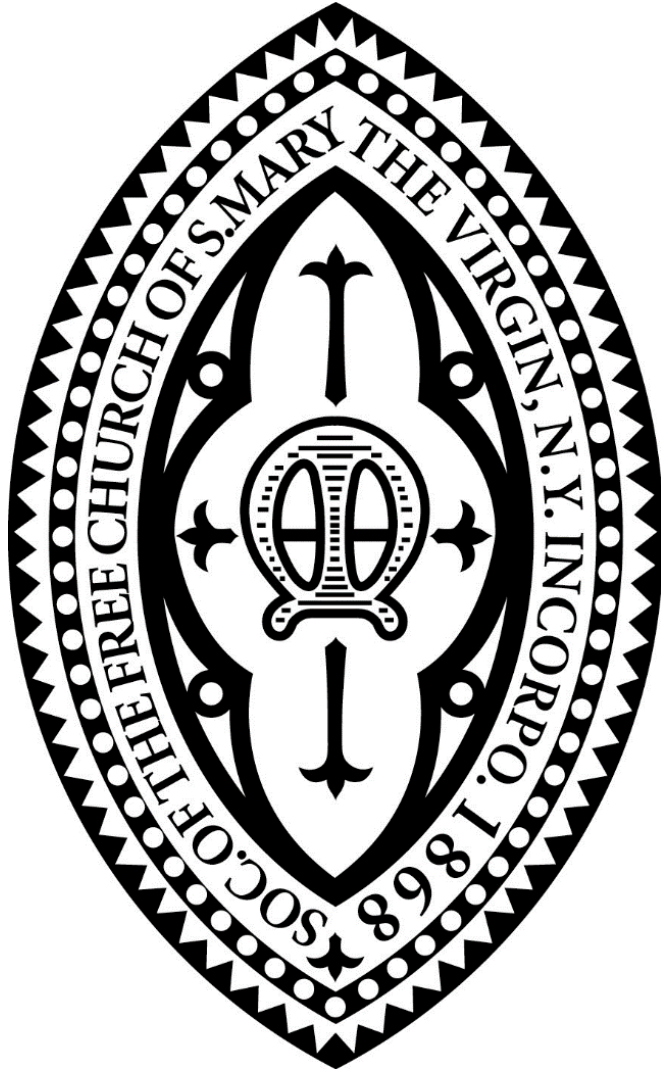


*The Fourth Sunday of Easter*

SOLEMN MASS

May 8, 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](http://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 congregation so that the assembly can praise and respond to God. Today is the fourth Sunday of the Easter Season, also called Eastertide. The Church celebrates the

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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 Lord as Shepherd is familiar to us, from the twenty-third psalm through to the Gospel according to Saint John and beyond. The Collect today, the Fourth Sunday of Easter, is addressed to God “whose Son Jesus is the good shepherd of your people.” Today’s Mass setting and motet echo this reference. *Surrexit pastor bonus* (“The Good Shepherd has arisen”) is the second Matins responsory for Easter Monday. Its text declares and rejoices that the good shepherd, who has lain down his life for his sheep, has “risen indeed.” Orlando di Lasso (c. 1532–1594), also known as Orlande de Lassus, was one of several composers of his time to set this responsory text, as he did in his 1562 collection of sacred songs for five voices published in Nuremberg. The motet, which will be sung today during the administration of Communion, begins with an upward sweeping phrase sung by the highest three voices. The two lower voices then echo the same. The two soprano parts joyfully weave among one another through the motet, and it concludes with many alleluias. Today’s Mass setting, Lassus’s *Missa Surrexit pastor bonus*, is Lassus’s parody of his motet, and it carries the same incipit and the same voicing. The *Gloria* and *Sanctus* begin with writing very similar to the opening of the motet. This Mass does not include a setting of *Agnus Dei*. However, another *Surrexit pastor bonus* parody Mass, previously attributed to Lassus but now thought to be the work of Ivo de Vento (c. 1543–1575), does include *Agnus Dei*. This latter setting of *Agnus Dei*, in six voices (SSAATB), is paired with Lassus’s *Gloria* and *Sanctus* for the liturgy this morning.

Franz Tunder (1614–1667) is believed to have been born in Lübeck in northern Germany. It is likely that he studied with Girolamo Frescobaldi (1583–1643) in Florence. In 1641, he was appointed the main organist at Lübeck’s Marienkirche, where he was eventually followed by Dieterich Buxtehude (1637–1707). Tunder’s *Jesus Christus, unser Heiland*, played for the prelude this morning, is a triptych of preludes on a classic Easter chorale on a text attributed to Martin Luther. The first verse of Tunder’s setting is in five voices, two of which are played on the pedals; the chorale melody is in the upper pedal voice. The second verse is in four voices with the melody in the tenor register played by the left hand. The third verse, also in four voices, places the melody boldly in the bass voice which is played on the pedals. — *David Hurd*



### **The Prelude**

*Jesus Christus, unser Heiland* (Three Verses)

