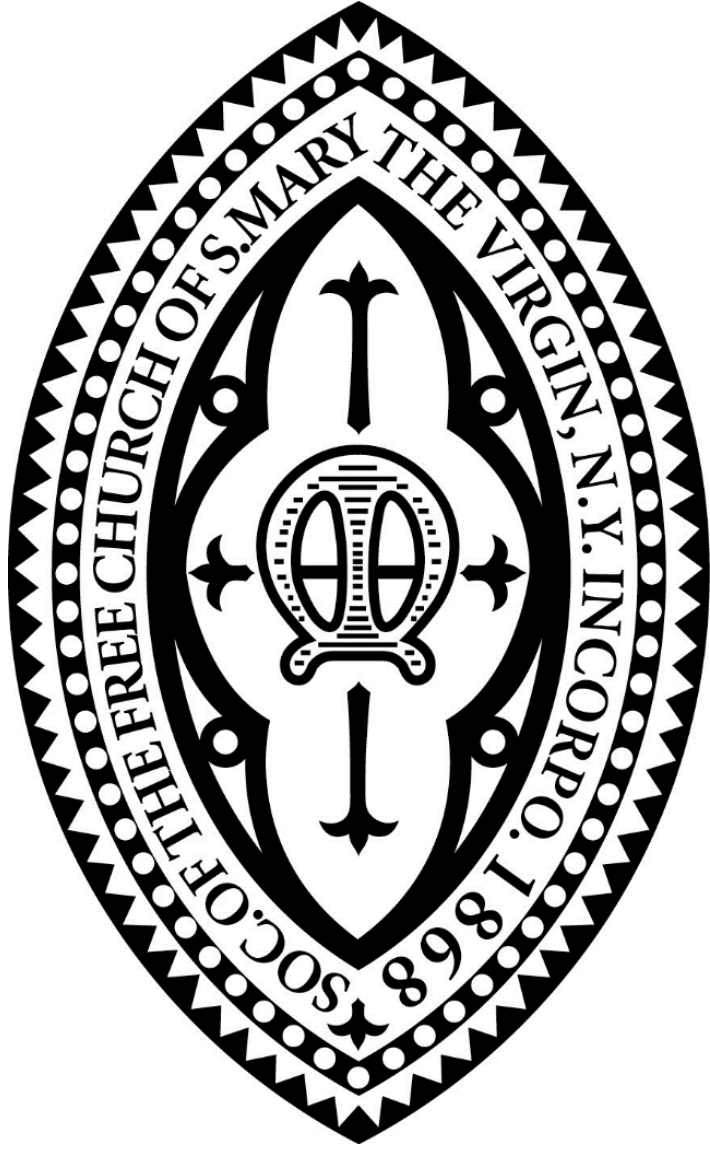


The Second Sunday of Easter

SOLEMN MASS

April 24, 2022, 11:00 AM

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



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 are now open again for welcome and worship, as they have been since December 8, 1870. Hundreds of 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 for refreshments following Mass today 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. 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 take a look at our website, www.stmvirgin.org. We are happy that you joined us today, and we thank you.

About this Service

Solemn Mass is the full traditional form of Sunday morning Christian worship. Week by week, the congregation 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. Today is the second Sunday of the Easter Season, also called Eastertide. The Church celebrates the resurrection with a season of fifty days. "Alleluia" is sung repeatedly during our liturgies.

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At Saint Mary's, the Paschal Candle, placed near the altar, burns throughout the Great Fifty Days whenever the church is open.

About the Music

Today's organ voluntaries are both chorale preludes by Johann Sebastian Bach (1685–1750) that are based upon classic Easter hymns. The prelude is Bach's setting of *Jesus Christus, unser Heiland*, BWV 665. The chorale, dated 1524, is attributed to Martin Luther. A somewhat literal English translation of its first stanza is:

*Jesus Christ, our Savior true,
He who Death overthrew,
Is up arisen,
And sin hath put in prison.
Kyrieleison.*

Bach composed four organ settings of this chorale, two are found in the *Clavierübung*, Part III, and the remaining two, including BWV 665, are included among the Great Eighteen Leipzig Chorales. BWV 665 is in motet style, that is, each phrase of the melody is individually developed contrapuntally in its own separate section, each section concluding with the phrase's melody stated in the bass voice. The third section of this chorale prelude is notable for its intense chromaticism, and the fourth and final section for its gathering crescendo moving towards its conclusion.

