

*The Annunciation of
Our Lord Jesus Christ*

SOLEMN MASS

Friday, March 25, 2022, 6:00 PM

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

Holy Week & Easter Day at Saint Mary's

April 10

Sunday of the Passion: Palm Sunday

Liturgy of the Palms, Procession in the Church &

Solemn Mass 11:00 AM

Evening Prayer 5:00 PM

April 11–13

Angelus 12:00 PM

Mass 12:10 PM

Evening Prayer 5:00 PM

April 14

Maundy Thursday

The Maundy Thursday Liturgy 6:00 PM

The Watch before the Blessed Sacrament 7:30 PM–12:00 AM

April 15

Good Friday

The Good Friday Liturgy 12:30 PM

Confessions will be heard by the parish clergy after the Good Friday liturgy.

Saturday, April 16

Holy Saturday

The Holy Saturday Liturgy 9:00 AM

Easter Eve

The Great Vigil of Easter 7:00 PM

Sunday, April 17

The Sunday of the Resurrection: Easter Day

Said Mass with Hymns 9:00 AM

Solemn Mass 11:00 AM

About Saint Mary's

Saint Mary's was founded in 1868 to be the Episcopal parish church for the new residential neighborhood, then called Longacre Square, here in midtown Manhattan. Our doors have been open daily for welcome and worship since December 8, 1870. Many visitors discover us for the first time every day of the week. All are welcome. Our members and friends now live both near and far from Times Square. We invite you to join us.

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 God may be calling you to a new relationship with him 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 refreshments following Mass and 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. We are happy that you have joined us this evening.

About the Mass

We gather to celebrate the Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary. This celebration of the conception of Jesus, nine months before December 25, emerged in the Christian East in the fifth century. In Western Christianity, the feast is being celebrated in places beginning in the seventh century. The Annunciation has remained a feast day among Anglicans since the Reformation. We suspect it has been celebrated at Saint Mary's since our first church opened in 1870.

In this parish, March 25, 1892, is the first Annunciation for which we have a newsletter record. Two morning Masses were said at 7:30 AM and 8:30 AM. Morning Prayer was at 9:00 AM. High Mass was celebrated at 9:30 AM. Daily Choral Evening Prayer was at 5:00 PM. The newsletter notes that a new group in the parish that had been formed in the past

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We believe in one God; Sursum corda; and Our Father are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The Memorial Acclamation and the Fraction Anthem are Copyright © 1971 by Mason Martens (1933–1991). The hymns *God himself is with us* and *The Word whom earth and sea and sky* are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The text of *Ye who own the faith of Jesus* is by Vincent Stuckey Stratton Coles (1845–1929) and is used with permission from *The English Hymnal*, Copyright © 1958 by Oxford University Press. The fourth verse of the hymn is by Francis Bland Tucker (1895–1984) and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The tune is “Daily, Daily,” a French *paroissien*. The setting of the *Nicene Creed* is by Calvin Hampton and is copyright © 1976, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net License #A-718785.

year, the Society of Bona Mors—“whose object is that its members may have a happy death”—would meet that night after Evening Prayer.

As is our custom on Annunciation and on Christmas Day, the congregation is invited to join the ministers of the assembly in kneeling during the singing of the Nicene Creed at the words, “He became incarnate from the Virgin Mary, and was made man.”

About the Music

The setting of the Mass this evening is *Missa super Dixit Maria* by Hans Leo Hassler (1564–1612). Born in Nuremberg and baptized on October 26, 1564, Hassler’s musical career bridged the late Renaissance to the early Baroque periods. His initial musical instruction was from his father, Isaak Hassler (c. 1530–1591). Hans Leo left home in 1584 to study in Venice with Andrea Gabrieli (c. 1532–1585) and become a friend and fellow pupil with Gabrieli’s nephew Giovanni (c. 1554–1612). Thus, Hassler was one of the first of a succession of German composers to experience in Italy the musical innovations that were shaping what would later be identified as Baroque style. Hassler was recognized in his day not only as a composer, but also as an organist and a consultant on organ design. Although he was a Protestant, Hassler’s early compositions were for the Roman church. His *Missa super Dixit Maria*, published in 1599, is a parody Mass with themes borrowed from his own motet, *Dixit Maria ad Angelum*. The text of the source motet—which will be sung this evening during the ministration of Communion—recounts Mary’s words to the angel of the Annunciation, “Behold I am the handmaid of the Lord; let it be done to me, according to your word.” — *David Hurd*

