

*Eighteenth Sunday after Pentecost*

SOLEMN MASS

Sunday, October 9, 2022, 11:00 AM

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



## *Blessing the Block*

The Church of Saint Mary the Virgin has been in Times Square since before it was Times Square. Our first church building was consecrated in 1870, its second in 1895. The people of this parish have prayed, worshiped, and served in this neighborhood in times both good and bad. We are committed to this neighborhood, and we are a part of it. As we continue to celebrate the one-hundred-and-fiftieth anniversary of our founding, we wish to give thanks for our neighbors, for all those who work, live, and create art and beauty and speak prophetically here in Times Square and the Theater District. As a sign of our gratitude and of our hope in the future, at the end of Mass today, we will process out of the church and head to Sixth Avenue, making a circuit that will shortly bring us back to the church. Along the way, we will offer prayer for our neighbors, and we will use incense and holy water as a sign of God's presence in this very human neighborhood. Upon our return, we will be met at the church stairs by Dr. Hurd and the members of the choir, who will continue that theme, singing, in Latin, words from Psalm 96, "Sing to the Lord a new song; sing to the Lord, all the whole earth. Sing to the Lord and bless his Name; proclaim the good news of his salvation from day to day."

Following these joyful words of welcome and praise, we will chant the Dismissal and enter the church and Saint Joseph's Hall for a festive Coffee Hour. All are welcome.

## *About the Music*

Tomás Luís de Victoria (c. 1548–1611) is considered the most important Spanish composer of Renaissance polyphony. Victoria knew and may have been instructed by Palestrina (1525–1594), who was *maestro di cappella* of the *Seminario Romano* in Rome at the time Victoria was studying at the nearby Jesuit *Collegio Germanico*. 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. There are twenty authenticated Mass settings of Victoria in addition to two Requiems Masses. Although the *Missa Dominicalis*, sung as the Mass setting this morning, has long been attributed to Victoria, it is now considered spurious by some scholars who have detected elements in the music which appear uncharacteristic of Victoria's style. No alternative authorship has been determined. The *Missa Dominicalis* is an *alternatim* setting, that is, phrases of text are sung in segments which alternate chant with four-voice polyphony. In addition, the polyphonic segments are rigorous in their use of chant phrases as *cantus firmus*. The *cantus firmus* for the *Kyrie* (not sung this morning) and the *Gloria* is Mass XI, *Orbis Factor*, the plainsong designated for Sundays throughout the year. The *cantus firmus* for the *Sanctus* and the *Agnus Dei* is Mass XVIII, the plainsong designated for Weekdays in Advent and Lent, and at Masses of the Dead.

Orlando Gibbons (1583–1625) was baptized on Christmas Day 1583 in Oxford, where his father, William Gibbons, was employed as a town musician. He was a chorister at King's College, Cambridge, between 1596 and 1598, while his elder brother, Edward (1568-1650), was master of the choristers. King James I appointed Orlando Gibbons a

Gentleman of the Chapel Royal, where he served as an organist for the last ten years of his life. He was active as a court musician and served as organist at Westminster Abbey. In his relatively short life, Gibbons composed generously for keyboard, for viols, and for voices in both sacred and secular realms. His sacred works include two service settings, several verse anthems, and several full anthems including today's Communion motet, *Almighty and everlasting God*, a setting of the collect formerly attached to the Third Sunday after Epiphany. Although one of the more modest of Gibbons's compositions for the English service, it is an important early example of the English full anthem and served as a model for the close-following generations of distinguished church music composers that included John Blow and Henry Purcell.



## Adult Education: October 2022

### The Holy Eucharist, Part I

On Sunday, October 16, 23, and 30, we continue our series on the Holy Eucharist. On many Sunday mornings, during this interim period, we come together to study and talk about the Eucharist before going forth to celebrate it. Our approach is inductive. We talk about images, themes, and symbols, trying to articulate a lived theology of this sacrament that is at the heart of our parish's life.

On October 16, the class will be led by Father Jay Smith. On the following two Sundays, the class will be taught by Brother Thomas Bushnell, BSG.

