

*The First Sunday in Lent*

SOLEMN MASS

Sunday, February 26, 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.

Outward signs of the season of Lent are the liturgical colors of purple and, on the fourth Sunday, rose. Flowers are used only on the Fourth Sunday in Lent—a Sunday of respite from the disciplines of the season.

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.

We recommend *The Origins of Feasts, Fasts and Seasons in Early Christianity* (2011) by Paul F. Bradshaw and Maxwell E. Johnson for more information about what we know and what we don’t know about the beginnings of Lent and the Christian year.

## About the Music

The organ prelude today is a setting from the *Orgelbüchlein* (Little Organ Book) of Johann Sebastian Bach (1685–1750). The *Orgelbüchlein* is a collection of forty-six chorale preludes mostly composed between 1708 and 1717 when Bach was organist at the ducal court in Weimar. Although the original plan was for a collection of 164 settings of chorales for the church year, the realized collection spans the yearly liturgical cycle impressively. Seven of the forty-six chorales illuminate chorales sung in Lent and Holy Week. Bach’s *Orgelbüchlein* setting of *O Mensch, beweine dein Sünden groß* (O man, bewail thy grievous sins) is particularly distinctive and especially suited to the beginning of the Lenten season. The melody is attributed to Matthias Greitter and dates from 1525. The chorale, text by Sebald Heyden dating from 1530, has associations with both Bach’s Saint Matthew and Saint John

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*We believe in one God; Sursum corda; and Our Father;* 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. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Passions. The organ setting, BWV 622, is one of Bach's most poetic ornamented melody chorale preludes. The final phrase, which references the crucifixion, is expressed with slower tempo and striking chromatic harmony. Today's postlude is Bach's four-voice harmonization of the same chorale, cataloged as BWV 402.

The setting of the Mass today was composed in 2018 by Robert Pound (b. 1970), Professor of Music at Dickinson College and Director of the Dickinson Orchestra in Carlisle, PA. Having received degrees from the University of North Texas and New York's Juilliard School, his career has included several residencies with orchestras, universities, and music centers across the country for which he has conducted and composed. He has received commissions from such distinguished ensembles as the Corigliano Quartet, the Timaeus Ensemble, Alarm Will Sound, the Florestan Recital Project, and the Murasaki Duo. His works have also been featured by the Verge Ensemble, the New Juilliard Ensemble, and at *Fondation Bemberg* (Toulouse, France). His recently composed *Lenton Ordinary* is a setting of the Rite II *Kyrie* (English), *Credo*, *Sanctus & Benedictus*, and *Agnus Dei* for unaccompanied four-voice choir. Dr. Pound has written the following of his setting:

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

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

Organist and composer Samuel Sebastian Wesley (1810–1876) was born in London. He sang as a boy in the choir of the Chapel Royal, was named organist at Hereford Cathedral in 1832, soon moved to Exeter Cathedral, and subsequently served at Leeds Parish Church, Winchester Cathedral, and finally at Gloucester Cathedral from 1865 to 1876. He received both Bachelor and Doctor of Music degrees from Oxford and became Professor of Organ at the Royal Academy of Music in 1850. Wesley is well represented in modern hymnals. Among his many hymn tunes is the well-known tune *Aurelia* for *The Church's one foundation*. Several of his anthems are standard Anglican repertoire. *Wash me thoroughly*, sung today during Communion, is an expressive setting of Psalm 51:1,2, and is scored for soprano solo, choir, and organ. —*David Hurd*

# SOLEMN MASS

## The Prelude

O Mensch, bewein dein Sünden groß,  
BWV 622

Johann Sebastian Bach (1685–1750)

## 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.*

Invocabit me, et ego exaudiam eum:  
eripiam eum, et glorificabo eum:  
longitudine dierum adimplebo eum.  
Qui habitat in adiutorio altissimi,  
in protectione Dei coeli commorabitur.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

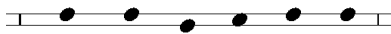
*He shall call upon me, and I will answer him;  
I will rescue him and bring him to honor;  
with long life will I satisfy him.  
He who dwells in the shelter of the Most High,  
will abide under the shadow of the God of heaven.  
Glory to the Father,  
and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be for ever.  
Amen.*

### The Great Litany

*The Ministers and People sing the Litany as the Ministers process around the church. The People may either stand or kneel.*

O God the Father, Creator of heaven and earth,

*People*



Have mer - cy up - on us.

