

*Maundy Thursday*

THE HOLY EUCHARIST

April 14, 2022, 6:00 PM

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

## *Maundy Thursday*

We arrive tonight at the very heart of Holy Week. Several traditional rites are observed during the Eucharist of Maundy Thursday, including the washing of feet. Bread is consecrated for the ministration of Holy Communion, both for tonight and for the Good Friday Liturgy. At the end of the service, the Eucharist is reposed in the Mercy Chapel, the altar is washed with wine and water, and the sanctuary is stripped of all ornament and furnishing, and silence is observed after the liturgy. The clergy do not greet the people until the conclusion of the Great Vigil of Easter. The Watch before the Sacrament is observed until the liturgy of Good Friday. Tonight, the Church's money offering is entirely for the poor and those in need; it will be used in support of Neighbors in Need as well as Episcopal Relief and Development for the assistance of the people of Ukraine.

### *About the Washing of Feet*

All who wish to participate are invited to do so. Children may need the help of their parents to take part, but they are especially invited to participate as they are able. After the sermon, the celebrant will invite the people to come forward to have done for them and to do what Jesus did for his disciples. People remove socks or stockings and shoes at their seat and approach the chancel with bare feet. (One should take care on the sometimes rough wooden floors and on the terrazzo floor as well.) Four chairs are set up. One sits to have one's feet washed (a little warm water is poured) and then dried. Then one kneels to wash the feet of the next person. The appointed anthems from Scripture are sung. Then there is silence. The assembly hears what was heard when Jesus and his disciples ate supper before the Passover: the sound of pottery, the sound of water.

### *About the Music*

The setting of the Mass this evening is *Missa Syllabica* by the Estonian composer Arvo Pärt (b. 1935). In the 1970s, Pärt studied medieval and renaissance music. In this period he also converted from Lutheranism to Orthodox Christianity. In 1980 he emigrated with his wife and sons, eventually relocating to Berlin. He has German citizenship, but now lives in Laulasmaa, a village in northwestern Estonia. Pärt is internationally regarded as one of the most distinguished living composers and has a long list of honors from universities, cultural organizations, and societies. In the 1970s, Pärt gradually identified and applied a particular approach to minimalism in composition which he called *tintinnabuli*. This reference to bells was related to the harmonics represented in triads and their compositional manipulation. Pärt's approach to minimalism, his interest in chant, and his musical spirituality come together in *Missa Syllabica*. As the title of this setting suggests, each syllable of the text is assigned only a single pitch—there are no melismas—and syllables are sung only in vertical alignment. There is a great economy of pitches used in the Mass; there are no accidentals. Select pitches are stated in repeating patterns by various combinations of voices, phrase by phrase. Triads are outlined by some voices while others sing stepwise melodic fragments, resulting in cluster harmonies. Phrases of text and music are separated by pauses of prescribed duration which, in an acoustic space such as Saint

Mary's, gives additional bell-like quality to the music. Pärt's *Missa Syllabica* occurs in several versions, some using voices and instruments. The version for a *cappella* choir, sung this evening, bears the dates 1977/1996.

The motet sung at the Offertory is Morten Lauridsen's setting of *Ubi caritas et amor*, the traditional offertory antiphon for Maundy Thursday. Lauridsen's setting, premiered in December 1998 at Loyola Marymount University, Los Angeles, is dedicated to Father Richard H. Trame, S.J. to honor his service to the university. Lauridsen, Distinguished Professor of Composition at the University of Southern California, Los Angeles, was named an "American Choral Master" by the National Endowment for the Arts in 2005. His setting of *Ubi caritas* seems to take its inspiration from the traditional chant, but actually quotes the chant only briefly as it moves flexibly from relatively chaste four-voice writing to more lush choral textures, ever hovering in the tonal orbit of E Major.

## *The Offering*

Tonight, the Church's money offering is entirely for those in need; it will be used in support of AIDS Walk 2022 and of Episcopal Relief and Development's mission to help the people of Ukraine. We invite you to be generous.

