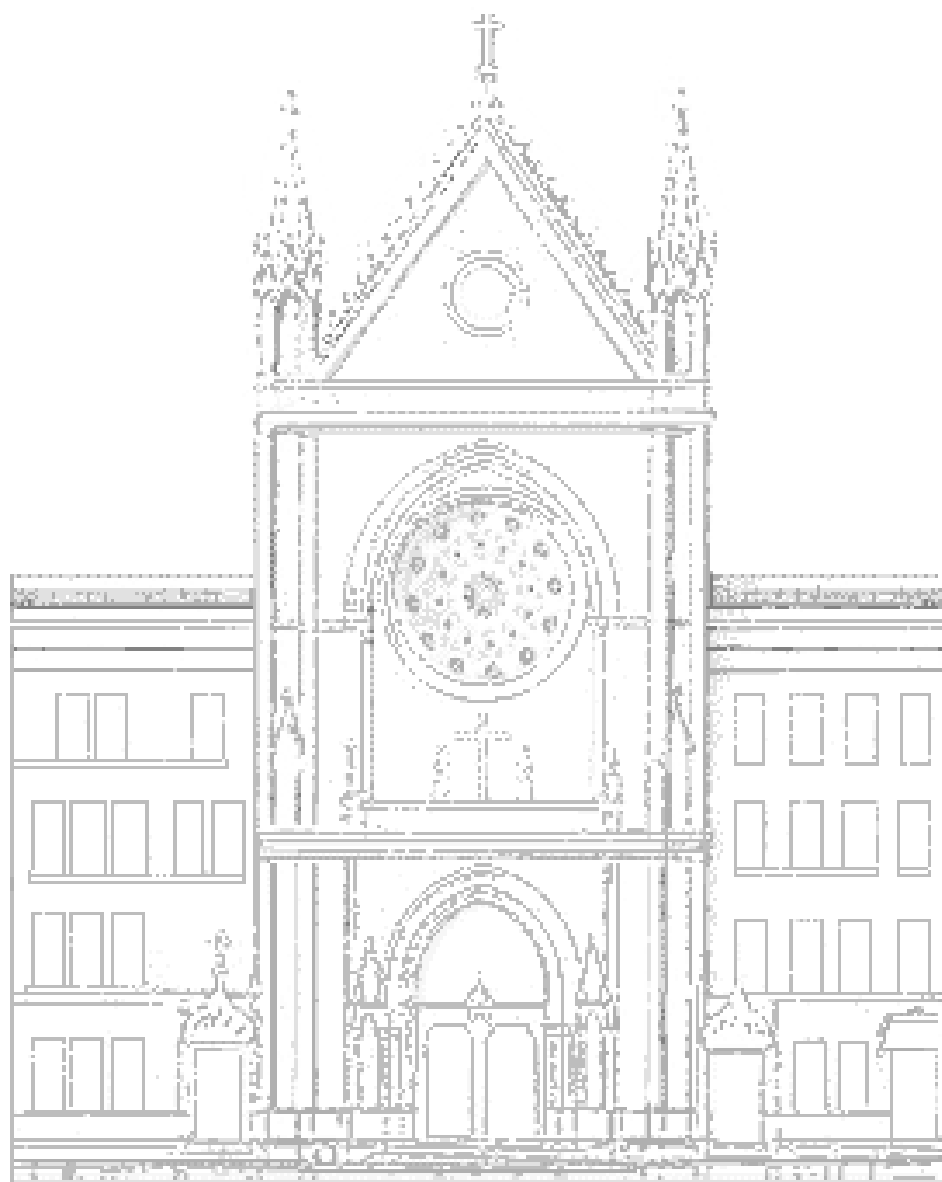


*The Presentation of
Our Lord Jesus Christ in the Temple*

THE BLESSING OF CANDLES,
PROCESSION & SOLEMN MASS

Thursday, February 2, 2023, 6:00 PM

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



All Are Welcome at Saint Mary's

All are welcome to enter and pray at Saint Mary's and to join in our services of worship. If you believe you are being called to a new relationship with God through Jesus Christ, we want to be of help. If you would like to learn more about Saint Mary's, about its history, traditions, people, and ministries, please join us for refreshments in Saint Joseph's Hall at the end of Mass, where you may speak to one of the ushers, to a member of the clergy, or to one of the members of the parish; and please take a moment to fill out an information request card, found on the ushers' table at the back of the church, near the Forty-sixth Street entrance or on the small table in Saint Joseph's Hall. If you think that a friend, a co-worker, or a member of your family might like to visit Saint Mary's, please tell them about us and invite them to look at our website, www.stm virgin.org. We are happy that you joined us today and we thank you.

About the Feast of the Presentation

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

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

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About the Music at the Mass

The setting of the *Song of Simeon* (Luke 2:29–32) sung as the tapers are lighted this evening is from the Short Service No. 4 by John Blow (1649–1708). Blow was a major figure of the English Baroque. In 1665 he was named a private musician to King James II. Three years later he was appointed organist of Westminster Abbey. Two years later he was named choirmaster at Saint Paul's Cathedral and, in 1699, he assumed the newly created position of composer to the Chapel Royal. His students included such notable musicians as William Croft, Jeremiah Clark, and Henry Purcell, and many of his compositions have become standard Anglican cathedral repertoire.

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

