

Maundy Thursday

THE HOLY EUCHARIST

March 28, 2024, 6:00 PM

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

AIDS Walk New York 2024

This year AIDS Walk New York takes place on Sunday, May 19. The Saint Mary's AIDS Walk Team will be walking together that weekend in order to raise funds for their fellow New Yorkers living with HIV and AIDS.

To support the Team and make a donation please scan the code below



We are grateful to all those who continue to support this ministry.

About the Liturgy

We arrive tonight at the very heart of Holy Week. Several traditional rites are observed during the Eucharist of Maundy Thursday, including the washing of feet. Bread is consecrated for the ministration of Holy Communion, both for tonight and for the Good Friday Liturgy. At the end of the service, the Eucharist is reposed in the Mercy Chapel, the altar is washed with wine and water, and the sanctuary is stripped of all ornament and furnishing, and silence is observed after the liturgy. The clergy do not greet the people until the conclusion of the Great Vigil of Easter. The Watch before the Blessed Sacrament is observed until midnight this evening and then again on the morning of Good Friday. Sign-up sheets are available at the ushers' table. Tonight, the Church's money offering is entirely for the poor and those in need; it will be used in support of Neighbors in Need as well as AIDS Walk New York 2024.

On Maundy Thursday, in the pre-Vatican II Rite of the Roman Catholic Church, altar bells were used to announce the *Gloria* at the beginning of the Eucharist and then were not heard again until the Easter Vigil on Holy Saturday. This was, and is, the custom at many Anglo-Catholic parishes, including Saint Mary's. It was also prescribed that a wooden clapper—in Latin, a *crotalus*—be used in place of the bells. The unlovely sound of the clapper was intended to highlight the somber nature of the liturgies of the Triduum and of the Passion Narrative on Good Friday. It is also our practice to use the *crotalus* during Holy Week here at Saint Mary's.

All who wish to participate in the Washing of the Feet after the sermon are invited to do so. Children may need the help of their parents to take part, but they are especially invited to participate as they are able. After the sermon, the celebrant will invite the people to come forward to have done for them and to do what Jesus did for his disciples. People remove socks or stockings and shoes at their seat and approach the chancel with bare feet. (One should take care on the sometimes rough wooden floors and on the terrazzo floor as well.) Four chairs are set up. One sits to have one's feet washed (a little warm water is poured) and then dried. Then one kneels to wash the feet of the next person. The appointed anthems from Scripture are sung. Then there is silence. The assembly hears what was heard when Jesus and his disciples ate supper before the Passover: the sound of pottery, the sound of water.

About the Music

The setting of the Mass this evening is *Missa Syllabica* by the Estonian composer Arvo Pärt (b. 1935). In the 1970s Pärt studied medieval and renaissance music. In this period, he also converted from Lutheranism to Orthodox Christianity. In 1980 he emigrated with his wife and sons, eventually relocating to Berlin. He has German citizenship, but now lives in Laulasmaa, a village in northwestern Estonia. Pärt is internationally regarded as one of the most distinguished living composers and has a long list of honors from universities, cultural organizations and societies. In the 1970s, Pärt gradually identified and applied a particular approach to minimalism in composition which he called *tintinnabuli*. This reference to bells was related to the harmonics represented in triads and their compositional manipulation. Pärt's approach to minimalism, his interest in chant, and his musical spirituality come together in *Missa Syllabica*. As the title of this setting suggests, each syllable of the text is assigned only a single pitch—there are no melismas—and syllables are sung only in vertical alignment. There is a great economy of pitches used in the Mass; there are no accidentals. Select pitches are stated in repeating patterns by various combinations of voices, phrase by phrase. Triads are outlined by some voices while others sing stepwise melodic fragments, resulting in cluster harmonies. Phrases of text and music are separated by pauses of prescribed duration which, in an acoustic space such as Saint Mary's, gives additional bell-like quality to the music. Pärt's *Missa Syllabica* occurs in several versions, some using voices and instruments. The version for a *cappella* choir, sung this evening, bears the dates 1977/1996.

