



*The First Sunday in Lent*  
February 26<sup>th</sup>, 2023

## Solemn Mass at Eleven O'Clock

*Missa "Emendemus in melius"* — Giovanni Pierluigi da Palestrina (c 1524–1594)

*Celebrant:* Fr Thompson

**Prelude** *Hommage à Frescobaldi*

Jean Langlais (1907–1991)

*I. Prélude au Kyrie*  
*III. Elevation*  
*VI. Antienne*

**The Great Litany in Procession**

Prayer Book, page 148

**Kyrie**

*Kyrie eleison.*

Lord, have mercy upon us.

*Christe eleison.*

Christ, have mercy upon us.

*Kyrie eleison.*

Lord, have mercy upon us.

**Collects**

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan; Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with you and the Holy Spirit, one God, now and for ever. **Amen.**

Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

**Lesson** Genesis 2:4b–9, 15–17, 25–3:7

In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not caused it to rain upon the

earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground—then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.” And the man and his wife were both naked, and were not ashamed. Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

**Gradual**    *Angelis suis*

*Mode V*

He shall give his Angels charge over thee: to keep thee in all thy ways. *℣*. They shall bear thee in their hands: that thou hurt not thy foot against a stone.

**Tract**    *Qui habitat*

*Mode VIII*

Whoso dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty. *℣*. I will say unto the Lord: Thou art my hope, and my stronghold: my God, in him will I trust. *℣*. For he shall deliver thee from the snare of the hunter: and from the noisome pestilence. *℣*. He shall defend thee under his wings, and thou shalt be safe under his feathers. *℣*. His faithfulness and truth shall be thy shield and buckler: Thou shalt not be afraid for any terror by night. *℣*. Nor for the arrow that flieth by day: for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. *℣*. A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee. *℣*. For he shall give his angels charge over thee: to keep thee in all thy ways. *℣*. They shall bear thee in their hands; that thou hurt not thy foot against a stone. *℣*. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet. *℣*. Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name. *℣*. He shall call upon me, and I will hear him: yea, I am with him in trouble. *℣*. I will deliver him, and bring him to honour: with long life will I satisfy him: and show him my salvation.

**Holy Gospel**    *Matthew 4:1–11*

*℞*.    **Glory be to thee, O Lord.**

After Jesus was baptized, he was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’” Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will give his angels charge of you,’ and ‘On

their hands they will bear you up, lest you strike your foot against a stone.” Jesus said to him, “Again it is written, ‘You shall not tempt the Lord your God.’” Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Begone, Satan! for it is written, ‘You shall worship the Lord your God and him only shall you serve.’” Then the devil left him, and behold, angels came and ministered to him.

℞. **Praise be to thee, O Christ.**

## Sermon

Fr James

## Nicene Creed

*Credo I / Mode I* Hymnal, back cover

¶ *Following the Creed, the Celebrant faces the people to begin the Offertory.*

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. Let us pray.

## Offertory Verse *Scapulis suis*

*Mode II*

He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

## Offertory Anthem *Scapulis suis obumbrabit tibi*

Giovanni Pierluigi da Palestrina

*Scapulis suis obumbrabit tibi Dominus et sub pennis ejus sperabis; scuto circumdabit te veritas ejus.*

He shall cover thee with his feathers and under his wings shalt thou trust; his truth shall be thy shield and buckler. (*Ps 91:4*)

## Hymn 142 *Lord, who throughout these forty days*

*St Flavian*

## Sursum corda

Hymnal, S 112

℣. The Lord be with you.

℞. **And with thy spirit.**

℣. Lift up your hearts.

℞. **We lift them up unto the Lord.**

℣. Let us give thanks unto our Lord God.

℞. **It is meet and right so to do.**

¶ *When the bell tolls, please kneel.*

## Sanctus & Benedictus

*Sanctus, Sanctus, Sanctus*

*Dominus Deus Sabaoth.*

*Pleni sunt caeli et terra gloria tua.*

*Hosanna in excelsis.*

✠ *Benedictus qui venit in nomine Domini.*

*Hosanna in excelsis.*

**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.**

**Our Father**

Hymnal, S 119

**Prayer for Peace**

- ℣. The peace of the Lord be always with you.  
 ℞. **And with thy spirit.**

**Prayer of Humble Access**

**WE DO NOT PRESUME to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.**

**Agnus Dei**

*Agnus Dei, qui tollis peccata mundi,  
 miserere nobis.  
 Agnus Dei, qui tollis peccata mundi,  
 miserere nobis.  
 Agnus Dei, qui tollis peccata mundi,  
 dona nobis pacem.*

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.