Philip Stopford (b. 1977), composer of the motet sung during the administration of Communion, is a prominent British organist and composer recognized especially for his choral settings. He began his musical career as a chorister at Westminster Abbey and has subsequently distinguished himself in various musical posts at Truro Cathedral, Keble College, Canterbury Cathedral, Chester Cathedral, and Belfast Cathedral before moving to the United States in 2016 and serving for a while as director of music at Christ Church, Bronxville. A much sought-after composer, his works are widely published and recorded. His rich setting of the Marian antiphon *Ave, Regina Caelorum* was composed for the Elysian Singers of London, and first performed at Salisbury Cathedral on September 4, 2011. *Ave Regina Caelorum* is a Marian antiphon traditionally associated with Compline from the Feast of the Presentation (February 2) until Wednesday of Holy Week.

The Organ Recital

5:30 PM

*Dr. David Hurd,
Organist and Music Director*

Processional Fanfare (2021)	David Hurd (b. 1950)
Passacaglia, BWV 582	Johann Sebastian Bach (1685–1750)
Introduction, Passacaglia, and Fugue on <i>Windham</i> (2022)	David Hurd

Notes on the Program

Processional Fanfare was commissioned in 2021 by the University of the South, Sewanee, in honor of Ambassador Reuben Brigety, the Seventeenth Vice-Chancellor of the University. The piece is intended for ceremonial or concert use and was composed in two versions. The primary version is scored for two trumpets, two trombones, organ, and timpani. The alternative version, to receive its premier performance this evening, is for organ solo. Its performance requires a powerful trumpet stop which emulates a brass quartet in dialogue with the main ensemble of the organ. The Harmonic Trumpet on the Bombarde division of the organ at Saint Mary's is well suited for this use and will be featured in this piece.

Bach's *Passacaglia* is clearly one of the towering masterpieces of Western music. In this work, simply described as a continuous set of variations on a stated bass melody in triple meter, Bach took a common compositional procedure of his time and enlarged it to unprecedented dimensions of expression through variety of texture, richness of harmony and chromaticism, and elegantly proportioned counterpoint. The eight-measure theme, stated on the pedals, is followed by twenty variations of identical length. These variations flow seamlessly toward the final variation which is an impressive double fugue. Bach's *Passacaglia* has clearly proven to be the quintessential model for composers as varied as Max Reger, Josef Rheinberger, Benjamin Britten, Healey Willan, and Frank Martin, a small sampling of the many distinguished composers who have contributed significant works in this form to the Western musical repertory.

