

The Solemnity of Corpus Christi

SOLEMN MASS, PROCESSION &
EUCCHARISTIC BENEDICTION

Sunday, June 11, 2023, 11:00 AM

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

Summer at Saint Mary's

During the summer months the church remains open on the same schedule and the regular services of the church are offered daily. Monday through Friday, the church opens at 7:00 AM and closes at 7:00 PM. The Angelus is rung and prayed at 7:30 AM, 12:00 PM, and 5:00 PM, and Morning and Evening Prayer are said in the church at 8:00 AM and 5:00 PM. On Saturdays, though Morning Prayer is not said in the church, Evening Prayer is recited at 5:00 PM. Mass is celebrated in the Lady Chapel, Monday through Saturday, at 12:10 PM. On Sundays, Solemn Mass is celebrated in the church beginning at 11:00 AM. On Sundays, Evening Prayer is said in the church at 5:00 PM. Monthly Evensong and Benediction will resume on the first Sunday in October. From this evening until the first Sunday in October, the full choir is with us only for the Feast of the Assumption, this year celebrated on Tuesday, August 15. However, every Sunday a cantor will be present to sing the traditional chants, the elements of the Mass ordinary (“Glory to God,” “Holy, holy, holy,” and “Lamb of God”), and to sing an anthem during the ministrations of Communion. The Adult-Education program has concluded for this program year, but classes will resume in September 2023.

About this Service

The observance of the Solemnity of Corpus Christi dates from the beginning of the thirteenth century. It came about in the Church's life at a time when people attended Mass but often received Communion only at Easter. Wonderfully, the liturgical renewal of the Church in the twentieth century has only increased devotion to the Eucharist. Our table fellowship with Christ continues to sustain us in our journey of faith. Since the feast was instituted, Corpus Christi has been observed on the first Thursday after Trinity Sunday and on the Sunday following Trinity Sunday. With the liturgical reforms, Saint Mary's made the choice to continue our celebration on Sundays—a common practice in countries where the feast day is not a public holiday. This choice also makes it possible for us to have a Eucharistic witness in Times Square. When the feast was initiated in Western Europe in 1264, there was no provision for a procession of the Sacrament. Nevertheless, it did not take long for a festival procession of the Eucharist to be added to the Mass. At the end of Mass, weather permitting, we will process through Times Square. When we return to the church, Eucharistic Benediction will be offered.

About the Music

The organ prelude this morning is the chorale prelude on *Schmücke dich, o liebe Seele* (“Deck thyself, my soul, with gladness”) by Johann Sebastian Bach (1685–1750). The chorale itself is found in the “Holy Eucharist” section of *The Hymnal 1982* at #339 with a harmonization by Johann Crüger (1598–1662) and will be sung as today's offertory hymn. This Eucharistic hymn by Johann Franck (1618–1677) appeared as a single stanza in Crüger's *Geistliche Kirchen-Melodien*, published in Berlin in 1649. It has been sung widely in an English translation by Catherine Winkworth (1827–1878). It appeared in *The English Hymnal*, 190, and entered the Episcopal hymnal in 1940. Bach's organ setting of the Crüger chorale is an expression of serene spiritual confidence. Found among the “Great

Eighteen” Leipzig chorales of Bach’s mature period, this setting features the chorale melody, in an elegantly but simply ornamented form, singing above the bass line and two accompanying voices.

The Mass setting this morning is *Missa Aedis Christi*, which was composed in 1958 by Herbert Howells (1892–1983) for the Cathedral Church of Christ, Oxford. The Christ Church Cathedral setting is one of several liturgical cycles Howells composed for a particular place. Although he also composed extensively for orchestra and smaller instrumental ensembles, he is best remembered for his choral compositions, many of which were composed for Anglican services. Howells had been a student of Stanford and Parry at the Royal College of Music in London and was a close friend of Vaughan Williams whom he considered a mentor. Extending from this distinguished lineage, Howells is especially recognized for his expressive approach to text setting and his distinctive harmonic vocabulary. Most of Howells’s English church music is composed for choir with organ accompaniment. *Missa Aedis Christi*, in contrast, is composed for unaccompanied choir, in four voices with liberal division within voices to accommodate his expressive harmonic and textural palette.

