

*The First Sunday in Lent*

SOLEMN MASS

Sunday, February 18, 2024, 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

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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.

Matthew and Saint John Passions. The organ setting, BWV 622, is one of Bach's most poetic ornamented melody chorale preludes. The final phrase, which 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, Pennsylvania. Dr. Pound received degrees from the University of North Texas and New York's Juilliard School, and 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 *Lenton Ordynary* 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 Ordynary* 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 Ordynary*, minus its Creed, received its liturgical premiere on March 8, 2020, at Saint Mary's.

The motet at Communion was composed in 1980 by David Hurd, organist and music director at Saint Mary's, and was first sung in the chapel of the General Theological Seminary in Chelsea, where he was a faculty member at that time. It is a reflective setting of Psalm 130:5–7 for choir of four voices. Dr. Hurd recycled this music as the closing section of a later setting of the entire *De profundis* psalm. It was first sung at All Saints Church, East Sixtieth Street, Manhattan, where he was director of music from 1985 until 1997. Both versions of this music are intended as movements of a larger work which remains incomplete at this time. — *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.

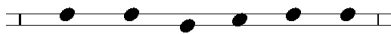
*He shall call upon me, and I will answer him;  
I will rescue him and bring him to honor;  
with long life will I satisfy him.  
He who dwells in the shelter of the Most High,  
will abide under the shadow of the God of heaven.  
Glory to the Father,  
and to the Son, and to the Holy Spirit:  
as it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

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.*

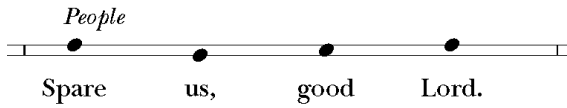
O God the Holy Ghost, Sanctifier of the faithful,

*Have mercy upon us.*

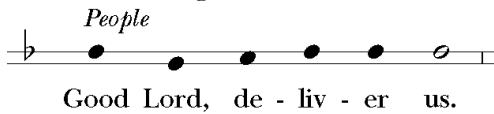
O holy, blessed, and glorious Trinity, one God,

*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.



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

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

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

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

*The Celebrant sings*

The Lord be with you.

*People* 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 9:8–17, is now read.*

Then God said to Noah and to his sons with him, “Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” And God said, “This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” God said to Noah, “This is the sign of the covenant which I have established between me and all flesh that is upon the earth.”

*After the Lesson, the Reader says*

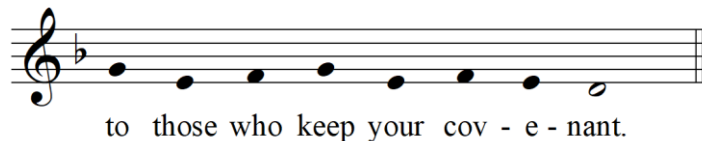
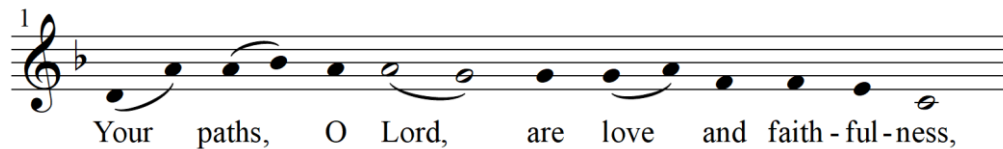
The Word of the Lord.

*People*

Thanks be to God.

## Psalm 25:3–8

*The Congregation remains seated. The Cantor sings the Refrain. The Congregation then repeats the Refrain. Then the Choir sings the psalm verses to plainsong tone 1.7, and the Congregation sings the Refrain following the appointed verses.*



3 Show me your ways, O LORD, \*  
and teach me your paths.

4 Lead me in your truth and teach me, \*  
for you are the God of my salvation;  
in you have I trusted all the day long.

*Refrain*

1

Your paths, O Lord, are love and faith - ful - ness,

to those who keep your cov - e - nant.

