

The Third Sunday in Lent

SOLEMN MASS

Sunday, March 3, 2024, 11:00 AM

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

About the Liturgy

If you were in the church on the morning of Last Epiphany, February 11, no doubt you heard our church school kids banging pots and wailing as they processed to the Mercy Chapel, dressed in funereal black crepe, to “bury the Alleluias.” You may have also noticed a conspicuous lack of Alleluias in the liturgy beginning on Ash Wednesday. That’s because “Alleluia”—a Hebrew expression that means “Praise the Lord” (Hallelu + Yah)—is a joyful word, so we “suppress” it in Lent because this is a more somber, penitential (although it certainly shouldn’t be joyless) liturgical season. Lent is meant to evoke the forty years the Israelites wandered in the wilderness, to remind us of Jesus’ forty days of fasting and temptation. Just for this season, the church takes its most joyful word and “buries” it, not saying it even once. We’ve been bidding a fond farewell to this familiar, beloved word in Lent since at least the twelfth century. Bishop William Duranti wrote in the thirteenth century: “We part from the Alleluia as from a beloved friend, whom we embrace many times and kiss on the mouth, head and hand, before we leave him.” And this is found in a fifteenth-century statute book of the Church of Toul, France:

On Saturday before Septuagesima Sunday all choir boys gather in the sacristy during the prayer of the None, to prepare for the burial of the Alleluia. After the last *Benedicamus Domino* [i.e., at the end of the Vespers service] they march in procession, with crosses, tapers, holy water, and censers; and they carry a coffin, as in a funeral. Thus, they proceed through the aisle, moaning and mourning, until they reach the cloister. There they bury the coffin; they sprinkle it with holy water and incense it; whereupon they return to the sacristy by the same way.

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Pay attention today to the places we expect a joyous Alleluia and watch for the Resurrection of Jesus accompanied by all our joyful Alleluias on Easter Day.

About the Music

Published sometime between 1746 and 1750 by J. G. Schübler of Zella, the six “Schübler chorales” are much beloved by organists. Often called “arias for organ,” five of the six chorales are indeed reductions of arias from Bach’s Leipzig-era cantatas, transcriptions that retain much of the form, texture, and contrapuntal idiom of the original arias. The resulting style is unusual for Bach organ works, as are his “registration” instructions, such as those for today’s postlude. And no one is quite sure why these reductions were published at this time; they constitute the only publication of Bach transcriptions during his lifetime.

The chorale text for today’s prelude, “Ah, stay with us, Lord Jesus Christ. . . At this sorely troubled time grant us, Lord, steadfastness, that we your word and sacrament keep pure to the end,” makes it quite appropriate for Lenten contemplation. The musical setting adds to the work’s contemplative character: originally scored for cello obligato, soprano and continuo, the obligato, now in the left hand, weaves a mood of solemn tranquility.

The postlude is the only Schübler work not taken from a known cantata, though most believe it to be sourced from a cantata now lost. For the organ transcription, Bach specifies pitches for the three voices: the chorale melody is played at 4’ pitch in the pedals, while the running parts in the two hands are at 8’ and 16’ pitches, respectively. The 16’ bass line in particular gives the work a dark color appropriate to the chorale text: “Whither should I flee, since I am weighed down with sins many and great? Where should I find salvation?”— *Clark Anderson*

The Mass setting today is the *Communion Service*, subtitled *Missa Salve Regina*, by the American composer Everett Titcomb (1884–1968). Titcomb was born in Amesbury, Massachusetts, and was nurtured in the climate of such Boston area composers as Eugene Thayer, Dudley Buck, and Horatio Parker. In 1910 he became organist and choirmaster at Boston’s Church of Saint John the Evangelist, Bowdoin Street, a position he retained for fifty years. This parish, founded in 1883 and administered by the Order of Saint John the Evangelist (the Cowley Fathers), strongly espoused the values of the Oxford Movement expressed both in service to the urban poor and in

recovery of a rich Catholic liturgical practice within Anglicanism. Titcomb was a major force in introducing plainsong and renaissance polyphony to twentieth-century Anglicans. The Schola Cantorum at Saint John's in the 1930s and 1940s, under his direction, was notable for its singing of chant and polyphony at a time when such music was rarely heard. Titcomb's own choral and organ compositions, many of which contain references to chant melodies, united elements of ancient expressions with the artistic palette of twentieth century America in a parallel manner to what Healey Willan (1880–1968) was doing at Saint Mary Magdalene, Toronto. In addition to Titcomb's service at Saint John the Evangelist, he taught chant and sacred music at New England Conservatory and Boston University. Titcomb's compositions conservatively reflect the musical aesthetics of his time. His *Communion Service, Missa Salve Regina*, sets the words of the 1928 Book of Common Prayer Order for Holy Communion and was published in 1939.

