

Trinity Sunday

SOLEMN MASS & TE DEUM

June 12, 2022, 11:00 AM

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

About this Service

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. On the First Sunday after Pentecost, the Church observes Trinity Sunday to recall and celebrate God's revelation of himself to us as the Trinity. The feast is a favorite for many members of the Church, especially because of the wonderful hymns associated with this observance. The commemoration seems to have arisen in Spain and France in the seventh and eighth centuries as a result of controversies concerning the nature of God. The observance did not become universal in the Western Church until 1334. On Trinity Sunday a traditional hymn of praise, *Te Deum laudamus*, is sung after Communion.

About the Music

This morning's organ voluntaries are movements from *Te Deum Laudamus*, a four-movement organ solo work by David Hurd, organist and music director here at Saint Mary the Virgin. *Te Deum Laudamus* was commissioned by Larry King, director of music at Trinity Church, Wall Street, from 1968 until 1989. Dr. King premiered *Te Deum Laudamus* at the Riverside Church in July 1982. The second movement of *Te Deum laudamus*, played for the prelude today, is subtitled *The Adoration*. It has four distinct sections, one for each constituency which offers praise in the text of the Latin hymn. Phrases of the plainsong *Te Deum* are quoted in each section. The Apostles' praise is set in twelve-tone technique; the Prophets' praise uses ascending scales in thirds and canonic imitation; the Martyrs' praise is expressed in boldly juxtaposed major triads; the Holy Church's praise is a five-voice baroque-inspired *fantasia* in which the plainsong melody is quoted in the upper pedal voice. The first movement of *Te Deum Laudamus*, played for the postlude, is a Toccata subtitled *The Acknowledgement*. The chant melody for the initial verse of the Latin hymn provides the *cantus firmus* which is played in long tones on the pedals under rhythmic patterns of chords played by the hands in the outer sections of

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this movement. For the movement's central section, the chant melody is refashioned as the theme of a four-voice fugue.

The setting of the Mass today is the *Mass Euge bone* by Christopher Tye (c. 1505–c. 1573). Tye was probably born in Cambridge, England, where he received his Bachelor of Music degree in 1536. He served as a lay clerk at Kings College before being named master of the choristers at Ely Cathedral around 1543. In 1545 he was awarded the Doctor of Music degree by the University of Cambridge. Tye had a strong connection to Dr. Richard Cox, tutor of Prince Edward, son and heir of King Henry VIII. Cox was later to become bishop of Ely. This connection led to Tye's becoming the prince's music teacher, who by then had become King Edward VI. It, no doubt, also played a role in Tye's ordination to the priesthood in 1561. Tye resigned from his position at Ely Cathedral to become rector of Doddington, Cambridgeshire, where he served for the remainder of his life. The origins of Tye's *Mass Euge bone* are uncertain, but it is believed that this setting may date from the composer's early years at Ely, perhaps in connection with his doctoral degree. The music of the Mass is related to Tye's earlier prayer motet *Quaesumus omnipotens Deus* which also is composed for six voices and includes both imitative counterpoint and rich choral textures.

The Communion motet today is a setting for five voices of the Matins Responsory for Trinity Sunday from a generation later than Tye by Roman Catholic organist and composer, Peter Philips (c. 1560–1635). Philips had a particularly colorful life which included performing, composing, editing, and publishing sacred and secular music in England, the Netherlands, and Belgium. Philips's compositional mastery extended to all the forms he took on, including instrumental, keyboard, and choral expressions. Despite his having begun his music formation as a choirboy at Saint Paul's Cathedral, Philips's madrigals and motets are stylistically closer to continental styles than to the English examples of his time. *Tibi Laus* is one of the more madrigalian of Philips's motets with its chordal textures and meter shifts between duple and triple.

Following the administration of Communion, the canticle *Te Deum laudamus* will be sung while incense is offered. The choir will sing this canticle, traditionally attributed to Saint Ambrose, to traditional plainsong in alternation with verses played on the organ. This manner of presenting liturgical texts, called *alternatim*, was often applied to portions of the Mass and Office. *Alternatim* performance practice was well established throughout Europe from the seventeenth century, documented in part by many organ *versets* which were composed for this purpose by leading organ composers. It is also not uncommon, in our time, for organists to improvise verses in alternation with those sung to chant.



