

The Fourth Sunday in Lent

SOLEMN MASS

Sunday, March 10, 2024, 11:00 AM

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

About the Liturgy

Patrick Regan in his book *Advent to Pentecost* (2013) calls the Fourth Sunday in Lent the “turning point” of the season. Current research has shown that, before the fourth century, in Rome there was originally only a three-week season of preparation to celebrate baptism at Easter. Elsewhere a three-week period of preparation for baptism is not uncommon, whenever baptism is celebrated during the year. In the sixth and seventh centuries, this three-week period is expanded by monastics following the example of churches in the East which for several centuries had observed a forty-day post-baptismal fast.

Adolf Adam in *The Liturgical Year* (1981) notes that the traditions we associate with the Fourth Sunday in Lent—rose-colored vestments and the use of flowers and musical instruments—are unknown before the sixteenth century. Adam concludes that the customs arise from a local celebration in the city of Rome, dating back to the tenth century, that celebrates the arrival of spring. The traditional chants for the day are another avenue for understanding this tradition. The focus is joy as we look forward to the celebration of Easter.

*Rejoice with Jerusalem; and gather round, all you who love her;
rejoice in gladness, after having been in sorrow;
exult and be replenished with...consolation.*

About the Music

Dieterich Buxtehude (1637–1707), in the generation before Johann Sebastian Bach, produced an important and impressive catalogue of chorale-based organ pieces which included two distinctive settings of *Von Gott will ich nicht lassen*. The chorale text, the first phrase of which is interpreted as “I shall not abandon God, for he does not abandon me,” is attributed to Ludwig Helmbold and dated 1563. Buxtehude’s two settings of this chorale are played for the prelude today. BuxWV 220 is a simple and reflective presentation of the chorale melody. On the other hand, BuxWV 221, while compact, has the texture of a fantasia with the chorale melody sometimes clearly sounded out in one of the voices and at other times simply embedded in the counterpoint. The postlude today is a setting of the same chorale by J. S. Bach. *Von Gott will ich nicht lassen*, BWV 658, is one of Bach’s eighteen Leipzig Chorales. These “Great Eighteen” were collected and published in the final decade of Bach’s life and

represent the summit of chorale-based baroque organ composition. In this case, the chorale melody, from an anonymous 1557 source, is set to be played on the organ pedals in the alto register surrounded by a gentle three-voice lace of manual accompaniment. The ending of this chorale prelude is notably prolonged, and with an additional voice added, as if to tone-paint a steadfast desire to remain and not to leave.

On most occasions, the musical setting of the Ordinary of the Mass at Saint Mary's is the work of a single composer or is derived from a single source. Today, however, the setting is a composite from three different sources.

The *Kyrie* is from the *Missa Brevis* of Dieterich Buxtehude. Buxtehude's fame as organist of the Marienkirche in Lübeck was amplified by his presentation of the pre-Christmas *Abendmusiken*. He is known to have composed substantial works for voices and instruments, unfortunately now lost, for those legendary annual public concerts at the Marienkirche. Buxtehude's *Missa Brevis*, BuxWV 114, is described as in *stile antico* because, rather than reflecting the emerging musical styles of seventeenth-century Germany, it is fashioned after the imitative vocal polyphony of the Italian high renaissance. The vocal writing is in five voices with two soprano parts. Although it would be appropriate for instruments to double the vocal parts and provide *continuo*, Buxtehude's *Missa Brevis* also can be rendered very effectively by voices alone.

In keeping with the norm for a seventeenth-century Lutheran Mass, Buxtehude composed only *Kyrie* and *Gloria* for his *Missa Brevis*. The *Sanctus* this morning, therefore, will be from J. S. Bach's collected chorales which include a harmonization titled *Heilig* in one place and *Sanctus* in another. This setting bears the classification BWV 325 but lacks definitive and complete text underlay for either the implied Latin or the German texts. At today's Mass, the choir will sing an adaptation of Bach's BWV 325 to support the traditional Latin *Sanctus et Benedictus* texts.

