

The Body & Blood of Christ
Corpus Christi

SOLEMN MASS,
PROCESSION & BENEDICTION

Sunday, June 19, 2022, 11:00 AM

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



About this Service

The observance of the Feast of the Body and Blood of Christ (commonly referred to by the Latin, “Corpus Christi”) dates from the beginning of the thirteenth century. It came about in the Church’s life at a time when people attended Mass but seldom received Communion, often only at Easter. Wonderfully, the liturgical renewal of the Church in the twentieth century has only increased devotion to the Eucharist. Our table fellowship with Christ continues to sustain us in our journey in faith. Since the feast was instituted, Corpus Christi has been observed on the first Thursday after Trinity Sunday and on the Sunday following Trinity Sunday. With the liturgical reforms, Saint Mary’s made the choice to continue our celebration on Sundays—a common practice in countries where the feast day is not a public holiday. When the feast was initiated in Western Europe in 1264, there was no provision for a procession of the Sacrament. Nevertheless, it did not take long for a festival procession of the Eucharist to be added to the Mass. At the end of Mass today, we will process with the Blessed Sacrament here in the church. The procession will conclude with Eucharistic Benediction.

About the Music

Olivier Messiaen is widely regarded as one of the most original voices among twentieth-century composers for the organ. Born in Avignon, son of the poetess Cécile Sauvage, he was a student of Marcel Dupré and Paul Dukas at the Paris Conservatory where he became professor of musical analysis, philosophy, and aesthetics in 1942. His legendary tenure as titular organist of the L’Eglise de la Sainte Trinité, Paris, began in 1931. The brilliant light and vivid colors of this magnificent church proved a defining stimulus to Messiaen’s musical imagination for sixty years. Messiaen’s *Le Banquet Céleste* (“The Celestial Banquet”), played for the prelude today, is one of his early organ compositions, dating from 1928 and based upon a movement of an unfinished orchestral work. It bears the quotation “*Celui qui mange ma chair et boit mon sang demeure en moi et moi en lui*” (“Whoever eats my flesh and drinks my blood dwells in me and I in them,” John 6:56). Its slow movement and reflective mood are suggestive of the timeless expanse of the heavenly meal.

The Mass setting this morning is *Missa Aedis Christi* which was composed in 1958 by Herbert Howells (1892–1983) for the Cathedral Church of Christ, Oxford. The Christ Church Cathedral setting is one of several liturgical cycles Howells composed for a particular place. Although he also composed extensively for orchestra and smaller instrumental ensembles, he is most remembered for his choral compositions, many of which were composed for Anglican services. Howells had been a student of Stanford and Parry at the Royal College of Music in London and was a close friend of Vaughan Williams whom he considered a mentor. Extending from this distinguished lineage, Howells is especially recognized for his expressive approach to text setting and his distinctive harmonic vocabulary. Most of Howells’s English church music is composed for choir with organ accompaniment. *Missa Aedis Christi*, in contrast, is composed for unaccompanied choir, in four voices with liberal division within voices to accommodate his expressive harmonic and textural palette.

The Communion motet is a setting of *Anima Christi* (“Soul of Christ”) by David Hurd, organist and music director at Saint Mary’s. It was composed for the institution of the Very Reverend Leighton J. Lee as Dean and Rector of the Cathedral of the Redeemer, Calgary, Alberta, on February 7, 2016. The English translation of the fourteenth-century Latin prayer of unknown authorship—the text of the present motet—is by Cardinal John Henry Newman (1801–1890). The musical setting is homophonic in texture and flexibly voiced from four to seven parts for clear declamation and expression of the text

The French composer and organist, Maurice Duruflé (1902–1986), was steeped in liturgical chant from his childhood as a chorister at the Rouen Cathedral choir school. He first entered the Paris Conservatory in 1920, becoming Professor of Harmony in 1943, a position he retained for nearly thirty years. He is remembered for his lifelong association with the stunningly beautiful church of St. Étienne-du-Mont, Paris, where he was named titular organist in 1929. The fourth of his *Quatre Motets sur des Thèmes Grégoriens* (1960) is his setting of *Tantum ergo*, the final two stanzas of the Eucharistic Hymn *Pange lingua*, the text of which is attributed to Saint Thomas Aquinas (c. 1225?–1274). In his setting, Duruflé quotes the familiar *Pange lingua* chant melody in the soprano voice and provides elegant harmonic support from three other voices in identical music for both stanzas.



