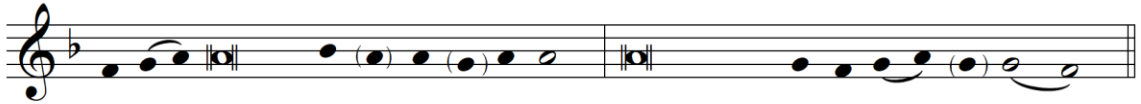
The Celebrant sprinkles the branches with holy water. Then, while the palms are distributed, the following antiphon, with Psalm 24:1-2, 7-10, is sung by the Congregation and Choir.

The child - ren of the He - brews

bear - ing branch - es of o - live went out to meet the Lord,

Cry - ing out and say - ing: ho - san - na in the high - est.

The verses are sung to plainsong tone 1.2.



Cantor 1 *The earth is the LORD'S and / all that is in it,**
All *the world and / all who dwell there-in.*

2 *For it is he who founded / it upon the seas **
and made it firm upon the / rivers of the deep. *Refrain*

Cantor 7 *Lift up your heads, O gates;*
*lift them high, O / everlasting doors; **
All *and the King of / glory shall come in.*

8 *“Who is this / King of glory?” **
“The LORD strong and mighty,
the LORD, might/-y in bat-tle.” *Refrain*

Cantor 9 *Lift up your heads, O Gates;*
*lift them high, O / everlasting doors; **
All *and the King of / glory shall come in.*

10 *“Who is he, this / King of glory?” **
“The LORD of hosts,
he is the / King of glo-ry.” *Refrain*

The Procession

A Minister intones the procession.

Let us go forth in peace.



People ✠ *In the name of Christ. A-men.*

The Ministers process through the church. The members of the congregation remain in their pews while singing the hymn.

Hymn: All glory, laud, and honor

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

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

Repeat Refrain

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

Words: Theodulph of Orleans (d. 821); translated by John Mason Neale (1818–1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584–1635), alt.; harm. William Henry Monk (1823–1889)

The Station at the Door

The Ministers pause at the doors of the church, and the following prayer is offered. The Celebrant sings

Lift up your heads, O gates; lift them high, O everlasting doors;

People And the King of glory shall come in.

Celebrant Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it to be none other than the way of life and peace; through Jesus Christ our Lord.

People **AMEN.**

Hymn: Ride on! ride on in majesty!

The following hymn is sung as the Ministers process to the chancel.



1 Ride on! ride on in ma - jes - ty! Hark! all the
2 Ride on! ride on in ma - jes - ty! In low - ly
3 Ride on! ride on in ma - jes - ty! The an - gel
4 Ride on! ride on in ma - jes - ty! Thy last and
5 Ride on! ride on in ma - jes - ty! In low - ly



1 tribes ho - san - na cry; thy hum - ble beast pur - sues his
2 pomp ride on to die; O Christ, thy tri - umphs now be -
3 ar - mies of the sky look down with sad and won - dering
4 fierc - est strife is nigh; the Fa - ther on his sap - phire
5 pomp ride on to die; bow thy meek head to mor - tal



1 road with palms and scat - tered gar - ments strowed.
2 gin o'er cap - tive death and con - quered sin.
3 eyes to see the ap - proach - ing sac - ri - fice.
4 throne ex - pects his own a - noint - ed Son.
5 pain, then take, O God, thy power, and reign.

Words: Henry Hart Milman (1791–1868), alt.

Music: *The King's Majesty*, Graham George (1912–1993)



- 3 Yet / you are the Holy One, *
enthroned upon the prais-/es of Is-rael.
- 4 Our forefathers / put their trust in you; *
they trusted, and / you de-liv-ered them.
- 5 They cried out to you and / were delivered; *
they trusted in you and / were not put to shame.
- 6 But as for me, I am a / worm and no man, *
scorned by all and despised / by the peo-ple.
- 7 All who see me / laugh me to scorn; *
they curl their lips and wag / their heads, say-ing,
- 8 “He trusted in the LORD; let / him deliver him; *
let him rescue him, if / he de-lights in him.”
- 9 Yet you are he who took me / out of the womb, *
and kept me safe up-/on my moth-er’s breast.
- 10 I have been entrusted to you / ever since I was born; *
you were my God when I was still / in my moth-er’s womb.
- 11 Be not far from me, for / trouble is near, *
and / there is none to help.

The second Lesson, Philippians 2:5–11, is now sung. After the Lesson, the Reader sings

The Word of the Lord.



People

Thanks be to God.

The Verse before the Gospel

All stand, and a Cantor sings the appointed verse, Philippians 2:8, to plainsong Mode 5.

Christus factus est pro nobis obediens usque ad mortem: mortem autem crucis.	<i>Christ became obedient for us unto death, even death on a cross.</i>
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The Passion of Our Lord Jesus Christ according to Luke

The Passion, Luke 22:39–23:56, is sung by the appointed Ministers.

