

The Day of Pentecost

SOLEMN MASS

Sunday, June 5, 2022, 11:00 AM

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

About this Service

Today is the Day of Pentecost, the fiftieth day of the Easter Season, also called Eastertide. The Church celebrates the resurrection with a season of fifty days. “Alleluia” is said and sung repeatedly during our liturgies. At Saint Mary’s, the Paschal Candle, placed near the altar, has burned throughout the Great Fifty Days whenever the church is open. Eastertide ends tonight, at the conclusion of Evening Prayer.

Solemn Mass is the full traditional form of Sunday morning Christian worship. Week by week, the assembly 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.

About the Music

Composers of organ music in the seventeenth and eighteenth centuries produced a wealth of pieces based upon the melodies of the well-known hymns of their time. Some of these were plainsong or chorales based upon plainsong. Others were tunes of the time or adaptations of contemporary popular songs, but they all took on a life of their own when sung with sacred texts in worship. Even instrumental settings of these melodies conjured the devotional intent of these sacred songs, and such pieces were used as introductions to singing or as substitutions for sung stanzas. Today some of these chorale melodies are not recognized as widely as they were in times past, but many organ pieces based upon them still have great expressive power. Bach’s setting of the chorale *Komm, Heiliger Geist, Herre Gott* (“Come, Holy Ghost, Lord God”), today’s prelude, is one of Bach’s Great Eighteen Leipzig settings. It delivers the rushing wind and burning flame of Pentecost in a brilliant and energetic torrent of counterpoint which dances and cavorts above the chorale melody stated on the pedals in long notes. Whether or not one recognizes the melody, the excitement of Pentecost can be felt in this music. The postlude today is Bach’s setting of *Komm, Gott, Schöpfer, Heiliger Geist* (“Come, God, Creator, Holy Ghost”), the German

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adaptation of *Veni Creator Spiritus* (“Come, Creator, Holy Spirit”). In his setting, which is also from the Great Eighteen Leipzig collection, Bach states the chorale melody twice. The first statement is in the uppermost voice, heard above an oddly off-beat accompaniment. The accompanying voices then break into flowing fantasia and the chorale melody reappears for its second statement in long notes in the bass register.

The setting of the Mass today is the *Mass in the Phrygian Mode* by Rick Austill (1955–2019). Rick Austill was a faithful parishioner here at Saint Mary’s until his unexpected death on the evening of Palm Sunday 2019. He served with distinction as a member of the Flower Guild whose work praises God in visual beauty week after week at Saint Mary’s. Rick was a 1977 graduate of Carnegie Mellon University where he earned a Fine Arts degree in piano performance as a student of Nelson Whittaker, and in composition as a student of Roland Leich. Rick worked extensively as a dance accompanist and included positions at Carnegie Mellon, the Pittsburgh Ballet, the Washington Ballet and the Alvin Ailey American Dance Theater. Rick composed his *Mass in the Phrygian Mode* for Saint Mary’s in 2012, and it was premiered here in November of that year. It is scored for unaccompanied mixed voices, including solos and some *divisi*, and it uses the Rite II Eucharistic texts. Each of the movements of Austill’s Mass contains a mixture of exactly noted music and *aleatoric* elements. In explanation, Austill wrote the following: “*Aleatoric*, in this setting, means individual voices enter at uneven times determined solely by the conductor. In the glorious acoustics of Saint Mary’s it creates a ‘cloud’ of sound hopefully like the clouds of angels praising God. It’s in the third church mode, which I feel has a particularly haunting quality.” Although this setting has been sung several times at Saint Mary’s since its 2012 premiere, its aleatoric sections make each performance a unique first. The second chapter of Acts describes the Apostles’ experience of the Day of Pentecost as a rushing wind and a surprisingly random, yet mysteriously intelligible, simultaneity of voices. As such, Rick Austill’s *Mass in the Phrygian Mode* may be particularly appropriate for today’s celebration.