The postlude this evening is *Meine Seele erhebt den Herren (Fuga sopra il Magnificat)*, BWV 733, by Johann Sebastian Bach (1685–1750). This magnificent work is constructed on two simple subjects: the first phrase of the *Magnificat* chanted in Lutheran churches at the time (using the *tonus perigrinus*, or “wandering tone”), and a countersubject Bach composed. The music builds from two parts to three and then four in the hands, and that seems to be it. But in fact Bach crowns the elaborate counterpoint with two dramatic pedal phrases at the close that play the original subject in long, sustained notes, creating a thrilling foundation to the whole work. Imaginative in construction and propulsive in effect, this “sustained fantasy” is a worthy setting of one of the Church’s great hymns. — *Clark Anderson*



**The service this evening is played by
Mr. Clark Anderson.**

THE ORGAN RECITAL

5:30 PM

*Dr. Nathaniel Gumbs,
Director of Chapel Music, Yale University,
New Haven, Connecticut*

Jubilate	Fela Sowande (1905–1987)
Impromptu	Samuel Coleridge-Taylor (1875–1912)
Chorale No. 1 in E Major	Cesar Franck (1822–1890)

Nathaniel Gumbs is a native of the Bronx, New York, and has performed throughout the United States and abroad, including Antigua, St. Thomas, Ghana, Paris, and Munich. He currently serves as Director of Chapel Music at Yale University where he works with students, faculty, and guests to coordinate music for three worshipping communities: the University Church in Battell Chapel, and at Yale Divinity School in both Marquand Chapel and at Berkeley Divinity School.

Dr. Gumbs earned his undergraduate degree from Shenandoah Conservatory in Virginia, his Master of Music degree from Yale University, and in 2021 completed a Doctor of Musical Arts degree at the Eastman School of Music. Nathaniel's principal teachers include Steven Cooksey, David Higgs, and Martin Jean.

Prior to his position at Yale, Dr. Gumbs served as Director of Music and Arts and Church Organist at Friendship Missionary Baptist Church in Charlotte, North Carolina, where he led several hundred volunteer musicians and staff in four choirs and other ensembles. He has also been a frequent guest musician at Abyssinian Baptist Church in Harlem and served as organist and clinician for the Hampton University Ministers' Conference.

In 2017, *The Diapason* magazine recognized Nathaniel as one of twenty outstanding organists under thirty years old for his achievement in organ performance and church music. In 2018, Nathaniel curated the opening Hymn Festival (Singing Diverse Music in The New Church) for the Hymn Society's annual conference.

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
and blessed is the fruit of thy womb, Jesus.

People 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.**

SOLEMN MASS

THE WORD OF GOD

The Entrance Song

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

Rorate coeli desuper,
et nubes pluant iustum:
aperiatur terra,
et germinet salvatorem.
Coeli enarrant gloriam Dei:
et opera manuum eius
annuntiat firmamentum.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Show, O heavens, from above,
and let the skies rain down righteousness;
let the earth open
that salvation may sprout forth.
The heavens declare the glory of God,
and the firmament
shows his handiwork.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Opening Acclamation

The Celebrant sings



Bless-ed be God: Fa-ther, Son, and Ho-ly Spi-rit.



People And bless-ed be his king-dom, now and for ev-er. A-men.

Setting: Louis Weil (b. 1935)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Missa super Dixit Maria by Hans Leo Hassler (1564–1612).