The motet sung during the preparation for the procession and for Eucharistic Benediction is a setting of *Father, we thank thee* by David Hurd, organist and music director at Saint Mary’s. This setting was commissioned in 2006 to honor the fortieth anniversary of ordination to the priesthood of the Reverend Peter Carey (1938–2022) and first sung at Holy Apostles Church, Chelsea, where Father Carey and Dr. Hurd were both serving at the time. Father Carey chose the text for this composition, an English translation by F. Bland Tucker (1895–1984) of a second-century Greek text (*Didache*) which entered the Episcopal hymnal in 1940 and appears at #302 and #303 in *The Hymnal 1982*. Today’s motet renders the first of the two hymn stanzas in a four-part *a capella* choral texture. The second stanza, however, expands out to eight-part double-choir in which Choir II sings the words of the second stanza to the same music as the first while Choir I sings an additional four-voice overlay. This motet is one of eight choral works for which the Choir of Saint Mary’s created virtual performances in 2020 while we were unable to sing in person due to pandemic conditions. All eight videos remain available as YouTube videos.

— David Hurd

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SOLEMN MASS

The Prelude

Schmücke dich, o liebe Seele, BWV 654

Johann Sebastian Bach (1685–1750)

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.

Cibavit eos ex adipe frumenti, alleluia;
et de petra, melle saturavit eos,
alleluia, alleluia, alleluia.
Exsultate Deo adiutori nostro:
iubilare Deo Iacob.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*He fed them with the finest wheat, alleluia;
and with honey from the rock he satisfied them,
alleluia, alleluia, alleluia.
Sing with joy to God, our helper;
raise a loud shout to the God of Jacob.
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 (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis. The setting is Missa Aedis Christi by Herbert Howells (1892–1983)

Glory be to God on high,
and on earth peace, good will towards men.

We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.

Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art holy;
Thou only art the Lord;
Thou only, O Christ,
with the Holy Ghost,
art most high 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.

God our Father, whose Son our Lord Jesus Christ in a wonderful Sacrament has left us a memorial of his passion: Grant us so to venerate the sacred mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Deuteronomy 8:2–3, is now read.

And you shall remember all the way which the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments, or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the LORD.

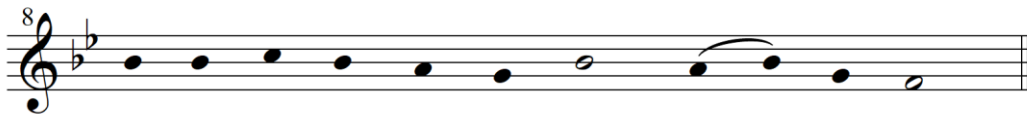
After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

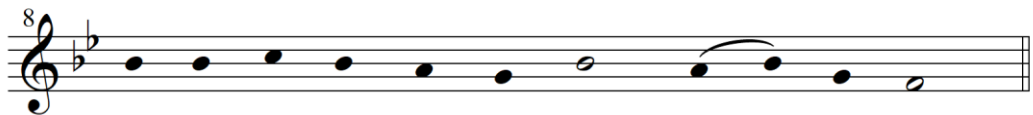
Psalm 145:2–9

A Cantor sings the Refrain, and the Congregation repeats it. The verses are sung by the Choir to Anglican chant by David Hurd (b. 1950), and the Congregation responds with the Refrain as indicated.



Let eve - ry - thing that has breath praise the Lord.

- 2 Every day will I bless you *
and praise your Name for ever and ever.
- 3 Great is the LORD and greatly to be praised; *
there is no end to his greatness. *Refrain*
- 4 One generation shall praise your works to another *
and shall declare your power.
- 5 I will ponder the glorious splendor of your majesty *
and all your marvelous works. *Refrain*
- 6 They shall speak of the might of your wondrous acts, *
and I will tell of your greatness.
- 7 They shall publish the remembrance of your great goodness; *
they shall sing of your righteous deeds. *Refrain*



Let eve - ry - thing that has breath praise the Lord.

8 The LORD is gracious and full of compassion, *
slow to anger and of great kindness.

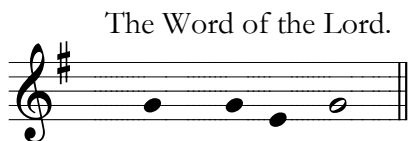
9 The LORD is loving to everyone *
and his compassion is over all his works.

