

Ash Wednesday

THE HOLY EUCHARIST

February 22, 2023, 6:00 PM

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

The Season of Lent

Lent is the season when the Church prepares to celebrate Holy Baptism at the Easter Triduum. During Lent the Church invites her members to participate in the works of the Spirit that will help bring to faith those who are preparing to die and to rise in Christ. For those who are already baptized, prayer, penance and active works of mercy are the ordinary means by which the Christian community helps its members prepare for the Triduum. The First Day of Lent is observed with a special penitential order. On the First Sunday in Lent, Mass begins with the chanting of The Great Litany in procession (Book of Common Prayer 148). Except on the Fourth Sunday in Lent (when rose vestments are worn) and on the Feast of the Annunciation, flowers are not used.

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 days of abstinence from flesh meats. Ash Wednesday and Good Friday are days of strict fasting and abstinence.

The Lenten Prayer of Saint Ephraim

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to your servant. O Lord and King, grant me to see my own transgressions, and not to judge my brother or my sister, for blessed art Thou, unto ages of ages. Amen.



Lent at Saint Mary's

Evening Prayer & Stations of the Cross

Fridays in Lent (except March 24 & April 7)

Evening Prayer 5:00 PM
Stations of the Cross 5:30 PM

The First Sunday in Lent

February 26, 2023

The Great Litany & Solemn Mass 11:00 AM
Evening Prayer 5:00 PM

About the Music

A distinctive feature of the Ash Wednesday Liturgy is the singing of Psalm 51, *Miserere mei, Deus*, usually sung during the imposition of ashes and prior to the recitation of the Litany of Penitence. The musical setting of this psalm in today's service is by David Hurd, Organist and Music Director at Saint Mary's. This setting of *Miserere mei, Deus* was composed in 1976 and first sung on Ash Wednesday of that year at the Chapel of the Intercession, Trinity Parish, in upper Manhattan where Dr. Hurd was Director of Music at the time. It was part of a larger Ash Wednesday setting which also included music for the Litany of Penitence. *Miserere mei, Deus* uses the Psalm 51 text of *The Book of Common Prayer*, 1979. It is in five voices and in the style of harmonized chant except for verses thirteen and fourteen which are sung in unison melody respectively by lower and upper voices. The first verse of the psalm is repeated at the end in the manner of an antiphon.

The *Sanctus*, *Benedictus*, and *Agnus Dei* settings for the Liturgy today are from the *Short Communion Service* by Adrian Batten (1591–1637). Born in Salisbury, Batten was subsequently a chorister and organ scholar at Winchester Cathedral. He moved to London in 1614 to become a lay clerk of Westminster Abbey. He later assumed a similar position at Saint Paul's Cathedral where he also played the organ. As a music copyist in London, Batten is credited with preserving a great quantity of the significant church music of his time, his copies being the only surviving source. Ironically, much of his own music has been lost. However, Batten's surviving compositions show him to be a thoroughly skilled composer of liturgical music, even if not especially daring or original. His modest mass for four voices models the restraint which was typical of Batten's church music. Maurice Bevan, editor, has produced a liturgically useful edition of Batten's Communion Service, including *Benedictus qui venit*, and *Agnus Dei* fashioned from music found elsewhere in the Service.

Henry Purcell (1659–1695) is the composer of this evening'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. This evening'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.

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Stations of the Cross

On Fridays during Lent we walk the Stations of the Cross at 5:30 PM, following Evening Prayer, which begins at 5:00 PM. The origins of this devotion can be traced to the custom of making pilgrimage to Jerusalem in the early years of the church's history. While in the Holy City, pilgrims would trace the path of our Lord's arrest, trial, passion, death, and resurrection, stopping at what they believed to be the sites described in the gospel narratives. During the Late Middle Ages, outdoor stations, imitating the Jerusalem sites, were erected throughout Western Europe. In the seventeenth century, such stations were reproduced in churches and chapels. The devotion allows its participants to engage their imaginations and to make a spiritual pilgrimage as they "walk the way of the cross," meditating on the meaning of Our Lord's passion, death, and resurrection. The devotion lasts around thirty minutes. We invite you to join us. All are welcome.

Lenten Quiet Day

*Saturday, March 25, 2023, 10:00–3:00 PM
in Saint Joseph's Chapel, Saint Joseph's Hall,
and in the Church.*

Led by the Reverend Deborah Lee

There is time for prayer, quiet, reading, and reflection during the day.

The Holy Eucharist is celebrated at 12:10 PM.

Lunch follows Mass in Saint Joseph's Hall.

If you would like to attend, please call the Parish Office: 212-869-5830 x 10.