**Episcopal Relief & Development (ERD)** continues to work with Anglican and ecumenical partners to provide aid to people displaced by the crisis in Ukraine. ERD's international program staff are in close contact with church and ecumenical partners including the ACT Alliance, the Convocation of Episcopal Churches in Europe, the Diocese of Europe, the Anglican Alliance and United Society of Partners in the Gospel. These organizations are coordinating immediate and long-term humanitarian responses through their local partners in Romania, Poland, Hungary, and Slovakia.

**The AIDS Walk**, held on the third Sunday in May—this year May 15—supports GMHC. GMHC serves approximately 10,000 people each year who live with and are affected by HIV/AIDS in all five boroughs of New York City. Over 60% of GMHC's clients are people of color, nearly 75% identify as LGBTQ+, and over 80% percent are people living at or below the Federal poverty line. GMHC provides HIV and STI testing, food and nutrition programs, housing support, workforce development, legal assistance, advocacy for benefits and health insurance, mental health and emotional support, and substance-use counseling. GMHC believes that we can end AIDS at epidemic levels by addressing the underlying causes of new HIV infections, shifting cultural beliefs, and promoting healthy behaviors. Saint Mary's supports that philosophy.

# THE HOLY EUCHARIST

## THE WORD OF GOD

### The Entrance Song

*All stand as the bell signals the entrance of the ministers of the assembly. The Choir sings the appointed Introit.*

Nos autem gloriari oportet,  
in cruce Domini nostri Iesu Christi:  
in quo est salus,  
vita, et resurrectio nostra:  
per quem salvati, et liberati sumus.  
Deus misereatur nostri,  
et benedicat nobis:  
illuminet vultum suum super nos,  
et misereatur nostri.

*Let our glory be  
in the cross of our Lord Jesus Christ;  
in whom we have our salvation,  
our life and our resurrection;  
through him we are rescued and set free.  
May God have mercy on us  
and bless us.  
May he let his face shine upon us,  
and have mercy on us.*

### The Opening Acclamation

*The Bishop 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 (1935–2022)

## The Song of Praise

*The Choir sings the song of praise, Gloria in excelsis Deo. The setting is Missa Syllabica (1977/1996) by Arvo Pärt (b. 1935).*

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 Bishop sings*

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

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now 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, Exodus 12:1–14a, is now read. After the Lesson, the Reader says*

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

*The Congregation sings Psalm 78:14–20, 23–25 to plainsong tone 8.1.*

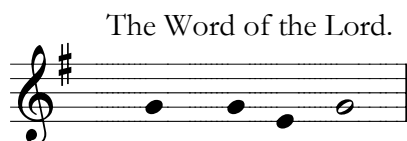


- Cantor* 14     *He led* them with a cloud by / day, \*  
*All*                   and all the night through / with a glow of fire.
- 15     He split the hard rocks in the / wilderness \*  
          and gave them drink as / from the great deep.
- 16     He brought streams out of the / cliff, \*  
          and the waters gushed / out like rivers.
- 17     But they went on sinning a-/gainst him, \*  
          rebellin g in the desert a-/gainst the Most High.
- 18     They tested God in their / hearts, \*  
          demandin g food / for their cravin g.
- 19     They railed against God and / said, \*  
          “Can God set a table / in the wilderness?”
- 20     True, he struck the rock,  
          the waters gushed out, and the gullies over-/flowed; \*  
          but is he able to give bread  
          or to provide meat / for his people?”
- 23     So he commanded the clouds a-/bove \*  
          and opened the / doors of heaven.
- 24     He rained down manna upon them to / eat \*  
          and gave them / grain from heaven.
- 25     So mortals ate the bread of / angels; \*  
          he provided / for them food enough.

*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*



*People*

Thanks be to God.

### **The Gospel Acclamation**

*All stand as the Choir sings the appointed tract.*

Ab ortu solis usque ad occasum,  
magnum est Nomen meum in gentibus.  
Et in omni loco sacrificatur,  
et offertur Nomini meo oblatio munda:  
quia magnum est Nomen meus  
in gentibus.

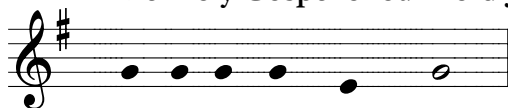
*From the rising of the sun to its setting  
my Name is great among the nations.  
And in every place a pure oblation shall be  
sacrificed and offered to my Name;  
for my Name is great  
among the nations.*

### **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*

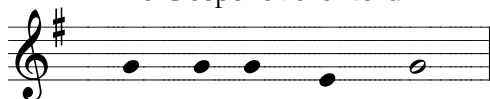
Glo-ry to you, Lord Christ.