Refrain

The second Lesson, 1 Corinthians 10:16–17, is now sung.

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

After the Lesson, the Reader sings



The Word of the Lord.

People

Thanks be to God.

The Sequence

All stand and sing the appointed sequence for Corpus Christi.



1 Zi - on, praise thy Sa - vior, sing - ing hymns with ex - ul -
Hon - or Christ, thy voice up - rais - ing, who sur - pass - eth



ta - tion ring - ing, praise thy King and Shep - herd true.
all thy prais - ing; nev - er canst thou reach his due.



2 Let the Bread, life - giv - ing, liv - ing, be our
as of old the Lord pro - vid - ed when the



theme of glad thanks - giv - ing, now in truth be - fore thee set;
twelve, di - vine - ly guid - ed, at the ho - ly ta - ble met.



3 What he did, at sup - per seat - ed, Christ or - dained to
4 Full and clear sing out thy prais - ing, gra - cious hymns of



be re - peat - ed, his me - mo - rial ne'er to cease;
joy up - rais - ing in thy heart and soul to - day;



his com - mand for guid - ance tak - ing, bread and wine we
for to - day the new ob - la - tion of the new King's



hal - low, mak - ing thus our sac - ri - fice of peace.
rev - e - la - tion bids us feast in glad ar - ray.



*5 Ve - ry Bread, good Shep - herd, tend us, Je - sus, of thy love
*6 thou, who all things canst and know - est, who on earth such food

be - friend us, Lord, re - fresh us and de - fend us, thine e -
 be - stow - est, grant us, with thy saints, though low - est, where the

ter - nal good - ness send us in the land of life to see:
 heaven - ly feast thou show - est, fel - low - heirs and guests to be.

Words: attributed to Thomas Aquinas (1225?–1274); tr. *Hymnal 1940*; rev. *Hymnal 1982*
 Music: *Lauda Sion Salvatorem*, plainsong, Mode VII, twelfth century

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 John.**

People Glo-ry to you, Lord Christ.

The appointed Gospel, John 6:47–58, is now proclaimed.

Jesus said, “Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. Jesus said, “I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.” The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever.”

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.

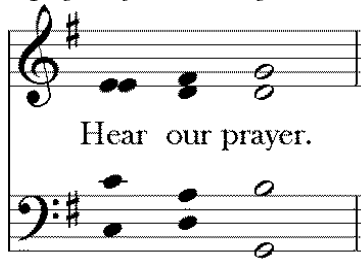
We look for the re - sur - rec - tion of the dead, —

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 People respond



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.

Portas coeli aperuit Dominus:
et pluit illis manna, ut ederent:
panem coeli dedit illis:
panem angelorum manducavit
homo, alleluia.

*The Lord opened the doors of heaven
and rained down manna upon them to eat;
he gave them bread from heaven and
mortals ate the bread of angels,
alleluia.*

Hymn: Dcck thyself, my soul, with gladness

The Hymnal 1982 #339

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

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; 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 Herbert Howells.

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.

Blessed is he that cometh 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 Herbert Howells.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy 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

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

Qui manducat carnem meam,
et bibit sanguinem meum,
in me manet, et ego in eo,
dicit Dominus.

*He who eats my flesh
and drinks my blood,
abides in me, and I in him,
says the Lord.*

The Postcommunion Prayer

All stand. 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 Preparation

The Congregation is now seated. The Choir sings the motet, Father, we thank thee. The setting is by David Hurd (b. 1950). During the motet the Altar is prepared, and incense is made.

Father, we thank thee who hast planted thy holy Name within our hearts.
Knowledge and faith and life immortal Jesus thy Son to us imparts.
Thou, Lord didst make all for thy pleasure, didst give us food for all our days,
giving in Christ the Bread eternal; thine is the power, be thine the praise.

Watch o'er thy Church, O Lord, in mercy, save it from evil, guard it still,
perfect it in thy love, unite it, cleansed and conformed unto thy will.
As grain, once scattered on the hillsides, was in this broken bread made one,
so from all lands thy Church be gathered into thy kingdom by thy Son.