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 to God in the highest,
and on earth peace
to people of good will.
We praise you, we bless you,
we worship you, we glorify you,
we give you thanks
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 says

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

Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All **AMEN.**

The Lessons

The Congregation is seated. The first Lesson, Isaiah 7:10–14, is now read. After the Lesson, the Reader says

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

Psalm 40:5–9, 11

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 Henry Walford Davies (1869–1941), and the Congregation sings the Refrain.



Be - hold, I come to do your will, O God.

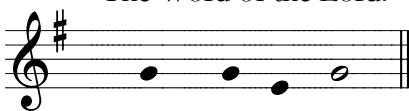
- 5 Great things are they that you have done, O LORD my God!
how great your wonders and your plans for us! *
there is none who can be compared with you.
- 6 Oh, that I could make them known and tell them! *
but they are more than I can count. **Refrain**

- 7 In sacrifice and offering you take no pleasure *
(you have given me ears to hear you);
- 8 Burnt-offering and sin-offering you have not required, *
and so I said, “Behold, I come. **Refrain**

- 9 In the roll of the book it is written concerning me: *
‘I love to do your will, O my God;
your law is deep in my heart.’”
- 11 Your righteousness have I not hidden in my heart;
I have spoken of your faithfulness and your deliverance; *
I have not concealed your love and faithfulness from
the great congregation. **Refrain**

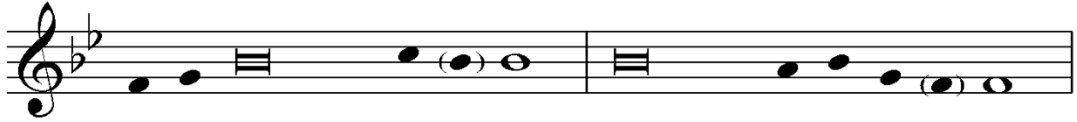
The second Lesson, Hebrews 10:5–10, is now sung. After the Lesson, the Reader sings

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



The Tract: Psalm 132:11–15

All stand. The Choir and the Congregation sing the appointed tract to plainsong tone 8.1 as the ministers of the assembly prepare for the proclamation of the Gospel.



- Cantor* 11 *The LORD* has sworn an oath to / David; *
All in truth, he / will not break it:
- 12 “A son, the fruit of your / body *
 will I / set upon your throne.
- 13 If your children keep my covenant
 and my testimonies that I shall / teach them, *
 their children will sit upon your / throne for evermore.”
- 14 For the LORD has chosen / Zion; *
 he has desired her for his / habitation:
- 15 “This shall be my resting-place for / ever; *
 here will I dwell, for / I delight in her.

The Holy Gospel

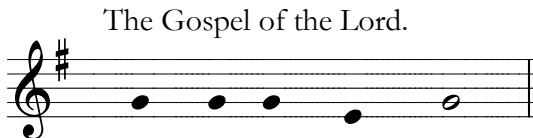
A Minister proclaims the Gospel, first singing

- 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 1:26–38, is now proclaimed. After the Gospel, the Minister sings



People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand and sing the Creed. It is traditional for those who are able to kneel during the Creed at the reference to Jesus Christ becoming Human.

Introduction

We be-lieve in one God, the
Fa - ther, the Al - mighty - 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:
Kneel
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 Peace

All stand. The Celebrant says

The Peace of the Lord be always with you.

People And also 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, and the appointed antiphon is sung.

Ave Maria, gratia plena,
Dominus tecum,
benedicta tu in mulieribus,
et benedictus fructus
ventris tui.