The Prelude

Le Banquet céleste

Olivier Messiaen (1908–1992)

SOLEMN MASS

THE WORD OF GOD

The Entrance Song

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

Cibavit eos ex adipe frumenti, alleluia:
et de petra, melle saturavit eos,
alleluia, alleluia, alleluia.

Exsultate Deo adiutori nostro:
iubilare Deo Iacob.

Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*He fed them with the finest wheat, alleluia;
and with honey from the rock he satisfied them,
alleluia, alleluia, alleluia.*

*Sing with joy to God, our helper;
raise a loud shout to the God of Jacob.*

*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

The Celebrant sings



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



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

Setting: Louis Weil (b. 1935)

The Song of Praise

The Choir sings Gloria in excelsis. The setting is Missa Aedis Christi by Herbert Howells (1892–1983)

Glory be to God on high,
and on earth peace, good will towards men.

We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.

Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art holy;
Thou only art the Lord;
Thou only, O Christ,
with the Holy Ghost,
art most high in the glory of God the Father. Amen.

The Collect of the Day

The Celebrant sings

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

God our Father, whose Son our Lord Jesus Christ in a wonderful Sacrament has left us a memorial of his passion: Grant us so to venerate the sacred mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Genesis 14:18–20, is now read.

In those days, Mel-chiz'edek king of Salem brought out bread and wine; he was priest of God Most High. And he blessed Abram and said, “Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything.

After the Lesson, the Reader says

People The Word of the Lord.
 Thanks be to God.

Psalm 145

All sing Psalm 145:1–9 to plainsong tone 5.1.



- Cantor* 1 *I will exalt you, O God my / King, **
All and bless your Name for / ever and ever.
- Epistle* 2 Every day will I / bless you *
 and praise your Name for / ever and ever.
- Gospel* 3 Great is the LORD and greatly to be / praised; *
 there is no end / to his greatness.
- Epistle* 4 One generation shall praise your works to an-/other *
 and shall de-/clare your power.
- Gospel* 5 I will ponder the glorious splendor of your / majesty *
 and all your / marvelous works.
- Epistle* 6 They shall speak of the might of your wondrous / acts, *
 and I will tell / of your greatness.
- Gospel* 7 They shall publish the remembrance of your great / goodness; *
 they shall sing / of your righteous deeds.
- Epistle* 8 The LORD is gracious and full of com-/passion, *
 slow to anger and / of great kindness.
- Gospel* 9 The LORD is loving to / everyone *
 and his compassion is / over all his works.

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

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

After the Lesson, the Reader sings

The Word of the Lord.

Thanks be to God.

People

The musical notation consists of a single staff in G major (one sharp) and 4/4 time. The notes are G4, A4, B4, and C5, each held for one measure.

The Sequence

All stand and sing the appointed sequence hymn for Corpus Christi.

1 Zi - on, praise thy Sa - vior, sing - ing hymns with ex - ul -
Hon - or Christ, thy voice up - rais - ing, who sur - pass - eth

ta - tion ring - ing, praise thy King and Shep - herd true.
all thy prais - ing; nev - er canst thou reach his due.

2 Let the Bread, life - giv - ing, liv - ing, be our
as of old the Lord pro - vid - ed when the

theme of glad thanks - giv - ing, now in truth be - fore thee set;
twelve, di - vine - ly guid - ed, at the ho - ly ta - ble met.