Text: Greek, The Didache, second century; translator F. Bland Tucker (1895–1984)

The Exposition

After the motet, silence is observed as the Ministers move to the foot of the altar. All who are able kneel while a Minister places the Sacrament in the monstrance. Others may remain seated.

After the Minister kneels, the Choir and Congregation sing the hymn O salutaris hostia, and incense is offered.

1 O sav - ing Vic - tim, o - pening wide the
2 All praise and thanks to thee a - scend for

gate of heaven to us be - low, our foes press on from
ev - er - more, blest One in Three; O grant us life that

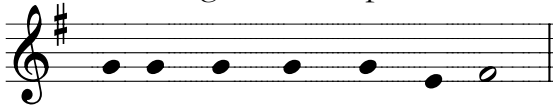
ev - ery side, thine aid sup - ply, thy strength be - stow.
shall not end in our true na - tive land with thee.

Words: Latin, attributed to Saint Thomas Aquinas (1225?–1274); trans. Edward Caswall (1814–1878), alt.
Music: *Herr Jesu Christ*, melody from *Cantionale Germanicum*, 1628; adapted and harmonized by J.S. Bach (1685–1750)

The Procession

All stand as the Ministers of the assembly stand to form the procession. A Minister then intones the procession.

Let us go forth in peace.



1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - te - ry.

Words: attributed to Thomas Aquinas (1225?–1274); version of *Hymnal 1940*, rev.
 Music: *Grafton*, melody from *Chants ordinaires de l'Office Divin*, 1881; harm. *Songs of Praise*, 1925



*As the Procession leaves the church and moves towards Times Square,
 the following hymns are sung, led by those assigned.*

*Should the music prove insufficient, Alleluia! Sing to Jesus! will be sung again
 as the Procession returns to the church.*

*When the Procession arrives at the church, the singing will come to an end, and organ
 music will be played as the Congregation enters the church.*

Hymn: Alleluia! sing to Jesus!

The Congregation sings the hymn as the Procession moves towards Times Square.

1 Al - le - lu - ia! sing to Je - sus! his the
*2 Al - le - lu - ia! not as or - phans are we
3 Al - le - lu - ia! bread of Hea - ven, Thou on
4 Al - le - lu - ia! King e - ter - nal, thee the
*5 Al - le - lu - ia! sing to Je - sus! his the

1 scep - ter, his the throne; Al - le - lu - ia! his the
2 left in sor - row now; Al - le - lu - ia! he is
3 earth our food, our stay! Al - le - lu - ia! here the
4 Lord of lords we own; Al - le - lu - ia! born of
5 scep - ter, his the throne; Al - le - lu - ia! his the

1 tri - umph, his the vic - to - ry a - lone; Hark! the
2 near us, faith be - lieves, nor ques - tions how: though the
3 sin - ful flee to thee from day to day: In - ter -
4 Ma - ry, earth thy foot - stool, heaven thy throne: thou with -
5 tri - umph, his the vic - to - ry a - lone; Hark! the

1 songs of peace - ful Zi - on thun - der like a
2 cloud from sight re - ceived him, when the for - ty
3 ces - sor, friend of sin - ners, earth's Re - deem - er,
4 in the veil hast en - tered, robed in flesh, our
5 songs of ho - ly Zi - on thun - der like a

1 might - y flood; Je - sus out of ev - ery
 2 days were o'er, shall our hearts for - get his
 3 plead for me, where the songs of all the
 4 great High Priest: thou on earth both Priest and
 5 might - y flood; Je - sus out of ev - ery

1 na - tion hath re - deemed us by his blood.
 2 prom - ise, "I am with you ev - er - more?"
 3 sin - less sweep a - cross the crys - tal sea.
 4 Vic - tim in the eu - cha - ris - tic feast.
 5 na - tion hath re - deemed us by his blood.

Words: William Chatterton Dix (1837–1898)
 Music: *Hyfrydol*, Rowland Hugh Prichard (1811–1887)

The second hymn, Crown him with many crowns, may be sung as the Procession returns to the church. The appointed leaders will begin the hymn and the Congregation will then join in.

Hymn: Crown him with many crowns

The Congregation sings the hymn as the Procession returns to the church. The singing of the hymn comes to an end when the Procession arrives at the doors of the church.