The communion motet today is by Tomás Luís de Victoria (1548–1611), widely considered the most important Spanish composer of Renaissance polyphony. Born in Avila, the seventh of eleven children, he began his musical education as a choirboy at Avila Cathedral and began his classical education at San Gil, a Jesuit school for boys founded in 1554. By 1565 Victoria had entered the Jesuit Collegio Germanico in Rome, where he was later engaged to teach music and was eventually named *maestro di cappella*. Victoria knew and may have been instructed by Palestrina (1525-1594) who was *maestro di cappella* of the nearby Seminario Romano at that time. During his years in Rome, Victoria held several positions as singer, organist, and choral master, and published many of his compositions. He was ordained priest in 1575 after a three-day diaconate. Victoria’s five-voice motet *Dum complerentur* was first published in his first book of motets in 1572. Its text derives from the Pentecost narrative in the second chapter of Acts, and occurs as an antiphon for Pentecost Vespers.



Prelude

Komm, Heilger Geist, BWV 651

Johann Sebastian Bach (1685–1750)

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.

Spiritus Domini
replevit orbem terrarum, alleluia:
et hoc quod continet omnia,
scientiam habet vocis,
alleluia, alleluia, alleluia.
Exsurgat Deus,
et dissipentur inimici eius:
et fugiant, qui oderunt eum,
a facie eius.
Gloria Patri, et Filio,
et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*The Spirit of the Lord
has filled the world, alleluia;
and that which holds all things together
knows every language spoken on earth,
alleluia, alleluia, alleluia.
Let God arise,
and let his enemies be scattered;
and let those who hate him
flee before his face.
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 Procession

Incense is made at the Altar, and the procession is formed. A Minister then intones the procession.

Let us go forth in peace.



People

✠ In the name of Christ. A-men.

Hymn: Hail thee, festival day!

The Congregation sings the hymn as the procession moves to the first station.

Refrain

Hail thee, fes - ti - val day! blest day that art hal - lowed for

ev - er, day when the Ho - ly Ghost shone in the

world with God's grace. grace.

1 Lo, in the like - ness of fire, on those who a -
 3 Hark! for in myr - i - ad tongues Christ's own, his

wait his ap - pear - ing, he whom the
 cho - sen a - pos - tles, preach to the

Lord fore - told sud - den - ly, swift - ly, de - scends: *repeat*
 ends of the earth Christ and his won - der - ful works: *refrain*

2 Forth from the Fa - ther he comes with seven - fold
 4 Praise to the Spi - rit of Life, all praise to the

my - sti - cal of - fering, pou - ring on all hu - man
 fount of our be - ing, light that dost light - en

souls in - fin - ite rich - es of God: *repeat*
 all, life that in all dost a - bid: *refrain*

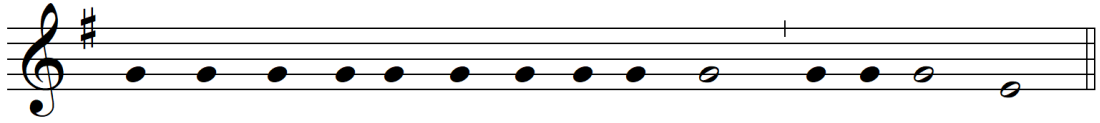
Words: Venantius Honorius Fortunatus (540?–600?); tr. *English Hymnal*, 1906, alt.

Music: *Salve festa dies*, Ralph Vaughan Williams (1872–1958)

The Station at the Font

At the Font, the Celebrant sings the versicle, and the People respond.

Celebrant Send forth your spirit and they shall be created, alleluia.



And you shall re-new the face of the earth, al - le - lu - ia.

Celebrant Let us pray.

Grant, we pray, almighty God, that we who here observe the day whereon you sent forth the Holy Spirit, may in such wise be influenced with heavenly desires, that we may ever thirst for the waters of life; through Jesus Christ our Lord.



People A-MEN.

Hymn: Hail this joyful day's return!

The Congregation sings the hymn as the procession moves to the second station. The People are sprinkled with water in remembrance of their baptismal vows.



