

The Second Sunday in Lent

SOLEMN MASS

Sunday, March 5, 2023

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

The Season of Lent

After the legalization of the Christian community in the Roman world in A.D. 313, a forty-day period of preparation for Easter and for baptism at Easter was adopted by most Christian communities in the Mediterranean world. We know this season as “Lent.” However, the origins of Lent, that is, what came before and why it spread so widely so quickly, remain obscure—and this issue is a matter of continuing study and debate by liturgical scholars. Recent scholarship has shown that the fourth-century preference for baptism at Easter, especially in Rome and in the churches of North Africa, did not really take root elsewhere. That said, there is much to commend Lent as a time for Christians to prepare for the celebration of Easter and for those coming to faith to prepare for baptism at the Great Vigil of Easter.

Outward signs of the season of Lent are the liturgical colors of purple and, on the fourth Sunday, rose. Flowers are used only on the Fourth Sunday in Lent—a Sunday of respite from the disciplines of the season.

For Episcopalians, the ordinary weekdays of Lent are observed by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord. In addition, the ordinary Fridays of Lent are traditionally days of abstinence from flesh meats. Ash Wednesday and Good Friday are days of fasting.

We recommend *The Origins of Feasts, Fasts and Seasons in Early Christianity* (2011) by Paul F. Bradshaw and Maxwell E. Johnson for more information about what we know and what we don’t know about the beginnings of Lent and the Christian year.

About the Music

The organ prelude today is one of the miscellaneous chorale preludes of Johann Sebastian Bach (1685–1750). It is based upon the German paraphrase of Psalm 51, *Erbarm dich, mein o Herre Gott* (“Have mercy on me, O God”). This work, catalogued as BWV 721, is unusual among the organ chorales of Bach in that its unadorned melody, stated in half-notes, is accompanied throughout by a steady succession of eighth-note chords which provide homophonic harmonic support. One finds this sort of texture from time to time in other music of Bach, but not in the organ repertory. In light of its style, some scholars consider this chorale prelude an homage to Johann Kuhnau (1660–1701) whose music was known to Bach and whom Bach eventually succeeded as organist of the Church of Saint Thomas in Leipzig. The text paraphrase of *Erbarm dich* is attributed to Erhart Hegenwalt based

COPYRIGHT ACKNOWLEDGMENTS

We believe in one God; Sursum corda; and Our Father; are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is copyright © 1982 by David Hurd and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens (1933–1991) and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

upon a broadsheet from 1524. The anonymous melody, in Phrygian mode, dates from the same 1524 Wittenberg source. Bach's four voice harmonization of this chorale, catalogued as BWV 305, will be played for today's postlude.

Today's choral music is English in origin. The setting of the Mass is by Charles Wood (1866–1926). Wood had a decided influence on the development of English church music in his time. His principal composition teachers were Charles Villiers Stanford (1852–1924) and Charles Hubert Hastings Parry (1848–1918), and his students included Ralph Vaughan Williams (1872–1958) and Herbert Howells (1892–1983). Irish by birth, Wood received his early musical training as a treble chorister in the choir of the Church of Ireland's Saint Patrick's Cathedral. In 1883 he became a member of the inaugural class of the Royal College of Music. His career included teaching music, directing, and playing the organ at several colleges. After Stanford's death in 1924, Wood succeeded his mentor as Professor of Music at Cambridge. Wood's compositions are varied and include eight string quartets, but he is chiefly remembered for his church music and his arrangements of carols. His *Short Communion Service*, sung this morning, is described as 'In the Polyphonic style, written for unaccompanied singing, chiefly in the Phrygian mode.' As such, Wood has done what church music composers throughout the centuries have done by returning to a *stilo antico* (antique style) for inspiration.

