

The Sunday of the Passion
Palm Sunday

April 2, 2023, 11:00 AM

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



About Saint Mary's

Saint Mary's was founded in 1868 to be the Episcopal parish church for the new residential neighborhood, then called Longacre Square, here in midtown Manhattan. Our doors have been open daily for welcome and worship since December 8, 1870. Many visitors discover us for the first time every day of the week. All are welcome. Our members and friends now live both near and far from Times Square. We invite you to join us, either in person or via our livestream.

About Palm Sunday & Holy Week

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 and burial. The Liturgy of the Palms is about welcoming and recognizing Christ among us. Following the reading of the story of Jesus' entrance into Jerusalem, palms are blessed and distributed and the ministers process through the nave to proclaim the Lord in song. The members of the congregation remain standing in their pews but take an equal part in this exuberant song of praise. The procession concludes the Palm Liturgy and provides a bridge into the celebration of the Solemn Mass of the Passion. 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 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

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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 Thomas Weelkes (c. 1576–1623). Weelkes was probably from Southern England. He was organist at Winchester College in 1598 and, shortly thereafter, at Chichester Cathedral, and received the bachelor of music degree of Oxford University in 1602. He is known especially for his nearly one hundred surviving madrigals in five and six parts which excel in tone painting, lively rhythm, and formal structure. He composed extensively also for viols and keyboard instruments. His church music includes ten Anglican services and over forty verse and full anthems, many of which, unfortunately, do not survive in complete form. His setting of *Hosanna to the Son of David* in six parts is surely one of his most often performed full anthems. This setting is both exuberant and serious as it juxtaposes chordal writing and intense imitative counterpoint, all set in a minor tonality. Undoubtedly, Weelkes, in his *Hosannas*, also foreshadows the turn of events and betrayal soon to occur.

As palms are distributed through the church, another traditional antiphon is sung, interspersed with verses from Psalm 24. Then follows the procession during which the hymns *All Glory laud and honor* and *Ride on! ride on in majesty* are sung. The first of these hymns dates from the tenth century and comes to us in a classic translation by John Mason Neale (1818–1866). The musical setting of this translated medieval text is a standard seventeenth-century German chorale. The second processional hymn is of nineteenth-century origin. It is paired with music by the Canadian composer Graham George (1912–1993), first published in *The Hymnal 1940*, which brilliantly illuminates the words. This second processional hymn’s final stanza properly foreshadows the change in tone as the liturgy shifts away from shouts of exultation and angles toward the singing of the Passion and reflection on the death of Jesus.

The settings of the Mass—*Sanctus* and *Agnus Dei*—are from *Missa in die Tribulationis* by McNeil Robinson (1943–2015). 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 long and well-remembered associations both with the Church of Saint Mary the Virgin and with Park Avenue Synagogue. While he remained organist at Park Avenue Synagogue until retiring in 2012, 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. He composed *Missa in die Tribulationis* in 1980 for use on Palm Sunday at Saint Mary’s. Robinson skillfully used chromaticism, dissonance, and contrasts in textures, dynamics, and rhythmic elements in crafting a modern setting tailored for the singular complexity of Palm Sunday and its liturgy.

The whole business of Latin church music in post-Reformation England needed to be a somewhat clandestine matter to protect those involved from the possibility of arrest. Nonetheless, William Byrd (c. 1540–1623), by dint of his musical genius and political savvy, was able to compose and publish richly both for the Protestant English church of his time and for the Catholic liturgy of his conviction. The first volume of Byrd's *Cantiones Sacrae*, published in 1589, included his five-voice setting of *Civitas sancti tui*, which is the second part of the motet *Ne irascaris Domine*. This second part of Byrd's motet, with text taken from Isaiah 64:10, will be sung during the administration of Communion.



AIDS Walk New York 2023

*The Saint Mary's AIDS Walk Team
will worship together on the evening of Saturday, May 20,
and then will join the thousands of others
walking in Central Park the
following day 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 support this ministry.

THE LITURGY OF THE PALMS, PROCESSION, AND 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 Thomas Weelkes (c. 1576–1623).

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

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

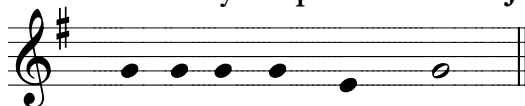
Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