Introduction, Passacaglia, and Fugue was commissioned by the 2022 Victoria (Texas) Bach Festival where it was premiered in recital by organist René Anne Louprette. It is based upon Daniel Reed's shape-note tune *Windham* (1785) as it appears in *The Sacred Harp* at #38b, paired with Isaac Watts's hymn "Broad is the road that leads to death." The *Introduction* opens with Reed's melody and harmonization, somewhat embellished, and includes a canonic variation upon it. The *Passacaglia* follows which is based upon an eight-measure melody, first stated in the bass register. This *ground* is derived from the first and last phrases of Reed's hymn tune and undergirds thirteen variations. A brief coda, which resembles the close of the *Introduction* and in which the last phrase of Reed's tune is

embedded, provides a transition to the *Fugue*. The theme of the *Fugue* is a chromatic elaboration of the first phrase of Reed's hymn tune. Near the end of the *Fugue*, the entire melody of *Windham* is heard, shared between the top and bottom voices of the musical texture.

About the Organist and Composer

David Hurd has been organist and music director at the Church of Saint Mary the Virgin since spring 2016. He has previously served in several other Manhattan Episcopal parishes, including Trinity Wall Street, Church of the Intercession, Saint James, All Saints Church, and the Church of the Holy Apostles. He was professor of church music and organist at The General Theological Seminary for nearly four decades. He has also taught at Duke University, Yale University, the Manhattan School of Music, and Westminster Choir College. A graduate of New York's High School of Music and Art, his music studies continued at The Juilliard School, Oberlin College, and the University of North Carolina, Chapel Hill. His musical accomplishments have been recognized with four honorary doctorates and various other awards including first prizes both in organ playing and in improvisation from the International Congress of Organists, and the 2010 Distinguished Composer Award of the American Guild of Organists. He has composed extensively, particularly in the genres of choral and organ music. His commissioned works have been premiered in such New York venues as Carnegie Hall, Avery Fisher Hall (now David Geffen Hall), Alice Tully Hall, The Cathedral Church of Saint John the Divine, Trinity Church, and Riverside Church, as well as other venues both domestic and abroad. His compositions include over eighty published hymn tunes, several of which appear in major denominational hymnals. *O the Depth of Love Divine*, a CD including fourteen of his choral anthems, was released by Oregon Catholic Press in 2018. He is represented by Phillip Truckenbrod Concert Artists.



**Please join us for refreshments
in Saint Joseph's Hall
at the end of Mass.**



THE ANGELUS

6:00 PM

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

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

Minister Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women

People and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

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

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

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

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

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

The Minister says

Let us pray.

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

People Amen.

THE BLESSING OF CANDLES, PROCESSION & SOLEMN MASS

THE ENTRANCE RITE

The Entrance Song

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

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

*We have received
your loving-kindness, O God,
in the midst of your temple;
even as your name, like your praise, O God,
reaches to the world's end;
your right hand is full of justice.
Great is the Lord and greatly to be praised,
in the city of our God,
on his holy mountain.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Greeting

The Celebrant introduces the liturgy, saying

Dear People of God:

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

The Lighting of Candles

As the candles are lighted, the Choir sings Nunc dimittis (“The Song of Simeon”). The setting is from Short Service No. 4 by John Blow (1649–1708).

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

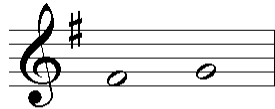
Bow | Glory be to the Father, and to the Son, *
and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, *
world without end. Amen.

The Blessing over the Candles

The Celebrant offers the following prayer.

Let us pray.

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



People

A - men.

The Procession

A Minister intones the procession.

Let us go forth in peace.



People

In the name of Christ. A-men.

