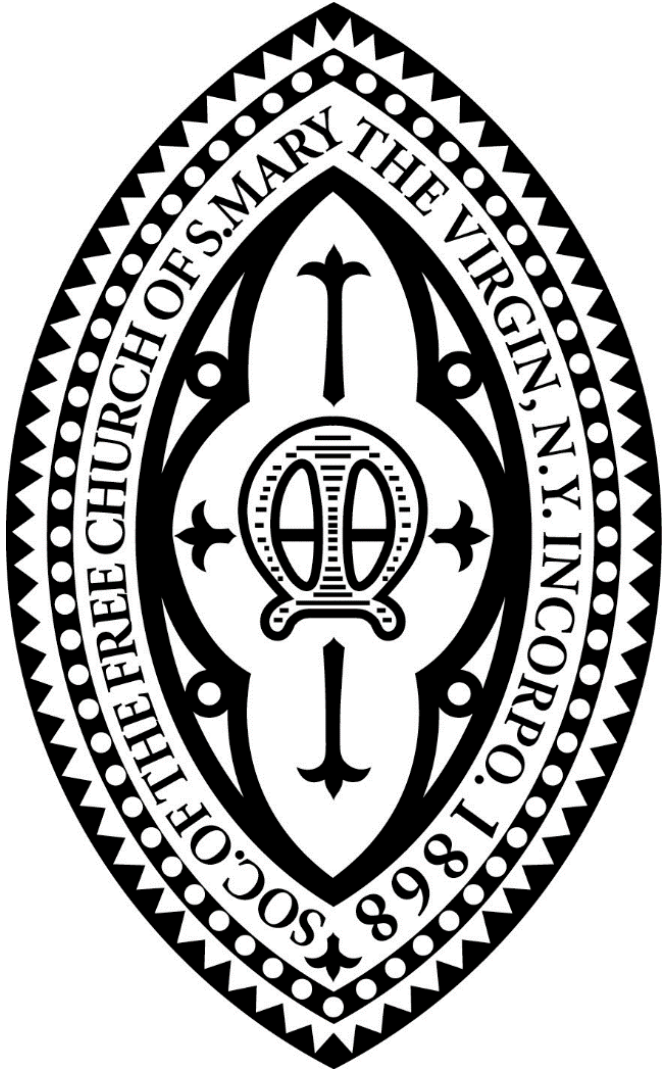


The Third Sunday of Easter

SOLEMN MASS &
MAY CROWNING

May 1, 2022, 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 are now open again for welcome and worship, as they have been since December 8, 1870. Hundreds of 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.

All Are Welcome at Saint Mary's

All are welcome to enter and pray at Saint Mary's and to join in our services of worship. If you believe God may be calling you to a new relationship with him through Jesus Christ, we want to be of help. If you would like to learn more about Saint Mary's, about its history, traditions, people, and ministries, please join us for refreshments following Mass today and speak to one of the ushers, to a member of the clergy, or to one of the members of the parish; and please take a moment to fill out an information request card, found on the ushers' table at the back of the church, near the Forty-sixth street entrance, or on the small table in Saint Joseph's Hall. If you think that a friend, a co-worker, or a member of your family might like to visit Saint Mary's, please tell them about us and invite them to take a look at our website, www.stmvirgin.org. We are happy that you joined us today, and we thank you.

About this Service

Solemn Mass is the full traditional form of Sunday morning Christian worship. Week by week, the congregation gathers to hear the Word of God, to sing God's praises, to offer thanks for God's gifts, to receive Holy Communion and to be sent forth to love and serve. The service, with its words, ceremonies, and music, enables the congregation to respond to God's call in Christ. The rite is not the focus of our worship, but God and God's people. The ministers of the assembly, like the service itself, are servants of the

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congregation so that the assembly can praise and respond to God. Today is the third Sunday of the Easter Season, also called Eastertide. The Church celebrates the resurrection with a season of fifty days. “Alleluia” is sung repeatedly during our liturgies. At Saint Mary’s, the Paschal Candle, placed near the altar, burns throughout the Great Fifty Days whenever the church is open.