The communion motet today is a setting of Psalm 121 by the American composer Jake Runestad (b.1986). Mr. Runestad, who is based in Minneapolis, has built an impressively large and varied catalogue of compositions including music for wind band, chorus, orchestra, chamber ensemble, jazz ensemble and three operas. His *I will lift mine eyes*, sung this morning, was selected as one of Minnesota Public Radio's top twenty-five choral works in 2014. It is a work flexibly scored for mixed voices from four to eight parts. Runestad uses variants of an upward rising gesture throughout his setting which gently suggest, through melody and harmony, the lifting of eyes to "where the hills meet the sky." — *David Hurd*

*

**Clark Anderson will play the service this morning
and conduct the choir.
We are grateful to him for his artistry
and his ministry.**

*

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

SOLEMN MASS

The Prelude

Ach, bleib bei uns, Herr Jesu Christ, BWV 649

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.

Oculi mei semper ad Dominum,
quia ipse evellet de laqueo pedes meos:
respice in me, et miserere mei,
quoniam unicus et pauper sum ego.
Ad te Domine levavi animam meam:
Deus meus, in te confido,
non erubescam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum. Amen.

*My eyes are ever looking to the Lord;
for he shall pluck my feet out of the net;
turn to me and have pity on me,
for I am left alone and in misery.
To you, O Lord, I lift up my soul;
my God, I put my trust in you,
let me not be put to shame.
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.*

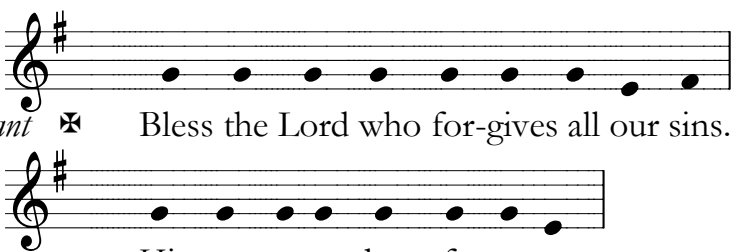
The Sprinkling of Holy Water

The assembly is sprinkled with holy water while Asperges me is sung.

Asperges me, Domine, hyssopo,
et mundabor: lavabis me,
et super nivem dealbabor.
Miserere mei, Deus,
secundum magnam misericordiam tuam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*You will sprinkle me with hyssop, O Lord,
and I shall be cleansed; you will wash me
and I shall be made whiter than snow.
Have mercy upon me, O Lord,
according to your great mercy.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Opening Acclamation



Celebrant ✠ Bless the Lord who for-gives all our sins.

People His mer-cy en-dures for ev-er.

The Song of Praise

The Choir sings Kyrie eleison. *The Mass setting is* Communion Service (“Missa Salve Regina”) by *Everett Titcomb (1884–1968)*.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Exodus 20:1–17, is now read.

And God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments. You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain. Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it. Honor your father and your mother, that your days may be long in the land which the LORD your God gives you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor’s.”

After the Lesson, the Reader says

	The Word of the Lord.
<i>People</i>	Thanks be to God.

Psalm 19:7–14

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 4 and the Congregation sings the Refrain following the appointed verses.

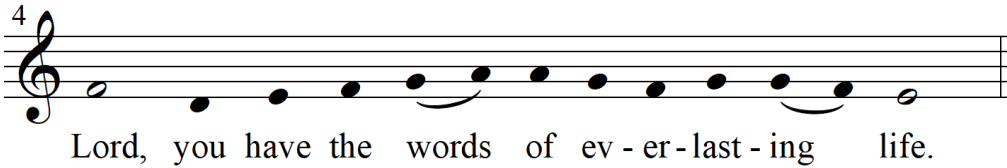


Lord, you have the words of ev - er - last - ing life.

- 7 The law of the LORD is perfect and revives the soul; *
the testimony of the LORD is sure
and gives wisdom to the innocent.
- 8 The statutes of the LORD are just and rejoice the heart; *
the commandment of the LORD is clear
and gives light to the eyes. *Refrain*
- 9 The fear of the LORD is clean and endures forever; *
the judgments of the LORD are true and righteous altogether.
- 10 More to be desired are they than gold,
more than much fine gold, *
sweeter far than honey, than honey in the comb. *Refrain*
- 11 By them also is your servant enlightened, *
and in keeping them there is great reward.
- 12 Who can tell how often he offends? *
cleanse me from my secret faults. *Refrain*
- 13 Above all, keep your servant from presumptuous sins;
let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.

