

*The Presentation of  
Our Lord Jesus Christ in the Temple*

THE BLESSING OF CANDLES,  
PROCESSION & SOLEMN MASS

Wednesday, February 2, 2022, 6:00 PM

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



## *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 you are being called to a new relationship with God 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 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. 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 look at our website, [www.stmvirgin.org](http://www.stmvirgin.org). We are happy that you joined us today and we thank you.

## *About the Feast of the Presentation*

We gather to celebrate the Presentation of Our Lord Jesus Christ in the Temple, also known as Candlemas. Like much of our liturgical heritage, the liturgy for the Presentation has a rich and complicated history. Part of the history lies in the Christian East, where celebrations of events in Jesus' life begin to take place on fixed days in fourth-century Jerusalem. In the sixth century, if not before, the Presentation was being celebrated in Rome. In addition, Pope Sergius I (687–701) instituted public processions on three feasts—Presentation, Annunciation and Assumption—during his episcopate. These started from a parish in the Forum and went to the Basilica of Saint Mary Major.

The blessing of candles can be dated to the eleventh century. Liturgical processions and ceremonies like the blessing of candles were reintroduced to Anglican worship in the nineteenth century and have found a place in *The Book of Occasional Services* of the Episcopal Church.

### **COPYRIGHT ACKNOWLEDGMENTS**

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# *The Organ Recital*

**5:30 PM**

*Dr. Jason Roberts,  
The Church of the Blessed Sacrament  
New York, New York*

## **The Program**

### *Improvisations on Hymns for the Feast of the Presentation*

Jason Roberts will present themes of two hymns, to be sung later in the liturgy, in a half-hour program of organ improvisation. Themes for his improvisations will include the hymn tune *Psalm 86* by Claude Goudimel (1514–1572)—“Virgin-born, we bow before thee,” 258 in *The Hymnal 1982*—which will be the basis for a set of variations. Also, the hymn tune *Rustington* by Charles Hubert Hastings Parry (1848–1918)—“Sing we of the blessed Mother,” 278 in *The Hymnal 1982*—will be the basis for a *fantasia and fugue* in nineteenth-century style.

## **About the Organist**

**Jason Roberts** is director of music ministries at the Church of the Blessed Sacrament in New York City. He has also served at St. Bartholomew’s Church in New York and at St. James’ Episcopal Church in West Hartford, Connecticut. He is a winner of the American Guild of Organists National Competition in Organ Improvisation and has been a finalist at competitions in St Albans, England, and Haarlem, the Netherlands. He keeps an active recital schedule and enjoys accompanying silent films. He has served on the faculty at Westminster Choir College, and his compositions have been performed at such diverse venues as Princeton University Chapel in New Jersey, Walt Disney Concert Hall in Los Angeles, and Westminster Abbey in London.

## *About the Choral and Organ Music*

The setting of *Nunc dimittis* sung during the lighting and blessing of the candles this evening is from the *Norfolk Service* by David Hurd, organist and music director at the Church of Saint Mary the Virgin. This setting of the *Song of Simeon*, Luke 2:29–32, and its companion setting of *Magnificat*, were composed in 2008 in honor of the twentieth anniversary of Dr. Allen Shaffer as organist and director of music at Christ and Saint Luke’s Episcopal Church, Norfolk, Virginia. The setting, scored for choir and organ, begins reflectively. It increases in animation as the text advances to associate Simeon’s vision of salvation with images of light and glory, culminating in a jubilant organ interlude which is followed by the concluding *Gloria Patri*.

The setting of the Mass today is the *Mass for Five Voices* of William Byrd (c. 1540–1623). Byrd composed settings of the Latin Mass for three, four and five voices. The *Mass for Five Voices* probably dates from about 1594 and was the last of the three to be composed. Its voicing is the most expansive, having two tenor parts, but its movements are the most concise of the three Byrd Masses. The whole business of Latin Masses in post-Reformation England needed to be a somewhat clandestine matter to protect those involved from the possibility of arrest. This being the case, Byrd's part books were undated and without title page or preface, nor was the printer, Thomas East, identified. Fortunately, Byrd's settings survived the period in which their performance—if not their very existence—was illegal, and now they are rightly regarded as great treasures of Western music. Composed with the Continental Tridentine liturgy in mind, Byrd's Masses were also influenced by pre-Reformation works of English masters John Taverner (c. 1490–1545), Christopher Tye (c. 1505–c. 1573), John Sheppard (c. 1515–1558) and Thomas Tallis (c. 1505–1585). The several movements of Byrd's *Mass for Five Voices* are linked by recurring freely composed themes.