1 Hail this joy - ful day's re - turn, hail the Pen - te -
2 Like to clo - ven tongues of flame on the twelve the
3 Lord, to you your peo - ple bend; un - to us your
4 You who did our fore - bears guide, with their chil - dren



cos - tal morn, morn when our a - scend - ed Lord
Spi - rit came— tongues, that earth may hear their call,
Spi - rit send; bless - ings of this sa - cred day
still a - bide; grant us par - don, grant us peace,



on his Church his Spi - rit poured! Al - le - lu - ia!
fire, that love may burn in all. Al - le - lu - ia!
grant us, dear - est Lord, we pray. Al - le - lu - ia!
till our earth - ly wan - derings cease. Al - le - lu - ia!

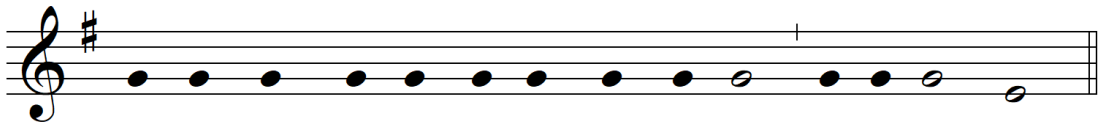
Words: attributed to Hilary of Poitiers (fourth century); tr. Robert Campbell (1824–1868), alt.

Music: *Sonne der Gerechtigkeit*, melody from *Bohemian Brithren Kirghesang*, 1566.

The Station at the Rood

At the Rood, the Celebrant sings the versicle, and the People respond.

Celebrant They were all filled with the Holy Spirit, alleluia.



And de-clared the won-der-ful works of God, al - le - lu - ia.

Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the same Spirit, one God, world without end.



People

A-MEN.

The Opening Acclamation

A brief silence is observed.



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



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

The Song of Praise

The Choir sings Gloria in excelsis Deo. *The setting of the Mass ordinary is* Mass in the Phrygian Mode *by Rick Austill (1955–2019).*

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sins of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

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.
And also with you.
Celebrant Let us pray.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

People **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Acts 2:1–13, is now read.

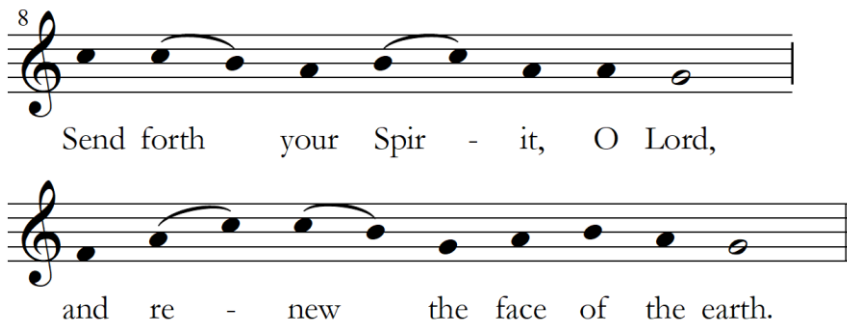
When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Par'thians and Medes and E'lamites and residents of Mesopota'mia, Jude'a and Cappado'cia, Pontus and Asia, Phryg'ia and Pamphyl'ia, Egypt and the parts of Libya belonging to Cyre'ne, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God.” And all were amazed and perplexed, saying to one another, “What does this mean?” But others mocking said, “They are filled with new wine.”

After the Lesson, the Reader says

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

Psalm 104:25–32

The Congregation remains seated. The Cantor sings the Refrain and the Congregation repeats it. Then the Choir sings the psalm verses to Anglican chant by David Hurd (b. 1950), adapted from Veni Creator Spiritus, and the Congregation sings the Refrain.



8
Send forth your Spir - it, O Lord,
and re - new the face of the earth.

- 25 O LORD, how manifold are your works! *
in wisdom you have made them all;
the earth is full of your creatures.
- 26 Yonder is the great and wide sea
with its living things too many to number, *
creatures both small and great.