Franz Tunder (1614–1667)

# 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.*

Misericordia Domini  
plena est terra, alleluia:  
verbo Dei  
coeli firmati sunt, alleluia, alleluia.  
Exsultate iusti in Domino:  
rectos decet collaudatio.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*The loving-kindness of the Lord  
fills the whole earth, alleluia;  
by the word of God  
were the heavens made, alleluia, alleluia.  
Rejoice in the Lord, you righteous;  
it is good for the just to sing praises.  
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 to a plainsong tone as the Celebrant sprinkles the People with holy water, recalling the vows and the grace of Holy Baptism.*

Vidi aquam egredientem de templo,  
a latere dextro, alleluia:  
et omnes, ad quos pervenit  
aqua ista, salvi facti sunt,  
et dicent, alleluia, alleluia.

*I saw water flowing down from the temple,  
on the right side, alleluia;  
and all those to whom came  
this water obtained salvation  
and said, "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 is Missa Surrexit pastor bonus by Orlando de Lassus (c. 1532–1594).*

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 be to God on high,  
and on earth peace  
to those of good will.  
We praise you. We bless you.  
We worship you. We glorify you.  
We give thanks to you  
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 Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever.

*People* **AMEN.**

## The Lessons

*The Congregation is seated. The first Lesson, Acts 13:13–16, 26–33, is now read.*

Now Paul and his company set sail from Pa'phos, and came to Perga in Pamphyl'ia. And John left them and returned to Jerusalem; but they passed on from Perga and came to Antioch of Pisid'ia. And on the sabbath day they went into the synagogue and sat down. After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it." So Paul stood up, and motioning with his hand said: "Men of Israel, and you that fear God, listen. Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, 'Thou art my Son, today I have begotten thee.'"

*After the Lesson, the Reader says*

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

*All sing Psalm 100 to plainsong tone 8.1.*



- Cantor* 1     *Be joy-ful in the LORD, all you / lands; \**  
*All*              serve the LORD with gladness  
                  and come before his / presence with a song.
- 2            Know this: The LORD himself is / God; \*  
              he himself has made us, and we are his;  
              we are his people and the sheep / of his pasture.
- 3            Enter his gates with thanksgiving;  
              go into his courts with / praise; \*  
              give thanks to him and / call upon his Name.
- 4            For the LORD is good;  
              his mercy is ever-/lasting; \*  
              and his faithfulness en-/dures from age to age.

*The second Lesson, Revelation 7:9–17, is now read.*

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, “Salvation belongs to our God who sits upon the throne, and to the Lamb!” And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen.” Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and whence have they come?” I said to him, “Sir, you know.” And he said to me, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence. They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes.”

*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. Ego sum pastor bonus:  
et cognosco oves meas  
et cognoscunt me meae.

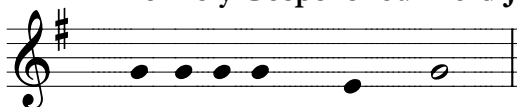
*Alleluia. I am the good shepherd,  
I know my sheep,  
and my own know me.*

### **The Holy Gospel**

*A Minister proclaims the Gospel, first singing*

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

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



*People*                          Glo-ry to you, Lord Christ.



*The appointed Gospel, John 10:22–42, is now proclaimed.*

It was the feast of the Dedication at Jerusalem; it was winter, and Jesus was walking in the temple, in the portico of Solomon. So, the Jews gathered round him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name, they bear witness to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. I and the Father are one.” The Jews took up stones again to stone him. Jesus answered them, “I have shown you many good works from the Father; for which of these do you stone me?” The Jews answered him, “It is not for a good work that we stone you but for blasphemy; because you, being a man, make yourself God.” Jesus answered them, “Is it not written in your law, ‘I said, you are gods’? If he called them gods to whom the word of God came (and scripture cannot be broken), do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.” Again, they tried to arrest him, but he escaped from their hands. He went away again across the Jordan to the place where John at first baptized, and there he remained. And many came to him; and they said, “John did no sign, but everything that John said about this man was true.” And many believed in him there.

*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

**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 - 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:

*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 - ered 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.*

Deus, Deus meus,  
ad te de luce vigilo:  
et in nomine tuo levabo  
manus meas, alleluia.

*O God, my God,  
from the break of day I watch for you;  
I will lift up my hands and  
call on your name, alleluia.*

### Hymn: The King of love my shepherd is

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

*Descant*

6 And so through all the length of days thy

1 The King of love my shep - herd is, whose  
2 Where streams of liv - ing wa - ter flow, my  
\* 3 Per - verse and fool - ish oft I strayed, but  
\* 4 In death's dark vale I fear no ill with  
5 Thou spread'st a ta - ble in my sight; thy

6 good - ness fail - eth nev - er: Good Shep-herd, may I

1 good - ness fail - eth nev - er; I noth - ing lack if  
 2 ran - somed soul he lead - eth, and where the ver - dant  
 3 yet in love he sought me, and on his shoul - der  
 4 thee, dear Lord, be - side me; thy rod and staff my  
 5 unc - tion grace be - stow - eth; and oh, what trans - port

6 sing thy praise with - in thy house for ev - er.