Mother Deborah Lee is an Episcopal priest, spiritual director, and retreat leader. She graduated with a Master of Divinity degree and a Certificate in Spiritual Direction from General Theological Seminary. She is an ecumenical spiritual director in private practice and also offers spiritual direction through the Annand Program for Spiritual Formation at Berkeley Divinity School at Yale and the Center for Christian Spirituality at General Theological Seminary. She served as associate rector at Saint Bartholomew's, Manhattan; priest-in-charge at Saint Paul's Church, Chester, New York; as assisting priest at Christ Church, New York; and was formerly the Program Manager for Pastoral Care and Community at Trinity Church, Wall Street. She holds a master's degree in Clinical Counseling and served as a mental health counselor and educator, both internationally and within the U.S. Deborah is a member of Spiritual Directors International (SDI) and subscribes to their ethical standards and practices.

THE HOLY EUCHARIST

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Choir sings the appointed Introit. Incense is offered.

Misereris omnium, Domine,
et nihil odisti eorum quae fecisti,
dissimulans peccata hominum
propter poenitentiam,
et parcens illis:
quia tu es Dominus Deus noster.
Miserere mei, Deus, miserere mei:
quoniam in te confidit anima mea.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*You are merciful to all, O Lord,
and you hate nothing you have made.
You overlook the sins of all people
that they may repent.
You grant them your pardon,
because you are the Lord our God.
Be merciful to me, O God, be merciful to me,
for my soul confides in you.
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 Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

The People are seated. The first Lesson, Isaiah 57:15a, 58:1–12, is now read.

Thus says the high and lofty One who inhabits eternity, whose name is Holy: “Cry aloud, spare not, lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as if they were a nation that did righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. ‘Why have we fasted, and thou seest it not? Why have we humbled ourselves, and thou takest no knowledge of it?’ Behold, in the day of your fast you seek your own pleasure, and oppress all your workers. Behold, you fast only to quarrel and to fight and to hit with wicked fist. Fasting like yours this day will not make your voice to be heard on high. Is such the fast that I choose, a day for a man to humble himself? Is it to bow down his head like a rush, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the LORD? ‘Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry, and he will say, Here I am. ‘If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the LORD will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not. And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in.’”

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

The Congregation sings Psalm 103:8–14 to plainsong tone 1.8.



Cantor 8 The LORD is full of com-/passion and mercy, *
All slow to anger and / of great kind-ness.

9 He will not / always accuse us, *
nor will he keep his an-/ger for ev-er.



- 10 He has not dealt with us ac-/cording to our sins, *
nor rewarded us according / to our wick-edness.
- 11 For as the heavens are / high above the earth, *
so is his mercy great upon / those who fear him.
- 12 As far as the / east is from the west, *
so far has he re-/moved our sins from us.
- 13 As a father / cares for his children, *
so does the LORD care for / those who fear him.
- 14 For he himself / knows whereof we are made; *
he remembers / that we are but dust.

The second Lesson, 2 Corinthians 5:20b–6:10, is now sung in monotone.

We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. Working together with him, then, we entreat you not to accept the grace of God in vain. For he says, “At the acceptable time I have listened to you and helped you on the day of salvation.” Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one’s way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

After the Lesson, the Reader sings

The Word of the Lord.



People

Thanks be to God.

The Gospel Acclamation: Psalm 130

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 *Out of the depths have I called to you, O LORD;
LORD, / hear my voice; **
- All* let your ears consider well the voice of my sup-/plication.
- 2 If you, LORD, were to note what is / done amiss, *
O Lord, / who could stand?
- 3 For there is forgiveness with / you; *
therefore you / shall be feared.
- 4 I wait for the LORD;
my soul / waits for him; *
in his word / is my hope.
- 5 My soul waits for the LORD,
more than watchmen for the / morning, *
more than watchmen for / the morning.
- 6 O Israel, wait for the / LORD, *
for with the LORD there / is mercy;
- 7 With him there is plenteous re-/demption, *
and he shall redeem Israel from / all their sins.

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 Matthew.**



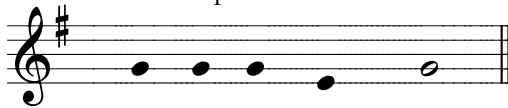
People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 6:1–6, 16–21, is now proclaimed.

Jesus said, “Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you. And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend James Ross Smith

THE LITURGY OF PENITENCE

After the sermon the People stand when the Ministers rise. The Celebrant invites the People to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

All kneel, as silence is kept for a time.

The Celebrant says the following prayer

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. *Amen.*

The ashes are sprinkled with holy water.

The People come forward to the crossing at the direction of the ushers. Using the ashes, the Minister will make the sign of the cross on each person's forehead. As the ashes are imposed, the following words are said by the Minister

✠ Remember that you are dust, and to dust you shall return.

Psalm 51

During the imposition of ashes, the Choir sings the following verses of Psalm 51, Miserere mei, Deus. The setting is by David Hurd (b. 1950). After receiving ashes, those who are able may kneel.