3 What he did, at sup - per seat - ed, Christ or - dained to
4 Full and clear sing out thy prais - ing, gra - cious hymns of

The musical notation is in G minor (two flats) and 4/4 time. It consists of five staves of music with lyrics underneath. The first staff has a repeat sign at the end. The second staff has a repeat sign at the end. The third staff has a repeat sign at the beginning and a repeat sign at the end. The fourth staff has a repeat sign at the end. The fifth staff has a repeat sign at the beginning and a repeat sign at the end.

be re - peat - ed, his me - mo - rial ne'er to cease;
joy up - rais - ing in thy heart and soul to - day;

his com-mand for guid - ance tak - ing, bread and wine we
for to - day the new ob - la - tion of the new King's

hal - low, mak - ing thus our sac - ri - fice of peace.
rev - e - la - tion bids us feast in glad ar - ray.

*5 Ve - ry Bread, good Shep - herd, tend us, Je - sus, of thy love
*6 thou, who all things canst and know - est, who on earth such food

be - friend us, Lord, re - fresh us and de - fend us, thine e -
be - stow - est, grant us, with thy saints, though low - est, where the

ter - nal good - ness send us in the land of life to see:
heaven - ly feast thou show - est, fel - low - heirs and guests to be.

Words: attributed to Thomas Aquinas (1225?-1274); tr. *Hymnal 1940*; rev. *Hymnal 1982*
Music: *Lauda Sion Salvatorem*, plainsong, Mode VII, twelfth century

The Holy Gospel

A Minister proclaims the Gospel, first singing

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

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



People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 22:14–30, is now proclaimed.

And when the hour came, Jesus sat at table, and the apostles with him. And he said to them, “I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God.” And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.” And likewise the cup after supper, saying, “This cup which is poured out for you is the new covenant in my blood. But behold the hand of him who betrays me is with me on the table. For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!” And they began to question one another, which of them it was that would do this. A dispute also arose among them, which of them was to be regarded as the greatest. And he said to them, “The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves. You are those who have continued with me in my trials; and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

After the Gospel, the Minister sings

People The Gospel of the Lord.
Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew Jacobson

The Nicene Creed

All stand. The Creed is sung by all.

Introduction



We be-lieve in one God, the
Fa - ther, the Al - mighty - 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:
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.

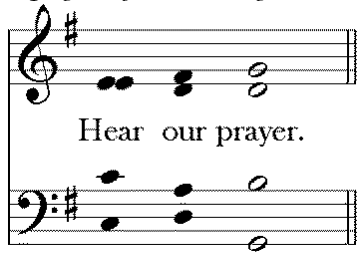
We look for the re - sur - rec - tion of the dead, —

and the life of the world to come. A - men. A - men. —

Setting: Calvin Hampton (1938-1984)

The Prayers of the People

A Minister bids the prayers of the assembly. At the end of each petition the People sing



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

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.

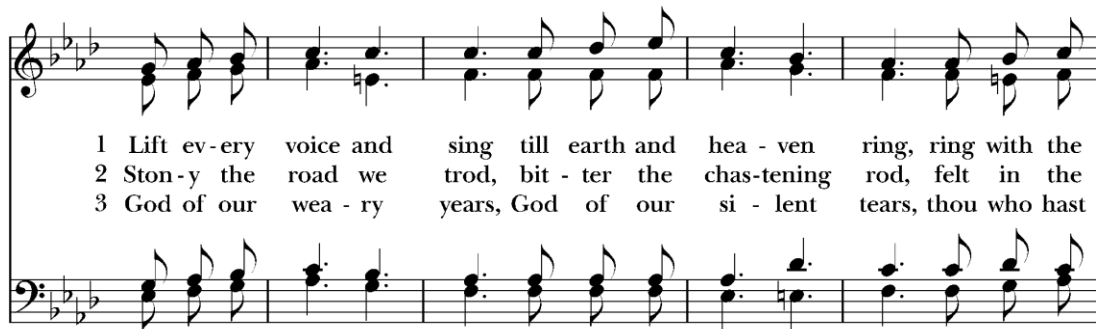
Portas coeli aperuit Dominus:
et pluit illis manna, ut ederent:
panem coeli dedit illis:
panem angelorum manducavit
homo, alleluia.