1 I am his, and he is mine for ev - er.  
 2 pas - tures grow, with food ce - les - tial feed - eth.  
 3 gent - ly laid, and home, re - joic - ing, brought me.  
 4 com - fort still, thy cross be - fore to guide me.  
 5 of de - light from thy pure chal - ice flow - eth!

6 And so through all the length of days  
 thy goodness faileth never:  
 Good Shepherd, may I sing thy praise  
 within thy house for ever.

Words: Henry Williams Baker (1821–1877), paraphrase of Psalm 23

Music: *Dominus regit me*, John Bacchus Dykes (1823–1876); descant David Willcocks (b. 1919)

## 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 Orlande de Lassus.*

Sanctus, Sanctus, Sanctus,  
Dominus Deus Sabaoth.  
Pleni sunt coeli et terra gloria tua.  
Hosanna in excelsis.  
Benedictus qui venit  
in nomine Domini.  
Hosanna in excelsis.

*Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes  
in the name of the Lord.  
Hosanna in the highest.*

*The People stand or kneel. Then the Celebrant continues*

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 Ivo de Vento (c. 1543–1575).*

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.*

Ego sum pastor bonus, alleluia:  
et cognosco oves meas,  
et cognoscunt me meae,  
alleluia, alleuia.

*I am the good shepherd, alleluia;  
I know my sheep  
and my own know me,  
alleluia, alleuia.*

*During the ministration of Communion, the Choir sings the motet, Surrexit pastor bonus. The setting is by Orlande de Lassus.*

Surrexit pastor bonus,  
qui animam suam posuit  
pro ovibus suis,  
et pro grege suo,  
mori ignatus est, alleluia.

*The Shepherd has arisen,  
who willingly laid down his own life  
that they, his sheep, might live,  
and, his flock to ransom,  
to die was worthy deemed, alleluia.*

# Hymn: Shepherd of souls, refresh and bless thy chosen pilgrim flock

*All stand and sing the hymn.*

1 Shep - herd of souls, re - fresh and bless thy cho - sen  
2 We would not live by bread a - lone, but by thy  
3 Be known to us in break - ing bread, and do not  
4 Lord, sup with us in love di - vine thy Bo - dy

pil - grim flock with man - na in the  
word of grace, in strength of which we  
then de - part; Sa - vior, a - bide with  
and thy Blood, that liv - ing bread, that

wil - der - ness, with wa - ter from the rock.  
trav - el on to our a - bid - ing - place.  
us, and spread thy ta - ble in our heart.  
heaven - ly wine, be our im - mor - tal food.

Words: James Montgomery (1771–1854), alt.

Music: *St. Agnes*, melody John Bacchus Dykes (1823–1876); harm. Richard Proulx (1937–2010),  
after John Bacchus Dykes

## **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: Jesus, our mighty Lord, our strength in sadness

*All stand and sing the hymn.*



1 Je - sus, our might - y Lord, our strength in sad - ness, —  
2 Good shep-herd of your sheep, your own de - fend - ing, —  
3 Glo - rious their life who sing, with glad thanks-giv - ing, —



the Fa - ther's con - quering Word, true source of glad - ness; —  
in love your chil - dren keep to life un - end - ing. —  
true hymns to Christ the King in all their liv - ing: —



your Name we glo - ri - fy, O Je - sus, throned on high;  
You are your - self the Way: lead us then day by day  
all who con - fess his Name, come then with hearts a - flame;



you gave your - self to die for our sal - va - tion.  
in your own steps, we pray, O Lord most ho - ly.  
the God of peace ac - claim as Lord and Sa - vior.

Words: Clement of Alexandria (170?–220?); para. F. Bland Tucker (1895–1984), rev.

Music: *Monk's Gate*, Sussex folk melody; adapt. Ralph Vaughan Williams (1872–1958)

## 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

Improvisation



THE FLOWERS ON THE ALTAR AND IN THE CHURCH ARE GIVEN TO THE  
GLORY OF GOD AND IN LOVING MEMORY OF OUR MOTHERS,  
ISAURA TORRES SESSA AND ANN McGRATH SMITH BY  
JOSÉ ANTONIO VIDAL AND FATHER JAY SMITH.

THE ARRANGEMENTS WERE DESIGNED AND CREATED BY  
A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.



# **THE CHURCH OF SAINT MARY THE VIRGIN**

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## **The Parish Clergy**

The Reverend Sammy Wood, *interim rector*

The Reverend James Ross Smith, *associate rector*

The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*

The Reverend Canon Victor Conrado,

The Reverend Dr. Peter Ross Powell,

The Reverend Alison J. Turner, *assisting priests*

## **The Music Program**

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

## **The Parish Staff**

Mr. Christopher Howatt, *parish administrator*

Mr. Harka Gurung, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

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