The *Agnus Dei* setting this morning is from an English source, Thomas Morley's 1597 treatise *A Plain and Easy Introduction to Practical Music*, where it was meant to stand as an example of his principles of composition. Morley's *Agnus Dei* appears in the treatise as a motet, rather than as a setting for the Mass, due to its slightly variant text. For our purposes today, Morley's liturgically irregular text has been conformed to the traditional liturgical Latin words.

The motet sung during the administration of Communion today is *O nata lux* by Thomas Tallis (c. 1505–1585). Tallis was one of the most foundational composers of English church music. His long life and musical career included service under four English monarchs—Henry VIII, Edward VI, Mary Tudor, and Elizabeth I—with all the shifts in the church’s liturgical and institutional life which these different reigns occasioned. Along with William Byrd (c. 1505–1585), Tallis enjoyed an exclusive license to print and publish music which was granted by Elizabeth I in 1575. He was one of the first musicians to compose for the new Anglican rites of the mid-sixteenth century. The preferred style of the time tended toward less florid liturgical music which favored clear text declamation. Tallis’s motet *O nata lux* models this restraint and clarity. — *David Hurd*

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

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The Fifth Sunday in Lent

March 17, 2024

Low Mass (Rite One) in the Lady Chapel at 9:00 AM

Adult Forum in Saint Joseph’s Hall at 9:45 AM

Confirmation Class in Saint Benedict’s Study at 9:45 AM

Solemn Mass at 11:00 AM

Sister Monica Clare Powell, CSJB, Guest Preacher

SOLEMN MASS

The Prelude

*Von Gott will ich nicht lassen,
BuxWV 220 & 221*

Dieterich Buxtehude (1637–1707)

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.

Laetare Ierusalem: et conventum facite
omnes qui diligitis eam: gaudete
cum laetitia, qui in tristitia fuistis:
ut exsultetis, et satieminini
ab uberibus consolationis vestrae.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Rejoice, O Jerusalem; and come together,
all you who love her; rejoice
with joy, all you who have been sorrowful,
that you may exult and be filled
from the breasts of your consolation.
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 dealabor.
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 setting is* Missa Brevis, BuxWV 114, *by* Dieterich Buxtehude.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

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.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The Lessons

All are seated for the Lessons. The first Lesson, 2 Chronicles 36:11–23, is now read.

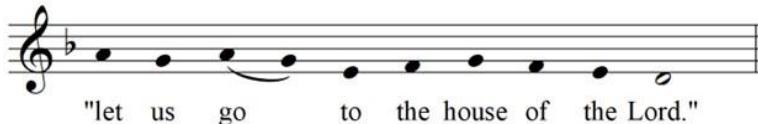
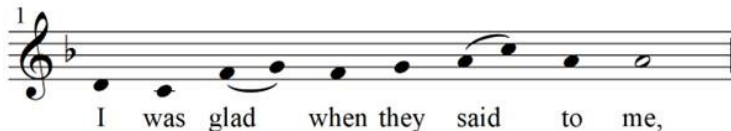
Zedeki'ah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of the LORD his God. He did not humble himself before Jeremiah the prophet, who spoke from the mouth of the LORD. He also rebelled against King Nebuchadnezzar, who had made him swear by God; he stiffened his neck and hardened his heart against turning to the LORD, the God of Israel. All the leading priests and the people were exceedingly unfaithful, following all the abominations of the nations; and they polluted the house of the LORD which he had hallowed in Jerusalem. The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place; but they kept mocking the messengers of God, despising his words, and scoffing at his prophets, till the wrath of the LORD rose against his people, till there was no remedy. Therefore he brought up against them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or aged; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes, all these he brought to Babylon. And they burned the house of God, and broke down the wall of Jerusalem, and burned all its palaces with fire, and destroyed all its precious vessels. He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, to fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days that it lay desolate it kept sabbath, to fulfil seventy years. Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia so that he made a proclamation throughout all his kingdom and also put it in writing: "Thus says Cyrus king of Persia, "The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.'"