The motet sung at the Offertory is Morten Lauridsen's setting of *Ubi caritas et amor*, the traditional offertory antiphon for Maundy Thursday. Lauridsen's setting, premiered in December 1998 at Loyola Marymount University, Los Angeles, is dedicated to Father Richard H. Trame, S.J., to honor his service to the University. Lauridsen, Distinguished Professor of Composition at the University of Southern California, Los Angeles, was named an "American Choral Master" by the National Endowment for the Arts in 2005. His setting of *Ubi caritas* seems to take its inspiration from the traditional chant, but actually quotes the chant only briefly as it moves flexibly from relatively chaste four-voice writing to more lush choral textures, ever hovering in the tonal orbit of E Major.

The Maundy Thursday Offering

Tonight, the Church's money offering is entirely for those in need; it will be used in support of AIDS Walk 2024 and of Neighbors in Need, Saint Mary's primary outreach program. We invite you to be generous.

Neighbors in Need provides clothing and personal items to those in need in the Times Square neighborhood. There is normally one distribution each month. We also respond to emergency requests—for coats in the winter months; clothing for children; business wear for job interviews; and requests for clothing in the aftermath of disasters such as fire or flood. We have also responded in recent months to the arrival of immigrants and asylum seekers from South America and the Caribbean. We depend on our corps of volunteers, who sort clothing, prepare for distribution events, and make those events happen. We also are blessed to receive donations of cash, clothing, and toiletries from our faithful and generous supporters. We invite donations from our friends, members, and visitors, and we welcome newcomers to our guild of volunteers.

The AIDS Walk, held on the third Sunday in May—this year May 19—supports GMHC. GMHC serves approximately 10,000 people each year who live with and are affected by HIV/AIDS in all five boroughs of New York City. Over 60% of GMHC's clients are people of color, nearly 75% identify as LGBTQ+, and over 80% percent are people living at or below the Federal poverty line. GMHC provides HIV and STI testing, food and nutrition programs, housing support, workforce development, legal assistance, advocacy for benefits and health insurance, mental health and emotional support, and substance-use counseling. GMHC believes that we can end AIDS at epidemic levels by addressing the underlying causes of new HIV infections, shifting cultural beliefs, and promoting healthy behaviors. Saint Mary's supports that philosophy.

THE HOLY EUCHARIST

THE ENTRANCE RITE

The Entrance Song

All stand as the bell signals the entrance of the ministers of the assembly. The Choir sings the appointed Introit.

Nos autem gloriari oportet,
in cruce Domini nostri Iesu Christi:
in quo est salus,
vita, et resurrectio nostra:
per quem salvati, et liberati sumus.
Deus misereatur nostri,
et benedicat nobis:
illuminet vultum suum super nos,
et misereatur nostri.

*Let our glory be
in the cross of our Lord Jesus Christ;
in whom we have our salvation,
our life and our resurrection;
through him we are rescued and set free.
May God have mercy on us
and bless us.
May he let his face shine upon us,
and have mercy on us.*

The Opening Acclamation

The Celebrant sings



✠ Bless-ed be God: Fa-ther, Son, and Ho-ly Spi-rit.



People And bless-ed be his king-dom, now and for ev-er. A-men.

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings the song of praise, Gloria in excelsis Deo. The setting is Missa Syllabica (1977/1996) by Arvo Pärt (b. 1935). Bells, led by the Sanctus bells, are used to announce the song of praise and for some moments thereafter. The People join in and ring their own bells.

Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi
propter magnam gloriam tuam.

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe.
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
miserere nobis.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis.

Quoniam tu solus Sanctus.
Tu solus Dominus.
Tu solus Altissimus,
Iesu Christe,
Cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*Glory be to God on high,
and on earth peace
to those of good will.
We praise you. We bless you.
We worship you. We glorify you.
We give thanks to you
for your great glory.*

*O Lord God, heavenly King,
almighty God and Father.
O Lord, the only-begotten Son, Jesus Christ.
O Lord God, Lamb of God, Son of the Father.
You take away the sins of the world,
have mercy on us.
You take away the sins of the world,
receive our prayer.
You are seated at the right hand of the Father,
have mercy on us.*

*For you alone are the Holy One.
You alone are the Lord.
You alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.*

The Collect of the Day

The Celebrant sings

People

Celebrant

The Lord be with you.