**Invitation to Communion**

- ℣. Behold the Lamb of God; behold him that taketh away the sins of the world.  
 ℞. **Lord, I am not worthy that thou shouldst come under my roof,  
 but speak the word only, and my soul shall be healed.**

*All persons baptized in the Name of the Father and of the Son and of the Holy Spirit are invited to the Altar to receive the Body and Blood of our Lord and Savior Jesus Christ. If you wish to receive a blessing, come to the Altar and cross your arms over your chest. For those who prefer to receive by intinction, the chalice bearer will take your wafer, dip it in the chalice, and place it on your tongue.*

**Communion Verse**     *Scapulis suis*

*Mode I*

The Lord shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

**Communion Motet**     *O bone Jesu à 4*

Marc' Antonio Ingegneri (1545–1592)  
*formerly attributed to Giovanni Pierluigi da Palestrina*

*O bone Jesu, miserere nobis; quia tu creasti nos, tu redemisti nos sanguine tuo pretiosissimo.*

O gentle Jesus, have mercy upon us; for thou hast created us, thou hast redeemed us by thy most precious blood. (*Responsory for Holy Week*)

## Postcommunion Collect

ALMIGHTY AND EVERLIVING GOD, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

## Blessing & Dismissal

¶ *The people stand.*

## The Last Gospel

∇. The beginning of the Holy Gospel according to St John.

℞. **Glory be to thee, O Lord.**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made: In him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not the Light, but was to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(genuflect) *And the Word was made flesh, (rise)*

and dwelt among us: and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

℞. **Thanks be to God.**

**Hymn 688**     *A mighty fortress is our God*

*Ein' feste Burg ist unser Gott*

**The Angelus**     *(See card in pew)*

**Postlude**     *Toccata Terza*

Girolamo Frescobaldi (1583–1643)

**The Church of the Advent**  
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The Rev'd Douglas Anderson, *Rector*

The Rev'd Jay James, *Assisting Rector*

The Rev'd David Thompson, *Vicar*

The Rev'd Dr Jeffrey Hanson, *Priest Associate*

The Rev'd Thomas Adams, *Honorary Assistant*

The Rev'd Dr Clarence Butler, *Honorary Assistant*

Meg Nelson & Thatcher Gearhart, *Churchwardens*

Mark Dwyer, *DMus, Organist & Choirmaster*

Andrew Scanlon, *FAGO, Assoc. Organist & Choirmaster*

Raymond Porter, *Verger*

Lauren Mojarrab, *Child & Family Ministries*

Karen Harrington, *Events & Special Projects*

Jim Singletary, *Parish Administrator*

Joe Brown, *Comptroller*

Rich Lyerla, *Property Manager*

Deacon Moses Buyondo, *Resident Sexton*

Monday–Tuesday, Thursday–Friday — Morning Prayer at 8:00am; Low Mass at 12:15pm; Evening Prayer, 5:30pm.

Wednesday — Morning Prayer at 8:00am; Evening Prayer, 5:30pm; Low Mass and Healing Service, 6pm.

Saturday (and legal holidays) — Morning Prayer at 8:30am; Low Mass at 9:00am.

## Parish Notices

**IF YOU ARE VISITING** with us today, welcome!

- **PLEASE FILL OUT A VISITOR CARD** and put it in the collection plate at the Offertory, or hand it to an usher or a member of the clergy. You can find visitor cards on the backs of the pews.
- If you desire to receive **HOLY COMMUNION** on this occasion and are baptized with water in the Name of the Father, the Son, and the Holy Spirit, we invite you to do so. Please feel free to consult on this matter with a member of the Clergy.
- To sign up for our **OUR WEEKLY EMAIL**, please send a blank email (with "EMAIL" in the subject line) to [office@theadventboston.org](mailto:office@theadventboston.org).

**PROFESSIONAL CHILD CARE** is provided in Moseley Hall during the 9am and 11am Masses. Parents at the 11am Mass are kindly requested to keep their children with them in church after Communion so that the nursery area can be cleared before Coffee Hour begins. In Christian charity, we do ask that you not bring children to the nursery if they have a cold or are sick.

**COFFEE HOURS.** Maggie Dunbar and Deb Smith host the 9am coffee hour today; Nick & Maggie Westberg, Mark McLaughlin & Aizie Calipayan, and Mary Gardill host 11am. Next week, Barbara Boles

hosts at 9am; Meg Mill hosts at 11am, and we need additional hosts.

We are in need of additional hosts for all Masses in this quarter. Please sign up in Moseley Hall, by emailing [kharrington@theadventboston.org](mailto:kharrington@theadventboston.org), or using the **new electronic scheduler**. To sign up for the new electronic scheduler for coffee hour please scan this QR code or contact Karen Harrington. Using this online system, you will be able to check your schedule from anywhere (there is a smartphone app), set up automatic email reminders, specify exactly what times do and do not work well for you to serve, and easily find a substitute when you can't make one of your scheduled dates. Please be patient, ask questions, and let Karen know if you have any difficulty.



