

Trinity Sunday

SOLEMN MASS & TE DEUM

June 4, 2023, 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, One God in Three Persons. 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 the *Prelude and Fugue in E-flat Major* of Johann Sebastian Bach (1685–1750). This majestic pair of pieces are the opening and closing works of Bach's 1739 *Clavierübung III*, one of the most remarkable collections of organ music by a single composer ever compiled. At the center of this third part of Bach's *Clavierübung* ("Keyboard Practice") are the "Catechism" chorales—pairs of extended chorale settings and settings for manuals alone—which comprise Bach's so-called "Organ Mass." While theological references and tone-painting in the chorale preludes are to be expected due to the music's association with liturgical texts, much has also been written about the religious imagery of the *Prelude and Fugue in E-flat*. In the *Prelude*, the French Overture-styled sections have been said to express the regal majesty of God the Father. Similarly, the echo passage sections have been said to represent God the Son, and those with downward rushing scales, God the Holy Spirit. The three main musical ideas of the *Prelude*, the three sections of the *Fugue*, and the three flats of the key signature might all be reflections of the Holy Trinity of God. In addition, many will notice the clear resemblance between the subject of Bach's Fugue and William Croft's hymn tune "St. Anne" which is easily recognized as "O God, our help in ages past," a paraphrase of

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Psalm 90. While it is doubtful that Croft and Bach were aware of one another's works, Bach's *Prelude and Fugue in E-flat* is known as the "St. Anne Prelude' and Fugue," taking as its subtitle the name of Croft's hymn tune.

The setting of the Mass today is the *Missa Euge bone* by Christopher Tye (c. 1505–c. 1573). (*Euge, bone* are the first two words of the phrase, "*Euge, serve bone et fidelis*," which means "Well done, thou good and faithful servant. The phrase is found in the Vulgate or Latin version of the Bible at Matthew 25:21.) Tye was probably born in Cambridge, England, where he received his Bachelor of Music degree in 1536. He served as a lay clerk at King's 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 and later bishop at Ely. This led to Tye's becoming the music teacher of King Edward VI and, doubtless, to his eventual ordination as a priest in 1561. Tye resigned from Ely and became rector of Doddington, Cambridgeshire, where he served 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 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 the customary plainsong in alternation with verses played on the organ. This manner of presenting liturgical texts, called *alternatim*, has often been applied to portions of the Mass and Office in past time. *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, both in the past and in our time, for organists to improvise verses in alternation with those sung to chant. — *David Hurd*

SOLEMN MASS

The Prelude

Prelude in E-flat Major, BWV 552a

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.

Benedicta sit sancta Trinitas,
atque indivisa Unitas:
confitebimur ei,
quia fecit nobiscum
misericordiam suam.
Domine Dominus noster:
quam admirabile est nomen tuum
in universa terra!
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Blessed be the Holy Trinity
and its undivided Unity;
we shall ever give him thanks,
for he has dealt with us
according to his mercy.
O Lord our Governor,
how exalted is your name
in all the earth!
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever.
Amen.*

The Sprinkling of Holy Water

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

Asperges me, Domine, hyssopo,
et mundabor: lavabis me,
et super nivem dealbabor.
Miserere mei, Deus,
secundum magnam misericordiam tuam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

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

The Lord be with you.

People 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, Genesis 1–2:3, is now read.

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day. And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day. And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to

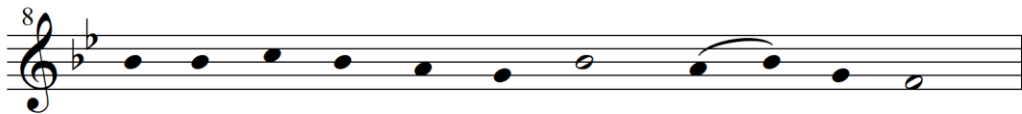
give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day. And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day. And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good. Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

After the Lesson, the Reader says

	The Word of the Lord.
<i>People</i>	Thanks be to God.

Psalm 150

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



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

1 Hallelujah!
Praise God in his holy temple; *
praise him in the firmament of his power.

2 Praise him for his mighty acts; *
praise him for his excellent greatness. *Refrain*

3 Praise him with the blast of the ram's-horn; *
praise him with lyre and harp.

4 Praise him with timbrel and dance; *
praise him with strings and pipe. *Refrain*

5 Praise him with resounding cymbals; *
praise him with loud-clanging cymbals.

6 Let everything that has breath *
praise the LORD.
Hallelujah! *Refrain*

The second Lesson, 2 Corinthians 13:11–14, is now sung.

Finally, brethren, farewell. Mend your ways, heed my appeal, agree with one another, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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,
the God of our fathers;
and worthy to be praised for ever.
Alleluia.*


The Holy Gospel

A Minister proclaims the Gospel, first singing

The Lord be with you.
And also with you.

People

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



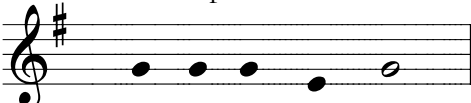
People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 28:16–20, is now proclaimed.