The Communion motet this evening, featuring the text of Psalm 48:9–10, was composed by Sir William McKie for the marriage of Her Royal Highness The Princess Elizabeth and Lieutenant Philip Mountbatten, Royal Navy, in Westminster Abbey on November 20, 1947. Sir William McKie (1901–1984), was Australian by birth. He began his musical studies in Melbourne, from which he advanced to study at the Royal College of Music in London. He later became organ scholar of Worcester College, Oxford, from which he obtained two degrees. McKie was organist and master of the choristers at Westminster Abbey from 1941 until 1963. This tenure positioned him to direct the music for the marriage of Princess Elizabeth in 1947, and also for her coronation in 1953. His anthem *We wait for thy loving kindness*, the text for which was selected by the Reverend C. M. Armitage, precentor of Westminster, is modest in length but spacious in effect. It begins with a chant-like intonation, first from the organ and then from a tenor voice, and a choral *alleluia* response. It continues with voices and organ in gradual crescendo to a mighty second *alleluia* before returning to the original musical material for a reflective ending.

# *The Angelus*

**6:00 PM**

*All stand at the signal of the bell. A Minister says*

*People*           ✠ The angel of the Lord announced unto Mary,  
And she conceived by the Holy Spirit.

*Minister*       Hail Mary, full of grace, the Lord is with thee.  
Blessed art thou among women,  
and blessed is the fruit of thy womb, Jesus.

*People*       Holy Mary, Mother of God, pray for us sinners,  
now and at the hour of our death. Amen.

*Minister*       Behold, the handmaid of the Lord.  
*People*       Be it unto me according to thy Word.

*Minister*       Hail Mary, full of grace ...  
*People*       Holy Mary, Mother of God ...

*Minister*       And the Word was made flesh,  
*People*       And dwelt among us.

*Minister*       Hail Mary, full of grace ...  
*People*       Holy Mary, Mother of God ...

*Minister*       Pray for us, O holy Mother of God.  
*People*       That we may be made worthy of the promises of Christ.

*The Minister says*

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts, that we who have known the incarnation of thy Son Jesus Christ, announced by an angel to the Virgin Mary, may by his ✠ cross and passion be brought unto the glory of his resurrection; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever.

*People*       **AMEN.**

# THE BLESSING OF CANDLES, PROCESSION & SOLEMN MASS

## THE ENTRANCE RITE

### The Entrance Song

*All remain standing. Bells are rung. Then the appointed antiphon is sung as the ministers of the assembly enter.*

Suscepimus, Deus,  
misericordiam tuam  
in medio templi tui:  
secundum nomen tuum Deus,  
ita et laus tua in fines terrae:  
iustitia plena est dextera tua.  
Magnus Dominus et laudabilis nimis:  
in civitate Dei nostri,  
in monte sancto eius.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*We have received  
your loving-kindness, O God,  
in the midst of your temple;  
even as your name, like your praise, O God,  
reaches to the world's end;  
your right hand is full of justice.  
Great is the Lord and greatly to be praised,  
in the city of our God,  
on his holy mountain.  
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 Greeting

*The Celebrant introduces the liturgy, saying*

Dear People of God:

Forty days ago we celebrated the joyful feast of the birth of our Lord Jesus Christ. Today we recall the holy day on which he was presented in the temple, fulfilling the law of Moses and at the same time going to meet his faithful people. Led by the Spirit, Simeon and Anna came to the temple, recognized Christ as their Lord, and proclaimed him with joy. United by the Spirit, may we recognize the Lord in our presence now and when he comes again in glory.