People **AMEN.**

The Holy Gospel

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

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

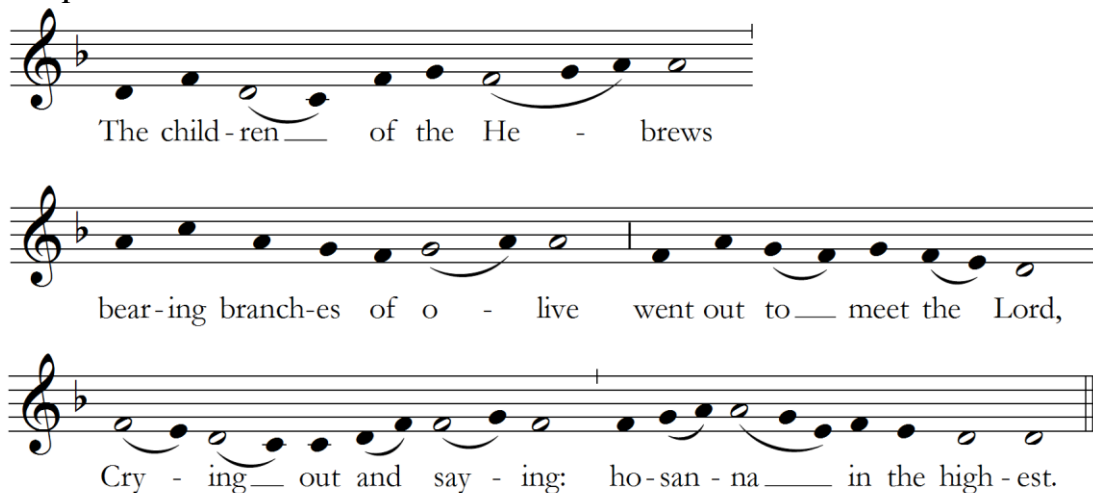


People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 21:1–11 is now proclaimed.

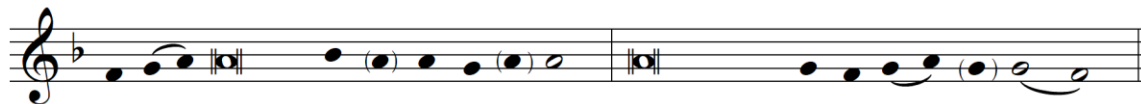
When Jesus and his disciples drew near to Jerusalem and came to Beth'phage, to the Mount of Olives, he sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately." This took place to fulfil what was spoken by the prophet, saying, "Tell the daughter of Zion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass." The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds said, "This is the prophet Jesus from Nazareth of Galilee."

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 verses are sung to plainsong tone 1.2.



Psalm 24:1–2, 7–10

Cantor 1 *The earth is the LORD'S and / all that is in it, **

All 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.

Refrain

Cantor 7 *Lift up your heads, O gates;*
*lift them high, O / everlasting doors; **
All and the King of / glory shall come in.

8 “Who is this / King of glory?” *
“The LORD strong and mighty,
the LORD, might-/y in bat-tle.”

Refrain

Cantor 9 *Lift up your heads, O Gates;*
*lift them high, O / everlasting doors; **
All 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.”

Refrain

The Procession

A Minister intones the procession.

Let us go forth in peace.



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

The Ministers process through the church. The members of the congregation remain in their pews while singing the hymn.

Hymn: All glory, laud, and honor

The Hymnal 1982 #154

The Station at the Door

The Ministers pause at the doors of the church, and the following prayer is offered. The Celebrant sings

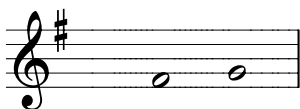
Celebrant Lift up your heads, O gates; lift them high, O everlasting doors;



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.**

Hymn: Ride on, ride on, in majesty

The Hymnal 1982 #156

The following hymn is sung as the Ministers process to the chancel.

THE EUCHARIST OF THE PASSION

The Collect of the Day

The Celebrant sings

The Lord be with you.

People

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

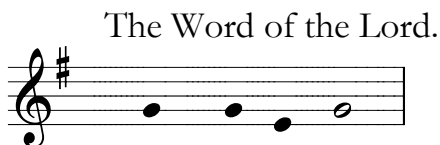
The Word of the Lord.

People

Thanks be to God.

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



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	<i>Christ became obedient for us</i>
usque ad mortem:	<i>unto death,</i>
mortem autem crucis.	<i>even death on a cross.</i>

The Passion of Our Lord Jesus Christ according to Matthew

The Passion, Matthew 26:36–27:66, 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.

And Jesus came out, and went, as was his custom, to the Mount of Olives; and Then Jesus went with the disciples to a place called Gethsem'ane, and he said to them, "Sit here, while I go yonder and pray." And taking with him Peter and the two sons of Zeb'edee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And he came to the disciples and found them sleeping; and he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, thy will be done." And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people.

Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." And he came up to Jesus at once and said, "Hail, Master!" And he kissed him. Jesus said to him, "Friend, why are you here?" Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled.

Then those who had seized Jesus led him to Cai'aphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death." Then they spat in his face, and struck him; and some slapped him, saying, "Prophesy to us, you Christ! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor.

When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So, they took counsel, and bought with them the potter's field, to bury strangers in. Therefore, that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barab'bas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barab'bas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barab'bas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barab'bas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So, when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barab'bas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him and plaiting a crown of thorns they put it on his head and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on

him, and led him away to crucify him. As they went out, they came upon a man of Cyre'ne, Simon by name; this man they compelled to carry his cross.