After the Lesson, the Reader says

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

Psalm 122

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



2 Now our feet are standing *
within your gates, O Jerusalem.

3 Jerusalem is built as a city *
that is at unity with itself;

4 To which the tribes go up,
the tribes of the LORD, *
the assembly of Israel,
to praise the Name of the LORD.

Refrain

5 For there are the thrones of judgment, *
the thrones of the house of David.

6 Pray for the peace of Jerusalem: *
"May they prosper who love you.

7 Peace be within your walls *
and quietness within your towers.

Refrain

8 For my brethren and companions' sake, *
I pray for your prosperity.

9 Because of the house of the LORD our God, *
I will seek to do you good."

Refrain



4 Show your goodness, O LORD, to those who are / good *
and to those who / are true of heart.

5 As for those who turn aside to crooked ways,
the LORD will lead them away with the evil-/doers; *
but peace be up-/on Israel.

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 6:4–15, is now proclaimed.

Now the Passover, the feast of the Jews, was at hand. Lifting up his eyes, then, and seeing that a multitude was coming to him, Jesus said to Philip, “How are we to buy bread, so that these people may eat?” This he said to test him, for he himself knew what he would do. Philip answered him, “Two hundred denarii would not buy enough bread for each of them to get a little.” One of his disciples, Andrew, Simon Peter’s brother, said to him, “There is a lad here who has five barley loaves and two fish; but what are they among so many?” Jesus said, “Make the people sit down.” Now there was much grass in the place; so the men sat down, in number about five thousand. Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. And when they had eaten their fill, he told his disciples, “Gather up the fragments left over, that nothing may be lost.” So they gathered them up and filled twelve baskets with fragments from the five barley loaves, left by those who had eaten. When the people saw the sign

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-shipped 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.

Laudate Dominum, quia benignus est:
psallite nomini eius,
quoniam suavis est:
omnia quaecumque voluit,
fecit in caelo et in terra.

*Praise the Lord, for he is good;
sing praises to his name,
for [his name] is lovely.
Whatever he wills to do,
he does, both in heaven and on earth.*



Hymn: Deck thyself, my soul, with gladness
All stand and sing the hymn.

The Hymnal 1982 #339

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, you bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Choir sings Heilig, BWV 325. The setting is by Johann Sebastian Bach (1685–1750).

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.
✠ Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

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

The People stand or kneel. Then the Celebrant continues

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

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

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

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



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



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

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 Thomas Morley (1557/58–1602).

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
dona nobis pacem.

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

*

The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed
to the Communion rail, guided by the ushers.

At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons
are invited to receive the Holy Communion.

Members of other Christian churches who are baptized
are also invited to receive the Body and Blood of Christ.

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.

*

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

Ierusalem, quae aedificatur ut civitas,
cuius participatio eius in idipsum:
illuc enim ascenderunt tribus,
tribus Domini,
ad confitendum nomini tuo, Domine.

*Jerusalem, built as a city
whose parts are bound firmly together.
It is there that the tribes go up,
the tribes of the Lord,
to give thanks unto your name, O Lord.*

Then the motet, O nata lux, is sung. The setting is by Thomas Tallis (c. 1505–1585).

O nata lux de lumine,
Jesu redemptor saeculi,
Dignare clemens supplicum
Laudespreces que sumere.

*O born light of light,
Jesus, redeemer of the world,
mercifully deem worthy and accept
the praises and prayers of your supplicants.*

Qui carne quondam contegi
Dignatus es properditis.
Nos membra confer effici,
Tui beati corporis.

*Thou who once deigned to be clothed in flesh
For the sake of the lost ones,
grant us to be made members
of your holy body.*

Text: Office Hymn for Lauds on the Feast of the Transfiguration

Hymn: O Food to pilgrims given
All stand and sing the hymn.

The Hymnal 1982 #309

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 down in mercy, Lord, on your people who bow before you; and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Guide me, O thou great Jehovah

All stand and sing the hymn.

The Hymnal 1982 #690

The Church of Saint Mary the Virgin

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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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by the financial gifts of those who worship here.**