About the Music

The organ voluntaries today are transcriptions of two movements from Cantata 29 of Johann Sebastian Bach (1685–1750). Cantata 29 *Wir danken dir Gott, wir danken dir* (“We thank you, God, we thank you”) was first performed at the installation of the town council in Leipzig in 1731 and is known to have been performed subsequently on similar occasions in 1739 and 1749. It opens with the brilliant instrumental *Sinfonia* which is itself Bach’s reworking of the Prelude from his own third Partita for solo Violin, BWV 1006. Bach recast the *Sinfonia* for Cantata 29, transcribed from E to D Major, and the organ is assigned the original violin solo part. The orchestra functions to reflect and punctuate the solo line. An organ solo transcription of this *Sinfonia* is today’s prelude. In its Cantata 29 context, the *Sinfonia* is followed by a grand motet-style chorus *Wir danken dir*, the music of which also appears in Bach’s Mass in B minor at *Gratias agimus tibi*, and again as the concluding *Dona nobis pacem*. The four choral parts of the chorus are enhanced by instrumental doubling, and a halo of three independent trumpet parts further adorns the climactic finish of this stately chorus. An organ solo transcription of this chorus is today’s postlude.

The setting of the antiphon *Vidi aquam*, sung during the sprinkling of the people with holy water at Mass on the Sundays of Easter, is a contemporary chant setting by David Hurd, organist and music director at Saint Mary’s. It was composed for the 1982 Chicago Archdiocesan Music Festival and sung at Holy Name Cathedral. The setting is designed for a variety of performance possibilities including singing in canon, use of handbells, and the use of an optional impressionistic organ accompaniment. This morning it will be sung simply in unison.

The setting of the Mass this morning is the *Mass for four voices* by Thomas Tallis (c. 1505–1585). Tallis was one of the most foundational composers of English church music. His long life and musical career included service under four English monarchs— Henry VIII, Edward VI, Mary Tudor, and Elizabeth I— with all the shifts in the church’s liturgical and institutional life which these different reigns occasioned. Tallis’s early life is not well documented, but references to his musical employment begin to appear as early as 1532 when he was appointed organist at the Benedictine Priory of Dover. Notably he later was employed at Canterbury Cathedral and served as a Gentleman of the Chapel Royal. Along with William Byrd (c. 1505–1585), Tallis enjoyed an exclusive license to print and publish music which was granted by Elizabeth I in 1575. While he was one of the first musicians to compose for the new Anglican rites of the mid-sixteenth century, Tallis retained an affection for the Latin forms and continued to compose extensively for them. Tallis’s unnamed Latin Mass for four voices probably dates from the 1550s. Its musical style

reflects the trend of that time away from very florid liturgical settings and toward syllabic and chordal compositions, favoring clearer declamation of the text.

Complementing Tallis' *Mass for four voices* this morning is a setting by William Byrd, also for four voices, of the antiphon *Cibavit eos*. This antiphon and its customary companion verse are derived from Psalm 81, verses 16 and 1 respectively. Byrd's setting, published in his 1605 *Gradualia I*, is structured to be the Introit for the Feast of The Body and Blood of Christ; the antiphon is followed in turn by the verse in a reduced voicing, *Gloria Patri*, and finally a repetition of the antiphon. Sung at the Communion this morning, *Gloria Patri* will be omitted. — *David Hurd*



The Prelude

Sinfonia from Cantata 29

J. S. Bach (1685–1750)



Please join us for a brief time in
Saint Joseph's Hall
following Mass for refreshments.

Coffee Hour is followed by the
Annual Meeting of the Congregation.
All are welcome to attend.

Reports will be received.
Members of the Parish may participate in
the nomination of delegates to the
Diocesan Conventions that will take place
in the Fall of 2022.



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.