And also with you.

Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People

AMEN.

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Exodus 12:1–14a, is now read.

The LORD said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers’ houses, a lamb for a household; and if the household is too small for a lamb, then a man and his neighbor next to his house shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the goats; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled with water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning, anything that remains until the morning you shall burn. In this manner you shall eat it: your loins

girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is the LORD's passover. For I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I smite the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to the LORD.”

After the Lesson, the Reader says

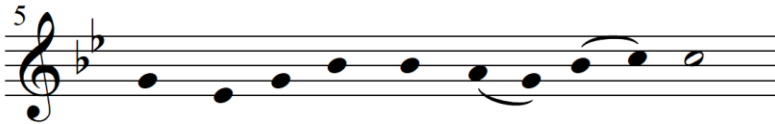
The Word of the Lord.

People

Thanks be to God.

Psalm 78:14–15, 17–20, 24–25

The Cantor sings the Refrain, and the Congregation repeats it. Then the Choir sings the psalm verses to plainsong tone 5.1 and the Congregation sings the Refrain following the appointed verses.



Mor-tals ate the bread of an - gels,

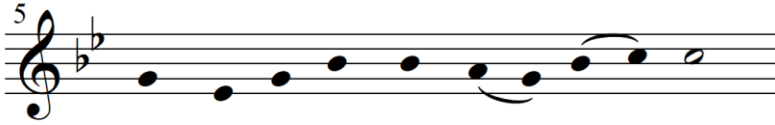


for the Lord gave them man - na from heav - en.

14 He led them with a cloud by day, *
and all the night through with a glow of fire.

15 He split the hard rocks in the wilderness *
and gave them drink as from the great deep.

Refrain



Mor-tals ate the bread of an - gels,



for the Lord gave them man - na from heav - en.

17 But they went on sinning against him, *
rebelling in the desert against the Most High.

18 They tested God in their hearts, *
demanding food for their craving.

Refrain

19 They railed against God and said, *
“Can God set a table in the wilderness?”

20 True, he struck the rock,
the waters gushed out, and the gullies overflowed; *
but is he able to give bread
or to provide meat for his people?”

Refrain

24 He rained down manna upon them to eat *
and gave them grain from heaven.

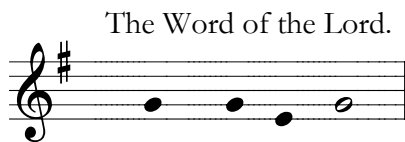
25 So mortals ate the bread of angels; *
he provided for them food enough.

Refrain

The second Lesson, 1 Corinthians 11:23–26, is now sung.

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

After the Lesson, the Reader sings



People

Thanks be to God.

The Gospel Acclamation

All stand as the Choir sings the appointed tract.

Ab ortu solis usque ad occasum,
magnum est Nomen meum in gentibus.
Et in omni loco sacrificatur,
et offertur Nomini meo oblatio munda:
quia magnum est Nomen meus
in gentibus.

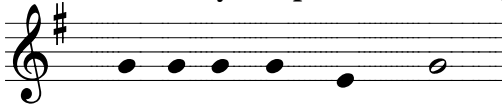
*From the rising of the sun to its setting
my Name is great among the nations.
And in every place a pure oblation shall be
sacrificed and offered to my Name;
for my Name is great
among the nations.*

The Holy Gospel

A Minister proclaims the Gospel, first singing

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

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



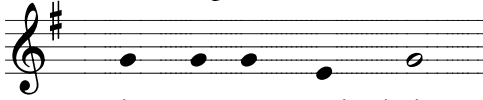
People Glo-ry to you, Lord Christ.

The appointed Gospel, John 13:1–16, is now proclaimed.

Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, “Lord, do you wash my feet?” Jesus answered him, “What I am doing you do not know now, but afterward you will understand.” Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no part in me.” Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” Jesus said to him, “He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you.” For he knew who was to betray him; that was why he said, “You are not all clean.” When he had washed their feet, and taken his garments, and resumed his place, he said to them, “Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent 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 Washing of Feet

All stand.