Hymn: Hail to the Lord who comes

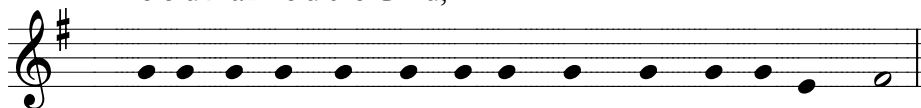
The Hymnal 1982 # 259

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

The Station at the Shrine of Our Lady

The Celebrant sings

The old man held the Child,



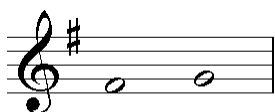
People

But the old man was ruled by the Child whom the Vir-gin bore.

Celebrant

Let us pray.

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



A - men.

Hymn: Christ is made the sure foundation

The Hymnal 1982 #518

The Congregation remains standing and sings the hymn as the procession moves to the second station.

The Station at the Rood

The Celebrant sings

All the ends of the earth have seen,



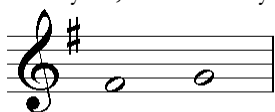
People

The salvation of our God.

Celebrant

Let us pray.

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



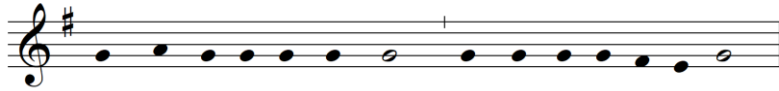
A - men.

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

Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi
propter magnam gloriam tuam.

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe.
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
miserere nobis.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis.

Quoniam tu solus Sanctus.
Tu solus Dominus.
Tu solus Altissimus,
Iesu Christe, cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*Glory be to God on high,
and on earth peace
to those of good will.
We praise you. We bless you.
We worship you. We glorify you.
We give thanks to you
for your great glory.*

*O Lord God, heavenly King,
almighty God and Father,
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.*

*For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father.
Amen.*

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

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

All **AMEN.**



**The Congregation's candles
are now extinguished.**



THE WORD OF THE LORD

The Lessons

The Congregation is seated. The first Lesson, Malachi 3:1–4, is now read.

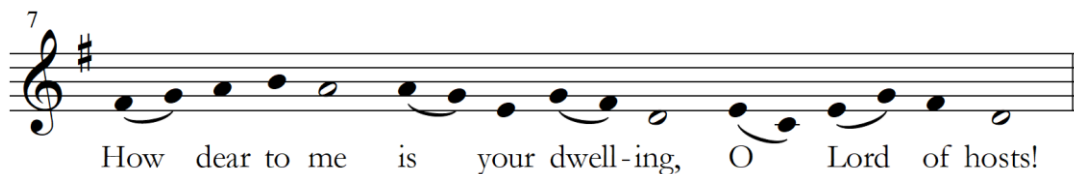
Thus says the LORD, “Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? “For he is like a refiner’s fire and like fullers’ soap; he will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, till they present right offerings to the LORD. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.”

After the Lesson, the Reader says

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

Psalm 84:1–6

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



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

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

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

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

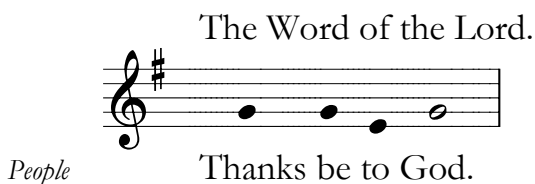
5 Those who go through the desolate valley will find it a place of springs, *
for the early rains have covered it with pools of water.

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

The second Lesson, Hebrews 2:14–18, is now sung.

Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore, he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

After the Lesson, the Reader sings



The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel while the appointed antiphon is sung.

Alleluia, alleluia.

Senex puerum portabat:

puer autem senem regebat.

Alleluia.

Alleluia, alleluia.

The old man was carrying the infant child;

but it was the child who was guiding the man.

Alleluia.

The Holy Gospel

A Minister proclaims the Gospel, first singing

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

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



People Glo-ry to you, Lord Christ.