## The Lighting of Candles

*As the candles are lighted, the Choir sings Nunc dimittis (“The Song of Simeon”). The setting is from Norfolk Service by David Hurd (b. 1950).*

Lord, now lettest thou thy servant depart in peace, \*  
according to thy word;  
For mine eyes have seen thy salvation, \*  
which thou hast prepared before the face of all people,  
To be a light to lighten the Gentiles, \*  
and to be the glory of thy people Israel.

*Bow* | Glory be to the Father, and to the Son, \*  
and to the Holy Ghost:  
As it was in the beginning, is now, and ever shall be, \*  
world without end. Amen.

## The Blessing over the Candles

*The Celebrant offers the following prayer.*

Let us pray.

God our Father, today you revealed to Simeon your Light of revelation to the nations. Bless and sanctify these candles; and grant that we who bear them may walk always as children of that light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*People*        **AMEN.**

## The Procession

*A Minister intones the procession.*

Let us go forth in peace.

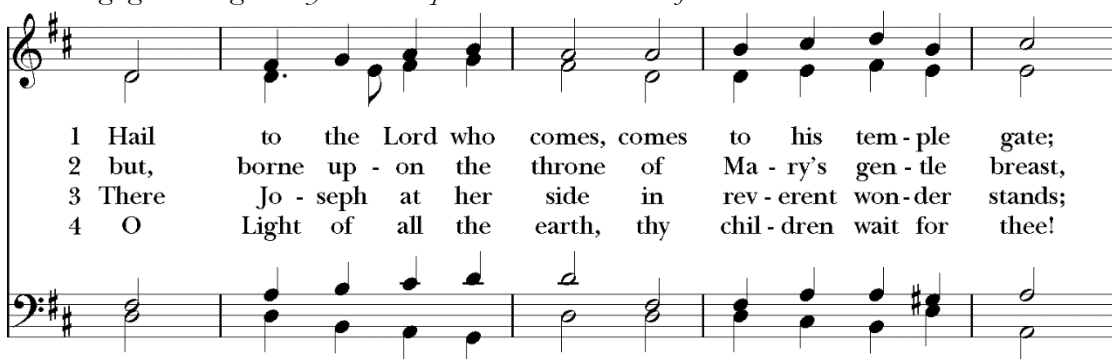


*People*        ✠ In the name of Christ. A-men.



## Hymn: Hail to the Lord who comes

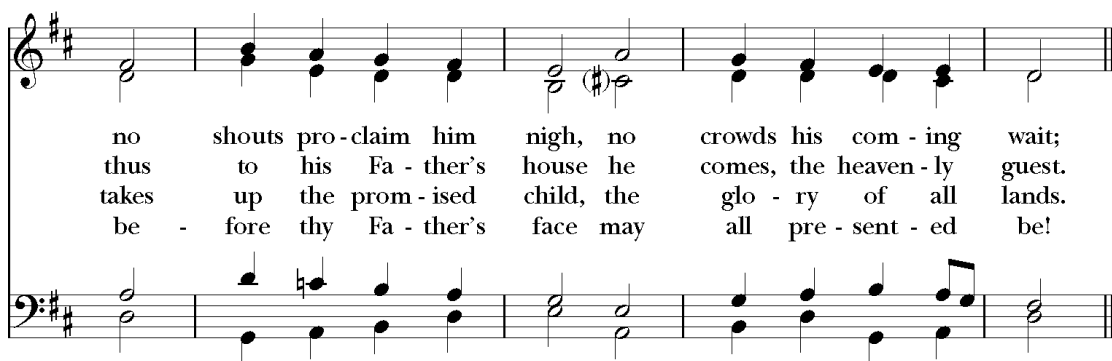
*The Congregation sings the hymn as the procession moves to the first station.*



1 Hail to the Lord who comes, comes to his temple gate;  
2 but, borne up - on the throne of Ma - ry's gen - tle breast,  
3 There Jo - seph at her side in rev - erent won - der stands;  
4 O Light of all the earth, thy chil - dren wait for thee!



not with his an - gel host, not in his king - ly state;  
watched by her du - teous love, in her fond arms at rest,  
and, filled with ho - ly joy, old Si - meon in his hands  
Come to thy tem - ples here, that we, from sin set free,



no shouts pro - claim him nigh, no crowds his com - ing wait;  
thus to his Fa - ther's house he comes, the heaven - ly guest.  
takes up the prom - ised child, the glo - ry of all lands.  
be - fore thy Fa - ther's face may all pre - sent - ed be!