Bob Chilcott (b.1955) has had a long and deep involvement in choral music. He was a chorister and choral scholar at King's College, Cambridge. He also was a member of The King's Singers for twelve years. Much of his work is for young singers, and he has conducted choral festivals worldwide. John 3:16 is arguably one of the most frequently quoted verses in the New Testament. Musical settings of this text, in various languages, can be found among the past several centuries of choral literature. Of all the settings, that of Sir John Stainer (1840–1901) from his 1887 Passion Cantata, *The Crucifixion*, is almost as familiar to English-speaking Christians as the scripture verse itself. Chilcott's 1999 setting of this beloved scripture verse, sung today as the Communion motet, was commissioned in memory of Dan and Pat Jacobson for the Lovers Lane United Methodist Sanctuary Choir, Dallas, Texas. Curiously, it imitates Stainer by repeating the word "believeth" in the course of the text. This sort of word repetition, presumably to accommodate a predetermined musical idea, was a typical liberty taken by Victorian composers but critiqued by a later generation. However, perhaps in part because of this familiar resonance with Stainer, and also because of its simple and expressive beauty, Chilcott's setting of *God so loved the world* has taken a place of prominence among musical settings of this familiar scripture verse. —*David Hurd*

SOLEMN MASS

The Prelude

Erbarm dich mein, o Herre Gott, BWV 721

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Choir sings the appointed Introit.

Reminiscere miserationum tuarum,
Domine, et misericordiae tuae,
quae a saeculo sunt:
ne unquam dominantur nobis
inimici nostri: libera nos Deus Israel
ex omnibus angustiis nostris.
Ad te Domine
levavi animam meam:
Deus meus in te confido,
non erubescam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Remember, O Lord,
your compassion and love,
for they are from everlasting.
Do not let our enemies triumph over us;
deliver us, O God of Israel,
from all our troubles.
To you, O Lord,
have I lifted up my soul;
My God, I put my trust in you,
let me not be humiliated.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Sprinkling of Holy Water

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

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

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

The Opening Acclamation

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

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

The Song of Praise

The Choir sings Kyrie eleison. The setting of the Mass ordinary is Short Communion Service by Charles Wood (1866–1926).

Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>

Christe eleison.	<i>Christ, have mercy.</i>
Christe eleison.	<i>Christ, have mercy.</i>
Christe eleison.	<i>Christ, have mercy.</i>

Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.

All **AMEN.**

The Lessons

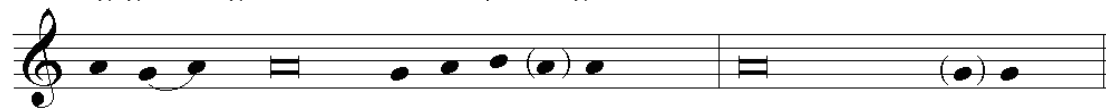
All are seated for the Lessons. The first Lesson, Genesis 12:1–8, is now read.

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves.” So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he departed from Har’an. And Abram took Sar’ai his wife, and Lot his brother’s son, and all their possessions which they had gathered, and the persons that they had gotten in Har’an; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Mo’reh. At that time the Canaanites were in the land. Then the LORD appeared to Abram, and said, “To your descendants I will give this land.” So he built there an altar to the LORD, who had appeared to him. Thence he removed to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and A’i on the east; and there he built an altar to the LORD and called on the name of the LORD.

After the Lesson, the Reader says

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

The Congregation sings Psalm 33:18–22 to plainsong tone 4.6.



<i>Cantor</i>	18	Behold, the eye of the LORD is upon / those who fear him, *
<i>All</i>		on those who wait upon his / love,
	19	To pluck their / lives from death, *
		and to feed them in time of fam-/ine.
	20	Our soul waits / for the LORD; *
		he is our help and our / shield.
	21	Indeed, our heart rejoic-/es in him, *
		for in his holy Name we put our / trust.
	22	Let your loving-kindness, O LORD, / be upon us, *
		as we have put our trust in / you.