Iubilate Deo omnis terra, alleluia:
psalmum dicite nomini eius, alleluia:
date gloriam laudi eius,
alleluia, alleluia, alleluia.
Dicite Deo, quam terribilia
sunt opera tua, Domine!
In multitudine virtutis tuae
mentientur tibi inimici tui.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

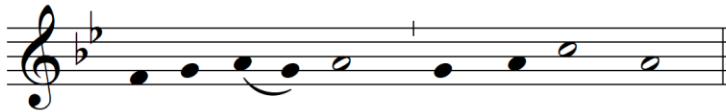
*Be joyful in God, all you lands, alleluia;
sing the glory of his name, alleluia;
sing the glory of his praise,
alleluia, alleluia, alleluia.
Say to God: "How awesome
are your deeds, O Lord!
Because of your great strength,
your enemies cringe before you."
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Sprinkling with Holy Water

The Choir sings Vidi aquam as the Celebrant sprinkles the People with holy water, recalling the promises and the grace of Holy Baptism. The setting is by David Hurd (b. 1950)

I saw water flowing from the right side of the temple, alleluia, alleluia.
And it brought to people everywhere God's life and his salvation,
and the people sang in joyful praise: alleluia, alleluia.

The Opening Acclamation



Celebrant ☩ Al - le - lu - ia. Christ is ris - en.



People The Lord is ris - en in - deed. Al - le - lu - ia.

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Mass for four voices by Thomas Tallis (c. 1505–1585).

Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.
Laudamus te, benedicimus te,
adoramus te, glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam.

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe,
Domine Deus, Agnus Dei, Filius Patris;
qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.

Quoniam tu solus Sanctus,
Tu solus Dominus,
Tu solus Altissimus,
Iesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris. Amen.

*Glory to God in the highest,
and on earth peace
to people of good will.
We praise you, we bless you,
we worship you, we glorify you,
we give you thanks
for your great glory.*

*O Lord God, heavenly King,
almighty God and Father,
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the Father;
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.*

*For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.*

The Collect of the Day

The Celebrant sings

People The Lord be with you.
Celebrant And also with you.
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 **AMEN.**

The Lessons

The Congregation is seated. The first Lesson, Acts 9:1–19a, is now read.

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, “Saul, Saul, why do you persecute me?” And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting; but rise and enter the city, and you will be told what you are to do.” The men who were traveling with him stood speechless, hearing the voice but seeing no one. Saul arose from the ground; and when his eyes were opened, he could see nothing; so they led him by the hand and brought him into Damascus. And for three days he was without sight, and neither ate nor drank. Now there was a disciple at Damascus named Anani'as. The Lord said to him in a vision, “Anani'as.” And he said, “Here I am, Lord.” And the Lord said to him, “Rise and go to the street called Straight, and inquire in the house of Judas for a man of Tarsus named Saul; for behold, he is praying, and he has seen a man named Anani'as come in and lay his hands on him so that he might regain his sight.” But Anani'as answered, “Lord, I have heard from many about this man, how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon thy name.” But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for the sake of my name.” So Anani'as departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit.” And immediately something like scales fell from his eyes and he regained his sight. Then he rose and was baptized and took food and was strengthened.

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

The Congregation sings Psalm 33:1–11 to plainsong tone 1.1.



- Cantor* 1 *Re-joice* in the / LORD, you righteous; *
All it is good for the just / to sing prais-es.
- 2 Praise the / LORD with the harp; *
 play to him upon the / psalter-y and lyre.



- 3 Sing for / him a new song; *
sound a fanfare with all your skill up-/on the trum-pet.
- 4 For the / word of the LORD is right, *
and / all his works are sure.
- 5 He loves righteous-/ness and justice; *
the loving-kindness of the LORD / fills the whole earth.
- 6 By the word of the LORD / were the heavens made, *
by the breath of his mouth / all the heav'n-ly hosts.
- 7 He gathers up the waters of the ocean as / in a water-skin *
and stores up the / depths of the sea.
- 8 Let all the / earth fear the LORD; *
let all who dwell in the world / stand in awe of him.
- 9 For he spoke, / and it came to pass; *
he commanded, / and it stood fast.
- 10 The LORD brings the will of the / nations to naught; *
he thwarts the designs / of the peo-ples.
- 11 But the LORD's will stands / fast for ever, *
and the designs of his / heart from age to age.