Words: John Ellerton (1826–1893), alt.

Music: *Old 120<sup>th</sup>*, melody from *The Whole Book of Psalmes*, 1570; harm. Thomas Ravenscroft (1592?–1635?), after Richard Allison (sixteenth century); adapt. Ralph Vaughan Williams (1872–1958).

## The Station at the Shrine of Our Lady

*The Celebrant sings*

*People* The old man held the Child,  
But the old man was ruled by the Child whom the Virgin bore.

*Celebrant* Let us pray.

O God, you have made this day holy by the presentation of your Son in the temple, and by the purification of the Blessed Virgin Mary: Mercifully grant that we, who delight in her humble readiness to be the birth-giver of the Only-begotten, may rejoice for ever in our adoption as his sisters and brothers; through Jesus Christ our Lord. *Amen.*

## Hymn: Christ is made the sure foundation

*The Congregation sings the hymn as the procession moves to the second station.*

1 Christ is made the sure foun - da - tion, Christ the head and  
2 All that ded - i - cat - ed ci - ty, dear - ly loved of  
3 To this tem - ple, where we call thee, come, O Lord of  
4 Here vouch - safe to all thy serv - ants what they ask of

cor - ner - stone, cho - sen of the Lord, and pre - cious,  
God on high, in ex - ult - ant ju - bi - la - tion  
Hosts, to - day; with thy wont - ed lov - ing - kind - ness  
thee to gain; what they gain from thee, for ev - er

bind - ing all the Church in one; ho - ly Zi - on's  
pours per - pet - ual mel - o - dy; God the One in  
hear thy serv - ants as they pray, and thy full - est  
with the bless - ed to re - tain, and here - af - ter

help for ev - er, and her con - fi - dence a - lone.  
 Three a - dor - ing in glad hymns e - ter - nal - ly.  
 ben - e - dic - tion shed with - in its walls al - way.  
 in thy glo - ry ev - er - more with thee to reign.

Words: Latin, c. seventh century; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818–1866), alt.  
 Music: *Westminster Abbey*, Henry Purcell (1659–1695), adapt.

## The Station at the Rood

*The Celebrant sings*

*People* All the ends of the earth have seen  
 The salvation of our God.

*Celebrant* Let us pray.

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this same light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

# THE WORD OF GOD

## The Opening Acclamation

*The Celebrant sings*

✠ Blessed be God: Father, Son, and Holy Spirit.

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

Setting: Louis Weil (b. 1935)

## The Song of Praise

*The Choir sings the song of praise, Gloria in excelsis Deo. The setting is Mass for Five Voices by William Byrd (c.1540–1623).*

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.  
                    And also with you.

*Celebrant*       Let us pray.

Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*All*               **AMEN.**

## The Congregation's candles are now extinguished.

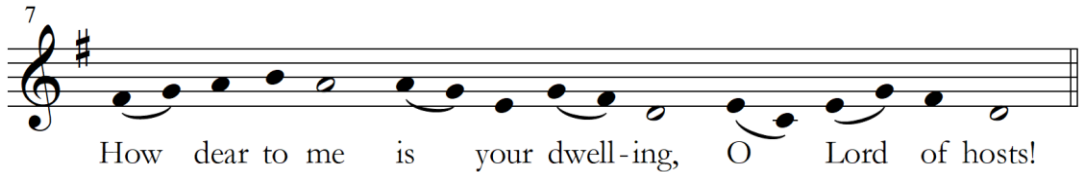
### The Lessons

*The Congregation is seated. The first Lesson, Malachi 3:1–4, is now read. After the Lesson, the Reader says*

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

### Psalm 84:1–6

*The Congregation remains seated. The Cantor sings the Refrain, and the Congregation repeats it. Then the Choir sings the psalm verses to an Anglican chant by Gregory Eaton (b. 1959) and the Congregation sings the Refrain.*



1b My soul has a desire and longing for the courts of the LORD;  
my heart and my flesh rejoice in the living God.

2 The sparrow has found her a house  
and the swallow a nest where she may lay her young; \*  
by the side of your altars, O LORD of hosts,  
my King and my God.