5 Remember, O LORD, your compassion and love, \*  
for they are from everlasting.

6 Remember not the sins of my youth and my transgressions; \*  
remember me according to your love  
and for the sake of your goodness, O LORD. *Refrain*

7 Gracious and upright is the LORD; \*  
therefore he teaches sinners in his way.

8 He guides the humble in doing right \*  
and teaches his way to the lowly. *Refrain*

*The second Lesson, 1 Peter 3:18–22, is now read.*

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

*After the Lesson, the Reader says*

*People*                   The Word of the Lord.  
                                  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 as the ministers of the assembly prepare for the proclamation of the Gospel.*



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

*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 Mark.**



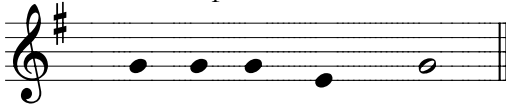
*People*                Glo-ry to you, Lord Christ.

*The appointed Gospel, Mark 1:9–15, is now proclaimed.*

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, “Thou art my beloved Son; with thee I am well pleased.” The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him. Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.”

*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.*

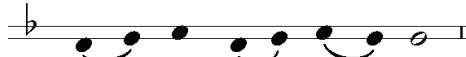
## Hymn: The glory of these forty days

**The Hymnal 1982 #143**

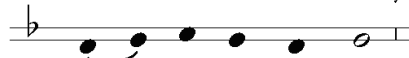
*The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine and money.*

## The Great Thanksgiving

*All remain standing. The Celebrant faces the People and sings*



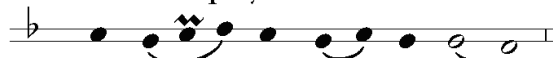
*Celebrant* The Lord be with you.



*People* And al - so with you.



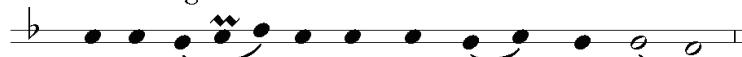
*Celebrant* Lift up your hearts.



*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,  
and the glo - ry, for ev - er and ev - er. A - men.

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

## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.*

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

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

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

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

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

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

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

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

## **The Invitation**

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

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

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, My soul waits for the Lord, is sung. The setting is by David Hurd (b. 1950).*

My soul waits for the Lord, more than watchmen for the morning, more than watchmen for the morning. O Israel, wait for the Lord, for with the Lord there is mercy; with him there is plenteous redemption, and he shall redeem Israel from all their sins.

*Text: Psalm 130:5-7*

## **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 forever in the protection of your loving providence;  
through Christ our Lord.

*People* **AMEN.**

## **Welcome and Announcements**

*All are seated for the announcements.*

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

*All stand and sing the hymn.*

**The Hymnal 1982 #150**



## Holy Week & Easter Day 2024

*Sunday, March 24, 2024*

### **The Sunday of the Passion: Palm Sunday**

Blessing of Palms and Low Mass (Rite One) 9:00 AM  
Procession to Times Square & Solemn Mass 11:00 AM  
Evening Prayer 5:00 PM

*Monday–Wednesday, March 25–27, 2024*

Morning Prayer 8:00 AM  
Angelus 12:00 PM & Mass 12:10 PM  
Evening Prayer 5:30 PM

*Thursday, March 28, 2024*

### **Maundy Thursday**

The Maundy Thursday Liturgy 6:00 PM  
*The Watch before the Blessed Sacrament until midnight*

*Friday, March 29, 2024*

### **Good Friday**

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

*Saturday, March 30, 2024*

### **Holy Saturday**

The Holy Saturday Liturgy 9:00 AM

### **Easter Eve**

The Great Vigil of Easter 7:00 PM

*Sunday, March 31*

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

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

## **Please join us in our mission and worship in Times Square**

Your presence is a blessing. If you are moved by your worship here today, we hope you will consider a donation to support all that we do in this place. We believe that God has blessed us with this ministry, and your contribution will help us enter into it more generously and effectively.

Donations to Saint Mary's may be made online via the Giving section of the parish website; by accessing the Giving section on the parish website, by scanning the QR code below with your smartphone; or by arranging to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.





# 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, *priest-in-charge*

The Reverend James Ross Smith, *associate rector*

The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*

The Reverend Dr. Peter Ross Powell, *assisting priest*

## The Music Program

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

## The Parish Staff

Mr. Christopher Howatt, *parish administrator*

Mr. Shalim Peña, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

Ms. MaryJane Boland, *assistant to the priest-in-charge for special projects*

## The Board of Trustees

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