O God the Son, Redeemer of the world,

*Have mercy upon us.*

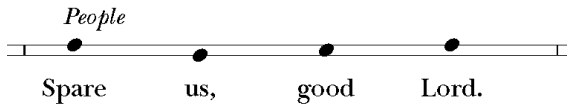
O God the Holy Ghost, Sanctifier of the faithful,

*Have mercy upon us.*

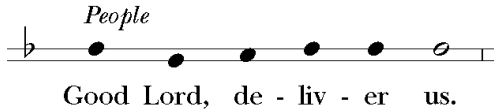
O holy, blessed, and glorious Trinity, one God,

*Have mercy upon us.*

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.



From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,



From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,  
*Good Lord, deliver us.*

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,  
*Good Lord, deliver us.*

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,  
*Good Lord, deliver us.*

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,  
*Good Lord, deliver us.*

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,  
*Good Lord, deliver us.*

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,  
*Good Lord, deliver us.*

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,  
*Good Lord, deliver us.*

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,  
*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

*People*



We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people,

*We beseech thee to hear us, good Lord.*

That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

*We beseech thee to hear us, good Lord.*

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

*We beseech thee to hear us, good Lord.*

That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

*We beseech thee to hear us, good Lord.*

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

*We beseech thee to hear us, good Lord.*

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

*We beseech thee to hear us, good Lord.*

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,  
*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all who are in danger by reason of their labor or their travel,  
*We beseech thee to hear us, good Lord.*

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,  
*We beseech thee to hear us, good Lord.*

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,  
*We beseech thee to hear us, good Lord.*

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,  
*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all mankind,  
*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,  
*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,  
*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,  
*We beseech thee to hear us, good Lord.*

That it may please thee to grant to all the faithful departed eternal life and peace,  
*We beseech thee to hear us, good Lord.*

That it may please thee to grant that, in the fellowship of the glorious and ever-blessed Virgin Mary, and all the saints, we may attain to thy heavenly kingdom,  
*We beseech thee to hear us, good Lord.*



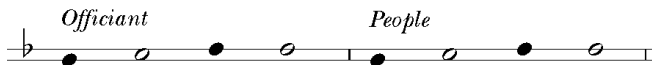
*Officiant* Son of God, we beseech thee to hear us.  
*People* Son of God, we beseech thee to hear us.



*Officiant* O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.  
*People* O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.



*Officiant* O Lamb of God, that takest away the sins of the world, Grant us thy peace.  
*People*



*Officiant* O Christ, hear us. *People* O Christ, hear us.

*The Choir sings Kyrie eleison. The Mass setting is Lenton Ordinary by Robert Pound (b. 1970).*

Lord, have mercy.  
 Lord, have mercy.  
 Lord, have mercy.

Christ, have mercy.  
 Christ, have mercy.  
 Christ, have mercy.

Lord, have mercy.  
 Lord, have mercy.  
 Lord, have mercy.

### **The Collect of the Day**

*The Celebrant sings*

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

*Celebrant* Let us pray.

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

*All* **AMEN.**



## The Lessons

*All are seated for the Lessons. The first Lesson, Genesis 2:4b–9, 15–17, 25–3:7, is now read.*

In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground—then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. The LORD God took the man and put him in the garden of Eden to till it and keep it. And the LORD God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” And the man and his wife were both naked, and were not ashamed. Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

*After the Lesson, the Reader says*

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

*The Congregation sings Psalm 51:1–11 to plainsong tone 4.6.*



*Cantor* 1     *Have mer-cy on me, O God, according to your / loving-kindness; \**  
*All*             in your great compassion blot out my offen-/ses.

2     Wash me through and through / from my wickedness \*  
      and cleanse me from my / sin.

3     For I know / my transgressions, \*  
      and my sin is ever before / me.



*After the Lesson, the Reader says*

The Word of the Lord.

*People*

Thanks be to God.

**The Gospel Acclamation: Psalm 91:1–4, 11–12**

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



*Cantor*  
*All*

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

*A Minister proclaims the Gospel, first singing*

The Lord be with you.

*People*

And also with you.

*Minister*

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



*People*

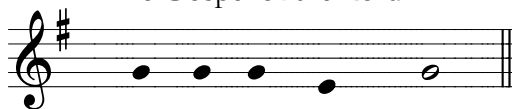
Glo-ry to you, Lord Christ.

*The appointed Gospel, Matthew 4:1–11, is now proclaimed.*

After he was baptized, Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’” Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will give his angels charge of you,’ and ‘On their hands they will bear you up, lest you strike your foot against a stone.’” Jesus said to him, “Again it is written, ‘You shall not tempt the Lord your God.’” Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Begone, Satan! for it is written, ‘You shall worship the Lord your God and him only shall you serve.’” Then the devil left him, and behold, angels came and ministered to him.