Those who wish to participate in the Washing of Feet come forward after the Celebrant's address. Those who come forward will sit to have their feet washed and then kneel to wash the feet of the next person. The rest of the Congregation is seated.

The Celebrant addresses the Congregation, saying

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servants we are by following the example of our Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

The Anthems at the Washing of Feet

As the washing begins, the following anthems are sung by the Choir, after which silence is observed.

Antiphon

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done.”

I will listen to what the Lord God is saying, for he is speaking peace to his faithful people and to those who turn their hearts to him. *Antiphon*
Mercy and truth have met together; righteousness and peace have kissed each other. *Antiphon*

Antiphon

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

I give you a new commandment:
Love one another as I have loved you. *Antiphon*

Antiphon

By this shall the world know that you are my disciples:
That you have love for one another.

This said Jesus to his disciples. *Antiphon*

Setting: Plainsong, adapted by David Hurd (b. 1950)

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 Peace



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



People And al - so with you.

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Preparation of the Gifts

The offering is collected in silence. The Maundy Thursday money offering is entirely for those in need. It will be used to support two of the parish's outreach ministries, Neighbors in Need and AIDS Walk 2024.

The Antiphon

All stand as the Choir sings the appointed song. The setting is by Morton Lauridsen (b. 1953). The ushers bring forward the People's offerings of bread, wine, and money.

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus, et in ipso jucundamur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Simul ergo cum in unum congegatur:
Ne nos mente dividamus, caveamus,
Cessent jurgia maligna, cessent lites,
Et in medio nostri sit Christus Deus.
Amen.

*Where there is charity and love, God is there.
The love of Christ has made us one.
Let us rejoice and let us be glad in that love.
Let us stand in awe, loving the living God.
Let us love with a pure heart.
Likewise, therefore, when we come together,
let us take care lest our spirits be divided,
Let us cease all quarrels and strife.
And may Christ our God dwell in our midst.
Amen.*

Words: Latin; attributed to Paulinus of Aquileia (c. 726–802/804)

The Great Thanksgiving

*Bread is consecrated for the Communion of the Church tonight and for the Liturgy of Good Friday.
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 the Celebrant, then the People, then the Celebrant, and finally the 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 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.

The Celebrant proceeds

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. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. 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 Arvo Pärt.

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, this very night, 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 Arvo Pärt.

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.

*

The Communion Song

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

Hoc corpus, quod pro vobis tradetur:	<i>“This is my Body which is given for you;</i>
hic calix novi testamenti est	<i>this is the cup of the new covenant</i>
in meo sanguine, dicit Dominus:	<i>in my Blood,” said the Lord:</i>
hoc facite, quotiescumque sumitis,	<i>“Do this whenever you receive them,</i>
in meam commemorationem.	<i>for the remembrance of me.”</i>

The Postcommunion Prayer

All stand. The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

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

The Procession with the Blessed Sacrament to the Altar of Repose

The People, as they are able, kneel when the Ministers kneel. The Congregation may remain kneeling until the end of the service.

The Ministers stand to form the procession and carry the Sacrament for Communion on Good Friday to the Altar of Repose.

As the procession moves through the church, the Congregation joins the Choir in singing the first four verses of Pange lingua gloriosi.



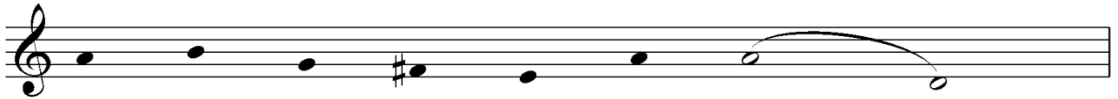
1 Now, my tongue, the mys - t'ry tell - ing
 2 Giv'n for us, and con - de - scend - ing
 3 That last night at sup - per - ly ing
 4 Word - made - flesh, true bread he mak - eth



Of the glo - rious Bod - y sing,
 To be born for us be - low,
 Mid the twelve, his cho - sen band,
 By his word his Flesh to be,



And the Blood, all price ex - cell - ing,
 He with men in con - verse blend - ing
 Je - sus, with the Law com - ply - ing,
 Wine his Blood; when man par - tak - eth,



Which the Gen - tiles' Lord and King,
 Dwelt, the seed of truth to sow,
 Keeps the feast its rites de - mand;
 Though his sens - es fail to see,



Once on earth a - mong us dwell - ing,
Till he closed with won - drous end - ing
Then, more pre - cious food sup - ply - ing,
Faith a - lone, when sight for - sak - eth,



Shed for this world's ran - som - ing.
His most pa - tient life of woe.
Gives him - self with his own hand.
Shows true hearts the mys - ter - y.

