

The Sunday of the Passion
Palm Sunday

Sunday, March 24, 2024, 11:00 AM

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



A Vision for Saint Mary's

Saint Mary's is a vibrant Anglo-Catholic witness in the heart of New York City. With our identity in Christ and a preference for the poor, we are an inclusive, diverse community called to love God and each other for the life of the world.

About the Liturgy

The Sunday of the Passion was the original “Good Friday” of the Christians in Rome. This celebration continues to this day. From the Christians in Jerusalem in the fourth century, we have a liturgy to celebrate the triumphal entry of Jesus into Jerusalem on the Sunday before he was crucified. In the Episcopal Church this day is known as “The Sunday of the Passion: Palm Sunday.” The liturgy this morning recalls both the final entrance of Jesus into Jerusalem and his death on the cross. The Liturgy of the Palms is about welcoming and recognizing Christ among us. Following the reading of the story of Jesus’ entrance, the congregation processes through Times Square to proclaim the Lord by their presence and to share palms with those along the way. When we return to the church, the Solemn Mass of the Passion is celebrated. The Sunday of the Passion begins Holy Week, which includes the liturgies of Maundy Thursday and Good Friday. Easter, the Christian Passover, or Pascha, begins on Easter Eve at the Great Vigil of Easter. The celebration of the Lord’s Passover is the center of the Church’s life.

About the Music

The prelude this morning is a setting of the chorale *Valet will ich dir geben* by Johann Sebastian Bach (1685–1750). The melody upon which this chorale prelude is based is

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that to which the Palm Sunday processional hymn “All glory laud and honor” is most often sung, found in *The Hymnal 1982* at #154. The same melody is also associated with the Advent hymn “Blest be the King whose coming” (#74 in *The Hymnal 1982*). Bach’s setting of this melody, however, is one of two from his miscellaneous chorales on *Valet will ich dir geben* (“Farewell, I gladly bid thee”), a text which expresses the soul’s delight in departing from this flawed world into the joys of heaven. The second of these two settings, played this morning, is an exuberant fantasia in 24/16 meter with the melody in the long notes in the bass register.

The Palm Sunday liturgy begins with music expressing the festivity and excitement of the occasion. The antiphon *Hosanna to the Son of David* traditionally introduces the liturgy. This antiphon has received many splendid choral settings over the centuries. This morning, as the ministers enter, it will be sung to a setting by Orlando Gibbons. Gibbons (1583–1625) was baptized on Christmas Day 1583 in Oxford, where his father, William Gibbons, was employed as a town musician. He was a chorister at King’s College, Cambridge, between 1596 and 1598, while his elder brother, Edward (1568–1650), was master of the choristers. King James I appointed Orlando Gibbons a Gentleman of the Chapel Royal, where he served as an organist for the last ten years of his life. He was active as a court musician and served as organist at Westminster Abbey. In his relatively short life, Gibbons composed generously for keyboard, for viols, and for voices in both sacred and secular realms. His setting of *Hosanna to the Son of David* effectively expresses the boisterous festivity of the crowd gathered to hail Jesus’ presence. Then, as palms are distributed throughout the church, another traditional antiphon is sung, interspersed with verses from Psalm 24.

The settings of the Mass—*Sanctus* and *Agnus Dei*—are from *Missa in die Tribulationis* by McNeil Robinson (1943–2015). McNeil Robinson was an internationally celebrated organist, composer, improvisateur, and teacher. He headed the organ department at the Manhattan School of Music for many years as well as serving religious institutions. In 1965, while still a student at The Juilliard School, he began his long and well-remembered associations both with the Church of Saint Mary the Virgin and with Park Avenue Synagogue. He left Saint Mary’s in 1982 and subsequently served at Park Avenue Christian Church and at Holy Trinity Roman Catholic Church until failing health necessitated his retirement. Robinson’s remarkable reputation as organist, improviser, and composer became established during his years at Saint Mary’s, and he composed *Missa in die Tribulationis* in 1980 for use here on Palm Sunday. In this setting, Robinson skillfully used chromaticism, dissonance, and contrasts in textures,

dynamics, and rhythmic elements in crafting a modern Mass tailored for the singular complexity of Palm Sunday and its liturgy.