*The Lord opened the doors of heaven
and rained down manna upon them to eat;
he gave them bread from heaven and
mortals ate the bread of angels,
alleluia.*

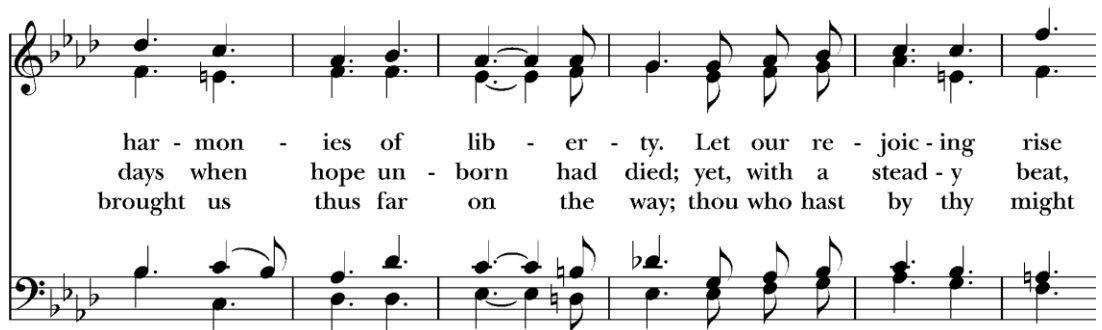
Hymn: Lift every voice and sing till earth and heaven ring

The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine and money.

Introduction



1 Lift ev - ery voice and sing till earth and hea - ven ring, ring with the
2 Ston - y the road we trod, bit - ter the chas - tening rod, felt in the
3 God of our wea - ry years, God of our si - lent tears, thou who hast



har - mon - ies of lib - er - ty. Let our re - joic - ing rise
days when hope un - born had died; yet, with a stead - y beat,
brought us thus far on the way; thou who hast by thy might



high as the lis - tening skies; let it re - sound loud as the
have not our wea - ry feet come to the place for which our
led us in - to the light; keep us for ev - er in the

roll - ing sea. Sing a song full of the faith that the dark past has
 par - ents sighed? We have come o - ver a way that with tears has been
 path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres - ent has
 wa - tered; we have come, tread - ing our path through the blood of the
 met thee; lest, our hearts drunk with the wine of the world, we for -

brought us; fac - ing the ris - ing sun of our new
 slaugh - tered, out from the gloom - y past, till now we
 get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.
 stand at last where the white gleam of our bright star is cast.
 ev - er stand, true to our God, true to our na - tive land.

Words: James Weldon Johnson (1871–1938)

Music: *Lift Every Voice*, J. Rosamond Johnson (1873–1954); harm. *Christian Hymns*, 1977

Words: Copyright by Edward B. Marks Music Corporation. Used by permission. Music: Copyright © 1921 by Edward B. Marks Music Corporation. Copyright Renewed. International Copyright Secured. All Rights Reserved. Used by permission.

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.

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; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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 by Howells.

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.

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

The Lord's Prayer is sung to the following tone.

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; adapt. Charles Winfred Douglas (1867–1944)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. After a moment of silence, a Minister sings



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;



People There-fore let us keep the feast. Al - le - lu - ia.

Setting: Ambrosian Chant adapt. Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Howells.

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

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

Qui manducat carnem meam,
et bibit sanguinem meum,
in me manet, et ego in eo,
dicit Dominus.

*He who eats my flesh
and drinks my blood,
abides in me, and I in him,
says the Lord.*

The Postcommunion Prayer

All stand. The Celebrant says

Let us pray.