**ENTR'ACTE.** Each Sunday in Lent we are encouraged in the liturgy to focus on particular theological themes. Our prayers, readings, and hymns work together to draw our attention in specific directions for deeper reflection as we prepare for Holy Week and Easter. The aim of Entr'acte throughout Lent will be to identify some of these major themes and to offer instruction on each one. The following schedule outlines topics and speakers:

**February 26 - Lent I:** Temptation - Fr. Thompson

**March 5 - Lent II:** The Sanctification of all Human Nature - Fr. Hanson

**March 12 - Lent III:** Reconciliation - presenter tba

**March 19 - Lent IV:** Care, Comfort, and Refreshment (Mothering Sunday) - Fr. James

**March 26 - Lent V:** Life in the resurrection - Fr. Macdonald-Radcliff

**THE STATIONS OF THE CROSS**, also known as the Way of the Cross or the *Via Crucis*, constitute an ancient devotion now particularly associated with Lent. Its roots lie in the desire of pilgrims to the Holy Land to retrace Jesus' steps on the way to Golgotha, the *Via Dolorosa* or "Way of Suffering", and early manuscripts suggest that it was practiced in some form very early on. For hundreds of years, one actually had to undertake the long and dangerous journey to Jerusalem in order to follow the *Via Crucis*; it was not until the 15th century that Franciscans, who had been exclusive custodians of the holy places since 1342, began to set up outdoor shrines in Europe to represent the route in Jerusalem for the spiritual benefit of Christians who could not travel to the Holy Land.

The number of stations varied wildly, anywhere from seven to thirty, and the structures were often life-size or larger. In the late 17th century, Franciscans began to put scaled-down versions inside their churches, which also encouraged reducing and eventually standardizing the number of stations, fixed at 14 by Pope Clement XII in 1731.

The devotions themselves consist of brief meditations and prayers focused on scenes from the Gospels, interspersed with pious legends – there is no record in Scripture of Jesus falling three times, or of encounters on the way to Golgotha with His mother or with a woman who wipes his face with her veil (the origin of the name "Veronica"). Likewise, although the penultimate station is traditionally depicted as Mary cradling her Son's body, this moment is not explicitly described in any of the Gospel accounts. In 1991, Pope John Paul II introduced a new form of the stations more closely aligned with the Gospel accounts, replacing the non-scriptural scenes with Judas' betrayal, Peter's

denials, the penitent thief on the cross, and Jesus' committal of His mother to the care of the Beloved Disciple. This "Scriptural Way of the Cross" augments, but does not replace, the customary devotions.

Franciscan exclusivity came to an end in the mid-19th century, and stations were allowed to be placed in any Catholic church that wanted them. The devotion quite naturally passed into Anglo-Catholic practice; The Advent's stations, the work of sculptor J(ohn) Gregory Wiggins (1890–1956), were installed in 1952, and the Stations of the Cross have been part of our Lenten program for decades. This year, we will offer the devotion on Thursday evenings during Lent (6pm on March 2, 9, 16, 23, and 30).

*Please note that there will not be a meal following Stations, as was previously listed in the Lenten Booklet.*

**ATTENDANCE LAST SUNDAY** was 187 (16+57+114). Ash Wednesday attendance was also 187 (25+40+122)

**LITURGICAL ART TOUR:** This **Saturday, March 4**, Advent parishioners have a unique opportunity to visit two special sites in Worcester: St Matthew's Episcopal Church, which has one of the finest collections of Tiffany stained glass on the East Coast; and a new exhibit at the Holy Cross College art gallery, "Bringing the Holy Land Home: The Crusades, Chertsey Abbey, and the Reconstruction of a Medieval Masterpiece". Sign up in Moseley Hall, or contact Karen Harrington: [kharrington@theadventboston.org](mailto:kharrington@theadventboston.org).

**ADVENT 20s & 30s.** The 20s and 30s of the Advent are invited to the monthly gathering on Wednesday, March 8 in the Library. Evening Prayer is said at 5:30pm and Healing Mass celebrated at 6:00pm, after which the gathering will start (approximately 6:30pm). Around 7:30pm, Fr James will offer a talk on the health of orthodox belief in Christ and the harm of unorthodox belief in Christ. Join us at any point in the evening. Please RSVP to Kyriell Palaeologue at [k.oldword@protonmail.com](mailto:k.oldword@protonmail.com).

**SAVE THE DATE.** Saturday, March 18 at 6pm – Men's Group. Details to come.