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.**



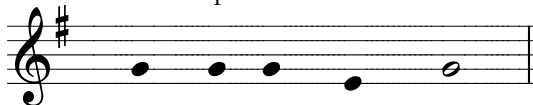
People Glo-ry to you, Lord Christ.

The appointed Gospel, John 3:1–17, is now proclaimed.

Now there was a man of the Pharisees, named Nicode'mus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." Nicode'mus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born anew.' The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." Nicode'mus said to him, "How can this be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand this? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

After the Gospel, the Minister sings

The Gospel of the Lord.



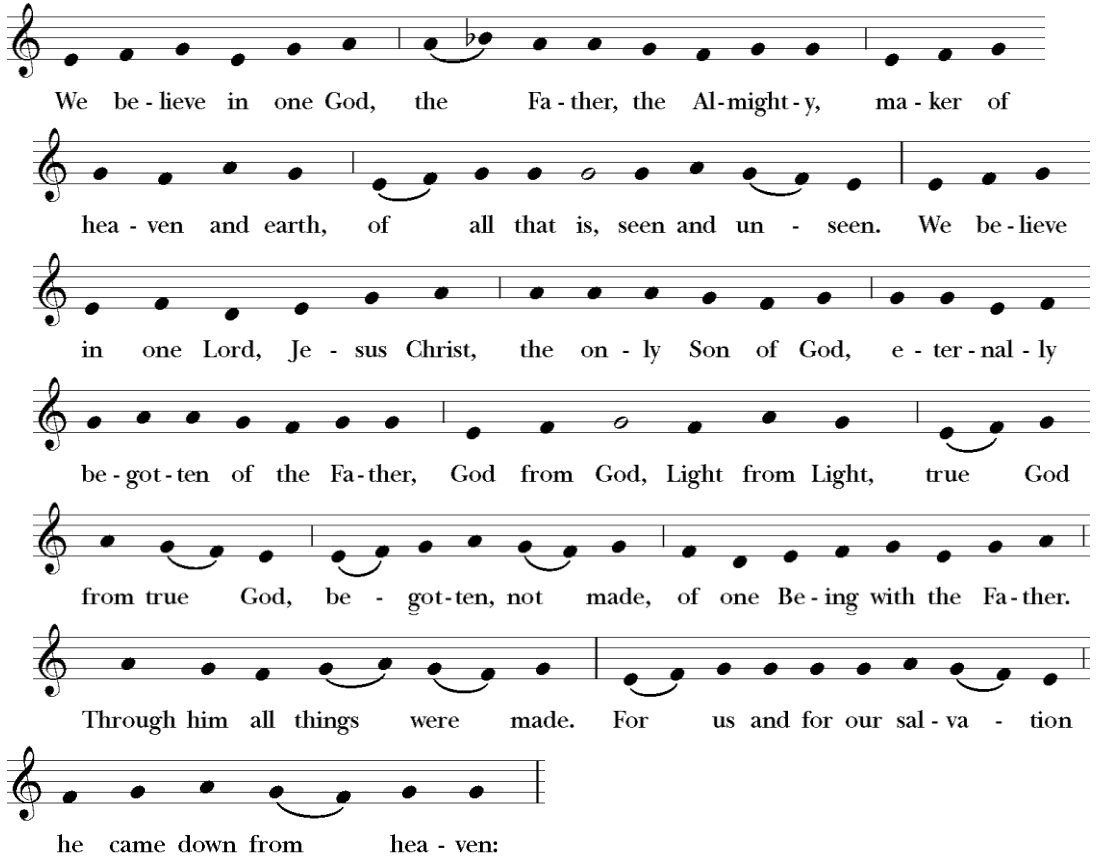
People Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew Daniel Jacobson