The second Lesson, Revelation 5:6–14, is now read.

And between the throne and the four living creatures and among the elders, I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth; and he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; and they sang a new song, saying, “Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth.” Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom

and might and honor and glory and blessing!” And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, “To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!” And the four living creatures said, “Amen!” and the elders fell down and worshiped.

After the Lesson, the Reader says

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

The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel while the appointed antiphon is sung.

Alleluia. Oportebat pati
Christum resurgere a mortuis,
et ita intrare in gloriam suam.

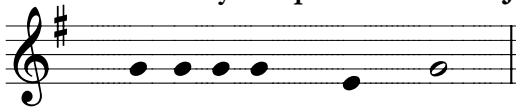
*Alleluia. It was necessary for Christ to suffer,
and to rise again from the dead,
and so to enter into his glory.*

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 John.**



People Glo-ry to you, Lord Christ.

The appointed Gospel, John 21:1–14, is now proclaimed.

Jesus revealed himself again to the disciples by the Sea of Tibe'ri-as; and he revealed himself in this way. Simon Peter, Thomas called the Twin, Nathan'a-el of Cana in Galilee, the sons of Zeb'edee, and two others of his disciples were together. Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat; but that night they caught nothing. Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus said to them, “Children, have you any fish?” They answered him, “No.” He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, for the quantity of fish. That disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, “Bring some of the fish that you have just caught.” So Simon Peter went aboard and hauled the net

ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

After the Gospel, the Minister sings

The Gospel of the Lord.

People Praise to you, Lord Christ.

The musical notation consists of a single treble clef staff with a key signature of one sharp (F#). The melody is a simple sequence of notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), and D5 (half).

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

We be-lieve in one God, the
 Fa - ther, the Al - might - y, ma - ker of hea - ven and
 earth, of all that is, seen and un - seen. We be-lieve in
 one Lord, Je - sus Christ, the on - ly Son of God, e - ter-nal-ly be -
 got - ten of the Fa-ther, God from God, Light from Light, true God from
 true God, be - got - ten, not made, of one Be-ing with the Fa-ther.

The musical notation is in G minor (three flats) and 4/4 time. It features a melodic introduction followed by seven staves of lyrics. The melody is simple and hymn-like, with lyrics centered under the notes.

Through him all things were made. For us and for our sal - va - tion

he came down from hea - ven:

Bow

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

For our sake he was cru - ci - fied un - der Pon - tius Pi - late;

he suf - fered death and was bur - ied. On the third day he

rose a - gain in ac - cord - ance with the Scrip - tures; he a - scend - ed

in - to hea - ven and is seat - ed at the right hand of the Fa - ther.

He will come a - gain in glo - ry to judge the liv - ing and the

dead, and his king - dom will have no end. We be - lieve in the

Ho - ly Spi - rit, the Lord, the giv - er of life, who pro - ceeds from the

Fa - ther and the Son. With the Fa - ther and the Son he is wor - shiped and

glo-ri-fied. He has spo-ken through the Pro - phets. We be-lieve in
 one ho - ly cath - o - lic and a - po - sto - lic Church.
 We ac-know-ledge one bap - tism for the for-give-ness of sins.
 We look for the re-sur-rec - tion of the dead.____
 and the life of the world to come. A - men. 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

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Peace

All stand. The Celebrant sings

The Peace of the Lord be always with you.
People And also with you.

Then the Ministers and People may share with one another a sign of Christ's peace.

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.

Lauda anima mea Dominum:
laudabo Dominum in vita mea:
psallam Deo meo,
quamdiu ero, alleluia.