1 Crown him with man - y crowns, the Lamb up - on his throne; Hark!
 2 Crown him the Son of God be - fore the worlds be - gan, and
 3 Crown him the Lord of life, who tri - umphed o'er the grave, and
 4 Crown him of lords the Lord, who o - ver all doth reign, who
 5 Crown him the Lord of heaven, en - throned in worlds a - bove; Crown

1 how the heaven - ly an - them drowns all mu - sic but its own; a -
 2 ye, who tread where he hath trod, crown him the Son of man; who
 3 rose vic - to - rious in the strife for those he came to save; his
 4 once on earth, the in - car - nate Word, for ran - somed sin - ners slain, now
 5 him the King, to whom is given the won - drous name of Love. Crown

1 wake, my soul, and sing of him who died for thee, and
 2 ev - ery grief hath known that wrings the hu - man breast, and
 3 glo - ries now we sing who died, and rose on high, who
 4 lives in realms of light, where saints with an - gels sing their
 5 him with man - y crowns, as thrones be - fore him fall, crown

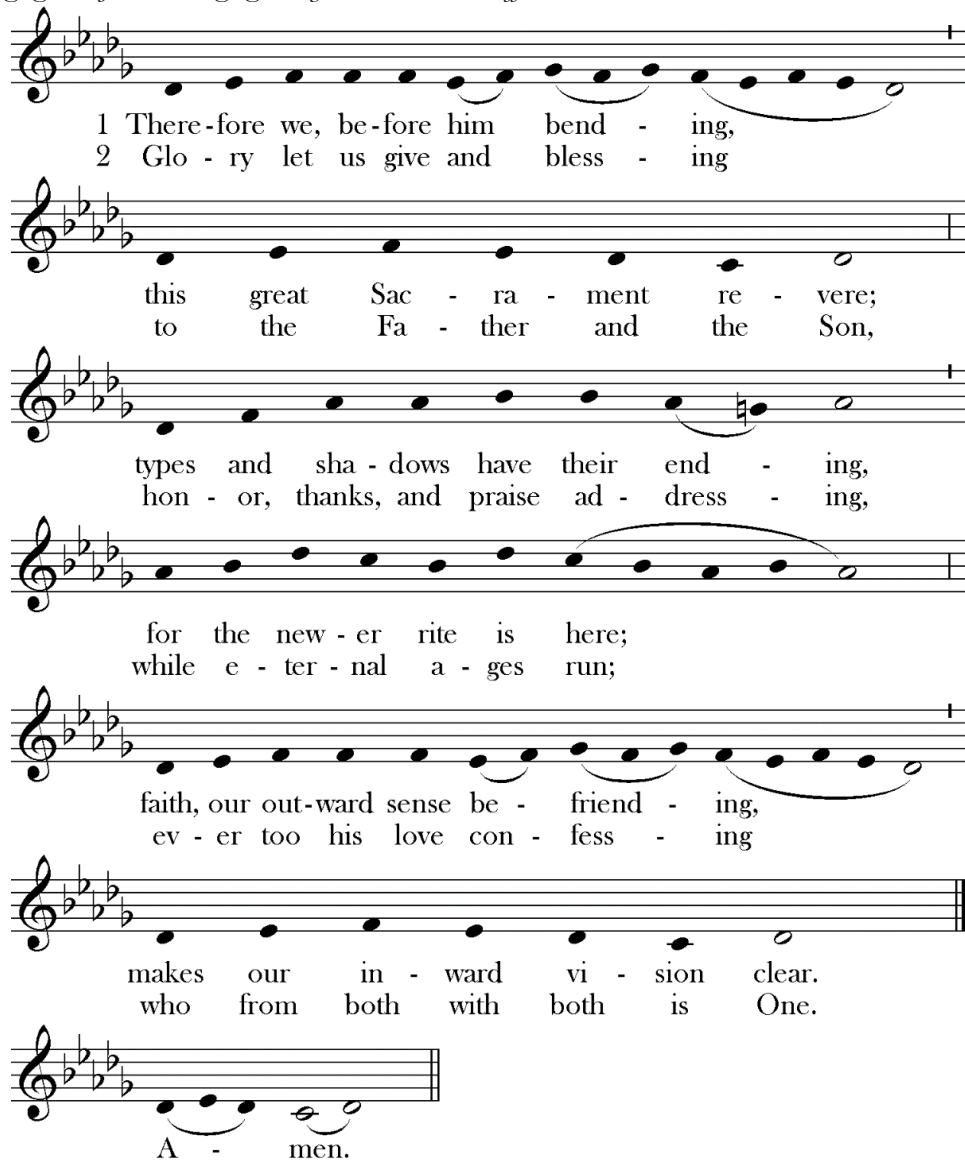
1 hail him as thy match - less King through all e - ter - ni - ty.
 2 takes and bears them for his own, that all in him may rest.
 3 died, e - ter - nal life to bring, and lives that death may die.
 4 songs be - fore him day and night, their God, Re - deem - er, King.
 5 him, ye kings, with man - y crowns, for he is King of all.