Today's postlude is *Christ lag in Todesbanden* from Bach's *Orgelbüchlein* ("Little Organ Book"), a collection of forty-six relatively short settings of chorales for the liturgical year, mostly composed while Bach was in Weimar between 1708 and 1717. An English translation of its first stanza is:

*Christ lay in death's bonds,
banded over [to death] for our sins.
He is risen
and has brought us life.
For this we should be joyful.
Praise God and be thankful to him
and sing alleluia, alleluia.*

Christ lag in Todesbanden appears in two melodic forms in *The Hymnal 1982* at #185 and #186, the latter being Bach's own harmonization from his Cantata No. 4 which will be sung as today's Offertory hymn. Bach's *Orgelbüchlein* setting of this chorale presents the melody clearly in the uppermost voice, supported by accompaniment from the three lower voices.

Herbert Howells (1892–1983) was a remarkable twentieth-century English composer. He was mentored in his youth by some of the most prominent English musicians of his time, including C. V. Stanford, C. H. H. Parry, and Charles Wood. Rather than pursuing the

more *avant-garde* impulses which propelled some young composers of his time, he cultivated the more tonally oriented but distinctively original vocabulary of melody, harmony, and lyrical rhythms for which his music is recognized. Howells' treasured contribution to Anglican church music includes his several services designed for particular cathedrals, parishes, and collegiate chapels. Each of these services responds to the architecture, and the acoustic and musical tradition of the place for which it was composed. Of all these services, those designated *Collegium Regale* are the most exhaustive. This morning's Mass setting is Howells' *Collegium Regale Office of Holy Communion*, composed for King's College, Cambridge. Howells's association with Cambridge dated from 1941 when he became acting organist at Saint John's College, replacing Robin Orr who had been called away to service in World War II. In 1944, at the urging of the then dean of neighboring King's College, Eric Milner-White, Howells composed the *Collegium Regale* morning canticles, *Te Deum* and *Jubilate*. The following year he expanded the *Collegium Regale* settings by composing the evening canticles *Magnificat* and *Nunc dimittis*. Then finally in 1956, Howells completed his *Collegium Regale* collection by setting *The Office of Holy Communion*. Howells's *Collegium Regale* settings all feature an expressive partnership between voices and organ. They are clearly a family of compositions, all crafted to function in the same household. For example, although separated by twelve years, the 1944 *Te Deum* and the 1956 *Gloria* are very close siblings and share essential thematic elements.

Jacob Handl (1550-1591), also known as Jacobus Gallus, is credited with over five hundred compositions, both sacred and secular, including twenty Masses and hundreds of motets. Slovenian by birth, Handl's compositions incorporate the influences of the leading Franco-Flemish and Venetian musical schools of his time. His motet *Stetit Jesus* from *Opus musicum III* (1587), sung during the administration of Communion, sings the post-resurrection appearance of our Lord reported in John 20:19–20. Handl's motet captures the drama of the narrative. — *David Hurd*



The Prelude

Chorale Prelude: *Jesus Christus, unser Heiland*, BWV 665

J. S. Bach (1685–1750)

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.

Quasi modo geniti infantes, alleluia:
rationabiles, sine dolo lac concupiscite,
alleluia, alleluia, alleluia.
Exsultate Deo adiutori nostro:
iubilare Deo Iacob.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Like newborn babes, alleluia,
long for the pure spiritual milk,
alleluia, alleluia, alleluia.
Sing aloud to God, [who is] our help;
shout for joy to the God of Jacob.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Sprinkling with Holy Water

The Choir sings Vidi aquam to a plainsong tone as the Celebrant sprinkles the People with holy water, recalling the vows and the grace of Holy Baptism.

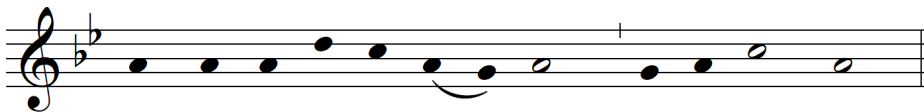
Vidi aquam egredientem de templo,
a latere dextro, alleluia:
et omnes, ad quos pervenit
aqua ista, salvi facti sunt,
et dicent, alleluia, alleluia.