*Hail Mary, full of grace:
the Lord is with you;
blessed are you among women,
and blessed is the fruit
of your womb.*

Hymn: Ye who own the faith of Jesus

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



1. Ye who own the faith of Je - sus, sing the won - ders that were done
2. Bless - ed were the cho - sen peo - ple out of whom the Lord did come;
3. Where - fore let all faith - ful peo - ple tell the hon - or of her name;



when the love of God the Fa - ther o - ver sin the vict' - ry won,
bless - ed was the land of prom - ise fash - ioned for his earth - ly home;
let the Church, in her fore - shad - owed, part in her thanks - giv - ing claim;



when he made the Vir - gin Mar - y moth - er of his on - ly Son.
but more bless - ed far the moth - er, she who bare him in her womb.
what Christ's moth - er sang in glad - ness let Christ's peo - ple sing the same.

Refrain:



Hail Mar - y, hail Mar - y, hail Mar - y, full of grace.

4. "Magnify, my soul, God's greatness; in my Savior I rejoice;
all the ages call me blessed, in his praise I lift my voice;
he has cast down all the mighty, and the lowly are his choice."
Hail Mary, hail Mary, hail Mary, full of grace.
5. Let us weave our supplications, she with us and we with her,
for th'advancement of the faithful, for each faithful worshipper,
for the doubting, for the sinful, for each heedless wanderer.
Hail Mary, hail Mary, hail Mary, full of grace.
6. May the Mother's intercessions on our homes a blessing win,
that the children all be prospered, strong and fair and pure within,
following our Lord's own footsteps, firm in faith and free from sin.
Hail Mary, hail Mary, hail Mary, full of grace.
7. For the sick and for the aged, for our dear ones far away,
for the hearts that mourn in secret, all who need our prayers today,
for the faithful gone before us may the holy Virgin pray.
Hail Mary, hail Mary, hail Mary, full of grace.
8. Praise, O Mary, praise the Father, praise thy Savior and thy Son,
praise the everlasting Spirit, who hath made thee ark and throne
o'er all creatures high exalted, lowly praise the Three in One.
Hail Mary, hail Mary, hail Mary, full of grace.

Words: Vincent Stuckey Stratton Coles (1845–1929), used with permission from *The English Hymnal*,

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used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund.

Music: *Daily, daily*, melody from a French *paroissien*.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, mostly quarter and eighth notes, with some slurs and accents. The lyrics are written below each staff.

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 Hans Leo Hassler.

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

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.

A period of silence is kept. Then the Celebrant sings



Christ our Pass - o - ver is sac - ri - ficed for us;



People There - fore let us keep the feast.

Music: Memorial Acclamation & Fraction Anthem, Ambrosian Chant, adapted by Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Hans Leo Hassler.

*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

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are invited to receive the Body of Christ.

If you wish to receive Communion, please proceed down the center aisle maintaining social-distancing. The ushers will gladly answer any questions and will provide directions.

The Bread is carefully placed in the hand of each Communicant. Please return to your seat via the side aisles.

The Celebrant will be happy to offer a blessing to those who do not wish to receive Communion.



The Communion Song and Motet

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

Ecce virgo concipiet,
et pariet filium:
et vocabitur nomen eius
Emmanuel.

*Behold, a Virgin shall conceive
and bear a son,
and his name shall be called
Emmanuel.*

Then the Choir sings the motet, Dixit Maria. The setting is by Hans Leo Hassler (1564–1612).

Dixit Maria ad angelum:
Ecce ancilla Domini,
fiat mihi secundum verbum tuum.

*Mary said to the angel,
behold the handmaid of the Lord;
be it unto me according to your word.*

Hymn: God himself is with us

The Congregation stands and sings the appointed hymn.