October 2: The Eucharist as Meal  
October 9: The Eucharist as Sacrifice  
October 16: The Eucharist as Memory  
October 23: The Eucharist as Prayer  
October 30: The Eucharist as Presence

#### **COPYRIGHT ACKNOWLEDGMENTS**

The settings of *Sursum corda*, the Lord's Prayer, and the hymn *Now thank we all our God* are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The setting of the *Nicene Creed* is by Calvin Hampton and is Copyright © 1976, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net License #A-718785. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

# SOLEMN MASS

**The Prelude**  
Improvisation

## THE ENTRANCE RITE

### The Entrance Song

*All stand at the signal of the bell. The ministers of the assembly enter, and the Choir sings the appointed Introit.*

Si iniquitates observaveris Domine,  
Domine quis sustinebit?  
quia apud te propitiatio est,  
Deus Israel.  
De profundis clamavi ad te Domine:  
Domine exaudi vocem meam.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*If you, LORD, were to note what is done amiss,  
O LORD, who could stand?  
For there is forgiveness with you,  
O God of Israel.  
Out of the depths have I called to you, O LORD;  
LORD, hear my voice.  
Glory to the Father,  
and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be for ever.  
Amen.*

### The Sprinkling of Holy Water

*The assembly is sprinkled with holy water while Asperges me is sung.*

Asperges me, Domine, hyssopo,  
et mundabor: lavabis me,  
et super nivem dealbabor.  
Miserere mei, Deus,  
secundum magnam  
misericordiam tuam.

*You will sprinkle me with hyssop, O Lord,  
and I shall be cleansed; you will wash me  
and I shall be made whiter than snow.  
Have mercy upon me, O Lord,  
according to your great  
mercy.*

## The Opening Acclamation

*The Celebrant 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 (b. 1935)

## The Song of Praise

*The Choir sings* Gloria in excelsis. *The setting is* Missa Dominicalis *by* Tomás Luís de Victoria (c. 1548–1611).

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.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*People*           **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, Ruth 1:8–19a, is now read.*

When Na'omi's sons died, and she decided to return to her native Bethlehem, Na'omi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me. The LORD grant that you may find a home, each of you in the house of her husband!" Then she kissed them, and they lifted up their voices and wept. And they said to her, "No, we will return with you to your people." But Na'omi said, "Turn back, my daughters, why will you go with me? Have I yet sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone forth against me." Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. And she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." But Ruth said, "Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die, and there will I be buried. May the LORD do so to me and more also if even death parts me from you." And when Na'omi saw that she was determined to go with her, she said no more. So the two of them went on until they came to Bethlehem.

*After the Lesson, the Reader says*

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

*The Congregation sings Psalm 113 to plainsong tone 5.2.*



- Cantor* 1     *Halle-lujah!*  
Give praise, you servants of the / LORD; \*  
*All*             praise the / Name of the LORD.
- 2             Let the Name of the LORD be / bless'd, \*  
               from this time / forth for ever-more.
- 3             From the rising of the sun to its going / down \*  
               let the / Name of the LORD be prais'd.
- 4             The LORD is high above all / nations, \*  
               and his glory a-/bove the hea-vens.
- 5             Who is like the LORD our God,  
               who sits enthroned on / high, \*  
               but stoops to behold the / heavens and the earth?
- 6             He takes up the weak out of the / dust \*  
               and lifts up the poor / from the ash-es.
- 7             He sets them with the / princes, \*  
               with the princes / of his peo-ple.
- 8             He makes the woman of a childless / house \*  
               to be a joyful / mother of chil-dren.

*The second Lesson, 2 Timothy 2:8–15, is now read.*

Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore, I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory. The saying is sure: If we have died with him, we shall also live with him; if we endure, we shall also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful—for he cannot deny himself. Remind them of this and charge them before the Lord to avoid disputing about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.

*After the Lesson, the Reader says*

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



## The Gospel Acclamation

*All stand. The ministers of the assembly prepare for the Gospel as Alleluia and the appointed verses are sung.*

Alleluia, alleluia.