*Refrain*



How dear to me is your dwell-ing, O Lord of hosts!

3 Happy are they who dwell in your house! \*  
they will always be praising you.

4 Happy are the people whose strength is in you! \*  
whose hearts are set on the pilgrims' way.

**Refrain**

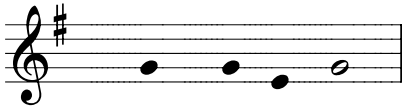
5 Those who go through the desolate valley will find it a place of springs, \*  
for the early rains have covered it with pools of water.

6 They will climb from height to height, \*  
and the God of gods will reveal himself in Zion.

**Refrain**

*The second Lesson, Hebrews 2:14–18, is now sung. After the Lesson, the Reader sings*

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, alleluia.

Senex puerum portabat:  
puer autem senem regebat.  
Alleluia.

*Alleluia, alleluia.*

*The old man was carrying the infant child;  
but it was the child who was guiding the man.  
Alleluia.*

### The Holy Gospel

*A Minister proclaims the Gospel, first singing*

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

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

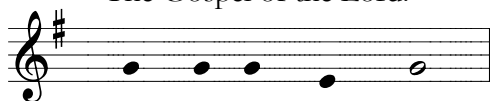


*People*

Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 2:22–40, is now proclaimed. After the Gospel, the Minister sings

The Gospel of the Lord.



People

Praise to you, Lord Christ.

## The Sermon

The Reverend Alison Turner

## The Nicene Creed

All stand. The Creed is sung by all.

*Introduction*

We be-lieve in one God, the  
Fa - ther, the Al - mighty - y, ma - ker of hea - ven and  
earth, of all that is, seen and un - seen. We be-lieve in  
one Lord, Je - sus Christ, the on - ly Son of God, e - ter-nal-ly be -  
got - ten of the Fa-ther, God from God, Light from Light, true God from  
true God, be - got - ten, not made, of one Be-ing with the Fa-ther.  
Through him all things were made. For us and for our sal - va - tion  
he came down from hea - ven:



by the pow-er of the Ho-ly Spi-rit

*Bow*



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;



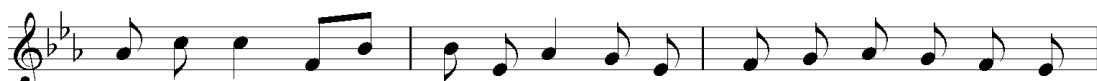
he suf-fered death and was bur-ied. On the third day he



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-ship-ed 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 or say*

Hear our prayer.

Setting: David Hurd (b. 1950)

*The Celebrant adds a concluding collect. The People respond*

A - men.

### The Peace

*The Celebrant sings*

The Peace of the Lord be always with you.

*People* And also with you.

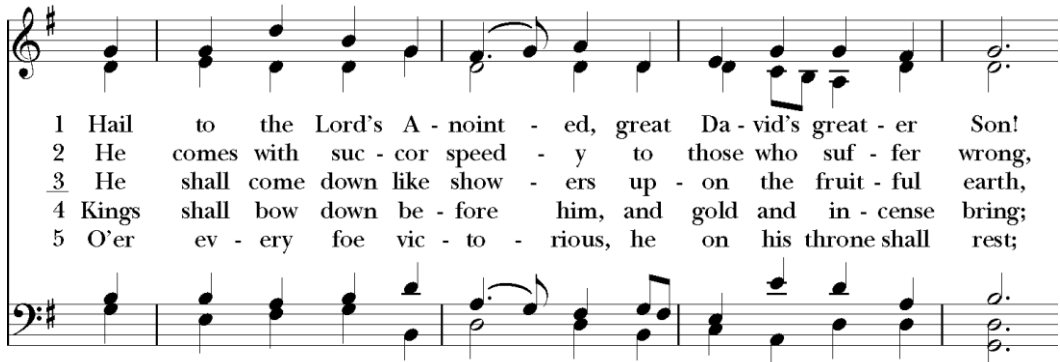
*Then the Ministers and People may greet one another in the name of the Lord.*