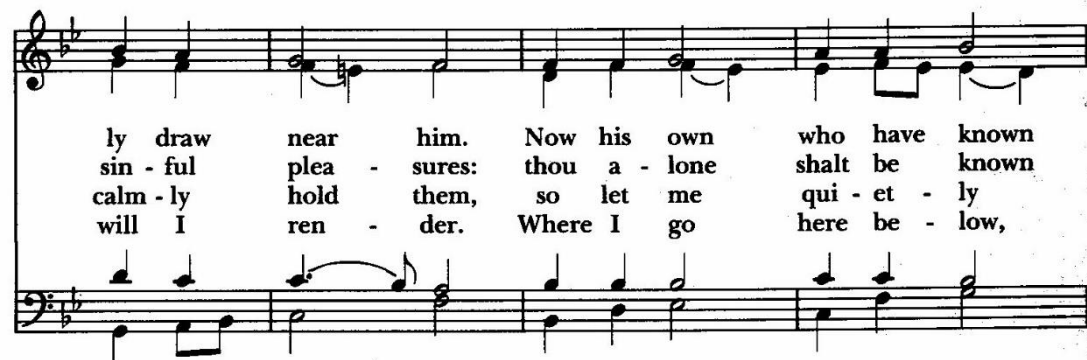
1 God him-self is with us; let us all a - dore him,
2 Glad - ly, Lord, we of - fer thine to be for ev - er,
3 Thou per - vad - est all things; let thy rad - iant beau - ty
4 Come, a - bide with - in me; let my soul, like Ma - ry,



and with awe ap - pear be - fore him. God is here with -
soul and life and each en - deav - or. Help us to sur -
light mine eyes to see my du - ty. As the ten - der
be thine earth - ly sanc - tu - ar - y. Come, in - dwell - ing



in us; souls in si - lence fear him, hum - bly, fer - vent -
rend - er earth's de - ceit - ful trea - sures, pride of life, and
flow - ers ea - ger - ly un - fold them, to the sun - light
Spi - rit, with trans - fi - guring splen - dor; love and hon - or



ly draw near him. Now his own who have known
sin - ful plea - sures: thou a - lone shalt be known
calm - ly hold them, so let me qui - et - ly
will I ren - der. Where I go here be - low,

God, in worship low - ly, yield their spi - rits whol - ly.
 Lord of all our be - ing, life's true way de - cree - ing.
 in thy rays im - bue me; let thy light shine through me.
 let me bow be - fore thee, know thee, and a - dore thee.

Words: Gerhardt Tersteegen (1697–1769); tr. *Hymnal* 1940, alt.; st. 3, tr. Henry Sloane Coffin (1877–1954)
 Music: *Tysk*, from *Psalm und Choralbuch*, 1719

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.

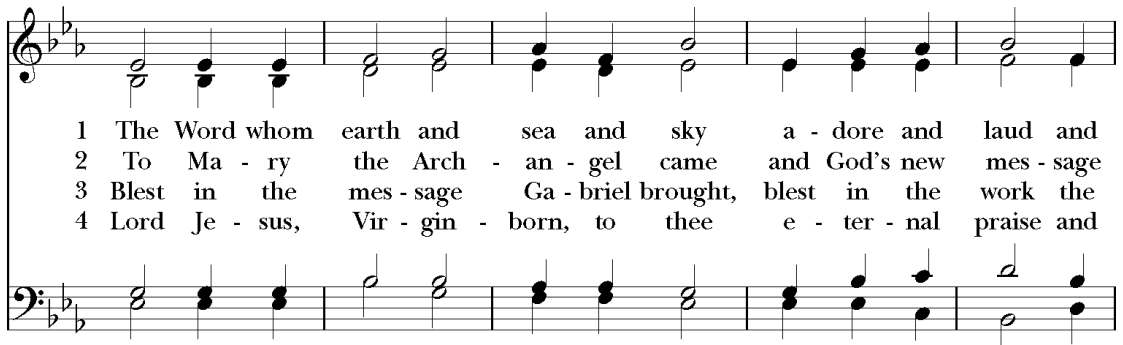
Celebrant The blessing of God Almighty, ✠ the Father, the Son, and the
 Holy Spirit, be among you, and remain with you always.

People Amen.