*Praise the LORD, O my soul;
I will praise the LORD as long as I live;
I will sing praises to my God
While I have my being, alleluia.*

Hymn: Alleluia, alleluia! Hearts and voices heavenward raise

All stand and sing the hymn while the ushers bring forward the People's gifts, and the Altar is prepared.

1 Al - le - lu - ia, al - le - lu - ia! Hearts and voic - es heaven-ward raise:
2 Now the i - ron bars are bro - ken, Christ from death to life is born,
3 Christ is ris - en, Christ, the first-fruits of the ho - ly har - vest - field,
4 Christ is ris - en, we are ris - en! Shed up - on us heaven - ly grace,
5 Al - le - lu - ia, al - le - lu - ia! Glo - ry be to God on high;

1 sing to God a hymn of glad-ness, sing to God a hymn of praise.
2 glor - ious life, and life im - mor - tal, on his re - sur - rec - tion morn.
3 which with all its full a - bun-dance at his sec - ond com - ing yield;
4 rain and dew and gleams of glo - ry from the bright-ness of thy face;
5 Al - le - lu - ia! to the Sa - vior who has won the vic - to - ry;

1 He, who on the cross a vic - tim, for the world's sal - va - tion bled,
2 Christ has tri - umphed, and we con - quer by his might - y en - ter - prise:
3 then the gold - en ears of har - vest will their heads be - fore him wave,
4 that, with hearts in hea - ven dwell - ing, we on earth may fruit - ful be,
5 Al - le - lu - ia! to the Spi - rit, fount of love and sanc - ti - ty;

1 Je - sus Christ, the King of glo - ry, now is ris - en from the dead.
 2 we with him to life e - ter - nal by his re - sur - rec - tion rise.
 3 ri - pened by his glo - rious sun - shine from the fur - rows of the grave.
 4 and by an - gel hands be gath - ered, and be ev - er, Lord, with thee.
 5 Al - le - lu - ia, al - le - lu - ia! to the Tri - une Ma - jes - ty.

Words: Christopher Wordsworth (1807–1885), alt.
 Music: *Lux eoi*, Arthur Sullivan (1842–1900)

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 truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to

every creature under heaven, we acclaim you, and glorify your Name, as we sing

The Choir sings Sanctus and Benedictus. The setting is by Thomas Tallis.

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.	<i>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.</i>
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The People stand or kneel. Then the Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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.”

Father, we now celebrate this memorial of our redemption. Recalling Christ’s death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup,



Celebrant ...we praise you and we bless you.



All We praise you, we bless you, we give thanks to you,



and we pray to you, Lord our God.

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember Michael our presiding bishop, Andrew our own bishop, and all who minister in your Church. Remember all your people, and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever



All

A-MEN.

Memorial Acclamation: Ambrosian chant; adapted by David Hurd (b. 1950)

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; adapt. Charles Winfred Douglas (1867–1944)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread, and then 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 Thomas Tallis.

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 of Christ.

Persons who do not wish to receive the Holy Communion
are also invited to come forward to receive a blessing.
If you would like someone to bring you Communion at your seat,
please notify an usher. We would be happy to accommodate you.

The Communion Song & Motet

As the ministration of Communion begins, the Choir sings the appointed antiphon.

Cantate Domino, alleluia:
Cantate Domino,
benedicite nomen eius:
bene nuntiate de die
in diem salutare eius,
alleluia, alleluia.

*Sing unto the Lord, alleluia.
Sing to the Lord,
bless his name;
proclaim his salvation
day after day,
alleluia, alleluia.*

*During the ministration of Communion, the Choir sings the motet, Cibavit eos ex adephe frumenti.
The setting is by William Byrd (c. 1543–1623).*

Cibavit eos ex adephe frumenti.
Alleluia. Et de petra melle saturavit
eos. Alleluia. Exultate Deo adjutori
nostro: jubilate Deo Jacob.

*He fed them from the fullness of the wheat.
Alleluia. And sated them with honey from
the rock. Alleluia. Rejoice in God our helper,
sing for joy to the God of Jacob.*

Text: from Psalm 81

Hymn: Come, risen Lord, and deign to be our guest

All stand and sing the hymn while the ushers bring forward the People's gifts of bread, wine and money.

