

Ascension Day

SOLEMN MASS

Thursday, May 18, 2023, 6:00 PM

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

Ascension Day

In Saint Luke's gospel, which we hear today, Jesus ascends to the Father on the evening of the day of resurrection. In Luke's second book, the Acts of the Apostles, our Lord is described as being present to his disciples for forty days after his resurrection. On the fortieth day he ascended to heaven and took his place at the right hand of the Father. Today the Church celebrates the Ascension of our Lord. It is one of our seven principal feasts.

Solemn Mass is the full traditional form of Christian worship for Sundays and the principal feasts of the Church year. Week by week, festival by festival, 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. Easter, the Church's great season, does not end today, but continues for fifty days. Eastertide concludes with Evening Prayer on Pentecost.

The Music at the Mass

The Italian composer Giovanni Pierluigi da Palestrina (c. 1525–1594) stood on foundations largely laid by the Netherlandish composers Guillaume Dufay (c. 1397–1474) and Josquin des Prez (c. 1450–1521). He is responsible for setting the canons for Renaissance polyphony and the standards for Catholic liturgical music which pertain even in our time. Among his hundreds of compositions are over one hundred Masses, most of which were published in thirteen volumes between 1554 and 1601. Palestrina's works also include more than three hundred motets.

The setting of the Mass this evening is derived from Palestrina's motet *Viri Galilaei*. Published in Venice in 1591, this motet is scored for six voices and, in effect, has two movements. The first part of the motet derives its text from Acts 1:11. Its second part, *Ascendit Deus*, is based upon Psalm 47:5 and Psalm 103:19. While the *Prima* and *Secunda Pars* of the motet, taken together, comprise the liturgical Offertory for the Feast of the Ascension, the polyphony makes no specific melodic reference to the traditional chant. There are some dramatic rising lines in all voices but, curiously, much of the melodic motion in the exuberant concluding *alleluias* is downward, coming from above. Palestrina's

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Missa Viri Galilaei takes its musical impetus from this motet. The date of its composition is uncertain, and it was published posthumously in Venice in 1601. Like the motet, the Mass movements employ six voices. The closing section of its *Gloria in excelsis* is particularly rich in upward sweeping melodic figures. In *Sanctus*, Palestrina reduced the texture to four voices at *Pleni sunt coeli*, returning to six voices at *Hosanna in excelsis*. Likewise, *Benedictus* is set for four voices with all six voices returning for the closing *Hosanna*.

The motet sung during the administration of Communion is by another Italian, Luca Marenzio (1556–1599). Marenzio is credited with the composition of some five hundred madrigals. His considerable output also included Masses, motets, and much instrumental music. Marenzio’s musical development began as a boy chorister in Brescia and rapidly advanced from there. While his career was centered in Rome, he was also employed in Warsaw, Poland, for a period later in his life. Most notable in his vocal compositions is his use of chromaticism and his expressive tone painting in setting words. His motet *O Rex gloriae*, for the feast of the Ascension, is from *Motectorum pro festis totius anni*, a collection of Marenzio’s four-part motets for various feasts of the church year, first published in Rome in 1585. The master madrigalist’s text-setting art shows itself in such musical gestures as the rising scales on the phrase *super omnes caelos scendisti* (over all ascended into heaven. — *David Hurd*

The Organ Recital

5:30 PM

Theodore Cheng,
The Juilliard School, New York City

The Recital Program

Bryn Califaria
(from Three Preludes founded
on Welsh Hymn Tunes)

Ralph Vaughan Williams (1872–1958)

Six Studies in Canonic Form for Pedal Piano,
Op. 56, Nos. 3 & 4

Robert Schumann (1810–1856)

Chorale Fantasy on
“Wie schön leucht’ uns der Morgenstern,” Op. 40, No. 1

Max Reger (1873–1916)

About the Recitalist

Theodore Cheng is a Hong Kong-born organist and composer with a diverse range of interests and projects that extends well beyond the realm of music. Theodore is currently pursuing a Doctor of Musical Arts in Organ Performance at The Juilliard School, studying with Grammy-winning organist Paul Jacobs under full funding as a C.V. Starr Doctoral

Fellow. Prior to arriving at Juilliard, he attained an M.M. at the Yale Institute of Sacred Music, studying organ with Craig Cramer. Theodore has been named by *The Diapason* magazine as one of its “20 under 30” class of 2023. He is a prizewinner at the 2022 Albert Schweitzer Organ Festival Young Professional Competition and the 2022 Fort Wayne National Organ Playing Competition, and has performed across three continents, specializing in the pre-Baroque and contemporary repertoire. As a composer, his choral and organ works have been performed by choirs and ensembles in both the United States and in Hong Kong. In his spare time, Theodore enjoys singing Gregorian chant, writing poetry, and visiting art museums.