*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.


**The Sermon**

The Reverend Sammy Wood


**The Nicene Creed**

*All stand. The Creed is sung by all.*

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




Through him all things were made. For us and for our sal - va - tion




he came down from hea - ven:


*Bow*



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



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



and was made man.




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




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




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




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




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



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



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



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

He has spo - ken through the Pro - phets. We be - lieve in one ho - ly  
 cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism  
 for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,  
 and the life of the world to come. A - men.

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

### The 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

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

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

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

## Hymn: The glory of these forty days

**The Hymnal 1982 #143**

*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, through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

*The People stand or kneel. Then the Celebrant continues*

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

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

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."



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



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

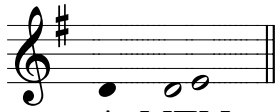
*Celebrant* We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive



this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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



*All*

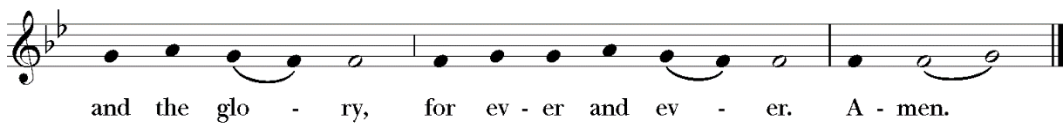
**A-MEN.**

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

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

*Then all sing the Lord's Prayer.*

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



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

### **The Breaking of the Bread**

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept. Then the Celebrant sings*



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



*People* There - fore let us keep the feast.

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

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

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

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

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



## **The Invitation**

*The Celebrant invites the People to receive the Holy Communion.*

### **We are all invited to the Lord's Table**

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 & Motet**

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

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

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

*Then the motet, Wash me thoroughly, is sung. The setting is by Samuel Sebastian Wesley (1810–1876).*

Wash me thoroughly from my wickedness, and forgive me all my sin. For I acknowledge my faults, and my sin is ever before me.

*Text:* Psalm 51:2,3

## **Hymn: Now let us all with one accord**

*All stand and sing the hymn.*

## **The Hymnal 1982 #147**

## **The Postcommunion Prayer**

*The Celebrant says*

Let us pray.

*Celebrant* Almighty and everliving God,

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

## **Solemn Prayer over the People**

*A Minister gives the invitation, saying*

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

*The Celebrant extends his hands and sings*

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

*People* **AMEN.**

## **Welcome and Announcements**

*All are seated for the announcements.*

## **Hymn: Forty days and forty nights**



*All stand and sing the hymn.*

**The Hymnal 1982 #150**

### **The Dismissal**

*A Minister dismisses the assembly, first singing*

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

*Minister*  *People* 

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



### **The Postlude**

*O Mensch, beweine dein Sünden groß, BWV 402*

J.S. Bach



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



**Lent at Saint Mary's**

**Stations of the Cross**

*February 24, March 3, 10, 17, and 31*

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

**Lenten Quiet Day**

*Saturday, March 25, 2023*  
*10:00 AM–3:00 PM*

Led by the Reverend Deborah Lee

# Holy Week & Easter Day at Saint Mary's

*April 2*

## **Palm Sunday**

Liturgy of the Palms, Procession &  
Solemn Mass 11:00 AM  
Evening Prayer 5:00 PM

*April 3-5*

Morning Prayer 8:00 AM & Evening Prayer 5:00 PM  
Mass 12:10 PM

*April 6*

## **Maundy Thursday**

The Maundy Thursday Liturgy 6:00 PM  
The Watch before the Blessed Sacrament follows the Liturgy  
and lasts until Midnight.

*April 7*

## **Good Friday**

The Good Friday Liturgy 12:30 PM  
*Confessions will be heard by the parish clergy after the Liturgy.*

*Saturday, April 8*

## **Easter Eve**

Holy Saturday Liturgy 9:00 AM  
The Great Vigil of Easter 7:00 PM

*Sunday, April 9*

## **The Sunday of the Resurrection: Easter Day**

Said Mass with Hymns 9:00 AM  
Procession & Solemn Mass 11:00 AM



# THE CHURCH OF SAINT MARY THE VIRGIN

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

Web: [www.stmvirgin.org](http://www.stmvirgin.org)

Phone: 212.869.5830

## 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*

## The Board of Trustees

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;  
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**Saint Mary's ministries are supported  
by the financial gifts of those who worship here.**