*Celebrant
All*

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 Preparation

*The Congregation is now seated. The Choir sings the motet, Anima Christi ("Soul of Christ").
The setting is by David Hurd (b. 1950). During the motet the Altar is prepared and incense is made.*

Soul of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water of Christ's side, wash out my stains;
Passion of Christ, my comfort be;
O good Jesus, listen to me;
In Thy wounds I fain would hide;
Ne'er to be parted from Thy side;
Guard me, should the foe assail me;
Call me when my life shall fail me;
Bid me come to Thee above,
With Thy saints to sing Thy love,
World without end.
Amen.

The Exposition

After the motet, silence is observed as the Ministers move to the foot of the altar. All who are able kneel while a Minister places the Sacrament in the monstrance. Others may remain seated.

After the Minister kneels, the Choir and Congregation sing the hymn O salutaris hostia and incense is offered.

1 O sav - ing Vic - tim, o - pening wide the
2 All praise and thanks to thee a - scend for

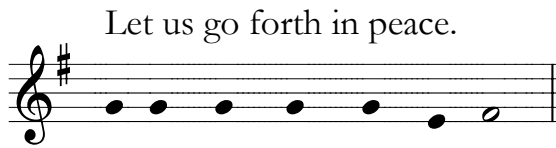
gate of heaven to us be - low, our foes press on from
ev - er - more, blest One in Three; O grant us life that

ev - ery side, thine aid sup - ply, thy strength be - stow.
shall not end in our true na - tive land with thee.

Words: Latin, attributed to Saint Thomas Aquinas (1225?–1274); trans. Edward Caswall (1814–1878), alt.
Music: *Herr Jesu Christ*, melody from *Cantionale Germanicum*, 1628; adapted and harmonized by J.S. Bach (1685–1750)

The Procession


All stand as the Ministers of the assembly stand to form the procession. When the procession is formed, a Minister intones



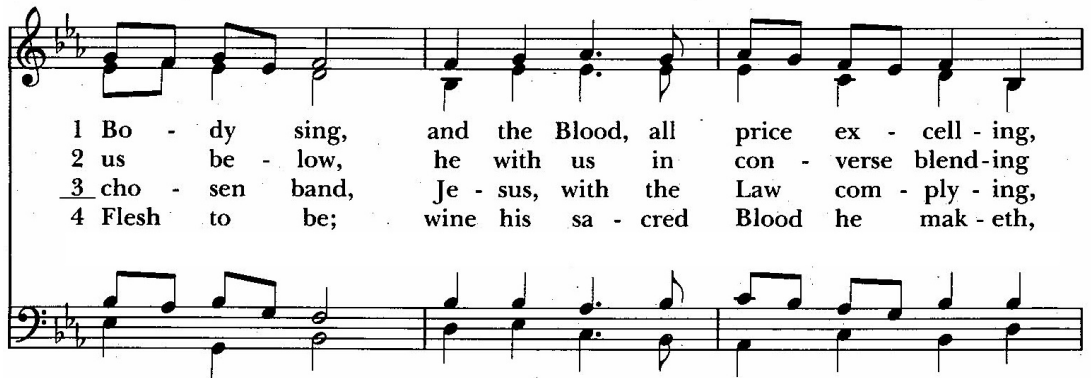
People ✦ In the name of Christ. A-men.

The following hymns are sung as the procession moves through the church.

Hymn: Now my tongue, the mystery telling



1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,



1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the



1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - te - ry.

Words: attributed to Thomas Aquinas (1225?–1274); version of *Hymnal* 1940, rev.

Music: *Grafton*, melody from *Chants ordinaires de l'Office Divin*, 1881; harm. *Songs of Praise*, 1925

Hymn: Deck thyself, my soul with gladness

1 Deck thy - self, my soul, with glad - ness, leave the
 2 Sun, who all my life dost bright - en; Light, who
 3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's
 dost my soul en - light - en; Joy, the best that an - y
 glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der
 know - eth; Fount, whence all my be - ing flow - eth;
 vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this
 at thy feet I cry, my Ma - ker, let me
 from this ban - quet let me mea - sure, Lord, how

won-drous ban-quet found-ed— high o'er all the heavens he
 be a fit par-ta-ker of this bless-ed food from
 vast and deep its trea-sure; through the gifts thou here dost

reign-eth, yet to dwell with thee he deign-eth.
 hea-ven, for our good, thy glo-ry, giv-en.
 give me, as thy guest in heaven re-ceive me.