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew Jacobson

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

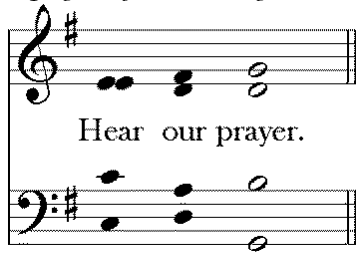
We be-lieve in one God, the
Fa-ther, the Al-might-y, ma-ker of hea-ven and
earth, of all that is, seen and un-seen. We be-lieve in
one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-
got-ten of the Fa-ther, God from God, Light from Light, true God from
true God, be-got-ten, not made, of one 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-shipped 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

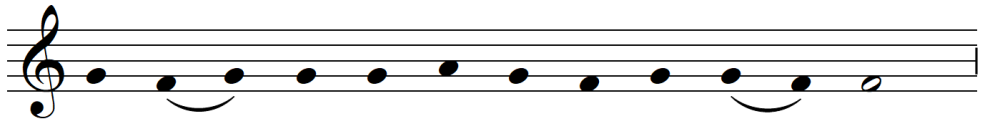
A Minister bids the prayers of the assembly. At the end of each petition the People sing



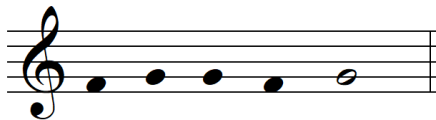
Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The 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.*

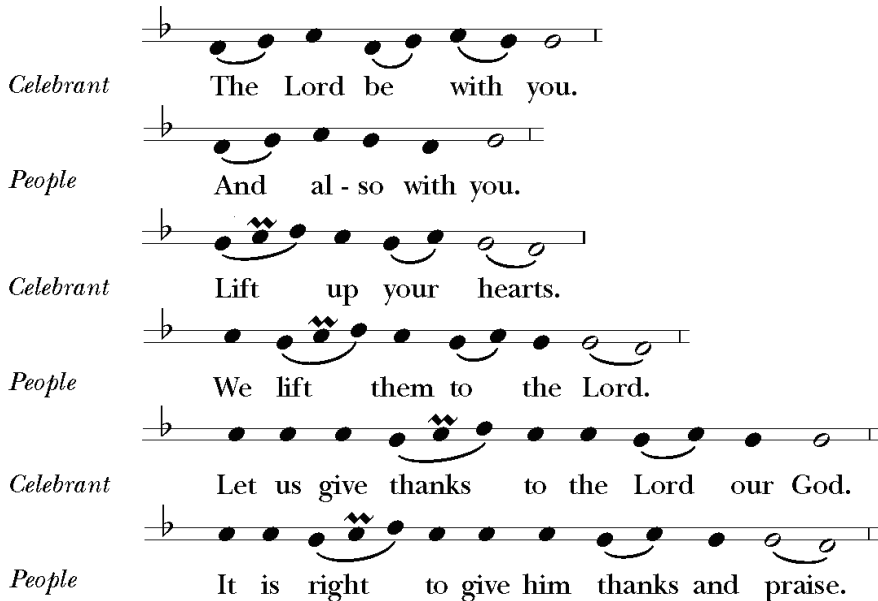
Hymn: I bind unto myself today

The Hymnal 1982 #370

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; 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.

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

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.

If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.



The Communion Song and Motet

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

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!

The Hymnal 1982 #362

All stand and sing the hymn.

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

Fugue in E-flat Major, BWV 552b

J. S. Bach

Batter my heart three-person'd God

by John Donne

Batter my heart, three-person'd God, for you
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force to break, blow, burn, and make me new.
I, like an usurp'd town to another due,
Labor to admit you, but oh, to no end;
Reason, your viceroy in me, me should defend,
But is captiv'd, and proves weak or untrue.
Yet dearly I love you, and would be lov'd fain,
But am betroth'd unto your enemy;
Divorce me, untie or break that knot again,
Take me to you, imprison me, for I,
Except you enthrall me, never shall be free,
Nor ever chaste, except you ravish me.



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



You are invited to join us this afternoon
at 5:00 PM for a service of

Evensong & Eucharistic Benediction

The service is sung by members of
The Choir of Saint Mary's.

The setting of the canticles at Evensong is
The Short Service by John Amner (1579–1641).

The motet is *Benedicta sit sancta Trinitas*
by Agostino Agazzari (1578–1640).

The Solemnity of Corpus Christi

Sunday, June 11, 2023

Solemn Mass, Procession to Times Square &

Eucharistic Benediction 11:00 AM

Sermon by the Reverend Sammy Wood

Evening Prayer 5:00 PM

**The Third Sunday after Pentecost
(Proper 6)**

Sunday, June 18, 2023

Solemn Mass with

Organ & Cantor 11:00 AM

Sermon by the Reverend Sammy Wood

**The Nativity of
Saint John the Baptist**

Saturday, June 24, 2023

Said Mass 12:10 PM

Evening Prayer 5:00 PM



THE CHURCH OF SAINT MARY THE VIRGIN

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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.**