Qui timent Dominum, sperent in eo:  
adiutor et protector eorum est.

Alleluia.

*Alleluia, alleluia.*

*Let those who fear the LORD, trust in the LORD;  
he is their help and their shield.*

*Alleluia.*

## The Holy Gospel

*A Minister proclaims the Gospel, first singing*

The Lord be with you.

*People* And also with you.

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



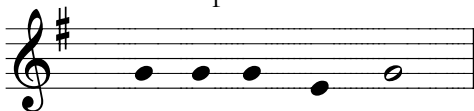
*People* Glo-ry to you, Lord Christ.

*The appointed Gospel, Luke 17:11–21, is now proclaimed.*

On the way to Jerusalem Jesus was passing along between Sama'ria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Then said Jesus, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him, "Rise and go your way; your faith has made you well." Being asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of 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:  
by the pow-er of the Ho-ly Spi-rit  
he be-came in-car-nate from the Vir-gin Ma-ry,  
and was made man.

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

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

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

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

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

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

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

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

glo - ri - fied. He has spo - ken through the Pro - phets. We be - lieve in

one ho - ly cath - o - lic and a - po - sto - lic Church.

We ac - know - ledge one bap - tism for the for - give - ness of sins.

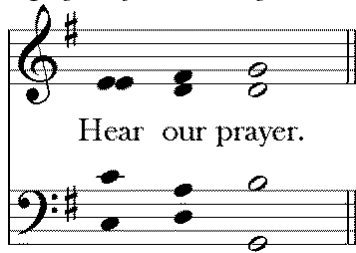
We look for the re - sur - rec - tion of the dead. —

and the life of the world to come. A - men. A - men. —

Setting: Calvin Hampton (1938–1984)

## The Prayers of the People

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



Setting: David Hurd (b. 1950)

*The Celebrant adds a concluding collect.*

## The Confession of Sin

*The Minister says*

Let us confess our sins against God and our neighbor.

*The People kneel. Silence is observed.*

*Celebrant and People*

Most merciful God,  
we confess that we have sinned against you  
in thought, word and deed,  
by what we have done, and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Celebrant says*

Almighty God have mercy on you, ✠ forgive you all your sins through  
our Lord Jesus Christ, strengthen you in all goodness, and by the power  
of the Holy Spirit keep you in eternal life.

*People*

**AMEN.**

## 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

*All are seated as the appointed antiphon is sung and the offerings of the assembly are collected.*

Recordare mei, Domine,  
omni potentatui dominans:  
da sermonem rectum in os meum,  
ut placeant verba mea  
in conspectu principis.

*Remember me, O Lord,  
Ruler of all power and might!  
Put a right word in my mouth,  
so that my words may be pleasing  
in the presence of the King.*

### Hymn: Thine arm, O Lord

**The Hymnal 1982 #567**

*The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine, and money.*

## 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 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; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. 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 Tomás Luís de Victoria.*

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*

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:

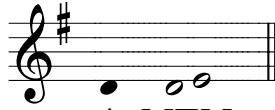


*All* Christ has died. Christ is — ri - sen. Christ will come a-again.

*Celebrant* 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)

*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 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 Tomás Luís de Victoria.*

Agnus Dei,  
qui tollis peccata mundi;  
miserere nobis.

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

Agnus Dei,  
qui tollis peccata mundi;  
miserere nobis.

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

Agnus Dei,  
qui tollis peccata mundi;  
dona nobis pacem.

*Lamb of God,  
you take away the sins of the world;  
grant us peace.*



### **The Invitation**

*The Celebrant invites the People to receive the Holy Communion.*

## **We are all invited to the Lord's Table**

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers.

At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion.

Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ.

*If you wish to learn more about baptism or confirmation in the Episcopal Church, please speak to a member of the clergy. They would all be very happy to answer any questions you might have.*

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 begins, the appointed antiphon is sung.*

Aufer a me  
opprobrium et contemptum,  
quia mandata tua exquisivi, Domine:  
nam et testimonia tua  
meditatio mea est.