Words: attributed to Thomas Aquinas (1225?–1274); ver. *Hymnal 1940*
Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, fourteenth century

At the Altar of Repose

The ministers of the assembly take their places at the Altar of Repose, where the consecrated Bread will be reserved.

After the Sacrament has been reposed, the Celebrant and other Ministers kneel. Then the final verses of the Pange lingua gloriosi are sung by the Congregation and Choir. Incense is offered.

5 There - fore we, be - fore him bend - ing,
6 Glo - ry let us give and bless - ing

This great Sac - ra - ment re - vere;
To the Fa - there and the Son,

Types and sha - dows have their end - ing,
hon - or, thanks, and praise ad - dress - ing,

For the new - er rite is here;
While e - ter - nal ag - es run;

Faith, our out - ward sense be - friend - ing.
Ev - er too his love con - fess - ing

Makes our in - ward vi - sion clear.
Who from both with both is One. A - men.

Words: attributed to Thomas Aquinas (1225?-1274); ver. *Hymnal* 1940

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, fourteenth century

The Washing of the Altar and the Stripping of the Sanctuary

When the Sacrament has been reposed, the ministers of the assembly leave the Chapel without further ceremony.

When the clergy return to the Altar for the Stripping of the Sanctuary, the Choir sings Psalm 22 with its appointed antiphon. The People may either sit or kneel as the psalm is sung.

Antiphon

They divide my garments among them; *
they cast lots for my clothing.

Psalm 22

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,

- 8 “He trusted in the LORD; let him deliver him; *
 let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, *
 and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; *
 you were my God when I was still in my mother’s womb.
- 11 Be not far from me, for trouble is near, *
 and there is none to help.
- 12 Many young bulls encircle me; *
 strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
 like a ravening and a roaring lion.
- 14 I am poured out like water;
 all my bones are out of joint; *
 my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd;
 my tongue sticks to the roof of my mouth; *
 and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in,
 and gangs of evildoers circle around me; *
 they pierce my hands and my feet;
 I can count all my bones.
- 17 They stare and gloat over me; *
 they divide my garments among them;
 they cast lots for my clothing.

- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog.
- 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD'S for ever.

30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Antiphon

They divide my garments among them; *
they cast lots for my clothing.

After the Psalm is concluded, the People remain until the stripping of the Altar is completed.

The Greater Silence

The People then leave in silence.

Silence is observed in the Church, as much as possible, until the Good Friday Liturgy. Tonight, the Clergy do not greet the Congregation after the liturgy.

The Watch Before the Blessed Sacrament

The Sacrament is reposed for adoration in the Chapel of Our Lady of Mercy until the Good Friday Liturgy. You are invited to come and spend time in prayer tonight and tomorrow as you are able.

The church will close at midnight tonight.

*

THE FLOWERS ON THE ALTAR AND AT THE SHRINES
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF THE DEPARTED
PEOPLE AND CLERGY OF
THE CHURCH OF SAINT MARY THE VIRGIN.

THE FLOWERS WERE ARRANGED BY MEMBERS OF
THE SAINT THÉRÈSE OF LISIEUX FLOWER GUILD OF
THE CHURCH OF SAINT MARY THE VIRGIN.

MUSIC AT SAINT MARY'S IS PROVIDED IN PART BY
THE CHARLES B. HARMON FUND.

*

Good Friday

Friday, March 29, 2024

The Liturgy of Good Friday 12:30 PM

Sermon by the Reverend James Ross Smith, Associate Rector

*Confessions will be heard by members of the parish clergy
after the Good Friday liturgy.*

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.**