# THE HOLY COMMUNION

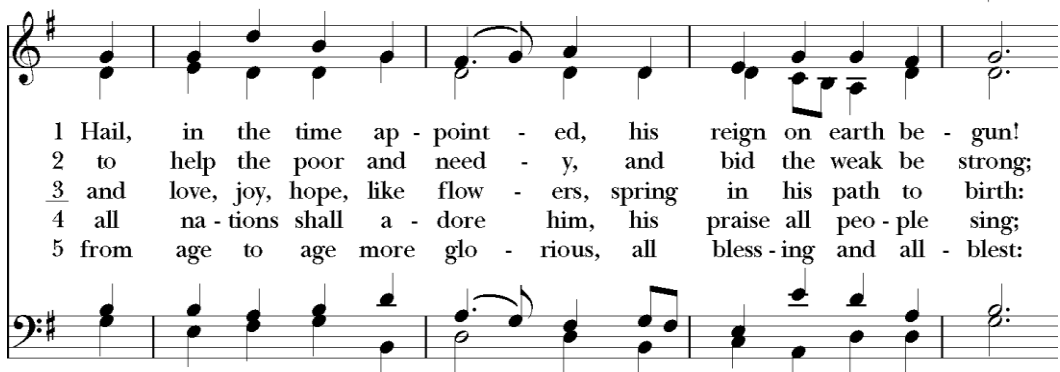
## The Preparation of the Gifts

### Hymn: Hail to the Lord's Anointed

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



1 Hail to the Lord's A - noint - ed, great Da - vid's great - er Son!  
2 He comes with suc - cor speed - y to those who suf - fer wrong,  
3 He shall come down like show - ers up - on the fruit - ful earth,  
4 Kings shall bow down be - fore him, and gold and in - cense bring;  
5 O'er ev - ery foe vic - to - rious, he on his throne shall rest;



1 Hail, in the time ap - point - ed, his reign on earth be - gun!  
2 to help the poor and need - y, and bid the weak be strong;  
3 and love, joy, hope, like flow - ers, spring in his path to birth:  
4 all na - tions shall a - dore him, his praise all peo - ple sing;  
5 from age to age more glo - rious, all bless - ing and all - blest:



1 He comes to break op - pres - sion, to set the cap - tive free;  
2 to give them songs for sigh - ing, their dark - ness turn to light,  
3 be - fore him on the moun - tains shall peace, the her - ald, go,  
4 to him shall prayer un - ceas - ing and dai - ly vows a - scend;  
5 the tide of time shall nev - er his cov - e - nant re - move;

1 to take a - way trans - gres - sion, and rule in eq - ui - ty.  
 2 whose souls, con - demned and dy - ing, were pre - cious in his sight.  
 3 and right - eous - ness in foun - tains from hill to val - ley flow.  
 4 his king - dom still in - creas - ing, a king - dom with - out end.  
 5 his Name shall stand for ev - er, his change - less Name of Love.

Word: James Montgomery (1771–1854); paraphrase of Psalm 72  
 Music: *Es flog ein kleins Waldvögelein*, German folk song; adapt. and harm. *A Student's Hymnal*, 1923,  
 after Henry Walford Davies (1869–1941)

### 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.

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*The Choir sings Sanctus and Benedictus. The setting is by William Byrd.*

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 give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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."

Therefore, according to his command, O Father,

*The Celebrant and the People sing*



We re-mem-ber his death, We pro-claim his res-ur-rec-tion,



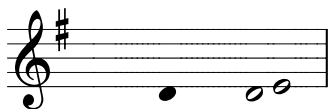
We a-wait his com-ing in glo-ry.

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the Virgin Mother of God, and all your saints, we may enter the everlasting heritage of your sons and daughters, through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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**