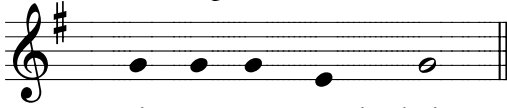
The appointed Gospel, Luke 2:22–40, is now proclaimed.

And when the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every male that opens the womb shall be called holy to the Lord”) and to offer a sacrifice according to what is said in the law of the Lord, “a pair of turtledoves, or two young pigeons.” Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, “Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel.” And his father and his mother marveled at what was said about him; and Simeon blessed them and said to Mary his mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.” And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

And the child grew and became strong, filled with wisdom; and the favor of God was upon him.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

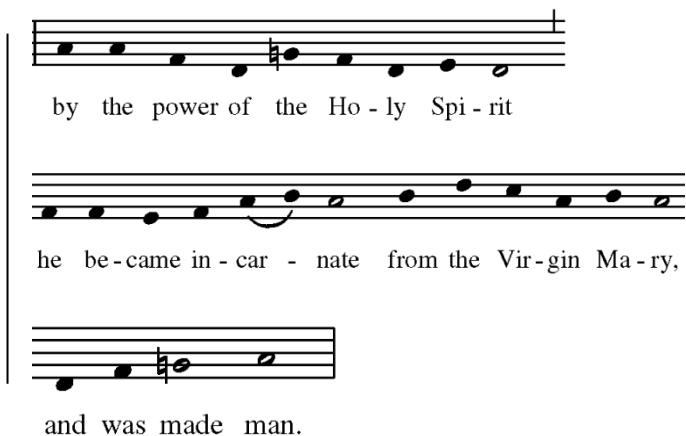
The Nicene Creed

All stand. The Creed is sung by all.

A series of seven lines of musical notation on a treble clef staff with a key signature of three sharps (F#, C#, G#). The melody is accompanied by the text of the Nicene Creed. The text is: "We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of heaven 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:"

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

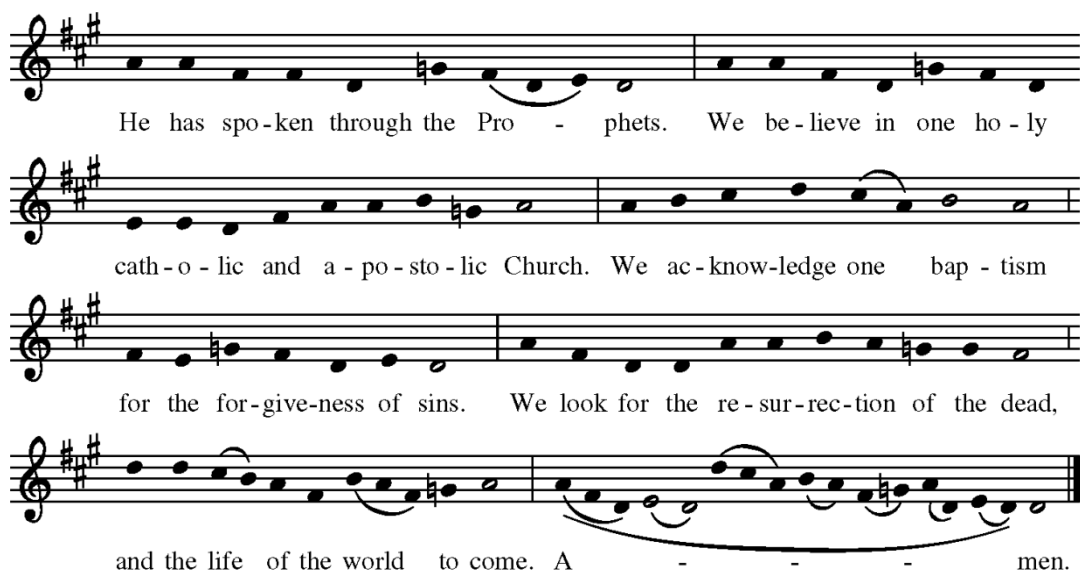
Bow



by the power 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.