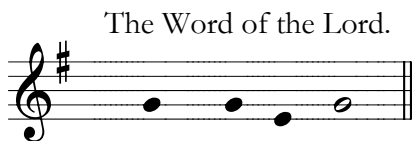
Refrain

- 27 There move the ships,
 and there is that Leviathan, *
 which you have made for the sport of it.
- 28 All of them look to you *
 to give them their food in due season. *Refrain*
- 29 You give it to them; they gather it; *
 you open your hand, and they are filled with good things.
- 30 You hide your face, and they are terrified; *
 you take away their breath,
 and they die and return to their dust. *Refrain*
- 31 You send forth your Spirit, and they are created; *
 and so you renew the face of the earth.
- 32 May the glory of the LORD endure for ever; *
 may the LORD rejoice in all his works. *Refrain*

The second Lesson, 1 Corinthians 12:4–13, is now sung.

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit, we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

After the Lesson, the Reader sings



People Thanks be to God.

The Sequence

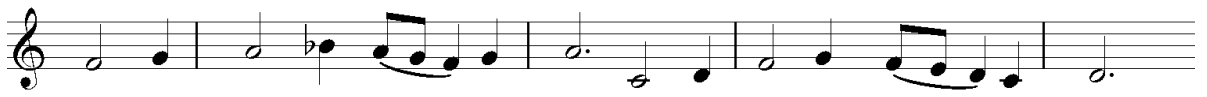
All stand and sing the sequence appointed for the Day of Pentecost while the ministers of the assembly prepare for the proclamation of the Holy Gospel.



1. Come, thou Ho - ly Spi - rit bright; come with thy ce - les - tial light;



pour on us thy love di - vine. Come, pro - tec - tor of the poor;



come, thou source of bless - ings sure; come with - in our hearts to shine.



2. Thou, of com - fort - ers the best, thou, the soul's most wel - come guest,



of our peace thou art the sign. In our la - bor, be our aid;



in our sum - mer, cool - ing shade. Ev - ery bit - ter tear re - fine.



3. Bright - er than the noon - day sun, fill our lives which Christ hath won;



fill our hearts and make them thine. Where thou art not, we have nought:



all our word and deed and thought twist - ed from thy true de - sign.



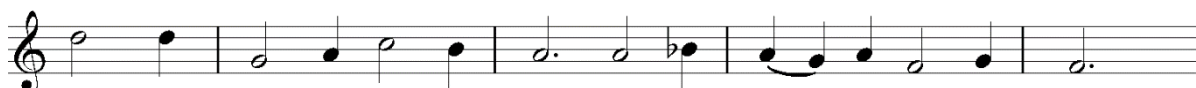
4. Bend the stub - born heart and will; melt the fro - zen, warm the chill;



rule us by thy judg - ment's line. Cleanse us with thy heal - ing power;



what is bar - ren bring to flower; to thy love our sins con - sign.



5. To thy peo - ple who a - dore and con - fess thee ev - er - more,



thy blest seven - fold gift as - sign. Grant us thy sal - va - tion, Lord,



bound - less mer - cy our re - ward, joys which earth and heaven en - twine.

Words: Latin, twelfth century; tr. Charles P. Price (1920–1999)

Music: *Veni Sancte Spiritus*, plainsong, Mode 1, *Dublin Troper*, c. 1360

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.**



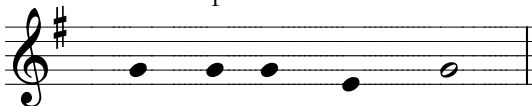
People Glo-ry to you, Lord Christ.

The appointed Gospel, John 14:8–17, is now proclaimed.

At the supper before the passover, Philip said to Jesus, “Lord, show us the Father, and we shall be satisfied.” Jesus said to him, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, ‘Show us the Father?’ Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves. Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it. If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.”