Ascension

Malcolm Guite (b. 1957)

We saw his light break through the cloud of glory
Whilst we were rooted still in time and place
As earth became a part of Heaven’s story
And heaven opened to his human face.
We saw him go and yet we were not parted
He took us with him to the heart of things
The heart that broke for all the broken-hearted
Is whole and Heaven-centred now, and sings,
Sings in the strength that rises out of weakness,
Sings through the clouds that veil him from our sight,
Whilst we ourselves become his clouds of witness
And sing the waning darkness into light,
His light in us, and ours in him concealed,
Which all creation waits to see revealed.

THE REGINA COELI

6:00 PM

All stand at the sound of the bell. The Officiant says

People ✠ O Queen of Heaven, be joyful,
Alleluia.

Officiant Because he whom so meetly thou barest,
People Alleluia,

Officiant Hath arisen as he promised,
People Alleluia.

Officiant Pray for us to the Father,
People Alleluia.

Officiant Rejoice and be glad, O Virgin Mary, alleluia;
People For the Lord is risen indeed, alleluia.

The Officiant continues

Let us pray.

Officiant O God, who, by the resurrection of thy Son Jesus
Christ, didst vouchsafe to give gladness unto the world:
Grant, we beseech thee, that we, being holpen by the
Virgin Mary, his mother, may attain unto the joys of
everlasting life, through the same Christ our Lord.

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.

Viri Galilaei,
quid admiramini aspicientes
in coelum, alleluia:
quemadmodum vidistis
eum ascendentem in coelum,
ita veniet,
alleluia, alleluia, alleluia.
Omnes gentes plaudite manibus:
iubilare Deo in voce exultationis.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Men of Galilee,
why do you stand looking
into heaven? alleluia;
in the same way that you saw
him ascending into heaven
will you see him coming again,
alleluia, alleluia, alleluia.
Clap your hands, all you peoples;
shout to God with a cry of joy.
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 Procession

Incense is made at the Altar, and the procession is formed. A Minister then intones the procession.

Let us go forth in peace.



People

In the name of Christ. A-men.

Hymn: Hail thee, festival day!

The Hymnal 1982 #216

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

The Station at the Shrine of Christ the King

At the Shrine, the Celebrant sings the versicle, and the People respond.

Celebrant The Lord is King, alleluia



People And has put on glo - ri - ous ap - par - el, al - le - lu - ia.

Celebrant Let us pray.

Father all-powerful, God of love, you have raised our Lord Jesus Christ from death to life, resplendent in glory as King of creation. Open our hearts to rejoice in his peace, to glory in his justice and to live in his love, through Jesus Christ your Son; whose kingdom is with you and the Holy Spirit, one God, for ever and ever.



People **A-MEN.**

Hymn: Hail the day that sees him rise

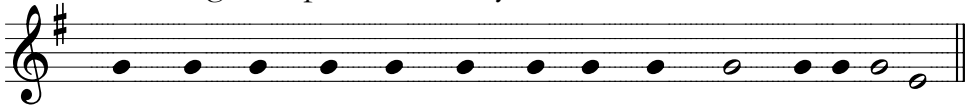
The Hymnal 1982 #214

The Congregation then sings the hymn as the procession moves to the second station.

The Station at the Rood

At the Crossing, beneath the Rood, the Celebrant sings the versicle, and the People respond.

Celebrant God is gone up with a merry noise, alleluia



People And the Lord with the sound of the trum-pet, al-le-lu-ia.

Celebrant Let us pray.

O Almighty God, blessed Father, as your Son was raised on the cross, his mother Mary stood by him, sharing his sufferings. May your Church be united with Christ in his suffering and death and so come to share in his rising to new life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.



People **A-MEN.**

The Opening Acclamation



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



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

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting is Missa Viri Galilaei, by Giovanni Pierluigi da Palestrina (c. 1525–1594).

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

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

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

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

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

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

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

Almighty God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abides with his Church on earth, even to the end of the ages; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting.

People **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Acts 1:1–11, is now read.

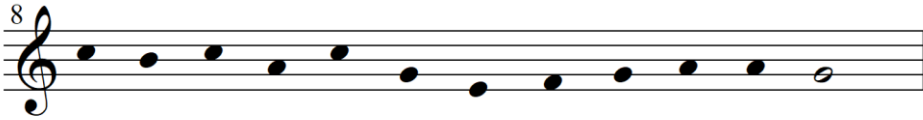
In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.” So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

After the Lesson, the Reader says

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

Psalm 110:1–4

The Congregation remains seated. The Cantor sings the Refrain and the Congregation repeats it. Then the Choir sings the psalm verses to Anglican chant by Charles Villiers Stanford (1852–1924), and the Congregation sings the Refrain.



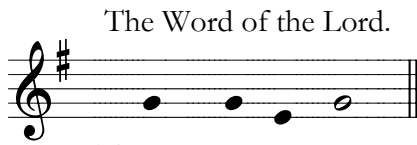
I am with you al - ways, to the close of the age.