*The appointed Gospel, John 13:1–16, is now proclaimed.*

Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not know now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "You are not all clean." When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him."

*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People*

Praise to you, Lord Christ.

**The Sermon**

The Right Reverend Allen K. Shin  
*Bishop Suffragan*



## **The Washing of Feet**

*All stand.*

*Those who wish to participate in the Washing of Feet come forward after the Celebrant's address. Those who come forward will sit to have their feet washed and then kneel to wash the feet of the next person. The rest of the Congregation is seated.*

*The Bishop addresses the Congregation, saying*

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servants we are by following the example of our Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

## **The Anthems at the Washing of Feet**

*As the washing begins, the following anthems are sung by the Choir, after which silence is observed.*

### **Antiphon**

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

I will listen to what the Lord God is saying, for he is speaking peace to his faithful people and to those who turn their hearts to him. *Antiphon*

Mercy and truth have met together; righteousness and peace have kissed each other. *Antiphon*

### **Antiphon**

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

I give you a new commandment:

Love one another as I have loved you. *Antiphon*

### **Antiphon**

By this shall the world know that you are my disciples:

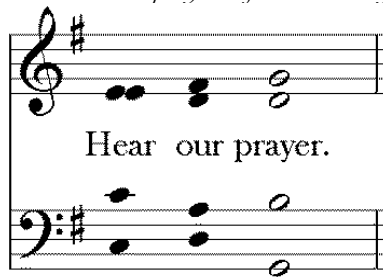
That you have love for one another.

This said Jesus to his disciples. *Antiphon*

Setting: Plainsong, adapted by David Hurd (b. 1950)

### **The Prayers of the People**

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



Setting: David Hurd

*The Bishop adds a concluding collect.*

### **The Peace**

*The Bishop sings*

The Peace of the Lord be always with you.

*People*

And also 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

*The offering is collected in silence.*

*The Maundy Thursday money offering is entirely for those in need. It will be used to support Episcopal Relief & Development in support of the people of Ukraine, as well as the parish's team for AIDS Walk 2022.*

## The Offertory Song

*All stand as the Choir sings the appointed song. The setting is by Morton Lauridsen (b. 1953). The ushers bring forward the People's offerings of bread, wine, and money.*

Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exultemus, et in ipso jucundamur.  
Timeamus, et amemus Deum vivum.  
Et ex corde diligamus nos sincero.  
Simul ergo cum in unum congegamur:  
Ne nos mente dividamus, caveamus,  
Cessent jurgia maligna, cessent lites,  
Et in medio nostri sit Christus Deus.  
Amen.

*Where there is charity and love, God is there.  
The love of Christ has made us one.  
Let us rejoice and let us be glad in that love.  
Let us stand in awe, loving the living God.  
Let us love with a pure heart.  
Likewise, therefore, when we come together,  
let us take care lest our spirits be divided,  
Let us cease all quarrels and strife.  
And may Christ our God dwell in our midst.  
Amen.*

Words: Latin; attributed to Paulinus of Aquileia (c. 726–802/804)

## The Great Thanksgiving

*Bread is consecrated for the Communion of the Church tonight and for the Liturgy of Good Friday. All remain standing. The Bishop 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 Bishop proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

*The Choir sings Sanctus and Benedictus. The setting is by Arvo Pärt.*

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 Bishop 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.

*Bishop* 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)

*Bishop* And now, as our Savior Christ has taught us, we are bold to say,

*Then all sing the Lord's Prayer.*



Our Fa - ther, who art in hea - ven, hal - low - ed



be thy Name, thy king - dom come, thy will be done,



on earth as it is in hea - ven. Give us this day our

dai - ly bread. And for - give us our tres - pas - ses,  
as we for - give those who tres - pass a - gainst us. And lead  
us not in - to temp - ta - tion, but de - liv - er us  
from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

Setting: Plainsong; adapted by Charles Winfred Douglas (1867–1944)

### The Breaking of the Bread

*The Bishop breaks the consecrated Bread.*

*A period of silence is kept. Then the Bishop sings*

Christ our Pass - o - ver is sac - ri - ficed for us;

*People* There - fore let us keep the feast.