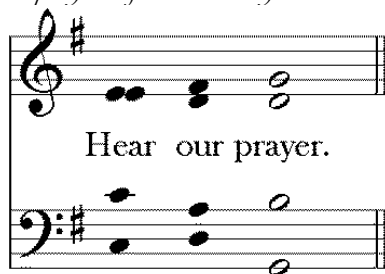


He has spo-ken through the Pro - phets. We be-lieve in one ho - ly
 cath - o - lic and a - po - sto - lic Church. We ac-know-ledge one bap - tism
 for the for-give-ness of sins. We look for the re-sur-rec-tion of the dead,
 and the life of the world to come. A - - - men.

Setting: Plainsong Mode 5; Credo 3; adapted by Bruce Ford (b. 1947). Copyright © Bruce Ford. Used with permission.

The Prayers of the People

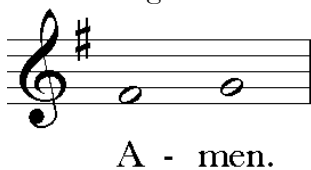
A Minister bids the prayers of the assembly. At the end of each petition the People sing or say



Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond



A - men.

The Peace



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.

Diffusa est gratia in labiis tuis;
propterea benedixit te Deus in aeternum,
et in saeculum saeculi.

*Grace has been poured out on your lips;
therefore, God has blessed you forever,
world without end.*

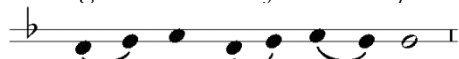
Hymn: O Zion, open wide thy gates

The Hymnal 1982 #257

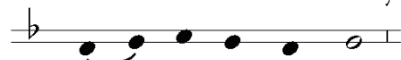
All stand and sing the hymn while the ushers bring forward the People's gifts of bread and wine, and the Altar is prepared.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings



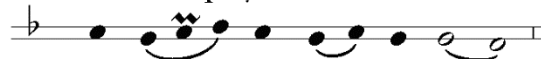
Celebrant The Lord be with you.



People And al - so with you.



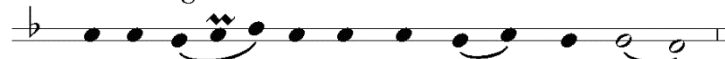
Celebrant Lift up your hearts.



People We lift them to the Lord.



Celebrant Let us give thanks to the Lord our God.



People It is right to give him thanks and praise.

Celebrant

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

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

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.	<i>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.</i>
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The People stand or kneel. Then the Celebrant continues

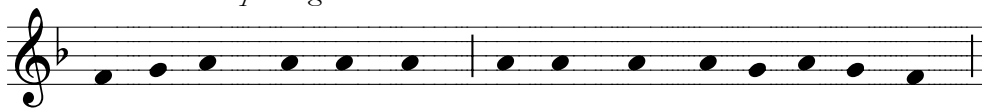
We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the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