Prelude

“The Adoration” (*Te Deum laudamus*)

David Hurd (b. 1950)

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.

Caritas Dei diffusa est
in cordibus nostris, alleluia:
per inhabitantem Spiritum eius
in nobis, alleluia, alleluia.
Benedic anima mea Domino:
et omnia quae intra me sunt,
nomini sancto eius.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*The love of God has been poured
into our hearts, alleluia;
by his Spirit which dwells in us,
alleluia, alleluia.
Bless the Lord, O my soul;
and all that is within me,
bless his holy name.
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 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 Mass Euge bone by Christopher Tye (c. 1505– c. 1573).

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 everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever.

People Amen.

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 6:1–8, is now read.

In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory." And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me."

After the Lesson, the Reader says

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

All sing Psalm 29 to plainsong tone 8.2.



- Cantor* 1 *Ascribe to the LORD, you / gods, **
All *ascribe to the LORD / glory and strength.*
- 2 *Ascribe to the LORD the glory due his / Name; **
 worship the LORD in the beau-/ty of holiness.
- 3 *The voice of the LORD is upon the waters;*
 *the God of glory / thunders; **
 the LORD is upon the / mighty waters.
- 4 *The voice of the LORD is a powerful / voice; **
 the voice of the LORD is a / voice of splendor.
- 5 *The voice of the LORD breaks the / cedar trees; **
 the LORD breaks the ce-/dars of Lebanon.
- 6 *He makes Lebanon skip like a / calf, **
 and Mount Hermon / like a young wild ox.



[Pronunciation note for verse 7: KAY-desh]

- 7 The voice of the LORD splits the flames of fire;
the voice of the LORD shakes the / wilderness; *
the LORD shakes the wilder-/ness of Kadesh.
- 8 The voice of the LORD makes the oak trees / writhe *
and / strips the forests bare.
- 9 And in the temple of the / LORD *
all are /crying, “Glory!”
- 10 The LORD sits enthroned above the / flood; *
the LORD sits enthroned as / King for evermore.
- 11 The LORD shall give strength to his / people; *
the LORD shall give his people the / blessing of peace.

The second Lesson, Revelation 4:1–11, is now sung.

After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up hither, and I will show you what must take place after this.”

At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald. Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; and before the throne there is as it were a sea of glass, like crystal.

And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!” And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives for ever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crowns before the throne, singing, “Worthy art

thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created.”

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.
Benedictus es, Domine
Deus patrum nostrorum,
et laudabilis in saecula. Alleluia.

*Alleluia, alleluia.
Blessed are you, O Lord,
God of our fathers;
you are worthy to be praised for ever. 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 John.**



People Glo-ry to you, Lord Christ.

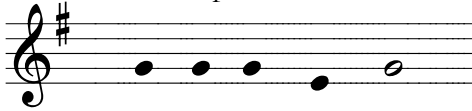
The appointed Gospel, 16:4b–15, is now proclaimed.

At the supper before the passover, Jesus said, “I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority,

but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to 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

The musical notation for the Nicene Creed is written on six staves in a key signature of two flats (B-flat and E-flat). The lyrics are: 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

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 - shiped and

glo-ri-fied. He has spo-ken through the Pro - phets. We be-lieve in
 one ho - ly cath - o - lic and a - po - sto - lic Church.
 We ac-know-ledge one bap - tism for the for-give-ness of sins.
 We look for the re-sur-rec - tion of the dead.____
 and the life of the world to come. A - men. A - men.____

Setting: Calvin Hampton (1938–1984)

The Prayers of the People

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

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Peace

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.

Benedictus sit Deus Pater,
unigenitusque Dei Filius,
Sanctus quoque Spiritus:
quia fecit nobiscum
misericordiam suam.

*Blessed be God the Father,
and the only begotten Son of God,
and the Holy Spirit;
for he has dealt with us
according to his mercy.*

Hymn: I bind unto myself today

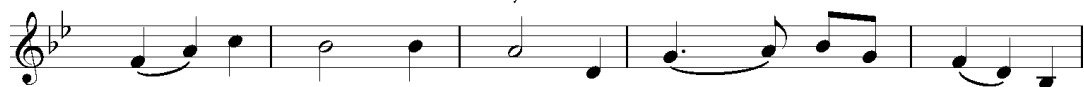
The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine and money.