Music: Memorial Acclamation & Fraction Anthem, Ambrosian Chant, adapted by Mason Martens (1933–1991)

*The Choir sings Agnus Dei. The setting is by Arvo Pärt.*

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 Bishop 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**

*As the ministrations of Communion begins, the appointed antiphon is sung.*

Hoc corpus, quod pro vobis tradetur:  
hic calix novi testamenti est  
in meo sanguine, dicit Dominus:  
hoc facite, quotiescumque sumitis,  
in meam commemorationem.

*“This is my Body which is given for you;  
this is the cup of the new covenant  
in my Blood,” said the Lord:  
“Do this whenever you receive them,  
for the remembrance of me.”*

## **The Postcommunion Prayer**

*All stand. The Bishop says*

Let us pray.

*Bishop*

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 Transfer of the Holy Eucharist**

*The People, as they are able, kneel when the Ministers kneel. The Congregation may remain kneeling until the end of the service.*

*The Ministers stand to form the procession and carry the Sacrament for Communion on Good Friday to the altar of repose.*



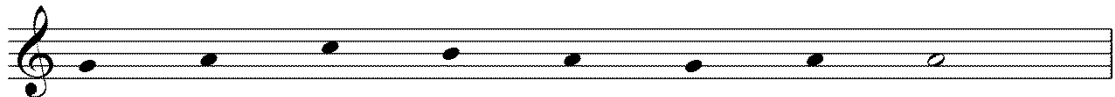
As the procession moves through the church, the Congregation joins the Choir in singing the first four verses of *Pange lingua gloriosi*.



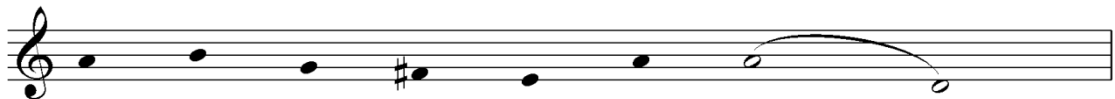
1 Now, my tongue, the mys - t'ry tell - ing  
 2 Giv'n for us, and con - de - scend - ing  
 3 That last night at sup - per - ly ing  
 4 Word - made - flesh, true bread he mak - eth



Of the glo - rious Bod - y sing,  
 To be born for us be - low,  
 Mid the twelve, his cho - sen band,  
 By his word his Flesh to be,



And the Blood, all price ex - cell - ing,  
 He with men in con - verse blend - ing  
 Je - sus, with the Law com - ply - ing,  
 Wine his Blood; when man par - tak - eth,



Which the Gen - tiles' Lord and King,  
 Dwelt, the seed of truth to sow,  
 Keeps the feast its rites de - mand;  
 Though his sens - es fail to see,



Once on earth a - mong us dwell - ing,  
 Till he closed with won - drous end - ing  
 Then, more pre - cious food sup - ply - ing,  
 Faith a - lone, when sight for - sak - eth,



Shed for this world's ran - som - ing.  
 His most pa - tient life of woe.  
 Gives him - self with his own hand.  
 Shows true hearts the mys - ter - y.

Words: attributed to Thomas Aquinas (1225?–1274); ver. *Hymnal* 1940  
 Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, fourteenth century

## At the Altar of Repose

The ministers of the assembly take their places at the Altar of Repose, where the consecrated Bread will be reserved.

After the Sacrament has been reposed, the Bishop and other Ministers kneel. Then the final verses of the *Pange lingua gloriosi* are sung by the Congregation and Choir. Incense is offered.

5 There - fore we, be - fore him bend - ing,  
6 Glo - ry let us give and bless - ing

This great Sac - ra - ment re - vere;  
To the Fa - there and the Son,

Types and sha - dows have their end - ing,  
hon - or, thanks, and praise ad - dress - ing,

For the new - er rite is here;  
While e - ter - nal ag - es run;

Faith, our out - ward sense be - friend - ing.  
Ev - er too his love con - fess - ing

Makes our in - ward vi - sion clear.  
Who from both with both is One. A - men.