1 Come, ris - en Lord, and deign to be our guest; nay,
2 We meet, as in that up - per room they met; thou
3 One bo - dy we, one Bo - dy who par - take, one
4 One with each o - ther, Lord, for one in thee, who

let us be thy guests; the feast is thine;
at the ta - ble, bless - ing, yet dost stand:
Church u - nit - ed in com - mun - ion blest;
art one Sa - vior and one liv - ing Head;

thy - self at thine own board make man - i - fest in
 "This is my Bo - dy"; so thou giv - est yet: faith
 one Name we bear, one Bread of life we break, with
 then o - pen thou our eyes, that we may see; be

thine own Sac - ra - ment of Bread and Wine.
 still re - ceives the cup as from thy hand.
 all thy saints on earth and saints at rest.
 known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875–1959), alt.
 Music: *Rosedale*, Leo Sowerby (1895–1968)

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

All we thank you for feeding us with the spiritual food
 of the most precious Body and Blood
 of your Son our Savior Jesus Christ;
 and for assuring us in these holy mysteries
 that we are living members of the Body of your Son,
 and heirs of your eternal kingdom.
 And now, Father, send us out
 to do the work you have given us to do,
 to love and serve you
 as faithful witnesses of Christ our Lord.
 To him, to you, and to the Holy Spirit,
 be honor and glory, now and for ever. Amen.

The Blessing

The Celebrant says

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

Celebrant The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People **AMEN.**

Welcome and Announcements

All are seated for the announcements.

Hymn: Ye who claim the faith of Jesus

The Congregation stands and sings the following hymn as the ministers proceed to the Shrine of Our Lady.

1 Ye who claim the faith of Je - sus, sing the
2 Bless - ed were the cho - sen peo - ple out of
3 There - fore let all faith - ful peo - ple sing the
4 "Mag - ni - fy, my soul, God's great - ness; in my

won - ders that were done when the love of God the
whom the Lord did come; bless - ed was the land of
hon - or of her name; let the Church, in her fore -
Sa - vior I re - jice; all the a - ges call me

Fa - ther o - ver sin the vic - tory won, when he
prom - ise fa - shioned for his earth - ly home; but more
shad - owed, part in her thanks - giv - ing claim; what Christ's
bless - ed, in his praise I lift my voice; he has



made the Vir - gin Ma - ry mo - ther of his on - ly Son.
bless - ed far the mo - ther, she who bore him in her womb.
mo - ther sang in glad - ness let Christ's peo - ple sing the same:
cast down all the might - y, and the low - ly are his choice.”

Words: Stanzas 1–3, Vincent Stucky Stratton Coles (1845–1929), alt.; stanza 4, F. Bland Tucker (1895–1984)
Music: *Julion*, David Hurd (b. 1950)

At the Shrine of Our Lady

The Celebrant sings

✠ O Queen of Heaven, be joyful, alleluia.

People Because he whom so meetly thou barest, alleluia,

Celebrant Hath arisen as he promised, alleluia.

People Pray for us to the Father, alleluia.

Celebrant Rejoice and be glad, O Virgin Mary, alleluia.

People For the Lord is risen indeed, alleluia.

The Celebrant continues

Let us pray.

Officiant O God, who, by the resurrection of thy Son Jesus Christ, didst vouchsafe to give gladness unto the world: Grant, we beseech thee, that we, being holpen by the Virgin Mary, his mother, may ✠ attain unto the joys of everlasting life, through the same Christ our Lord.

People **AMEN.**

Holy water and incense are offered.

Hymn: Sing we of the Blessed Mother

The Congregation stands and sings the hymn and the ministers of the assembly process to the back of the church for the dismissal.