Thomas Morley (*c.* 1557–1602) became organist at Saint Paul’s Cathedral, London, in 1590. In 1592, he was sworn in as a gentleman of the Chapel Royal. Previously, he had held appointments at Norwich Cathedral and Saint Giles, Cripplegate. He had been a student of William Byrd (1539–1623) and, like Byrd, in addition to making considerable contributions to church music in his day, was also highly invested in composing and publishing madrigals. He artfully blended Italian influences with the Elizabethan models. The motet sung during the Communion this morning is attributed to Morley. Its text is two verses from a twenty-three-verse macaronic poem which may have been authored by John Redford, Morley’s predecessor at Saint Paul’s. The Latin refrain derives from the Rule of Saint Benedict’s reference to Ezekiel 33:11: “As I live, says the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live.” — *David Hurd*

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**Monday, Tuesday & Wednesday in Holy Week
March 25–27, 2024**

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

On Wednesday:
Holy Hour in the Lady Chapel 11:00 AM
Mass 12:10 PM & 6:00 PM

*Since March 25 falls in Holy Week,
we will celebrate the Feast of the Annunciation on
Monday, April 8, 2024.*

THE LITURGY OF THE PALMS, PROCESSION & SOLEMN MASS

The Prelude

Valet will ich dir geben, BWV 736

Johann Sebastian Bach (1685–1750)

THE LITURGY OF THE PALMS

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter as the Introit is sung. The setting is by Orlando Gibbons (1583–1625).

Hosanna to the Son of David. Blessed be the King that cometh in
the name of the Lord. Thou that sittest in the highest heavens.
Hosanna in the highest.

The Opening Address

The Celebrant addresses the assembly, saying

Dear Friends in Christ, during Lent we have been preparing by works of charity and self-sacrifice for the celebration of our Lord's paschal mystery. Today we come together to begin this solemn celebration in union with the whole Church throughout the world. Christ entered in triumph into his own city, to complete his work as our Messiah: to suffer, to die, and to rise again. Let us remember with devotion this entry which began his saving work and follow him with a lively faith. United with him in his suffering on the cross, may we share his resurrection and new life.

The Opening Prayer

The Celebrant sings

People The Lord be with you.
 And also with you.
Celebrant Let us pray.

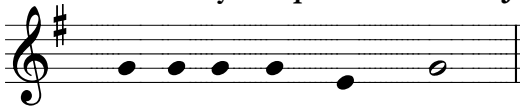
Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

People **AMEN.**

The Holy Gospel

The account of the Lord's entrance into the Holy City is proclaimed by a Minister, who sings

People The Lord be with you.
 And also with you.
Minister ✠ **The Holy Gospel of our Lord Jesus Christ according to Mark.**



People Glo-ry to you, Lord Christ.

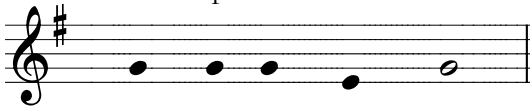
The appointed Gospel, Mark 11:1–11a is now proclaimed.

When they drew near to Jerusalem, to Beth'phage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, "Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, "What are you doing, untying the colt?" And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, "Hosanna! Blessed is he who comes in the

name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!" And he entered Jerusalem and went into the temple.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Blessing over the Branches

The Celebrant then sings the following blessing.