*I saw water flowing down from the temple,
on the right side, alleluia;
and all those to whom came
this water obtained salvation
and said, "Alleluia, alleluia."*

The Opening Acclamation



Celebrant ☩ Al - le - lu - ia. Christ is ris - en.



People The Lord is ris - en in - deed. Al - le - lu - ia.

The Song of Praise

The Choir sings Glory to God in the highest. *The setting is* Communion Service: Collegium Regale *by* Herbert Howells (1892–1983).

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

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

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

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

For thou only art holy;
Thou only art the Lord;
Thou only, O Christ,
with the Holy Ghost,
art most high in the glory of God the Father. Amen.

The Collect of the Day

The Celebrant sings

People The Lord be with you.
And also with you.
Celebrant Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People **AMEN.**

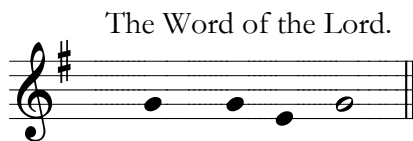


- 6 He has shown his people the power / of his works *
in giving them the lands of the na-/tions.
- 7 The works of his hands are faithful-/ness and justice; *
all his commandments are / sure.
- 8 They stand fast for ev-/er and ever, *
because they are done in truth and e-/quity.
- 9 He sent redemption to his people;
he commanded his cove-/nant for ever; *
holy and awesome is his / Name.
- 10 The fear of the LORD is the begin-/ning of wisdom; *
those who act accordingly have a good understanding;
his praise endures for ev-/er.

The second Lesson, Revelation 1:9–20, is now sung.

I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Per'gamum and to Thyati'ra and to Sardis and to Philadelphia and to La-odice'a." Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast; his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters; in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength. When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades. Now write what you see, what is and what is to take place hereafter. As for the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches and the seven lampstands are the seven churches."

After the Lesson, the Reader sings



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.

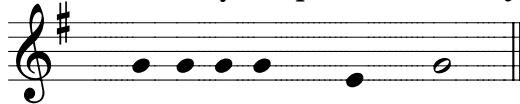
Alleluia.
Post dies octo,
ianuis clausas,
stetit Iesus in medio
discipulorum suorum,
et dixit: Pax nobis.

*Alleluia,
Eight days later
while all the doors were shut,
Jesus came and stood among
his disciples,
and said, "Peace be with you.*

The Holy Gospel

A Minister proclaims the Gospel, first singing

People The Lord be with you.
And also with you.
Minister ✠ **The Holy Gospel of our Lord Jesus Christ according to John.**



People Glo-ry to you, Lord Christ.

The appointed Gospel, John 20:19–31, is now proclaimed.

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to

Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet believe.” Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

After the Gospel, the Minister sings

The Gospel of the Lord.



People

Praise to you, Lord Christ.

The Sermon


The Reverend Dr. Peter Ross Powell

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

Musical notation for the Nicene Creed in B-flat major (two flats) with a treble clef. The melody is written across six staves. The lyrics are: "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:


Bow



by the pow-er of the Ho-ly Spi-rit



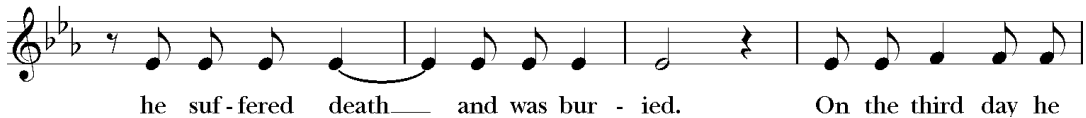
he be-came in-car-nate from the Vir-gin Ma-ry,



and was made man.