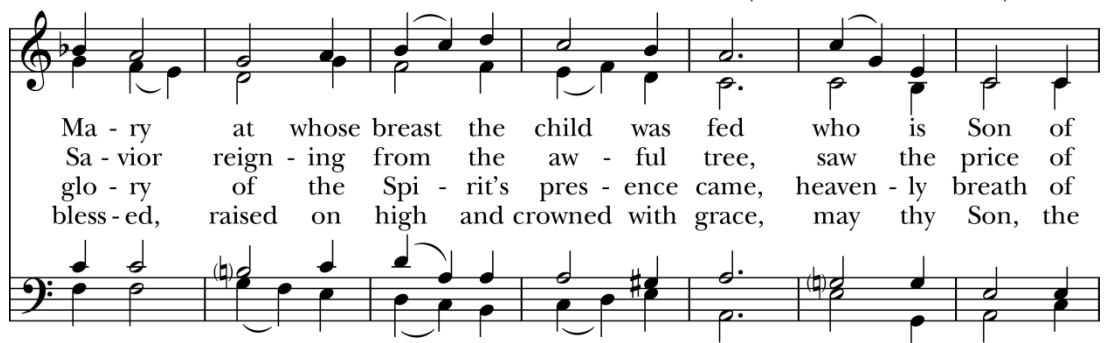
1. Sing we of the bless - ed Mo - ther who re - ceived the
2. Sing we, too, of Ma - ry's sor - rows, of the sword that
3. Sing a - gain the joys of Ma - ry when she saw the
4. Sing the chief - est joy of Ma - ry when on earth her



an - gel's word, and o - be - dient to the sum - mons
pierced her through, when be - neath the cross of Je - sus
ris - en Lord, and in prayer with Christ's a - pos - tles,
work was done, and the Lord of all cre - a - tion



bore in love the in - fant Lord; sing we of the joys of
she his weight of suf - fering knew, looked up - on her Son and
wait - ed on his prom - ised word; from on high the blaz - ing
brought her to his heaven - ly home; Vir - gin Mo - ther, Ma - ry



Ma - ry at whose breast the child was fed who is Son of
Sa - vior reign - ing from the aw - ful tree, saw the price of
glo - ry of the Spi - rit's pres - ence came, heaven - ly breath of
bless - ed, raised on high and crowned with grace, may thy Son, the

God e - ter - nal and the ev - er - last - ing Bread.
 our re - demp - tion paid to set the sin - ner free.
 God's own be - ing, man - i - fest in wind and flame.
 world's re - deem - er, grant us all to see his face.

Words: George Boorne Timms (1910–1997)

Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907–1991). Copyright © 1942. Renewal 1970 by Hope Publishing Company, Carol Stream, Illinois. Reprinted under OneLicense.net License #A-718785.

The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.

People

And also with you.

Minister

Let us go forth in the name of Christ, al - le - lu - ia,

al - le - lu - ia. _____

People

Thanks be to God, al - le lu - ia, al - le - lu - ia. _____



The Postlude

Chorus: *Wir danken dir, Gott* (Cantata 29)

J. S. Bach





THE FLOWERS ON THE ALTAR AND AT THE LADY SHRINE
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
WILLIAM MARION SMITH (AUGUST 24, 1912–MAY 1, 1979) BY
PATRICK JOHN SMITH AND FATHER JAY SMITH, HIS SONS.

THE ARRANGEMENTS AND DECORATIONS
WERE DESIGNED AND CREATED BY
THE MEMBERS OF THE FLOWER GUILD OF THE PARISH.



AIDS Walk 2022

Sunday, May 15

We invite you to make a donation
to support this important
outreach effort.

You may write a check.

***Please write the check
to the order of
AIDS Walk New York***

and place it in the collection basket;
or you may donate online at
<https://ny.aidswalk.net/SaintMaryTheVirgin>

We thank you for your generosity and
for your support of this important
outreach ministry.

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 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 make arrangements for other forms of payment 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, *curate*
The Reverend Canon Victor Conrado,
The Reverend Dr. Matthew Daniel Jacobson,
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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**Saint Mary's ministries are supported
by the financial gifts of those
who worship here.**