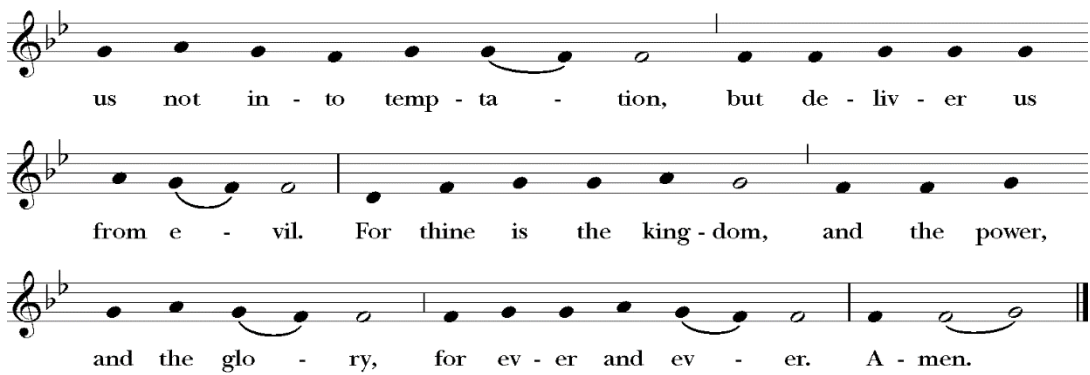
**A - MEN.**

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

*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.

### The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.*

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

Christ our Passover is sacrificed 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 William, Byrd.*

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**

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are invited to receive the Body of Christ.

If you wish to receive Communion, please proceed down the center aisle maintaining social-distancing. The ushers will gladly answer any questions and will provide directions.

The Bread is carefully placed in the hand of each Communicant.

Please return to your seat via the side aisles.

The Celebrant will be happy to offer a blessing to those who do not wish to receive Communion.



## **The Communion Song & Motet**

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

Responsum accepit Simeon  
a Spiritu Sancto,  
non visurum se mortem,  
nisi videret Christum Domini.

*It had been revealed to Simeon  
by the Holy Spirit,  
that he should not see death  
before he had seen the Lord's Christ.*

*Then the Choir sings the motet, We wait for thy loving kindness. The setting is by William McKie (1901–1984).*

We wait for thy loving kindness, O God: in the midst of thy temple. Alleluya.  
O God, according to thy Name, so is thy praise unto the world's end. Thy  
right hand is full of righteousness: Alleluya. O Lord send us now prosperity.  
Amen.

*Text: Psalm 48:8–9*

# Hymn: Virgin-born, we bow before thee

*The Congregation stands and sings the hymn.*

1 Vir - gin - born, we bow be - fore thee: bless - ed was the  
2 Bless - ed she by all cre - a - tion, who brought forth the

womb that bore thee; — Ma - ry, Mo - ther meek and mild, —  
world's sal - va - tion, and bless - ed they, for ev - er blest, who

bless - ed was she in her child. Bless - ed was the breast that fed thee;  
love thee most and serve thee best. Vir - gin - born, we bow be - fore thee;

bless - ed was the hand that led thee; bless - ed was the  
bless - ed was the womb that bore thee; Ma - ry, Mo - ther

par - ent's eye that watched thy slum - bering in - fan - cy.  
meek and mild, — bless - ed was she in her Child.

Words: Reginald Heber (1783–1826)

Music: *Psalm 86*, Claude Goudimel (1514–1572), alt.



## **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.

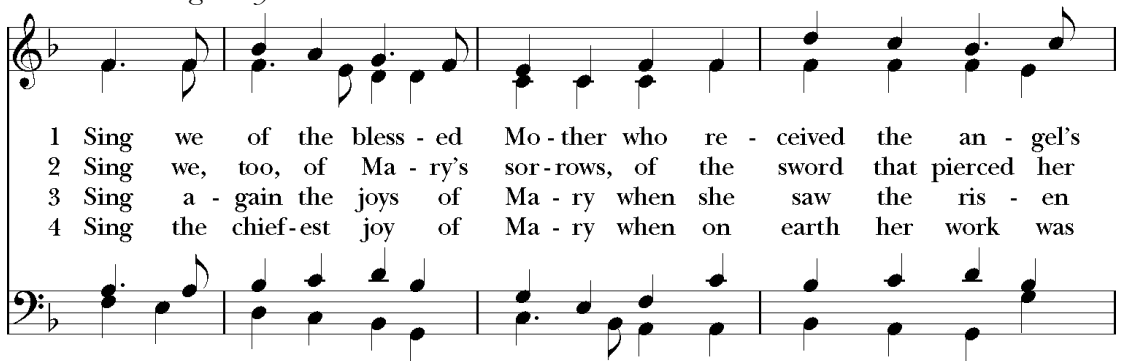
*Celebrant* The blessing of God Almighty, ✠ the Father, the Son, and the  
Holy Spirit, be among you, and remain with you always.