14 Let the words of my mouth and the meditation
of my heart be acceptable in your sight, *
O LORD, my strength and my redeemer.

Refrain



The second Lesson, Romans 7:13–25, is now read.

Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

The Gospel Acclamation: Psalm 42:1-7

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 *As the deer longs for the / waterbrooks, **
All *so longs my soul / for you, O God.*
- 2 *My soul is athirst for God,*
*athirst for the / living God; **
when shall I come to appear before the pre-/sence of God?
- 3 *My tears have been my food / day and night, **
while all day long they say to me, “Where / now is your God?”
- 4 *I pour out my soul when I think on / these things: **
how I went with the multitude
and led them into / the house of God,
- 5 *With the voice of praise and thanks-/giving, **
among those who / keep holy-day.
- 6 *Why are you so full of heaviness, / O my soul? **
and why are you so disquieted / within me?
- 7 *Put your / trust in God; **
for I will yet give thanks to him,
who is the help of my counte-/nance, and my God.

The Holy Gospel

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 John.**



People Glo-ry to you, Lord Christ.

The appointed Gospel, John 2:13–22, is now proclaimed.

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers at their business. And making a whip of cords, he drove them all, with the sheep and oxen, out of the temple; and he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, “Take these things away; you shall not make my Father’s house a house of trade.” His disciples remembered that it was written, “Zeal for thy house will consume me.” The Jews then said to him, “What sign have you to show us for doing this?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he spoke of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken.

After the Gospel, the Minister sings

The Gospel of the Lord.



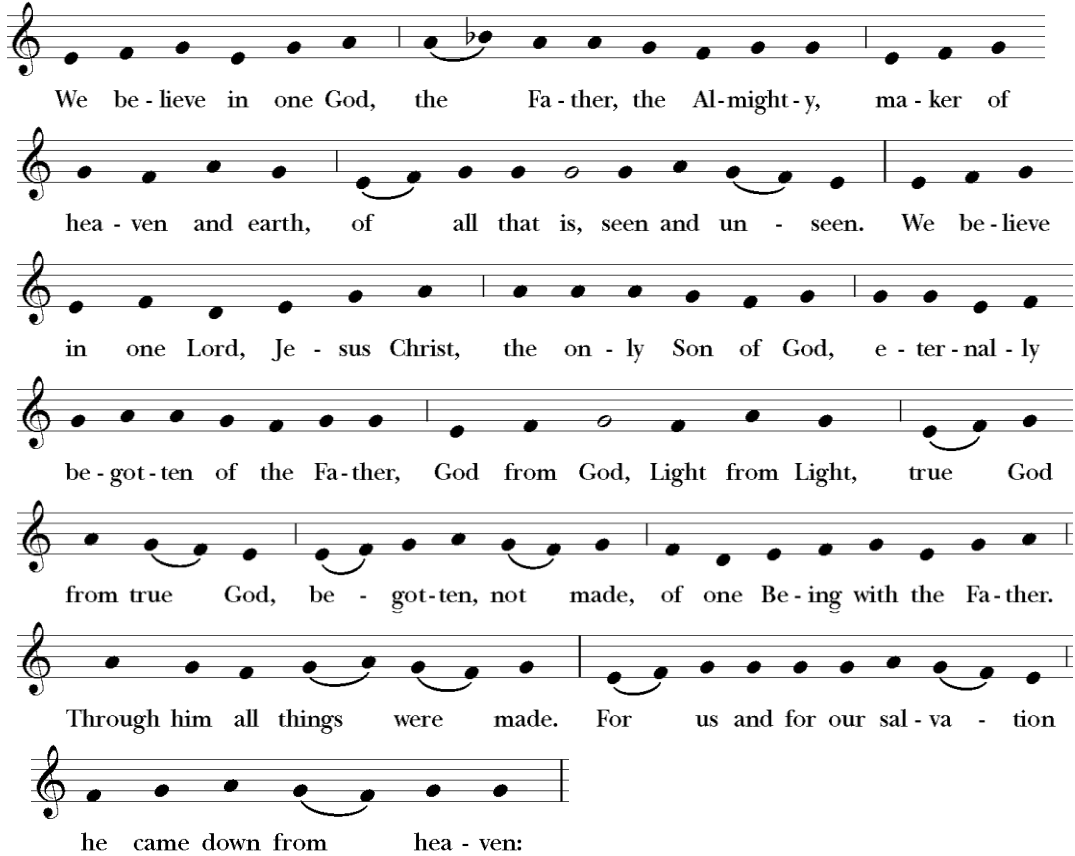
People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