1. I bind un - to my - self to - day the strong Name
of the Trin - i - ty, by in - vo - ca - tion
of the same, the Three in One, and One in Three.

2. I bind this day to me for ev - er, by power of
*3. I bind un - to my - self the power of the great
*4. I bind un - to my - self to - day the vir - tues
*5. I bind un - to mys - elf to - day the power of
faith, Christ's In - car - na - tion; his bap - tism in the
love of cher - u - bim; the sweet "Well done" in
of the star - lit heaven the glo - rious sun's life -
God to hold and lead, his eye to watch, his
Jor - dan riv - er; his death on cross for my sal - va - tion;
judg - ment hour; the ser - vice of the ser - a - phim;
giv - ing ray, the white - ness of the moon at even,
might to stay, his ear to heark - en, to my need;



his burst - ing from the spic - èd tomb; his rid - ing
 con - fess - ors' faith, a - pos - tles' word, the pa - triarchs'
 the flash - ing of the light - ning free, the whirl - ing
 the wis - dom of my God to teach, his hand to



up the heaven - ly way; his com - ing at the
 prayers, the pro - phets' scrolls; all good deeds done un -
 wind's tem - pes - tuous shocks, the sta - ble earth, the
 guide, his shield to ward; the word of God to



day of doom: I bind un - to my - self to - day.
 to the Lord, and pu - ri - ty of vir - gin souls.
 deep salt sea, a - round the old e - ter - nal rocks.
 give me speech, his heaven - ly host to be my guard.

*6. Christ be with me, Christ with - in me, Christ be - hind me,
 Christ be - neath me, Christ a - bove me, Christ in qui - et,

Christ be - fore me, Christ be - side me, Christ to
 Christ in dan - ger, Christ in hearts of all that

win me, Christ to com - fort and re - store me,
 love me, Christ in mouth of friend and stran - ger.

Verse 7 is on the following page.

7. I bind un - to my - self the Name, the strong Name
of the Trin - i - ty, by in - vo - ca - tion
of the same, the Three in One, and One in Three.
Of whom all na - ture hath cre - a - tion, e - ter - nal
Fa - ther, Spi - rit, Word: praise to the Lord of
my sal - va - tion, sal - va - tion is of Christ the Lord.

Words: attributed to Saint Patrick (372–466); translated by Cecil Frances Alexander (1818–1895)
Music: *St. Patrick's Breastplate*, Irish melody; adapted by Charles Villiers Stanford (1852–1924)

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

The musical score 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; for with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being: and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit. 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 Christopher Tye.

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 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 Christopher Tye.

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.

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 ministration of Communion begins, the appointed antiphon is sung.

Benedicimus Deum coeli,
et coram omnibus viventibus
confitebimur ei:
quia fecit nobiscum
misericordiam suam.

*Let us bless the God of heaven
and utter his praises
before all who live;
for he has dealt with us
according to his mercy.*

During the ministration of Communion, the Choir sings Tibi laus, tibi gloria. The setting is by Peter Philips (c. 1560–1635).

Tibi laus, tibi gloria, tibi gratiarum
actio, in saecula sempiterna, O beata
Trinitas. Caritas pater est, gratia filius,
communicatio spiritus sanctus. O
beata Trinitas. Vera est pater, veritas
filius, veritas spiritus sanctus, O beata
Trinitas. Pater et filius et spiritus
sanctus, una substantia est, O beata
Trinitas, et benedictum nomen gloriae
tuae sanctum: et laudabile, et super
exaltatum in saecula.

*Praise to you, glory to you, thanks be to you
for ever and for all eternity, O blessed
Trinity. The Father is love, the Son is grace,
the Spirit sharing and imparting both. O
blessed Trinity. True is the Father, truth the
Son, and truth the Holy Spirit, O blessed
Trinity. Father, Son, and Holy Spirit are
one in substance, O blessed Trinity, and
blessed is the holy name of your glory: both
praiseworthy and exalted above all forever.*

Canticle: Te Deum

After the ministration of Communion, the Congregation remains seated while incense is prepared. All stand as the Celebrant moves to the footpace before the altar. Te Deum is sung by the Choir in alternatim, that is, verses of the text are sung to traditional plainsong in dialogue with verses rendered on the organ.