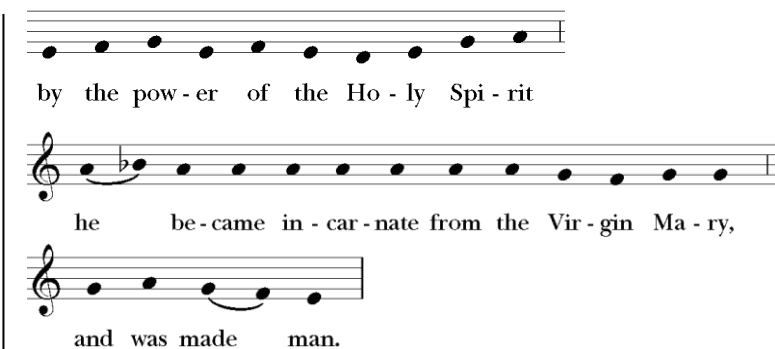
The Nicene Creed

All stand. The Creed is sung by all.

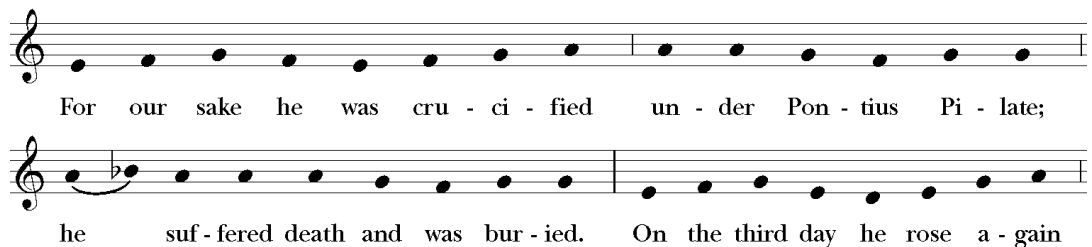


We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven and earth, of all that is, seen and un - seen. We be - lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be - got - ten of the Fa - ther, God from God, Light from Light, true God
from true God, be - got - ten, not made, of one Be - ing with the Fa - ther.
Through him all things were made. For us and for our sal - va - tion
he came down from hea - ven:

Bow



by the pow - er of the Ho - ly Spi - rit
he be - came in - car - nate from the Vir - gin Ma - ry,
and was made man.



For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
he suf - fered death and was bur - ied. On the third day he rose a - gain

in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven
 and is seat - ed at the right hand of the Fa - ther. He will come a -
 gain in glo - ry to judge the liv - ing and the dead, and his king - dom
 will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,
 the giv - er of life, who pro - ceeds from the Fa - ther and the Son.
 With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.
 He has spo - ken through the Pro - phets. We be - lieve in one ho - ly
 cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism
 for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,
 and the life of the world to come. A - men.

Setting: Plainsong, Mode 4; Credo I; adapted by Mason Martens (1933–1991)

The Prayers of the People: Form II

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

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



A - men.

The Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

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

The Celebrant prays

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

People

Amen.

The Peace



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



People And al - so with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

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

Meditabor in mandatis tuis,
quae dilexi valde:
et levabo manus meas
ad mandata tua, quae dilexi.

*I will meditate on your commandments
which I have always loved;
and I will lift up my hands
to your commandments, which I have loved.*

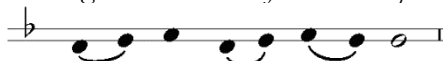
Hymn: Creator of the earth and skies

The Hymnal 1982 #148

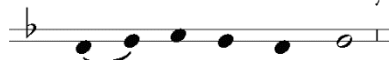
All stand and sing the hymn.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings



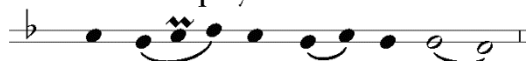
Celebrant The Lord be with you.



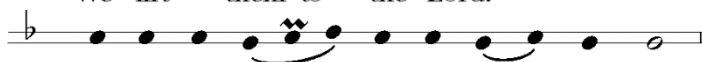
People And al - so with you.



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 for ever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is the Short Communion Service by Charles Wood.