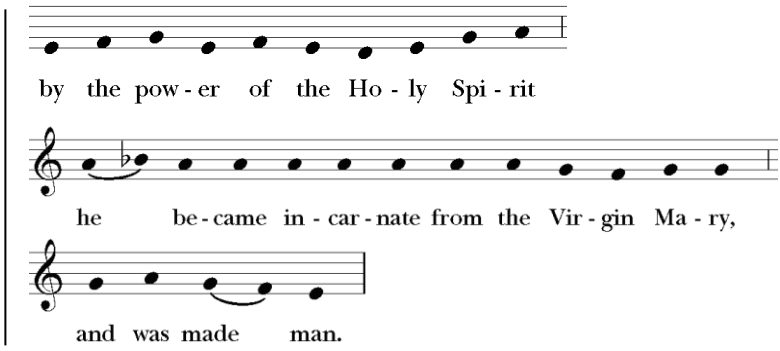
The Nicene Creed

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 Prayers of the People: Form II

A Minister bids the prayers of the assembly. In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

The Celebrant adds a concluding collect, and the People respond,

A - men.

The Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Celebrant prays

Almighty God have mercy on you, ✠ forgive you all your sins through
our Lord Jesus Christ, strengthen you in all goodness, and by the
power of the Holy Spirit keep you in eternal life.

People Amen.

The Peace



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.

Iustitiae Domini rectae,
laetificantes corda,
et dulciora super mel et favum:
nam et servus tuus
custodiet ea.

*The statutes of the Lord are just,
and rejoice the heart,
sweeter far than honey, than honey in the comb.
Therefore, your servant
will observe them.*



Hymn: Creator of the earth and skies

All stand and sing the hymn.

The Hymnal 1982 #148

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant, followed by the People, then Celebrant, People, Celebrant, and People. The lyrics are: 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 forever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Everett Titcomb.

Holy, Holy, Holy, Lord God of hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord Most High. Amen.

- ✕ 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,
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 Everett Titcomb.

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 & Motet

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

Qui biberit aquam,
quam ego do,
dicit Dominus Samaritanae,
fiet in eo fons aquae
salientis in vitam aeternam.

*“Whosoever drinks of the water
that I shall give,”
said the Lord to the Samaritan woman,
“shall have within him a spring of water
welling up unto eternal life.”*

Then the motet, I will lift mine eyes. The setting is by Jake Runestad (b.1986).

I will lift mine eyes unto the hills.
From whence comes my help?
My help comes from the Lord
The maker of the heaven and earth.
He will not let your foot be moved.
He who keeps you will not slumber nor sleep.
The Lord is thy keeper
The Lord is thy shade upon thy right hand.
The sun shall not harm you by day nor the moon by night.
The Lord will keep you from all evil.
He will keep your soul.
The Lord will keep your going out and your coming in
From this day forth forever more.

Text: Psalm 121 (New American Standard Version)

Hymn: Let thy Blood in mercy poured

All stand and sing the hymn.

The Hymnal 1982 #313

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

Look mercifully on this your family, Almighty God, that by
your great goodness they may be governed and preserved
evermore; through Christ our Lord.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Lead us, heavenly Father, lead us

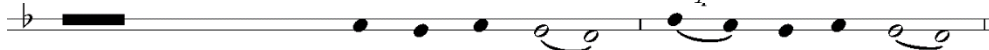
All stand and sing the hymn.

The Hymnal 1982 #559

The Dismissal

A Minister dismisses the assembly, first singing

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

<i>Minister</i>													
	Go	in	peace	to	love	and	serve	the	Lord.	Thanks	be	to	God.

*

The Postlude

Wo soll ich fliehen hin, BWV 646

J.S. Bach

*

**Please join us this afternoon at 5:00 PM for
Solemn Evensong & Benediction**

Music at Evensong to include

Psalm 34, Anglican Chant by J. Marcus Ritchie (1946–1989)

Evening Service in G minor by Richard Farrant (c. 1530–1581)

Motet: Lord, for thy tender mercy's sake by
Richard Farrant

*

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

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New York, New York 10036-8502

Web: 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*

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