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

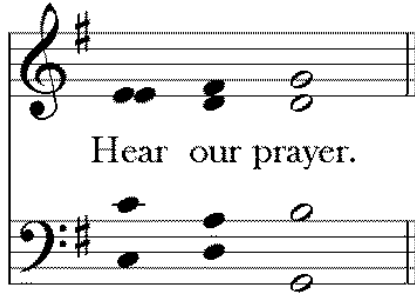
We be-lieve in one God, the
Fa-ther, the Al-might-y, ma-ker of hea-ven and
earth, of all that is, seen and un-seen. We be-lieve in
one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-
got-ten of the Fa-ther, God from God, Light from Light, true God from
true God, be-got-ten, not made, of one Be-ing with the Fa-ther.
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-shipped and
 glo-ri-fied. He has spo-ken through the Pro - phets. We be-lieve in
 one ho - ly cath - o - lic and a - po - sto - lic Church.
 We ac-know-ledge one bap - tism for the for-give-ness of sins.
 We look for the re-sur-rec - tion of the dead,
 and the life of the world to come. A - men. A - men.

Setting: Calvin Hampton (1938–1984)

The Prayers of the People

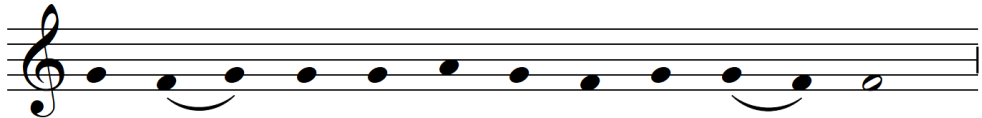
A Minister bids the prayers of the assembly. At the end of each petition the People sing



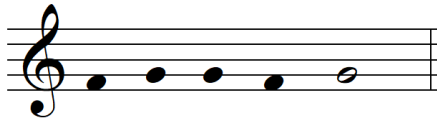
Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Peace



Celebrant The peace of the Lord be al - ways with — you.



People And al - so with you.

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Preparation of the Gifts

The Congregation is seated as the Choir sings the appointed song and the offerings of the assembly are collected.

Confirma hoc Deus,
quod operatus es in nobis:
a templo tuo, quod est in Ierusalem,
tibi offerent reges munera, alleluia.

*Establish, O God,
what you have wrought for us;
from your temple, which is in Jerusalem,
kings shall bring gifts to you, alleluia.*

Hymn: Praise the Spirit in creation

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



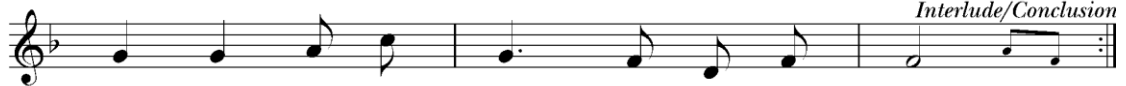
1 Praise the Spi - rit in cre - a - tion, breath of God, life's or - i -
2 Praise the Spi - rit, close com - pan - ion of our in - most thoughts and
3 Praise the Spi - rit, who en - light-ened priests and pro - phets with the
4 Tell of how the a - scend - ed Je - sus armed a peo - ple for his
5 Pray we then, O Lord the Spi - rit, on our lives de - scend in
6 Praise, O praise the Ho - ly Spi - rit, praise the Fa - ther, praise the



1 gin: Spi - rit, mov - ing on the wa - ters, quick - ening
2 ways; who, in show - ing us God's won - ders, is him -
3 word; his the truth be - hind the wis - doms which as
4 own; how a hun - dred men and wo - men turned the
5 might; let your flame break out with - in us, fire our
6 Word, Source, and Truth, and In - spi - ra - tion, Trin - i -



1 worlds to life with - in, source of breath to all things
2 self the power to gaze; and God's will, to those who
3 yet know not our Lord; by whose love and power, in
4 known world up - side down, to its dark and fur - thest
5 hearts and clear our sight, till, white - hot in your pos -
6 ty in deep ac - cord: through your voice which speaks with -



1 breath - ing, life in whom all lives be - gin.
2 lis - ten by a still small voice con - veys.
3 Je - sus God him - self was seen and heard.
4 cor - ners by the wind of hea - ven blown.
5 ses - sion, we, too, set the world a - light.
6 in us we, your crea - tures, call you Lord.



Words: Michael Hewlett (1916–2000), alt. By permission of Oxford University Press.
Music: *Julion*, David Hurd (b. 1950). Copyright © 1983, G.I.A. Publications, Inc.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

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 Austill.

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.