Words: attributed to Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, fourteenth century

## **The Washing of the Altar and the Stripping of the Sanctuary**

*When the Sacrament has been reposed, the ministers of the assembly leave the Chapel without further ceremony.*

*When the clergy return to the Altar for the Stripping of the Sanctuary, the Choir sings Psalm 22 with its appointed antiphon. The People may either sit or kneel as the psalm is sung.*

### **Antiphon**

They divide my garments among them; \*  
they cast lots for my clothing.

### **Psalm 22**

- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry  
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.
- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; \*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; \*  
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother’s womb.

- 11 Be not far from me, for trouble is near, \*  
and there is none to help.
- 12 Many young bulls encircle me; \*  
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, \*  
like a ravening and a roaring lion.
- 14 I am poured out like water;  
all my bones are out of joint; \*  
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
I can count all my bones.
- 17 They stare and gloat over me; \*  
they divide my garments among them;  
they cast lots for my clothing.
- 18 Be not far away, O LORD; \*  
you are my strength; hasten to help me.
- 19 Save me from the sword, \*  
my life from the power of the dog.
- 20 Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
but when they cry to him he hears them.

- 24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,  
and those who seek the LORD shall praise him: \*  
“May your heart live for ever!”
- 26 All the ends of the earth shall remember and turn to the LORD, \*  
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; \*  
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before him.
- 29 My soul shall live for him;  
my descendants shall serve him; \*  
they shall be known as the LORD’S for ever.
- 30 They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.

### **Antiphon**

They divide my garments among them; \*  
they cast lots for my clothing.

*After the Psalm is concluded, the People remain until the stripping of the Altar is completed.*

### **The Greater Silence**

*The People then leave in silence.*

*Silence is observed in the Church, as much as possible, until the Good Friday Liturgy. Tonight, the Clergy do not greet the Congregation after the liturgy.*

## **The Watch Before the Blessed Sacrament**

*The Sacrament is reposed for adoration in the Chapel of Our Lady of Mercy until the Good Friday Liturgy. You are invited to come and spend time in prayer tonight and tomorrow as you are able.*

*The church will close at midnight tonight.*



THE FLOWERS ON THE ALTAR ARE GIVEN TO THE GLORY OF GOD  
AND IN LOVING MEMORY OF THE DEPARTED  
PEOPLE AND CLERGY OF  
THE CHURCH OF SAINT MARY THE VIRGIN.

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

MUSIC AT SAINT MARY'S IS PROVIDED IN PART BY  
THE CHARLES B. HARMON FUND.



## **Good Friday** *Friday, April 15, 2022*

The Liturgy of Good Friday 12:30 PM  
*Sermon by the Right Reverend Allen K. Shin, Bishop Suffragan*

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



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# The Calendar of the Week

- April 16**                    **Saturday: Easter Eve**  
Holy Saturday Liturgy 9:00 AM  
The Great Vigil of Easter 7:00 PM
- APRIL 17**                    **THE SUNDAY OF THE RESURRECTION: EASTER DAY**  
Mass with Hymns 9:00 AM  
Solemn Mass 11:00 AM  
*Coffee Hour follows the Solemn Mass.*
- April 18**                    **Monday in Easter Week**  
Mass 12:10 PM  
*The church is open on Monday in Easter Week according to the regular schedule. However, only the noonday services are offered. Evening Prayer is not said in the church.*
- April 19**                    **Tuesday in Easter Week**  
Mass 12:10 PM  
Evening Prayer 5:00 PM
- April 20**                    **Wednesday in Easter Week**  
Mass 12:10 PM  
Evening Prayer 5:00 PM
- April 21**                    **Thursday in Easter Week**  
Mass & Service for Healing 12:10 PM  
Evening Prayer 5:00 PM
- April 22**                    **Friday in Easter Week**  
Mass 12:10 PM  
Evening Prayer 6:00 PM
- April 23**                    **Saturday in Easter Week**  
Mass 12:10 PM  
Evening Prayer 5:00 PM

# THE CHURCH OF SAINT MARY THE VIRGIN

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Web: [www.stmvirgin.org](http://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*

## The Board of Trustees

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