The Congregation remains standing, briefly, as the Passion is announced.

After the Minister announces the Passion, the People are seated.

And Jesus came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them, “Pray that you may not enter into temptation.” And he withdrew from them about a stone’s throw, and knelt down and prayed, “Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done.” And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground. And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them, “Why do you sleep? Rise and pray that you may not enter into temptation.”

While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; but Jesus said to him, “Judas, would you betray the Son of man with a kiss?” And when those who were about him saw what would follow, they said, “Lord, shall we strike with the sword?” And one of them struck the slave of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

Then they seized him and led him away, bringing him into the high priest’s house. Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a maid, seeing him as he sat in the light and gazing at him, said, “This man also was with him.” But he denied it, saying, “Woman, I do not know him.” And a little later some one else saw him and said, “You also are one of them.” But Peter said, “Man, I am not.” And after an interval of about an hour still another insisted, saying, “Certainly this man also was with him; for he is a Galilean.” But Peter said, “Man, I do not know what you are saying.” And

immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus mocked him and beat him; they also blindfolded him and asked him, "Prophecy! Who is it that struck you?" And they spoke many other words against him, reviling him. When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said, "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God." And they all said, "Are you the Son of God, then?" And he said to them, "You say that I am." And they said, "What further testimony do we need? We have heard it ourselves from his own lips."

Then the whole company of them arose and brought him before Pilate. And they began to accuse him, saying, "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." And Pilate said to the chief priests and the multitudes, "I find no crime in this man." But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him."

But they all cried out together, "Away with this man, and release to us Barab'bas"—a man who had been thrown into prison for an insurrection

started in the city, and for murder. Pilate addressed them once more, desiring to release Jesus; but they shouted out, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him." Now he was obliged to release one man to them at the festival. But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?" Two others also, who were criminals, were led away to be put to death with him.

All stand.

And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him in letters of Greek and Latin and Hebrew, "This is the King of the Jews."

One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise."

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple

was torn in two. Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he breathed his last.

All kneel for a time.

Now when the centurion saw what had taken place, he praised God, and said, "Certainly this man was innocent!" And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

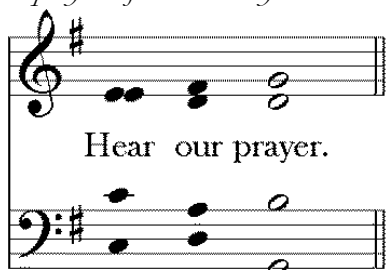
Now there was a man named Joseph from the Jewish town of Arimathe'a. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

The Sermon

The Reverend Sammy Wood

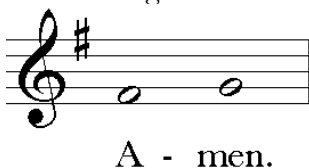
The Prayers of the People

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 HOLY COMMUNION

The Preparation of the Gifts

All are seated as the appointed antiphon is sung and the offerings of the assembly are collected.

Improperium expectavit cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit: consolantem me quaesivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.	<i>My heart awaited reproach and misery; and I hoped for one that would grieve together with me, but there was none; I looked for one who would comfort me, and found no one. For food they gave me gall; in my thirst they gave me vinegar to drink.</i>
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Hymn: Ah, holy Jesus, how hast thou offended?

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

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585–1647); tr. Robert Seymour Bridges (1844–1930)
 Music: *Herzliebster Jesu*, Johann Cruger (1598–1662), alt.

The Great Thanksgiving

The People stand. The Celebrant faces them 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.

The Celebrant proceeds

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. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. 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 is Missa in die tribulationis by McNeil Robinson (1943–2015).

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;
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 McNeil Robinson.

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

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers. At the rail, you may either stand or kneel.

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

We are not administering the Chalice at this time.

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.

If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.



The Communion Song & Motet

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

Pater,
si non potest hic calix transire,
nisi bibam illum: fiat voluntas tua.

*Father,
if this cup cannot pass away,
unless I drink it: your will be done.*

Then the motet, Tenebrae factae sunt, is sung. The setting is by David Hurd (b. 1950).

There was darkness over all the land, when the crowd had crucified Jesus: and about the ninth hour Jesus cried with a loud voice saying: My God, my God, why hast thou forsaken me? And bowing his head, he gave up the ghost. When Jesus had cried with a loud voice, he said: Father, into thy hands I commend my spirit. And bowing his head, he gave up the ghost.