Musical notation for the Blessing over the Branches. It consists of three staves, each with a treble clef and a key signature of one flat (Bb).
Staff 1: Labeled 'Celebrant' and 'People'. The melody is: G3 (quarter), A3 (quarter), B3 (quarter), C4 (quarter), D4 (half). The lyrics are: 'The Lord be with you. And al - so with you.'
Staff 2: Labeled 'Celebrant'. The melody is: G3 (quarter), A3 (quarter), B3 (quarter), C4 (quarter), D4 (quarter), E4 (quarter), F4 (quarter), G4 (half). The lyrics are: 'Let us give thanks to the Lord our God.'
Staff 3: Labeled 'People'. The melody is: G3 (quarter), A3 (quarter), B3 (quarter), C4 (quarter), D4 (quarter), E4 (quarter), F4 (quarter), G4 (half). The lyrics are: 'It is right to give him thanks and praise.'

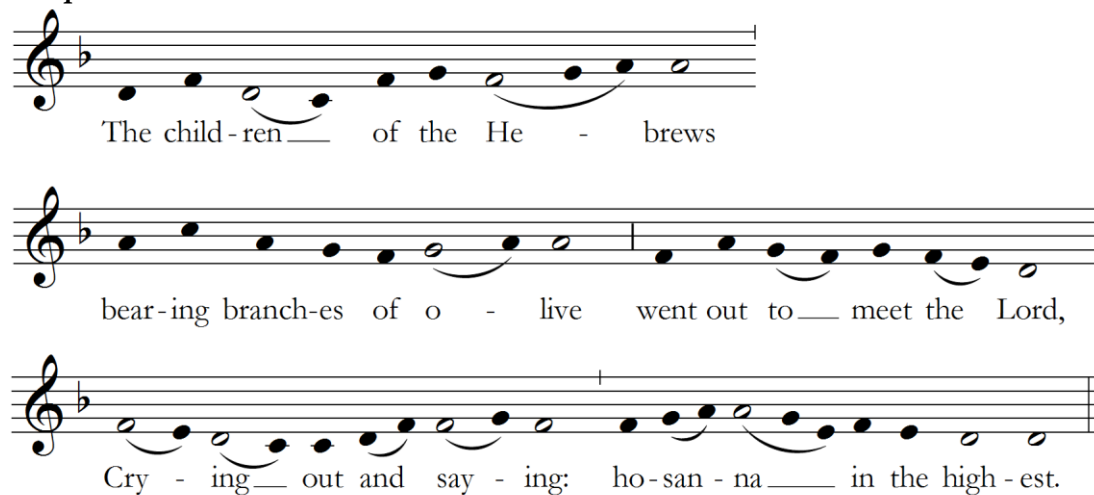
The Celebrant continues

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.
Amen.

The Celebrant blesses the branches with holy water and incense. Then, while the palms are distributed, the following antiphon, with a portion of Psalm 24, is sung by the Congregation and Choir.

The antiphon *Pueri Hebraeorum* is intoned by a Cantor. The Choir sings the appointed verses of Psalm 24, and All repeat the Antiphon as indicated.

Antiphon



The child - ren of the He - brews
bear - ing branch - es of o - live went out to meet the Lord,
Cry - ing out and say - ing: ho - san - na in the high - est.