*People* Amen.

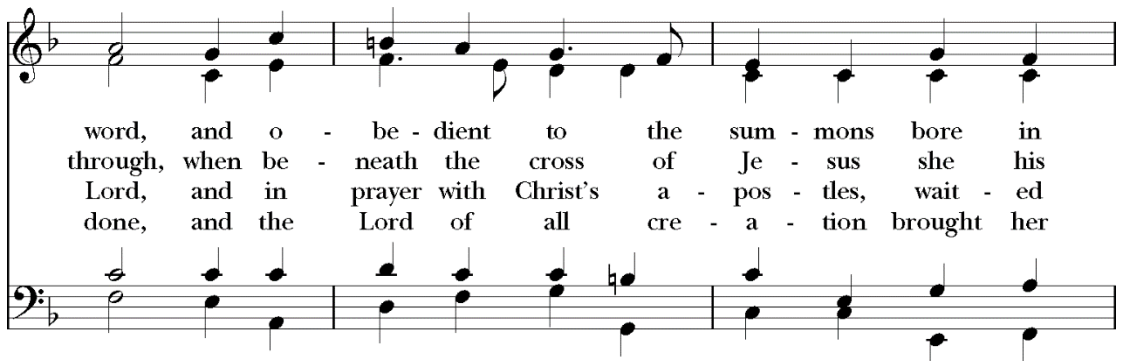
## **Welcome and Announcements**

# Hymn: Sing we of the blessed Mother

*All stand and sing the hymn.*




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



word, and o - be - dient to the sum - mons bore in  
through, when be - neath the cross of Je - sus she his  
Lord, and in prayer with Christ's a - pos - tles, wait - ed  
done, and the Lord of all cre - a - tion brought her



love the in - fant Lord; sing we of the joys of  
weight of suf - fering knew, looked up - on her Son and  
on his prom - ised word; from on high the blaz - ing  
to his heaven - ly home; where, raised high with saints and



Ma - ry at whose breast the child was fed who is  
Sa - vior reign - ing from the aw - ful tree, saw the  
glo - ry of the Spi - rit's pres - ence came, heaven - ly  
an - gels, in Je - ru - sa - lem a - bove, she be -

Son of God e - ter - nal and the ev - er - last - ing Bread.  
 price of our re - demp-tion paid to set the sin - ner free.  
 breath of God's own be - ing, man - i - fest in wind and flame.  
 holds her son and Sa - vior reign-ing as the Lord of love.

Words: George B. Timms (b. 1910), alt.  
 Music: *Rustington*, Charles Hubert Hastings (1848–1918)

### The Dismissal

*A Minister dismisses the assembly, first singing*

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

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

*People*               Thanks       be                   to God.

Setting: *Missa orbis factor*



### The Postlude

Improvisation



THE FLOWERS ON THE ALTAR AND IN THE CHURCH ARE GIVEN BY  
 ELIZABETH NISBET, DALE REYNOLDS, AND THEIR DAUGHTER, JOANNA.  
 THE FLOWERS HAVE BEEN GIVEN TO THE GLORY OF GOD,  
 IN THANKSGIVING FOR THE LIGHT OF CHRIST,  
 AND IN LOVING MEMORY OF JOANNA'S GRANDPARENTS,  
 MARGARET JOANN REYNOLDS & JAY HOWARD REYNOLDS.

# THE CHURCH OF SAINT MARY THE VIRGIN

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Phone: 212.869.5830

## The Parish Clergy

The Reverend James Ross Smith, *curate*  
The Reverend Canon Victor Conrado,  
The Reverend Dr. Matthew Daniel Jacobson,  
The Reverend Dr. Peter Ross Powell,  
The Reverend Alison J. Turner, *assisting priests*

## The Music Program

Dr. David Hurd, *organist & music director*  
Mr. Lawrence Trupiano, *organ curator*

## The Parish Staff

Mr. Christopher Howatt, *parish administrator*  
Mr. Harka Gurung, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

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by the financial gifts of those  
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