Words: Johann Franck (1618–1677); tr. Catherine Winkworth (1827–1878), alt.
 Music, *Schmücke dich*, melody Johann Crüger (1598–1662); harm. *The English Hymnal*, 1906

As the procession enters the sanctuary the Ministers go directly to their places.

Tantum ergo

The monstrance is placed on the Altar. All who are able kneel. When the Celebrant kneels, the Choir sings the hymn to a setting by Maurice Duruflé (1902–1986). Incense is offered. The text of the hymn is attributed to Saint Thomas Aquinas. The translation is from The Hymnal 1982.

Tantum ergo sacramentum
 veneremur cernui;
 et antiquum documentum
 novo cedat ritui,
 praestet fides supplementum
 sensuum defectui.

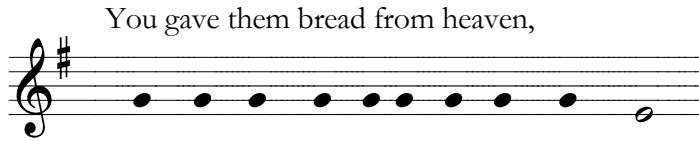
*Therefore we, before him bending,
 this great sacrament revere;
 types and shadows have their ending,
 for the newer rite is here;
 faith, our outward sense befriending,
 makes our inward vision clear.*

Genitori, genitoque
 laus et jubilatio,
 salus, honor, virtus quoque
 sit et benedictio,
 procedenti ab utroque
 compar sit laudatio. Amen.

*Glory let us give and blessing
 to the Father and the Son,
 honor, thanks and praise addressing,
 while eternal ages run;
 ever too his love confessing
 who from both with both is One. Amen.*

The Prayers

Then, the Celebrant stands and sings



People Con-tain-ing with-in it-self all sweet-ness.

Officiant Let us pray.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.



People A-MEN.

The Eucharistic Blessing

The Celebrant ascends the altar steps, genuflects, takes the monstrance, and makes the sign of the Cross over the Congregation with the monstrance.

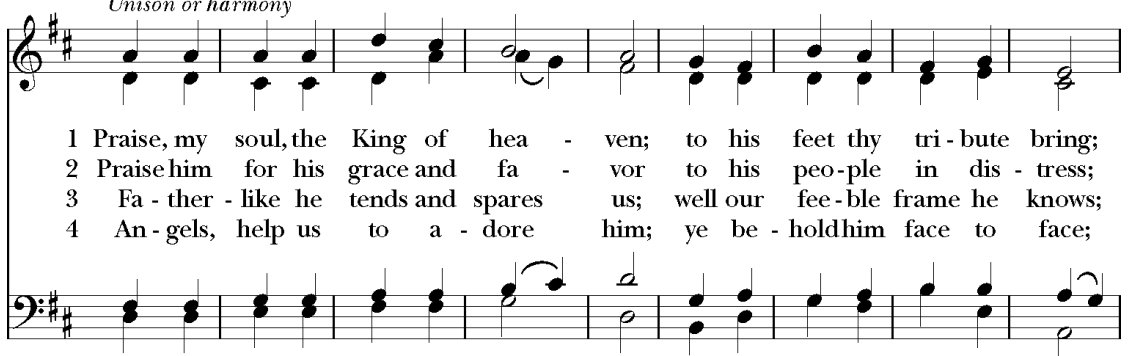
The Reposition of the Blessed Sacrament

The Sacrament is reposed. The bell is rung as the Minister genuflects. All stand.