For our sake he was cru - ci - fied un - der Pon-tius Pi - late;



he suf-ered death and was bur - ied. On the third day he



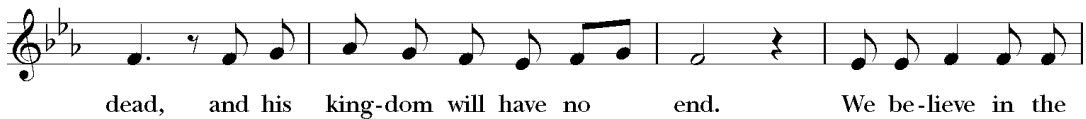
rose a-gain in ac - cord-ance with the Scrip - tures; he a-scend-ed



in - to hea - ven and is seat-ed at the right hand of the Fa - ther.



He will come a - gain in glo - ry to judge the liv - ing and the



dead, and his king-dom will have no end. We be-lieve in the



Ho-ly Spi-rit, the Lord, the giv - er of life, who pro-ceeds from the



Fa-ther and the Son. With the Fa-ther and the Son he is wor-shiped and

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

Setting: Calvin Hampton (1938–1984)

The Prayers of the People

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

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Peace

All stand. The Celebrant sings

The Peace of the Lord be always with you.

People And also with you.

Then the Ministers and People may share with one another a sign of Christ's peace.

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.

Angelus Domini
descendit de caelo,
et dixit mulieribus:
Quem quaeritis, surrexit, sicut dixit,
alleluia.

*The angel of the Lord
descended from heaven
and said to the women:
"The One whom you seek has risen, as he said,"
alleluia.*

Hymn: Christ Jesus lay in death's strong bands

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

1 Christ Je - sus lay in death's strong bands for
2 It was a strange and dread - ful strife when
3 So let us keep the fes - ti - val to
4 Then let us feast this ho - ly day on

our of - fens - es giv - en; but now at God's right
life and death con - tend - ed; the vic - to - ry re -
which the Lord in - vites us; Christ is him - self the
the true bread of hea - ven; the word of grace hath

hand he stands and brings us life from hea - ven;
mained with life, the reign of death was end - ed;
joy of all, the sun that warms and lights us;
purged a - way the old and wick - ed lea - ven;

The musical score consists of three systems of music. Each system has a vocal line (treble clef) and a bass line (bass clef). The lyrics are written below the vocal line. The key signature is one sharp (F#) and the time signature is 4/4. The first system contains the first four lines of the hymn. The second system contains the next four lines. The third system contains the final four lines. The music is written in a simple, hymn-like style with block chords and moving lines.

there - fore let us joy - ful be, and sing to
 stripped of power, no more he reigns, an emp - ty
 by his grace he doth im - part e - ter - nal
 Christ a - lone our souls will feed, he is our

God right thank - ful - ly loud songs of al - le -
 form a - lone re - mains; his sting is lost for
 sun - shine to the heart; the night of sin is
 meat and drink in - deed; faith lives up - on no

lu - ia! Al - le - lu - ia!
 ev - er! Al - le - lu - ia!
 end - ed! Al - le - lu - ia!
 o - ther! Al - le - lu - ia!

Words: Martin Luther (1483–1546); tr. Richard Massie (1800–1887), alt.
 Music: *Christ lag in Todesbanden*, melody from *Geystliche gesange Buchleyn*, 1524;
 adapted and harmonized by J. S. Bach (1685–1750)

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 truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing

The Choir sings Sanctus and Benedictus. The setting is by Herbert Howells.

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

Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

The People stand or kneel. Then the Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

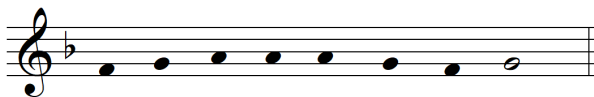
The Celebrant and the People sing



Celebrant ...we praise you and we bless you.



All We praise you, we bless you, we give thanks to you,



and we pray to you, Lord our God.

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember Michael our presiding bishop, Andrew our own bishop, and all who minister in your Church. Remember all your people, and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever



All

A-MEN.

Memorial Acclamation: Ambrosian chant; adapted by David Hurd (b. 1950)

Celebrant And now, as our Savior Christ has taught us, we are bold to say,

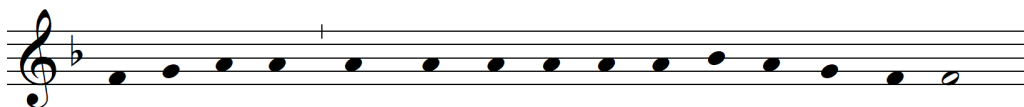
Then all sing the Lord's Prayer.