- 1 The LORD said to my Lord, “Sit at my right hand, *
until I make your enemies your footstool.” *Refrain*
- 2 The LORD will send the scepter of your power out of Zion, *
saying, “Rule over your enemies round about you. *Refrain*
- 3 Princely state has been yours from the day of your birth; *
In the beauty of holiness have I begotten you,
like dew from the womb of the morning.” *Refrain*
- 4 The LORD has sworn and he will not recant: *
“You are a priest for ever after the order of Melchizedek.” *Refrain*

The second Lesson, Ephesians 1:15–23, is now sung.

For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all.

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. Dominus in Sina in sancto,
ascendens in altum, captivam duxit
captivitatem. Alleluia

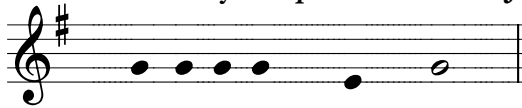
*Alleluia. The Lord is in Sinai, in the holy place;
ascending on high, he has led captivity
captive. Alleluia.*

The Holy Gospel

A Minister proclaims the Gospel, first singing

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

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



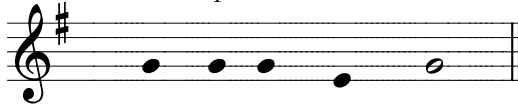
People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 24:44–53, is now proclaimed.

Then Jesus said to his disciples, “These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.” Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them, and was carried up into heaven. And they returned to Jerusalem with great joy, and were continually in the temple blessing God.

After the Gospel, the Minister sings

The Gospel of the Lord.



People

Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

A series of ten staves of musical notation in a key signature of two flats (Bb, Eb). The melody is written on a treble clef staff. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes. The text is: "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:"

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:

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-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

Hear our prayer.

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

The Congregation is seated as the Choir sings the appointed song and the offerings of the assembly are collected.

Ascendit Deus in jubilatione,
Dominus in voce tubae,
alleluia.

*God has gone up with a shout,
the Lord with the sound of the ram's-horn,
alleluia.*

Hymn: Lord, enthroned in heavenly splendor

The Hymnal 1982 #307

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

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

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 Giovanni Palestrina.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.	<i>Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</i>
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The People stand or kneel. Then the Celebrant continues

We 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,



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.

Setting: Ambrosian chant; adapted by Richard Proulx (1937–2010)

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



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 Giovanni Pierluigi da Palestrina.

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 Cantor sings the appointed antiphon.

Data est mihi omnis potestas
in caelo et in terra, alleluia:
euntes, docete omnes gentes,
baptizantes eos in nomine Patris,
et Filii, et Spiritus Sancti,
alleluia, alleluia.

*All authority in heaven and on earth
has been given to me, alleluia;
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,
alleluia, alleluia.*

Then the Choir sings the motet, O rex gloriae. The setting is by Luca Marenzio (c. 1553–1599)

O Rex gloriae, Domine virtutum,
qui triumphator hodie super omnes
coelos ascendisti;
ne derelinquas nos orphanos,
sed mitte promissum Patris in nos,
spiritum veritatis. Alleluia.

*O King of glory, Lord of all power,
Who ascended to heaven on this day
triumphant over all;
Do not leave us as orphans,
But send us the Father's promise,
The spirit of truth. Alleluia.*

Hymn: A hymn of glory let us sing
The Congregation stands and sings the hymn.

The Hymnal 1982 #218

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. Refreshments are served in Saint Joseph's Hall immediately following the service. All are welcome.

Hymn: The Lord ascendeth up on high
The Congregation stands and sings the hymn.


The Hymnal 1982 #219

The Dismissal


A Minister dismisses the assembly, first singing

The Lord be with you.
And also with you.

People

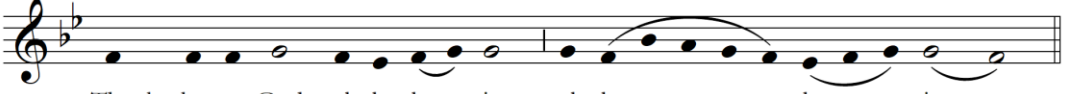


Minister Let us go forth in the name of Christ, al - le - lu - ia,



al - le - lu - ia. _____

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



The Postlude
Improvisation



THE FLOWERS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD AND IN LOVING MEMORY OF
THE DEPARTED MEMBERS OF THE
SAINT RAPHAEL'S GUILD OF USHERS.

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



**There is a reception in Saint Joseph's Hall
following Mass this evening.
All are welcome.**

We are grateful for 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 three years. Your gifts have encouraged us, and they have kept us going.

If you have not yet done so, we hope that you will make a pledge to the parish for 2023 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. *If you can 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; by accessing the Giving section, scanning the QR code below with your smartphone; or by arranging to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.



THE CHURCH OF SAINT MARY THE VIRGIN

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

Web: www.stmvirgin.org

Phone: 212.869.5830

The Parish Clergy

The Reverend Sammy Wood, *interim rector*

The Reverend James Ross Smith, *associate rector*

The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*

The Reverend Canon Victor Conrado,

The Reverend Dr. Peter Ross Powell,

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*

The Board of Trustees

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;

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The Reverend Sammy Wood, *president*

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