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

The Celebrant and the People sing



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



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

The Celebrant continues

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

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

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

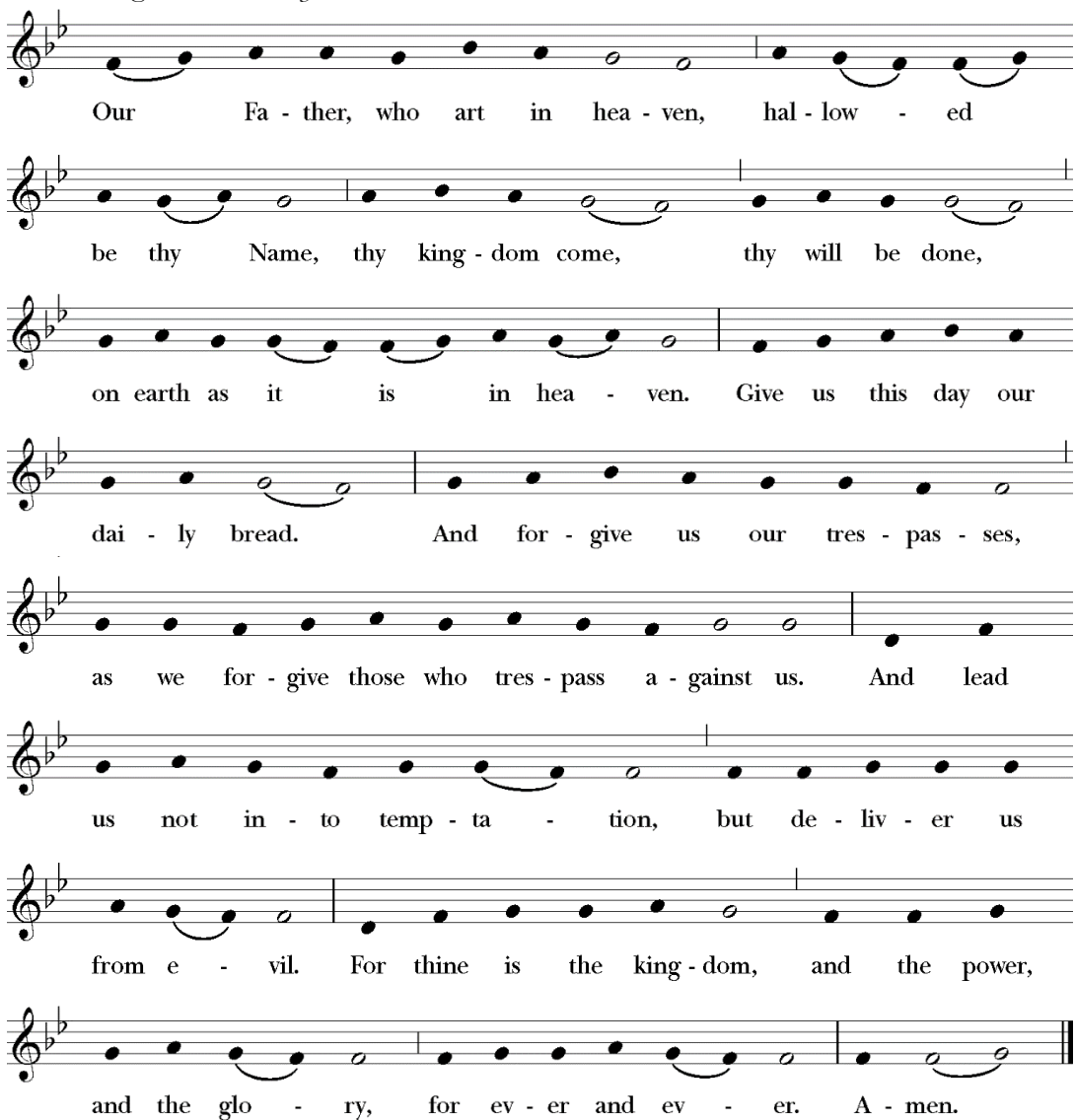


All

A - MEN.

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.

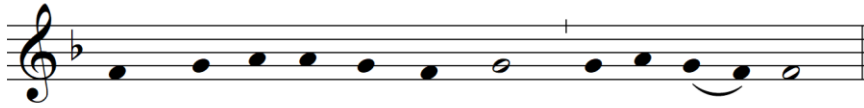
Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

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 William Byrd.

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

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

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

The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

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 & Motet

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

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

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

Then the Choir sings the motet, Ave, Regina Caelorum. The setting is by Philip W. J. Stopford (b. 1977).