Setting: Ambrosian chant; adapted by Richard Proulx (1937–2010)

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.

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; adapted by 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 Austill.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

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 and Motet

As the ministrations of Communion begin, the Choir sings the appointed antiphon.

Factus est repente de coelo
sonus advenientis
spiritus vehementis,
ubi errant sedentes, alleluia:
et repleti sunt omnes
Spiritu Sancto,
loquentes magnalia Dei,
alleluia, alleluia.

*Suddenly a sound came from heaven
like the rush
of a mighty wind,
where they were sitting, alleluia;
and they were all filled
with the Holy Spirit
and began to speak of the mighty works of God,
alleluia, alleluia.*

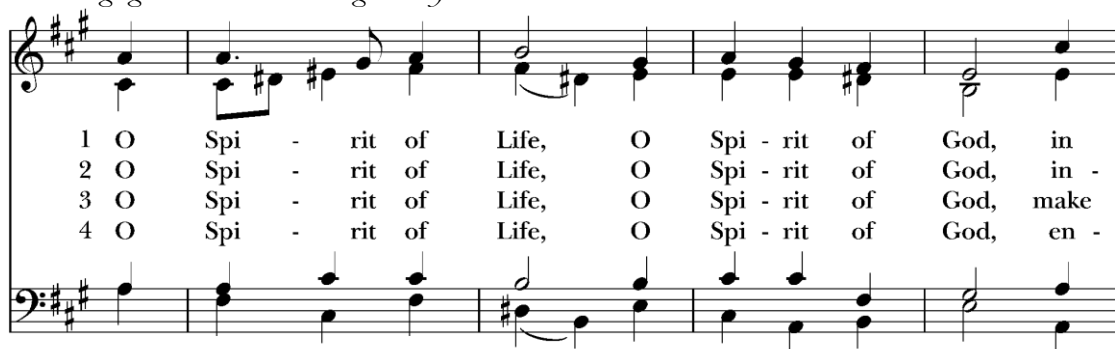
During the ministrations of Communion, the Choir sings the motet Dum complerentur dies Pentecostes. The setting is by Tomás Luís de Victoria (1548–1611).

Dum complerentur dies Pentecostes,
erant omnes pariter dicentes alleluia:
et subito factus est sonus de coelo,
alleluia. Tamquam spiritus vehementis
et replevit totam domam, alleluia.

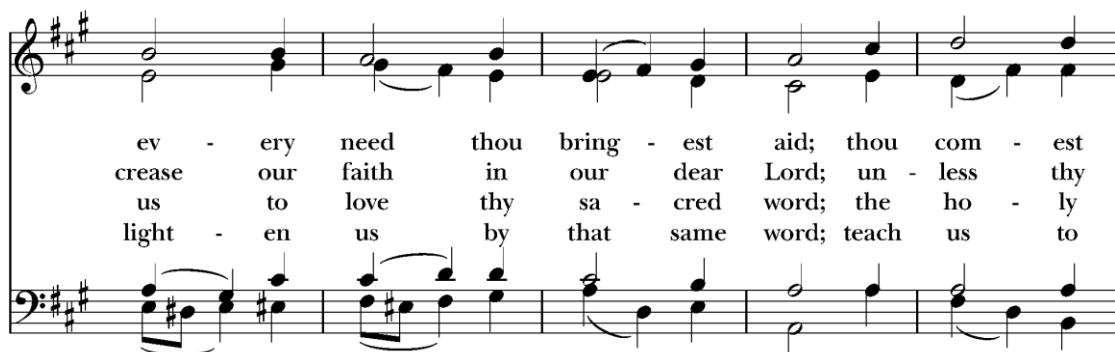
*Now when the day of Pentecost came,
they were gathered all together, saying, alleluia,
and suddenly came a great sound from heaven,
alleluia, like a hurricane in its fury, and
encompassed all the dwelling, alleluia.*