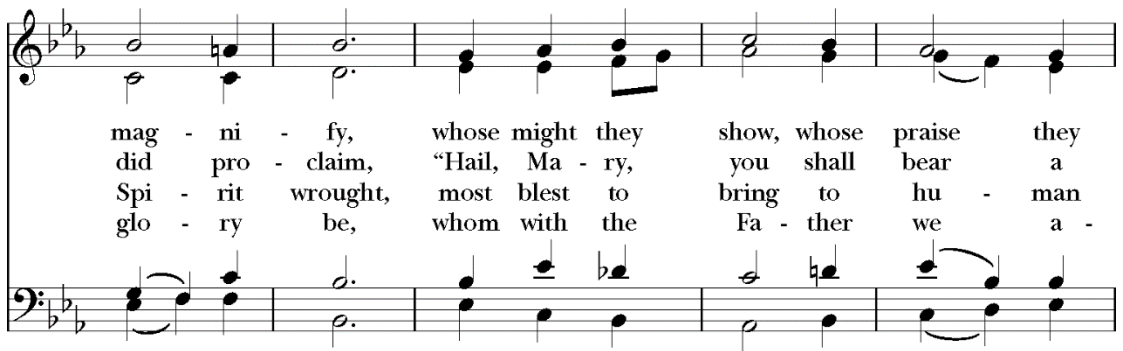
Welcome and Announcements

Hymn: The Word whom earth and sea and sky

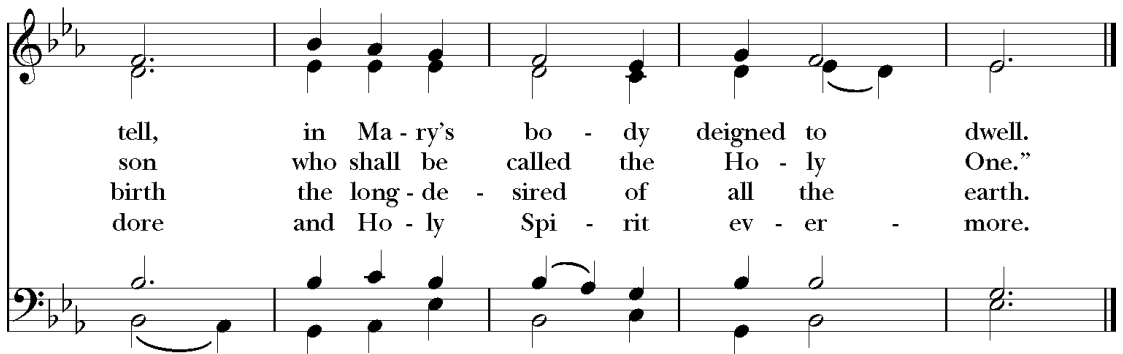
The Congregation stands and sings the hymn.



1 The Word whom earth and sea and sky a - dore and laud and
2 To Ma - ry the Arch - an - gel came and God's new mes - sage
3 Blest in the mes - sage Ga - briel brought, blest in the work the
4 Lord Je - sus, Vir - gin - born, to thee e - ter - nal praise and



mag - ni - fy, whose might they show, whose praise they
did pro - claim, "Hail, Ma - ry, you shall bear a
Spi - rit wrought, most blest to bring to hu - man
glo - ry be, whom with the Fa - ther we a -



tell, in Ma - ry's bo - dy deigned to dwell.
son who shall be called the Ho - ly One."
birth the long - de - sired of all the earth.
dore and Ho - ly Spi - rit ev - er - more.

Words: Latin, seventh-eighth centuries; sts. 1 and 3–4; translation *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818–1866); st. 2, tr. Anne K. LeCroy (1930–2016)
Music: *Song 34*, melody and bass Orlando Gibbons (1583–1625); harm., *The English Hymnal*, 1906, alt.

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

Meine Seele erhebt den Herren (Fuga sopra il Magnificat), BWV 733 J. S. Bach (1685–1750)



THE FLOWERS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD AND
IN LOVING MEMORY OF CORINNE MACK HEFFERNAN.



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



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, *curate*
The Reverend Canon Victor Conrado,
The Reverend Dr. Matthew Daniel Jacobson,
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
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