Te Deum laudamus: te Dominum
confitemur. Te aeternum patrem,
omnis terra veneratur. Tibi omnes
angeli: tibi caeli et universae
potestates. Tibi cherubim et
seraphim, incessabili voce
proclamant:

*You are God: we praise you. You are the
Lord: we acclaim you; You are the eternal
Father: all creation worships you. To you all
angels, all the powers of heaven, Cherubim
and Seraphim, sing in endless praise:*

“Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth. Pleni sunt
caeli et terra maiestatis gloriae tuae.”
Te gloriosus apostolorum chorus, te
Prophetarum laudabilis numerus, te
martyrum candidatus laudat
exercitus. Te per orbem terrarum
sancta confitetur Ecclesia:

*Holy, holy, holy Lord, God of power and
might, heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church
acclaims you;*

Patrem immensae maiestatis;
venerandum tuum verum et unicum
Filium; sanctum quoque Paraclitum
Spiritum.

*Father of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.*

Tu rex gloriae, Christe: Tu Patris
sempiternus es Filius. Tu, ad

*You, Christ, are the king of glory, the eternal
Son of the Father. When you became man to*

liberandum suscepturus hominem,
non horruisti Virginis uterum.

*set us free you did not shun the Virgin's
womb.*

Tu, devicto mortis aculeo, aperuisti
credentibus regna caelorum. Tu ad
dexteram Dei sedes, in gloria Patris.
Iudex crederis esse venturus. Te
ergo quaesumus, tuis famulis
subveni: quos pretioso sanguine
redemisti. Aeterna fac cum sanctis
tuis in gloria numerari.

*You overcame the sting of death and opened
the kingdom of heaven to all believers. You
are seated at God's right hand in glory.
We believe that you will come and be our
judge. Come then, Lord, and help your people,
bought with the price of your own blood, and
bring us with your saints to glory everlasting.*

Salvum fac populum tuum,
Domine, et benedic hereditati tuae.
Et rege eos, et extolle illos usque in
aeternum. Per singulos dies
benedicimus te: et laudamus nomen
tuum in saeculum, et in saeculum
saeculi.

*Save your people, Lord, and bless your
inheritance. Govern and uphold them, now
and always. Day by day we bless you;
and we praise your name forever.*

Dignare, Domine, die isto sine
peccato nos custodire. Miserere
nostri, Domine, miserere nostri.
Fiat misericordia tua, Domine,
super nos: quemadmodum
speravimus in te. In te, Domine,
speravi: non confundar in aeternum.

*Lord, keep us from all sin today. Have mercy
on us, Lord, have mercy. Lord, show us your
love and mercy, for we put our trust in you.*

*In you, Lord, is our hope and we shall never
hope in vain.*

The Postcommunion Prayer

The Celebrant says

Let us pray.