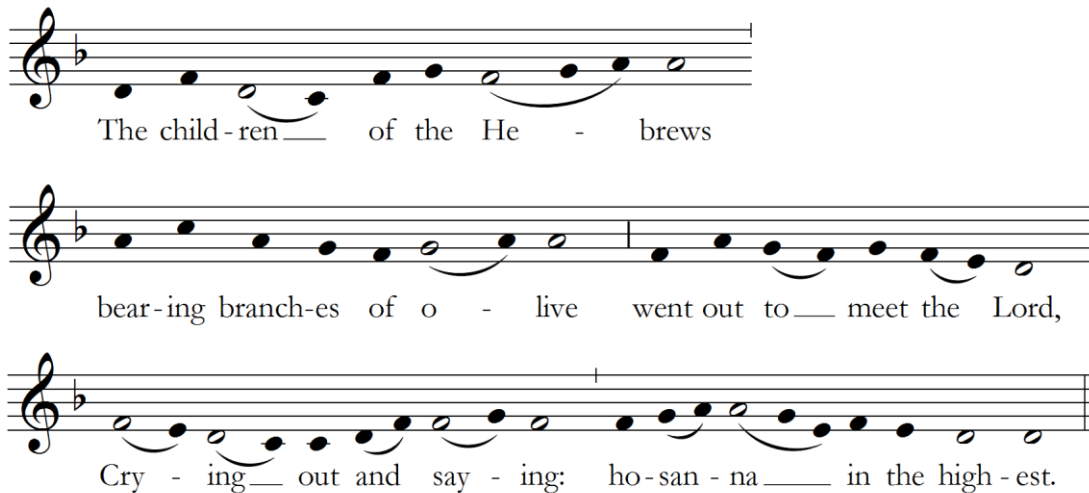
Psalm 24:1-2, 7-10

- 1 The earth is the LORD'S and all that is in it, *
the world and all who dwell there-in.
- 2 For it is he who founded it upon the seas *
and made it firm upon the rivers of the deep. *Antiphon*
- 7 Lift up your heads, O gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.
- 8 "Who is this King of glory?" *
"The LORD strong and mighty,
the LORD, mighty in bat-tle." *Antiphon*

9 Lift up your heads, O Gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.

10 “Who is he, this King of glory?” *
“The LORD of hosts,
he is the King of glo-ry.”

Antiphon



The child- ren — of the He - brews
bear- ing branch- es of o - live went out to — meet the Lord,
Cry - ing — out and say - ing: ho- san - na — in the high - est.

The Procession

A Minister intones the procession.

Let us go forth in peace.



People ✘ In the name of Christ. A-men.

The Congregation remains standing and sings the hymn.

Hymn: All glory, laud, and honor

The Hymnal 1982 #154

At the conclusion of the hymn, the members of the Congregation, following the directions of the Ministers, leave the church and process together to Times Square, distributing palms along the way.

The Station at the Door

The Ministers and People return to the church and pause at the Forty-sixth Street doors. When all are in place, the following prayer is offered. The Celebrant sings

Celebrant Lift up your heads, O gates; lift them high, O everlasting doors;



People And the King of glo - ry shall come in.

Celebrant Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it to be none other than the way of life and peace; through Jesus Christ our Lord.



People

A-MEN.

At the conclusion of the prayer, the Ministers and People enter the church. Music is played.

Hymn: Ride on, ride on, in majesty

The Hymnal 1982 #156

When the People have returned to their seats, they remain standing and sing the hymn.

THE EUCHARIST OF THE PASSION

The Collect of the Day

The Celebrant sings

People The Lord be with you.
And also with you.
Celebrant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People AMEN.

THE WORD OF GOD

The Lessons

The Congregation is seated. The first Lesson, Isaiah 45:21–25, is now read.

Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD? And there is no other god besides me, a righteous God and a Savior; there is none besides me. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear.' Only in the LORD, it shall be said of me, are righteousness and strength; to him shall come and be ashamed, all who were incensed against him. In the LORD all the offspring of Israel shall triumph and glory.

After the Lesson, the Reader says

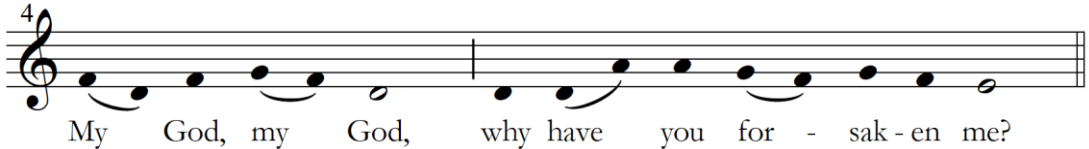
The Word of the Lord.

People

Thanks be to God.

Psalm 22:1-11

The Cantor sings the Refrain, and the Congregation repeats it. Then the Choir sings the psalm verses to plainsong tone 4.1 and the Congregation sings the Refrain following the appointed verses.



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.

Refrain

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.

Refrain



My God, my God, why have you for - sak - en me?

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 de-lights in him."