All stand.

And when they came to a place called Gol'gotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, la'ma sabach-tha'ni?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "This man is calling Eli'jah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Eli'jah will come to save him." And Jesus cried again with a loud voice and yielded up his spirit.

All kneel for silent prayer.

All stand when the Narrator rises.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!" There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Mag'dalene, and Mary the mother of James and Joseph, and the mother of the sons of Zeb'edee.

When it was evening, there came a rich man from Arimathe'a, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed. Mary Mag'dalene and the other Mary were there, sitting opposite the sepulcher.

Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore, order the sepulcher to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulcher secure by sealing the stone and setting a guard.

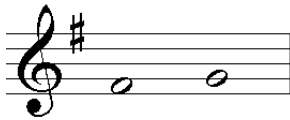
The Sermon

The Reverend Sammy Wood

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 expectavit 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

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 for ever 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, Civitas sancti tui, is sung. The setting is by William Byrd (1543–1623).

Civitas sancti tui, facta est deserta. Sion
deserta est. Jerusalem desolata est..

*Thy holy city, O Lord, has become a desert. Sion
lies wasted and forlorn, Jerusalem now is desolate..*

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.*

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.

Hymn: Ah, holy Jesus

The Hymnal 1982 #158

The Congregation remains standing and sings the hymn. At the conclusion of the hymn, the Ministers depart from the church in silence without greeting the members of the Congregation. No postlude will be played. Holy Week has begun. We invite you to experience the silence as you leave the church, respecting those who wish to remain in silence in the church.

Refreshments will not be served in Saint Joseph's Hall after Mass this afternoon.



THE PALMS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF RICK AUSTILL BY
THE MEMBERS OF THE FLOWER GUILD OF
THE CHURCH OF SAINT MARY THE VIRGIN,
WHO DESIGNED THE ARRANGEMENTS
ON THE ALTAR IN HIS HONOR AND IN
THANKSGIVING FOR THE GIFT OF HIS FRIENDSHIP.



PALM SUNDAY

by Malcolm Guite

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.

Holy Week & Easter Day at Saint Mary's

April 3–5

Morning Prayer 8:00 AM

Angelus 12:00 PM

Mass 12:10 PM

Evening Prayer 5:00 PM

April 6

Maundy Thursday

The Maundy Thursday Liturgy 6:00 PM

The Watch before the Blessed Sacrament until midnight

April 7

Good Friday

The Good Friday Liturgy 12:30 PM

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

Saturday, April 8

Holy Saturday

The Holy Saturday Liturgy 9:00 AM

Easter Eve

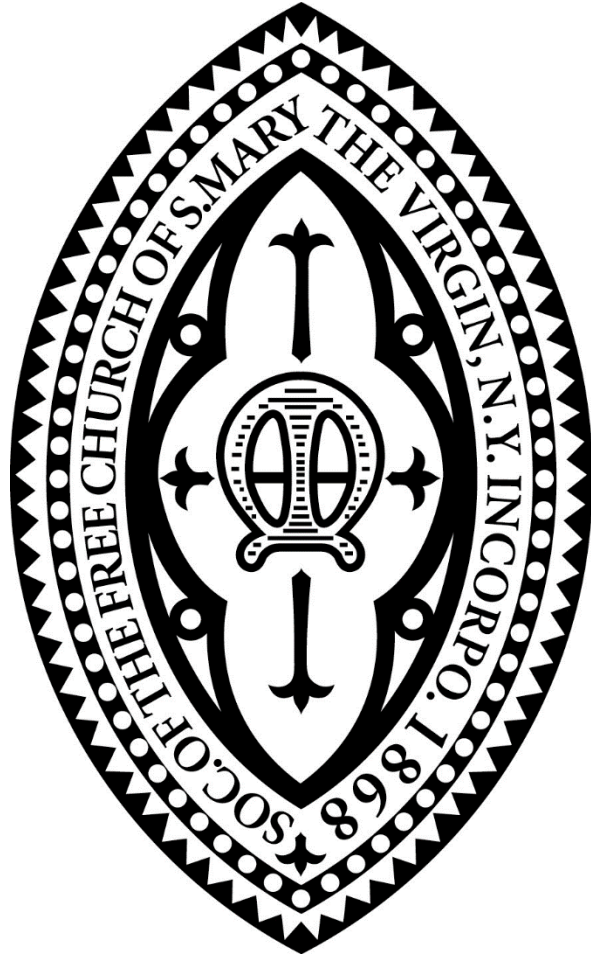
The Great Vigil of Easter 7:00 PM

Sunday, April 9

The Sunday of the Resurrection: Easter Day

Said Mass with Hymns 9:00 AM

Solemn Mass 11:00 AM



THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street
New York, New York 10036-8502

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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*

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