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

The People stand or kneel. Then the Celebrant continues

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

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

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

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



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



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

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

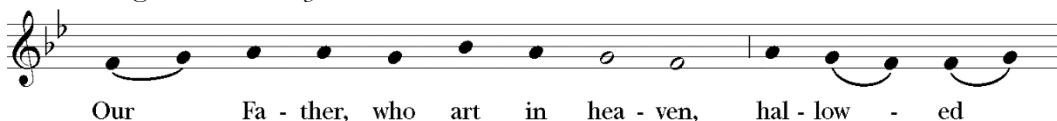


All **A-MEN.**

Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

Celebrant And now, as our Savior Christ has taught us, we are bold to say,

Then all sing the Lord's Prayer.



Our Fa - ther, who art in hea - ven, hal - low - ed



be thy Name, thy king - dom come, thy will be done,



on earth as it is in hea - ven. Give us this day our

dai - ly bread. And for - give us our tres - pas - ses,
 as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then the Celebrant sings

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

People There - fore let us keep the feast.

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

The Choir sings Agnus Dei. The setting is by Charles Wood.

O Lamb of God, that takest away the sins of the world,
 have mercy upon us.

O Lamb of God, that takest away the sins of the world,
 have mercy upon us.

O Lamb of God, that takest away the sins of the world,
 grant us thy peace.



The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers.
At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion.
Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ.

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.

If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.



The Communion Song & Motet

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

Visionem quam vidistis,
nemini dixeritis,
donec a mortuis resurgat
Filius hominis.

*Concerning the vision you have seen,
tell no one,
until the Son of Man
has risen from the dead.*

Then the motet, God so loved the world. The setting is by Bob Chilcott (b. 1955).

God so loved the world that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life.

Text: John 3:16

Hymn: Bread of the world, in mercy broken

All stand and sing the hymn.

The Hymnal 1982 #301

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

Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: O Jesus Christ, may grateful hymns be rising



The Hymnal 1982 #590

All stand and sing the hymn.

The Dismissal

A Minister dismisses the assembly, first singing

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

Minister  *People* 

Go in peace to love and serve the Lord. Thanks be to God.



The Postlude

O Mensch, beweine dein Sünden groß, BWV 402

J.S. Bach



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



Lent at Saint Mary's

Stations of the Cross

March 10, 17, and 31

Evening Prayer 5:00 PM

Stations of the Cross 5:30 PM

Lenten Quiet Day

Saturday, March 25, 2023

10:00 AM–3:00 PM

Led by the Reverend Deborah Lee

Holy Week & Easter Day at Saint Mary's

April 2

Palm Sunday

Liturgy of the Palms, Procession &
Solemn Mass 11:00 AM
Evening Prayer 5:00 PM

April 3-5

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

April 6

Maundy Thursday

The Maundy Thursday Liturgy 6:00 PM
The Watch before the Blessed Sacrament follows the Liturgy
and lasts until Midnight.

April 7

Good Friday

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

Saturday, April 8

Easter Eve

Holy Saturday Liturgy 9:00 AM
The Great Vigil of Easter 7:00 PM

Sunday, April 9

The Sunday of the Resurrection: Easter Day

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

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, *interim rector*
The Reverend James Ross Smith, *associate rector*
The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*
The Reverend Canon Victor Conrado,
The Reverend Dr. Peter Ross Powell,
The Reverend Alison J. Turner, *assisting priests*

The Music Program

Dr. David Hurd, *organist & music director*
Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*
Mr. Harka Gurung, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

The Board of Trustees

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;
Mr. Clark Mitchell; Dr. Charles Morgan, *vice president*;
Mr. Dale Reynolds; Mr. Luis Reyes; Ms. Mary Robison, *secretary*;
Ms. Marie Rosseels; Dr. Leroy Sharer; Ms. Reha Sterbin;
The Reverend Sammy Wood, *president*

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