9 Yet you are he who took me out of the womb, *
and kept me safe up-/on my mother's breast.

Refrain

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.

Refrain

The second Lesson, Philippians 2:5–11, is now sung in monotone.

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

After the Lesson, the Reader sings

The Word of the Lord.



People Thanks be to God.

The Verse before the Gospel

All stand, and the Choir sings the appointed verse, Philippians 2:8, to plainsong Mode 5.

Christus factus est pro nobis
obediens usque ad mortem:
mortem autem crucis.

*Christ became obedient for us
unto death,
even death on a cross.*

The Passion of Our Lord Jesus Christ according to Mark

*The Passion, Mark 14:32–15:39, is sung by the appointed Ministers.
The Congregation remains standing, briefly, as the Passion is announced.*

After the Minister announces the Passion, the People are seated.

They went to a place which was called Gethsem'ane; and Jesus said to his disciples, "Sit here, while I pray." And he took with him Peter and James and John and began to be greatly distressed and troubled. And he said to them, "My soul is very sorrowful, even to death; remain here, and watch." And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt." And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him and lead him away under guard." And when he came, he went up to him at once, and said, "Master!" And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the

temple teaching, and you did not seize me. But let the scriptures be fulfilled.” And they all forsook him and fled.

And a young man followed him, with nothing but a linen cloth about his body; and they seized him, but he left the linen cloth and ran away naked. And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards and warming himself at the fire. Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him, saying, “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” Yet not even so did their testimony agree. And the high priest stood up in the midst, and asked Jesus, “Have you no answer to make? What is it that these men testify against you?” But he was silent and made no answer. Again the high priest asked him, “Are you the Christ, the Son of the Blessed?” And Jesus said, “I am; and you will see the Son of man seated at the right hand of Power, and coming with the clouds of heaven.” And the high priest tore his garments, and said, “Why do we still need witnesses? You have heard his blasphemy. What is your decision?” And they all condemned him as deserving death. And some began to spit on him, and to cover his face, and to strike him, saying to him, “Prophecy!” And the guards received him with blows.

And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said, “You also were with the Nazarene, Jesus.” But he denied it, saying, “I neither know nor understand what you mean.” And he went out into the gateway. And the maid saw him, and began again to say to the bystanders, “This man is one of them.” But again he denied it. And after a little while again the bystanders said to Peter, “Certainly you are one of them; for you are a Galilean.” But he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.” And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept. And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” And the chief priests accused him of many things. And Pilate again

asked him, "Have you no answer to make? See how many charges they bring against you." But Jesus made no further answer, so that Pilate wondered.

Now at the feast he used to release for them one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barab'bas. And the crowd came up and began to ask Pilate to do as he was wont to do for them. And he answered them, "Do you want me to release for you the King of the Jews?" For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barab'bas instead. And Pilate again said to them, "Then what shall I do with the man whom you call the King of the Jews?" And they cried out again, "Crucify him." And Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him." So, Pilate, wishing to satisfy the crowd, released for them Barab'bas; and having scourged Jesus, he delivered him to be crucified.

And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him. And they compelled a passer-by, Simon of Cyre'ne, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

All stand.

And they brought him to the place called Gol'gotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now

from the cross, that we may see and believe.” Those who were crucified with him also reviled him.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, “E'lo-i, E'lo-i, la'ma sabach-tha'ni?” which means, “My God, my God, why hast thou forsaken me?” And some of the bystanders hearing it said, “Behold, he is calling Eli'jah.” And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Eli'jah will come to take him down.” And Jesus uttered a loud cry, and breathed his last.

**All kneel for silent prayer.
All stand when the Narrator rises.**

And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus breathed his last, he said, “Truly this man was the Son of God!”

The Sermon

The Reverend Dr. Matthew Daniel Jacobson

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

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

Improperium exspectavit cor meum,
et miseriam: et sustinui
qui simul contristaretur,
et non fuit:
consolantem me quaesivi,
et non inveni:
et dederunt in escam meam fel,
et in siti mea potaverunt me aceto.