Words: Matthew Bridges (1800–1894)

Music: *Diademata*, George Job Elvey (1816–1893)

Hymn: Tantum ergo

The monstrance is placed on the Altar. The Cantor intones the hymn's first phrase, after which the Congregation joins in singing the hymn as incense is offered.

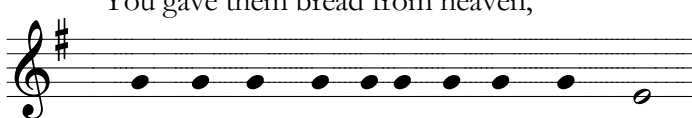


1 There-fore we, be-fore him bend - ing,
2 Glo - ry let us give and bless - ing
this great Sac - ra - ment re - vere;
to the Fa - ther and the Son,
types and sha - dows have their end - ing,
hon - or, thanks, and praise ad - dress - ing,
for the new - er rite is here;
while e - ter - nal a - ges run;
faith, our out-ward sense be - friend - ing,
ev - er too his love con - fess - ing
makes our in - ward vi - sion clear.
who from both with both is One.
A - men.

Words: Latin, attributed to Saint Thomas Aquinas (1225?–1274); ver. *Hymnal 1940*, rev.

The Prayers

Then, the Celebrant stands and sings



You gave them bread from heaven,
Con-tain-ing with-in it-self all sweet-ness.

People

Officiant Let us pray.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.



People **A-MEN.**

The Eucharistic Blessing

The Celebrant ascends the altar steps, genuflects, takes the monstrance, and makes the sign of the Cross over the Congregation with the monstrance.

The Reposition of the Blessed Sacrament

The Sacrament is reposed. The bell is rung as the Minister genuflects. All stand.

Hymn: Praise, my soul, the King of heaven

The Hymnal 1982 #410

The Congregation then sings the hymn.

A Minister dismisses the assembly, first singing

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

Musical notation for the Minister's dismissal, consisting of a treble clef, a key signature of one flat (Bb), and a melodic line with lyrics: "Let us go forth in the name _____ of _ Christ." The melody is a simple, flowing line with a final cadence.

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

Musical notation for the People's response, consisting of a treble clef, a key signature of one flat (Bb), and a melodic line with lyrics: "Thanks _____ be _____ to _ God." The melody is a simple, flowing line with a final cadence.

People Thanks _____ be _____ to _ God.

Setting: *Missa orbis factor*



The Postlude
Improvisation



THE FLOWERS ON THE ALTAR AND AT THE SHRINES ARE GIVEN
TO THE GLORY OF GOD
AND IN LOVING MEMORY OF MICHELLE MORGAN-HERB BY
DR. CHARLES MORGAN AND DR. THOMAS KNOX.



The Church of Saint Mary the Virgin

The Episcopal Parish in and for Times Square

145 West Forty-sixth Street, New York, NY 10036
(between Sixth and Seventh Avenues)
www.stmvirgin.org

We invite you to come and pray with us this summer.

MONDAY THROUGH FRIDAY

Morning Prayer 8:00 AM • Mass 12:10 PM • Evening Prayer 5:00 PM
Holy Hour before the Blessed Sacrament on Wednesdays at 11:00 AM
On Thursdays, Mass includes anointing and prayers for healing.

SATURDAY

Mass 12:10 PM • Evening Prayer 5:00 PM
Confessions are heard by appointment.

SUNDAY

Solemn Mass 11:00 AM • Evening Prayer 5:00 PM

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