*Celebrant
All*

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

The Blessing

The Celebrant says

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

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

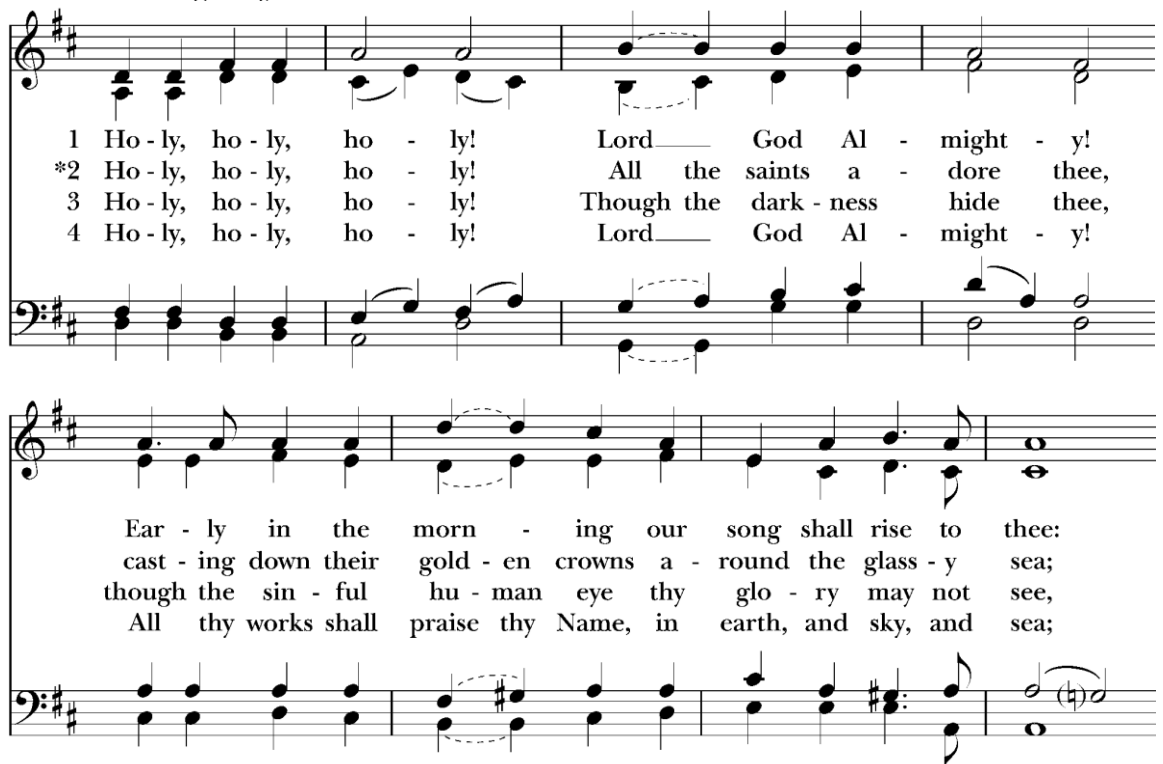
People **AMEN.**

Welcome and Announcements

All are seated for the announcements.

Hymn: Holy, holy, holy! Lord God Almighty!

All stand and sing the hymn.



1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
*2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
cast - ing down their gold - en crowns a - round the glass - y sea;
though the sin - ful hu - man eye thy glo - ry may not see,
All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.

Words: Reginald Heber (1783–1826)
 Music: *Nicaea*, John Bacchus Dykes (1823–1876)

The Dismissal

A Minister dismisses the assembly, first singing

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

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

People Thanks _____ be _____ to _____ God.

Setting: *Missa orbis factor*



The Postlude

“The Acknowledgment” (*Te Deum laudamus*)

David Hurd



THE FLOWERS ARE GIVEN BY DR. CHARLES MORGAN
TO THE GLORY OF GOD AND IN LOVING MEMORY OF HIS PARENTS,
SAMUEL MACKAY MORGAN AND IVY LEONIE MORGAN.



THE FLOWERS IN THE CHURCH ARE ARRANGED
BY A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.



Epiphany on the Jordan

by Malcolm Guite

Beginning here we glimpse the Three-in-one;
The river runs, the clouds are torn apart,
The Father speaks, the Spirit and the Son
Reveal to us the single loving heart
That beats behind the being of all things
And calls and keeps and kindles us to light.
The dove descends, the spirit soars and sings
“You are beloved, you are my delight!”

In that quick light and life, as water spills
And streams around the Man like quickening rain,
The voice that made the universe reveals
The God in Man who makes it new again.
He calls us too, to step into that river
To die and rise and live and love forever.



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



**The Body and Blood of Christ
Corpus Christi**

Sunday, June 19, 2022

Solemn Mass, Procession &
Eucharistic Benediction 11:00 AM
Sermon by the Reverend Dr. Matthew Jacobson

The Third Sunday after Pentecost

Sunday, June 26, 2022

Solemn Mass with
Organ & Cantor 11:00 AM
Sermon by the Reverend Canon Victor Conrado

Saint Peter & Saint Paul

Wednesday, June 29, 2022

Holy Hour 11:00 AM
Said Mass 12:10 PM
Evening Prayer 5:00 PM

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 twenty-six and a half months. 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

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.**