*My heart awaited reproach
and misery; and I hoped
for one that would grieve together with me,
but there was none;
I looked for one who would comfort me,
and found no one.
For food they gave me gall;
in my thirst they gave me vinegar to drink.*

Hymn: The royal banners forward go

All stand and sing the hymn as the People's gifts of bread, wine, and money are brought forward, and the Altar is prepared.

The Hymnal 1982 #162

The Great Thanksgiving

The People stand. The Celebrant faces them and sings

The musical score 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, the second for the People, the third for the Celebrant, the fourth for the People, the fifth for the Celebrant, and the sixth for the People. The lyrics are: "The Lord be with you.", "And al - so with you.", "Lift up your hearts.", "We lift them to the Lord.", "Let us give thanks to the Lord our God.", and "It is right to give him thanks and praise." The music is written in a simple, melodic style with various note values and rests.

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 Missa in die tribulationis by McNeil Robinson (1943–2015).

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.*

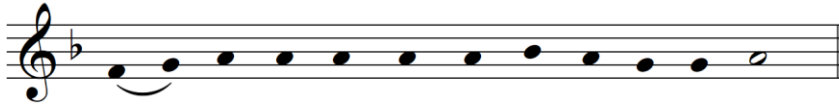
The People stand or kneel. Then the Celebrant continues

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.

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.**

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 McNeil Robinson.

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 & Motet

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

Pater,
si non potest hic calix transire,
nisi bibam illum: fiat voluntas tua.

*Father,
if this cup cannot pass away,
unless I drink it: your will be done.*

Then the motet, Nolo mortem peccatoris, is sung. The setting is by Thomas Morley (1557–1603).

*Nolo mortem peccatoris;
Haec sunt verba Salvatoris.
("I do not wish the death of a sinner."
These are the words of the Savior.)*

Father, I am thine only Son,
sent down from heaven mankind to save.
Father, all things fulfilled and done
according to thy will I have.
Father, my will now all is this:
Nolo mortem peccatoris.

Father, behold my painful smart,
taken for man on every side;
E'en from my birth to death most tart,
no kind of pain I have denied,
but suffered all, and all for this:
Nolo mortem peccatoris.

Hymn: O sacred head, sore wounded (Stanzas 1–3)

The Congregation stands and sings the hymn.

The Hymnal 1982 #168

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God,
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 Prayer over the People

A Minister gives the invitation, saying

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

Then, the Celebrant extends his hands and says

Almighty God, we pray you graciously to behold this your
family, for whom our Lord Jesus Christ was willing to be
betrayed, and given into the hands of sinners, and to suffer
death upon the cross; who lives and reigns for ever and ever.
Amen.

PALM SUNDAY

by Malcolm Guite (b. 1957)

Now to the gate of my Jerusalem,
The seething holy city of my heart,
The saviour comes. But will I welcome him?
Oh crowds of easy feelings make a start;
They raise their hands, get caught up in the singing,
And think the battle won. Too soon they'll find
The challenge, the reversal he is bringing
Changes their tune. I know what lies behind
The surface flourish that so quickly fades;
Self-interest, and fearful guardedness,
The hardness of the heart, its barricades,
And at the core, the dreadful emptiness
Of a perverted temple. Jesus come
Break my resistance and make me your home.

GOD IS GREATER

by Isaac the Syrian (613–c. 700)

God is greater!
Greater than your illness whatever it may be.
Greater than your deepest disappointment.
Greater than your greatest worry.
Greater than your worst enemy.
Greater than your most difficult problem.
Greater than life. Greater than death.
God is greater! Believe it! Live by it! Affirm it!
Claim it by faith and use it as a pillow to rest your weary soul.
God is greater!

Holy Week & Easter Day 2024

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 members of 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 (which can be reached via the QR code below) 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.



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.

The Church of Saint Mary the Virgin

145 West Forty-sixth Street
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.**