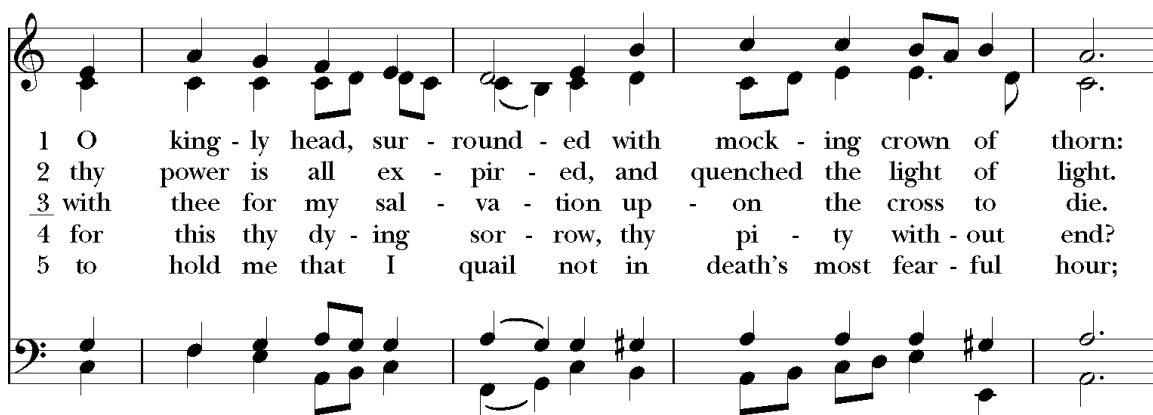
Text: Matthew 27:45–50, adapted.

Hymn: O sacred head, sore wounded

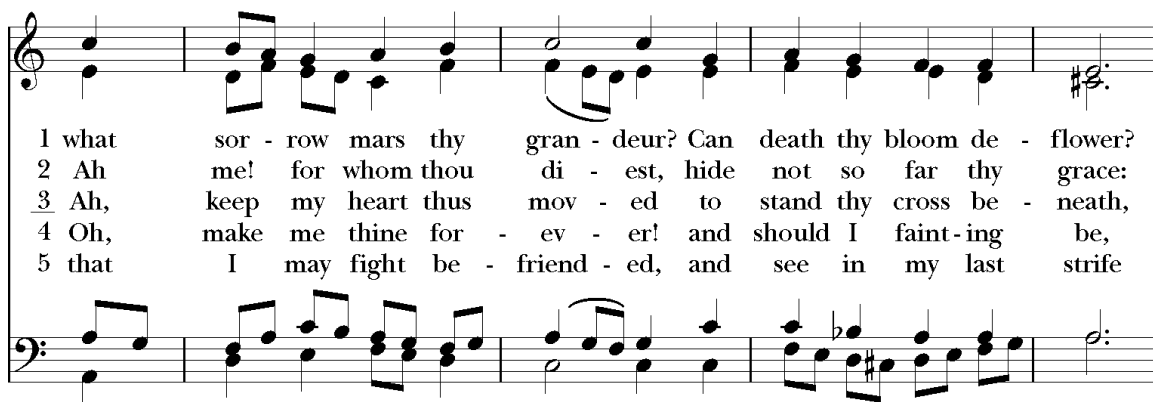
The Congregation stands and sings the hymn.



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607–1676); sts. 1–3 and 5, tr. Robert Seymour Bridges (1844–1930); st. 4, tr. James Waddell Alexander (1804–1859), alt.

Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564–1612); adapt. and harm. Johann Sebastian Bach (1685–1750)

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God,
 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.

The Prayer over the People

A Minister gives the invitation, saying

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

Then, the Celebrant extends his hands and says

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. *Amen.*

Hymn: The royal banners forward go

The Congregation stands and sings the hymn.



1 The roy - al ban - ners for - ward go, the cross shines
2 Ful - filled is all that Da - vid told in true pro -
3 O tree of beau - ty, tree most fair, or - dained those
4 Blest tree, whose cho - sen branch - es bore the wealth that
5 O cross, our one re - li - ance, hail! Still may thy
6 To thee, e - ter - nal Three in One, let hom - age



1 forth in mys - tic glow where he through whom our flesh
2 phe - tic song of old; how God the na - tions' King
3 ho - ly limbs to bear gone is thy shame, each crim -
4 did the world re - store, the price which none but he
5 power with us a - vail to save us sin - ners from
6 meet by all be done; as by the cross thou dost



1 was made, in that same flesh our ran - som paid.
2 should be, for God is reign - ing from the tree.
3 soned bough pro - claims the King of glo - ry now.
4 could pay to spoil the spoil - er of his prey.
5 our sin, God's right - eous - ness for all to win.
6 re - store so rule and guide us ev - er - more.

Words: Venantius Honorius Fortunatus (540?–600?); ver. *Hymnal* 1982

Music: *Vexilla Regis prodeunt*, plainsong, Mode 1, Rome MS., twelfth century

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.



The Postlude

O Lamm Gottes unschuldig, BWV 401

J. S. Bach



THE PALMS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF RICK AUSTILL BY
THE MEMBERS OF THE FLOWER GUILD OF
THE CHURCH OF SAINT MARY THE VIRGIN,
WHO DESIGNED THE ARRANGEMENTS
ON THE ALTAR IN HIS HONOR.



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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*

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