*Turn from me  
shame and contempt,  
for I have kept your decrees,  
and it is upon your precepts  
that I meditate.*

*During the ministration of Communion, the Choir sings Almighty and everlasting God. The setting is by Orlando Gibbons (1583–1625).*

Almighty and everlasting God, mercifully look upon our infirmities,  
and in all our dangers and necessities, stretch forth thy right hand to  
help and defend us: through Christ our Lord. Amen.

**Hymn: When all thy mercies, O my God**

**The Hymnal 1982 #415**

*All stand and sing the hymn.*

**The Postcommunion Prayer**

*The Celebrant says*

Let us pray.

*Celebrant*

Almighty and everliving God,

*All*

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

## The Blessing

*The Celebrant says*

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

*Celebrant*       Go into the world in peace, be of good cheer,  
                      hold fast to that which is good, return to no one evil for evil,  
                      strengthen the fainthearted, support the weak,  
                      help the poor, honor all people, love and serve our Lord Jesus,  
                      rejoicing in the power of the Holy Spirit; 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: Now thank we all our God

*All stand and sing the hymn. The procession to Forty-sixth Street is formed, and the ushers and other ministers guide the members of the Congregation as they join the procession.*



1 Now thank we all our God, with heart, and hands, and voices,  
2 O may this boun - teous God through all our life be near us!  
3 All praise and thanks to God the Fa - ther now be giv - en,  
who won - drous things hath done, in whom his world re - joic - es;  
With ev - er - joy - ful hearts and bless - ed peace to cheer us;  
the Son, and him who reigns with them in high - est hea - ven,

who from our mo-ther's arms hath blessed us on our way  
and keep us in his grace, and guide us when per-plexed,  
e-ter-nal, Tri-une God, whom earth and heaven a-dore;

with count-less gifts of love, and still is ours to-day.  
and free us from all ills in this world and the next.  
for thus it was, is now, and shall be, ev-er-more.

Words: Martin Rinckart (1586–1649); tr. Catherine Winkworth (1827–1878), alt.  
Music: *Nun danket alle Gott*, melody Johann Cruger (1598–1662); harm. William Henry Monk (1823–1889),  
after Felix Mendelssohn (1809–1847)

The procession, led by the Celebrant and other ministers, leaves the church through the Forty-sixth Street doors and moves first towards Sixth Avenue and then towards Forty-seventh Street. It then returns to the church via the Roundabout Theater underpass. Prayer, incense, and holy water will be offered during the procession. When the clergy and people arrive at the church, they take their places at the doors, where they will be met by the parish musicians, who will then sing the following motet.

### Motet: Cantate Domino

Hans Leo Hassler (1564-1612)

Cantate Domino canticum novum,  
cantate Domino omnis terra, cantate  
Domino et benedicite nomini ejus.  
Annuntiate de die in diem  
salutare ejus.

*Sing to the Lord a new song;  
sing to the Lord, all the whole earth.  
Sing to the Lord and bless his Name.  
Proclaim from day to day  
the good news of his salvation.*

*Text:* Psalm 96:1–2

## The Dismissal

*The People and the Ministers remain at the doors of the church, and 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*



**Please join us in Saint Joseph's Hall  
following Mass for refreshments  
as we continue to give thanks for  
our neighborhood and for  
the Church of Saint Mary the Virgin,  
the Episcopal Parish  
for Times Square.**



## We Need Your Help

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish during the extraordinary events of the past two and a half years. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2022 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you are able to make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also arrange to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.

If you have questions about pledging, please speak to a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

We are grateful to you for your crucial support of Saint Mary's at this time.

# THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street  
New York, New York 10036-8502

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

Phone: 212.869.5830

## 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*

## The Board of Trustees

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;

Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;

Ms. Mary Robison *secretary*; Ms. Marie Rosseels; Dr. Leroy Sharer

**Saint Mary's ministries are supported  
by the financial gifts of those  
who worship here.**