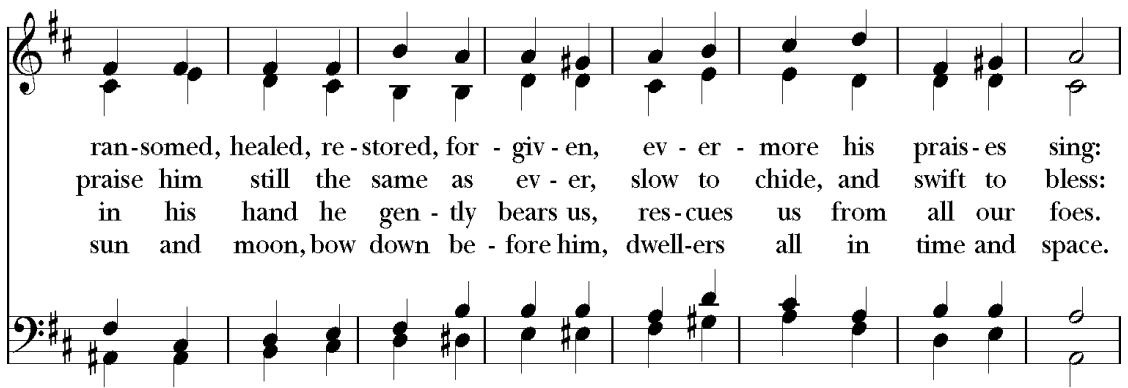
Hymn: Praise, my soul, the King of heaven

All sing the hymn.

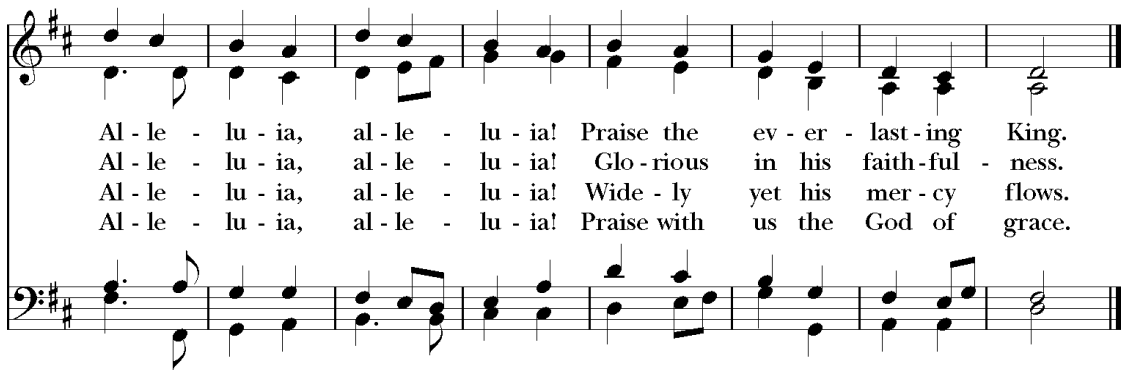
Unison or harmony



1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4 An - gels, help us to a - dore him; ye be - hold him face to face;



ran-somed, healed, re-stored, for-giv-en, ev-er-more his prais-es sing:
 praise him still the same as ev-er, slow to chide, and swift to bless:
 in his hand he gen-tly bears us, res-cues us from all our foes.
 sun and moon, bow down be-fore him, dwell-ers all in time and space.



Al-le-lu-ia, al-le-lu-ia! Praise the ev-er-last-ing King.
 Al-le-lu-ia, al-le-lu-ia! Glo-rious in his faith-ful-ness.
 Al-le-lu-ia, al-le-lu-ia! Wide-ly yet his mer-cy flows.
 Al-le-lu-ia, al-le-lu-ia! Praise with us the God of grace.

Words: Henry Francis Lyte (1793–1847), alt.
 Music: *Lauda anima*, John Goss (1800–1880)

The Dismissal

A Minister dismisses the assembly, first singing

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



Minister Let us go forth in the name _____ of _____ Christ.



People Thanks _____ be _____ to _____ God.

Setting: *Missa orbis factor*



The Postlude

Improvisation



THE FLOWERS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
ANN HOWARD MORGAN AND CYRIL C. MORGAN.