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.

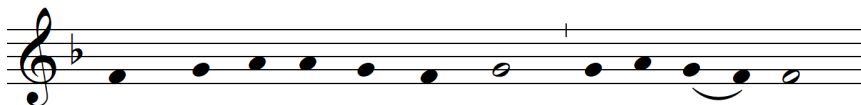
Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread, and then a Minister sings



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;



People There-fore let us keep the feast. Al - le - lu - ia.

Setting: Ambrosian Chant adapt. Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Herbert Howells.

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

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

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

The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed
to the Communion rail, guided by the ushers.
At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body 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 Choir sings the appointed antiphon.

Mitte manum tuam, et cognosce loca clavorum, alleluia: et noli esse incredulus, sed fidelis, alleluia, alleuia.	<i>Put out your hand, and feel the place where the nails were, alleluia; and do not be faithless, but believing, alleluia, alleuia.</i>
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During the ministration of Communion, the Choir sings the motet, Stetit Iesus in medio discipulorum. The setting is by Jacob Handl (1550–1591).

Stetit Iesus in medio discipulorum, et dixit eis: Pax vobis. Alleluia. Videte manus meas et pedes meos, quia ego ipse sum. Alleluia. Gavisi sunt discipuli, alleluia, viso Domino, alleluia.	<i>There came Jesus and appeared in the midst of his disciples, and he said to them: Peace be with you. Alleluia. Behold my hands and my feet, for I am indeed your Lord. Alleluia. The disciples rejoiced, alleluia, to see the Lord, alleluia.</i>
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Hymn: O sons and daughters, let us sing!

All stand and sing the hymn.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1 O sons and daught - ers, let us sing!
2 That night the a - pos - tles met in fear;
3 When Thom - as first the tid - ings heard,
4 "My pierc - ed side, O Thom - as, see;
5 No long - er Thom - as then de - nied,
6 How blest are they who have not seen,



1 The King of heaven, the glo - rious King,
2 a - midst them came their Lord most dear,
3 how they had seen the ris - en Lord,
4 my hands, my feet, I show to thee;
5 he saw the feet, the hands, the side;
6 and yet whose faith has con - stant been,



1 o'er death and hell rose tri - umph - ing. Al - le - lu - ia!
2 and said, "My peace be on all here." Al - le - lu - ia!
3 he doubt - ed the dis - ci - ples' word. Al - le - lu - ia!
4 not faith - less, but be - liev - ing be." Al - le - lu - ia!
5 "Thou art my Lord and God," he cried. Al - le - lu - ia!
6 for they e - ter - nal life shall win. Al - le - lu - ia! [Ant.]

Words: attributed to Jean Tisserand (fifteenth century); translated by John Mason Neale (1818–1866)

Music: *O filii et filiae*, melody from *Airs sur les hymnes sacrez, odes et noëls*, 1623

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 God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