Have mercy on me, O God, according to your loving-kindness;
in your great compassion blot out my offenses.
Wash me through and through from my wickedness
and cleanse me from my sin.
For I know my transgressions,
and my sin is ever before me.
Against you only have I sinned
and done what is evil in your sight.
And so you are justified when you speak
and upright in your judgement.
Indeed, I have been wicked from my birth,
a sinner from my mother's womb.
For behold, you look for truth deep within me,
and will make me understand wisdom secretly.
Purge me from my sin, and I shall be pure;
wash me, and I shall be clean indeed.
Make me hear of joy and gladness,
that the body you have broken may rejoice.
Hide your face from my sins
and blot out all my iniquities.
Create in me a clean heart, O God,
and renew a right spirit within me.
Cast me not away from your presence
and take not your holy Spirit from me.
Give me the joy of your saving help again
and sustain me with your bountiful Spirit.
I shall teach your ways to the wicked,
and sinners shall return to you.
Deliver me from death, O God,
and my tongue shall sing of your righteousness,
O God of my salvation.
Open my lips, O Lord,
and my mouth shall proclaim your praise.
Had you desired it, I would have offered sacrifice,
but you take no delight in burnt-offerings.
The sacrifice of God is a troubled spirit;
a broken and contrite heart, O God, you will not despise.
Be favorable and gracious to Zion,
and rebuild the walls of Jerusalem.
Then you will be pleased with the appointed sacrifices,
with burnt-offerings and oblations;
then shall they offer young bullocks upon your altar.

The Litany of Penitence

The Celebrant and People together, all kneeling

Most holy and merciful Father:
We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.

The Celebrant continues

We have not loved you with our whole heart, and mind, and
strength. We have not loved our neighbors as ourselves.
We have not forgiven others, as we have been forgiven.
People Have mercy on us, Lord.

Celebrant We have been deaf to your call to serve, as Christ served us.
We have not been true to the mind of Christ. We have grieved
your Holy Spirit.
People Have mercy on us, Lord.

Celebrant We confess to you, Lord, all our past unfaithfulness: the pride,
hypocrisy, and impatience of our lives,
People We confess to you, Lord.

Celebrant Our self-indulgent appetites and ways, and our exploitation of other
people,
People We confess to you, Lord.

Celebrant Our anger at our own frustration, and our envy of those more
fortunate than ourselves,
People We confess to you, Lord.

Celebrant Our intemperate love of worldly goods and comforts, and our
dishonesty in daily life and work,
People We confess to you, Lord.

Celebrant Our negligence in prayer and worship, and our failure to
commend the faith that is in us,
People We confess to you, Lord.

Celebrant Accept our repentance, Lord, for the wrongs we have done: for
our blindness to human need and suffering, and our indifference
to injustice and cruelty,
People Accept our repentance, Lord.

Celebrant For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

People Accept our repentance, Lord.

Celebrant For our waste and pollution of your creation, and our lack of concern for those who come after us,

People Accept our repentance, Lord.

Celebrant Restore us, good Lord, and let your anger depart from us;

People Favorably hear us, for your mercy is great.

Celebrant Accomplish in us the work of your salvation,

People That we may show forth your glory in the world.

Celebrant By the cross and passion of your Son our Lord,

People Bring us with all your saints to the joy of his resurrection.

The Celebrant stands and, facing the People, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel. Therefore, we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

The Peace



Celebrant The peace of the Lord be al - ways with_ you.



People And al - so 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 and the offerings of the assembly are collected.

Exaltabo te, Domine,
quoniam suscepisti me,
nec delectasti inimicos meos super me:
Domine clamavi ad te,
et sanasti me.

*I will exalt you, O Lord,
for you have lifted me up,
and have not let my enemies triumph over me.
O Lord, I cried out to you
and you restored me to health.*

Hymn: Eternal Lord of love

The Hymnal 1982 #149

The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine, and money.

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 is the Short Communion Service by Adrian Batten (1591–1637).

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh 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,



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 Adrian Batten.

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

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

O Lamb of God, that takest away the sins of the world,
grant us thy 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.

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 and Motet

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

Qui meditabitur in lege Domini
die ac nocte,
dabit fructum suum in tempore suo.

*Whoever meditates on the law of the Lord
day and night
shall bear fruit in due season.*

During the ministration of Communion, the Choir sings the motet, Remember not, Lord, our offenses. 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 Litany, The Book of Common Prayer

Hymn: Lord, who throughout these forty days
All stand and sing the hymn.

The Hymnal 1982 #142

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.

The Solemn Prayer over the People

A Minister says

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

Then, the Celebrant extends his hands and says

Grant, most merciful Lord, to your faithful people pardon and
peace, that they may be cleansed from all their sins, and serve you
with a quiet mind; through Christ our Lord. *Amen.*

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 Ministers then depart in silence.

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, *associate rector*
The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*
The Reverend Canon Victor Conrado,
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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