Ave, Regina Caelorum,
Ave, Domina Angelorum:
Salve, radix, salve, porta
Ex qua mundo lux est orta:
Gaude, Virgo gloriosa,
Super omnes speciosa,
Vale, o valde decora,
Et pro nobis Christum exora.

*Hail, O Queen of Heaven enthroned.
Hail, by angels' mistress owned.
Root of Jesse, Gate of Morn
Whence the world's true light was born:
Glorious Virgin, Joy to thee,
Loveliest whom in heaven they see;
Fairest thou, where all are fair,
Plead with Christ our souls to spare.*

Text: Latin hymn, appointed for Compline between the Feast of Presentation and Wednesday in Holy Week. Free translation by Edward Caswall (1814–1878).

Hymn: Let all mortal flesh keep silence
All stand and sing the hymn.

The Hymnal 1982 #324

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 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: Virgin-born we bow before thee
All stand and sing the hymn.

The Hymnal 1982 #258

The Dismissal

A Minister dismisses the assembly, first singing

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



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



People Thanks _____ be _____ to God.

Setting: *Missa orbis factor*



The Postlude

Improvisation



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

THE FLOWERS WERE ARRANGED BY A MEMBER OF
THE FLOWER GUILD OF
THE CHURCH OF SAINT MARY THE VIRGIN.

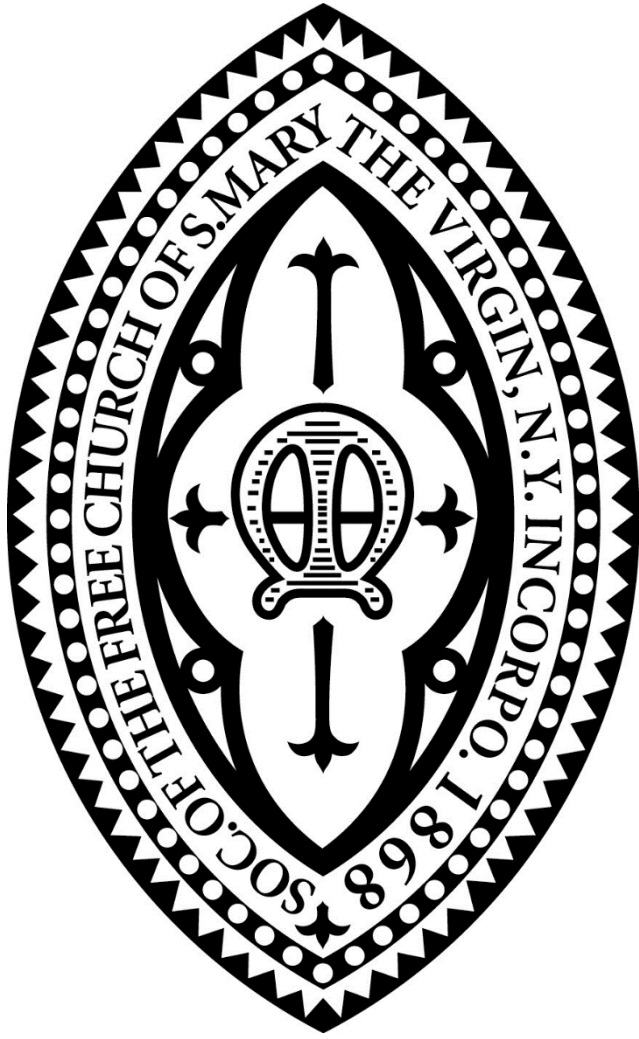


Please join us in our mission and worship in Times Square

Your presence is a blessing. If you are moved by your worship here today, we hope you will consider a donation to support all that we do in this place. We believe that God has blessed us with this ministry, and your contribution will help us enter into it more generously and effectively.

Donations to Saint Mary's may be made online via the Giving section of the parish website; by accessing the Giving section on the parish website, by scanning the QR code below with your smartphone; or by arranging 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.





THE CHURCH OF SAINT MARY THE VIRGIN

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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*

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