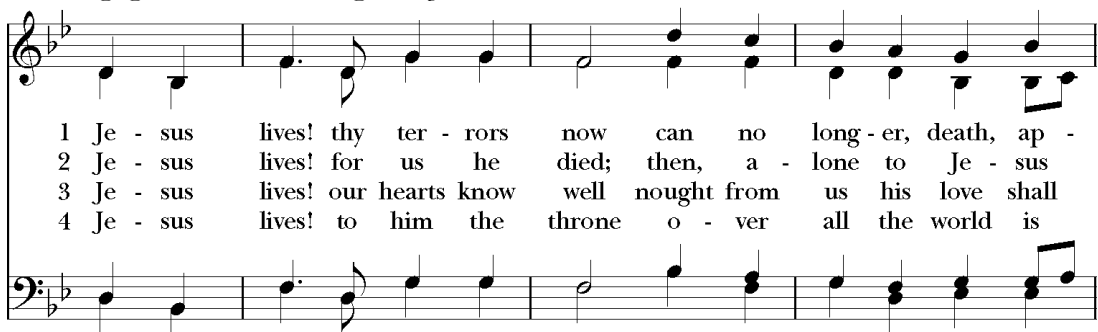
People **AMEN.**

Welcome and Announcements

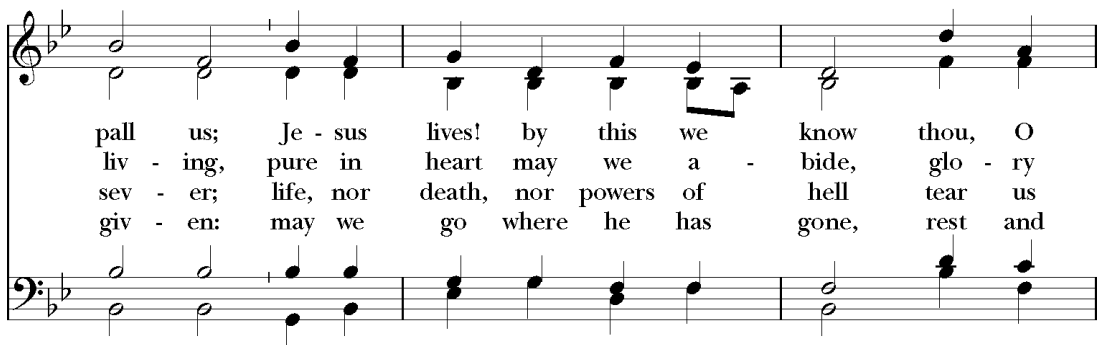
All are seated for the announcements.

Hymn: Jesus lives! thy terrors now

The Congregation stands and sings the hymn.



1 Je - sus lives! thy ter - rors now can no long - er, death, ap -
2 Je - sus lives! for us he died; then, a - lone to Je - sus
3 Je - sus lives! our hearts know well nought from us his love shall
4 Je - sus lives! to him the throne o - ver all the world is



pall us; Je - sus lives! by this we know thou, O
liv - ing, pure in heart may we a - bide, glo - ry
sev - er; life, nor death, nor powers of hell tear us
giv - en: may we go where he has gone, rest and



grave, canst not en - thrall us. Al - le - lu - ia!
to our Sa - vior giv - ing. Al - le - lu - ia!
from his keep - ing ev - er. Al - le - lu - ia!
reign with him in hea - ven. Al - le - lu - ia!

Words: Christian Furchtegott Gellert (1715–1769); tr. Frances Elizabeth Cox (1812–1897), alt.
Music: *St. Albinus*, Henry John Gauntlett (1805–1876)

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, al - le - lu - ia,



al - le - lu - ia. _____



People Thanks be to God, al - le lu - ia, al - le - lu - ia. _____



The Postlude

Chorale Prelude: *Christ lag in Todesbanden*, BWV 625

J. S. Bach



AT EASTER, THE FLORAL ARRANGEMENTS ON THE ALTAR
AND THE DECORATIONS THROUGHOUT THE CHURCH
ARE MADE POSSIBLE
THROUGH THE GENEROUS GIFTS OF
THE PEOPLE AND FRIENDS OF SAINT MARY'S.

THE ARRANGEMENTS AND DECORATIONS
WERE DESIGNED AND CREATED BY
THE MEMBERS OF THE FLOWER GUILD OF THE PARISH.



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



AIDS Walk 2022

Sunday, May 15, 2022

We invite you to make a donation
to support this important
outreach effort.

You may write a check.

*Please write the check
to the order of
AIDS Walk New York*

and place it in the collection basket;
or you may donate online at
<https://ny.aidswalk.net/SaintMaryTheVirgin>

We thank you for your generosity and
for your support of this important
outreach ministry.

We Need Your Help

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish during the extraordinary events of the past twenty-five months. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2022 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you are able to make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also make arrangements for other forms of payment by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.

If you have questions about pledging, please speak to a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

We are grateful to you for your crucial support of Saint Mary's at this time.

THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street
New York, New York 10036-8502

Web: www.stmvirgin.org

Phone: 212.869.5830

The Parish Clergy

The Reverend Sammy Wood, *interim rector*
The Reverend James Ross Smith, *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 Orenge Roman, Mr. Jorge Trujillo, *sextons*

The Board of Trustees

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