Hymn: O Spirit of Life, O Spirit of God

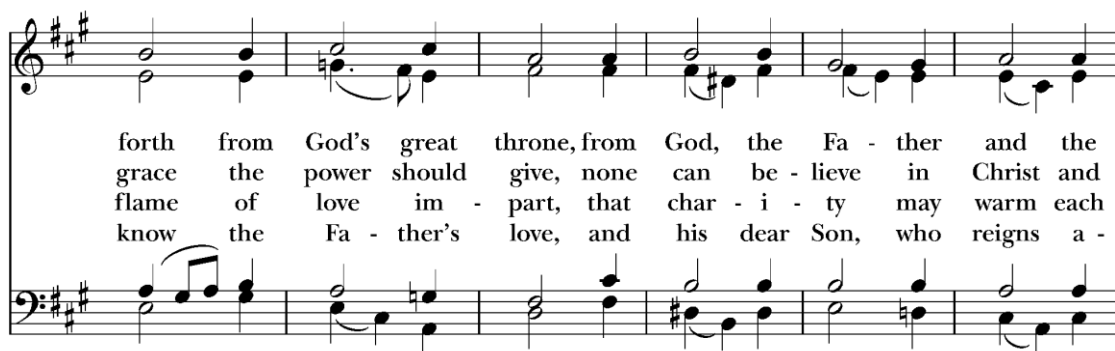
The Congregation stands and sings the hymn.



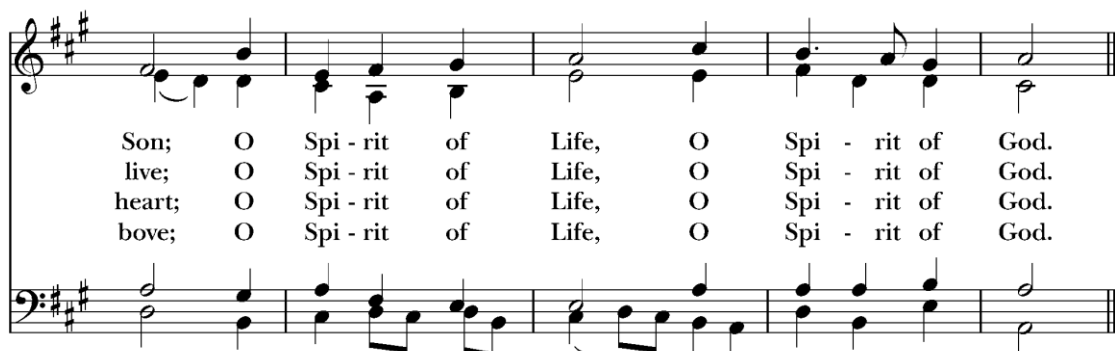
1 O Spi - rit of Life, O Spi - rit of God, in
2 O Spi - rit of Life, O Spi - rit of God, in -
3 O Spi - rit of Life, O Spi - rit of God, make
4 O Spi - rit of Life, O Spi - rit of God, en -



ev - ery need thou bring - est aid; thou com - est
crease our faith in our dear Lord; un - less thy
us to love thy sa - cred word; the ho - ly
light - en us by that same word; teach us to



forth from God's great throne, from God, the Fa - ther and the
grace the power should give, none can be - lieve in Christ and
flame of love im - part, that char - i - ty may warm each
know the Fa - ther's love, and his dear Son, who reigns a -



Son; O Spi - rit of Life, O Spi - rit of God.
live; O Spi - rit of Life, O Spi - rit of God.
heart; O Spi - rit of Life, O Spi - rit of God.
bove; O Spi - rit of Life, O Spi - rit of God.

Words: Johann Niedling (1602–1668)); tr. John Caspar Mattes (1876–1948), alt.

Music: *O heiliger Geist*, melody from *Geistliche Kirchengesang*, 1623; harmonization by Johann Sebastian Bach (1685–1750); arr. Alastair Cassels-Brown (b. 1927)

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

The Lord be with you.