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



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



The Third Sunday after Pentecost

Sunday, June 26, 2022

Solemn Mass with
Organ & Cantor 11:00 AM
Sermon by the Reverend Canon Victor Conrado

Saint Peter & Saint Paul

Wednesday, June 29, 2022

Holy Hour 11:00 AM
Said Mass 12:10 PM
Evening Prayer 5:00 PM

Independence Day

Monday, July 4, 2022

Said Mass 12:10 PM

*The church opens at 10:00 AM and
closes at 2:00 PM. The parish offices are closed.
Evening Prayer is not said in the church.*

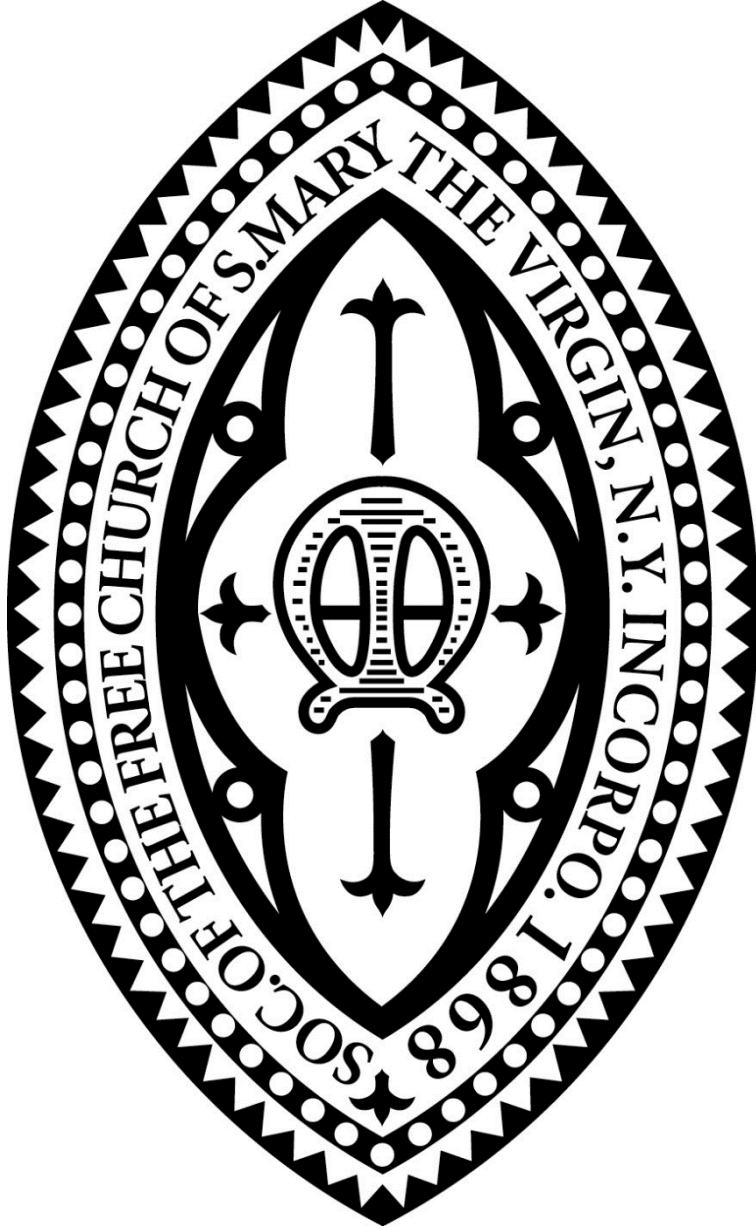
We Need Your Help

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish during the extraordinary events of the past twenty-six and a half months. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2022 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you are able to make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also arrange 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.

If you have questions about pledging, please speak to a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

We are grateful to you for your crucial support of Saint Mary's at this time.



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

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;

Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;

Ms. Mary Robison *secretary*; Ms. Marie Rosseels; Dr. Leroy Sharer

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