People 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

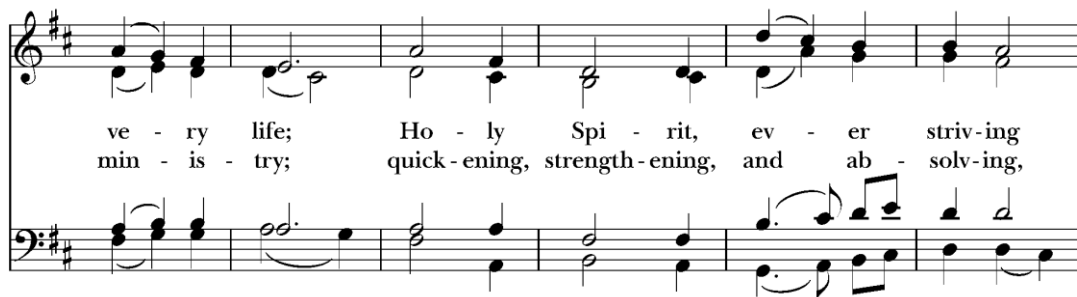
All are seated for the announcements.

Hymn: Holy Spirit, ever living

The Congregation stands and sings the hymn.



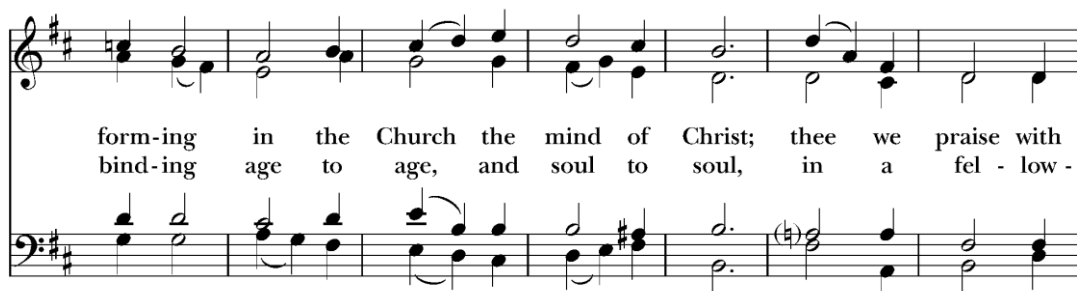
1 Ho - ly Spi - rit, ev - er liv - ing as the Church's
2 Ho - ly Spi - rit, ev - er work - ing through the Church's



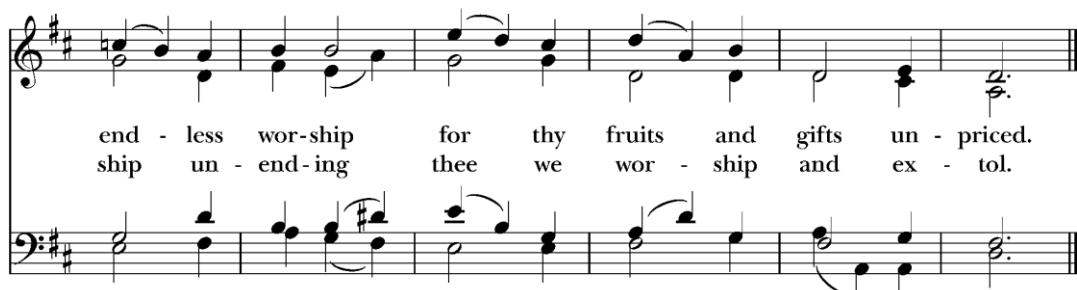
ve - ry life; Ho - ly Spi - rit, ev - er striv - ing
min - is - try; quick - ening, strength - ening, and ab - solv - ing,



through her in a cease - less strife; Ho - ly Spi - rit, ev - er
set - ting cap - tive sin - ners free; Ho - ly Spi - rit, ev - er



form - ing in the Church the mind of Christ; thee we praise with
bind - ing age to age, and soul to soul, in a fel - low -



end - less wor - ship for thy fruits and gifts un - priced.
ship un - end - ing thee we wor - ship and ex - tol.

Words: Timothy Rees (1874–1939), alt.

Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907–1991)

The Dismissal

A Minister dismisses the assembly, first singing

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



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



al - le - lu - ia. _____



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



The Postlude

Komm, Gott, Schöpfer, Heiliger Geist, BWV 667

J. S. Bach



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

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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by the financial gifts of those
who worship here.**