

The Third Sunday of Easter

SOLEMN MASS

April 23, 2023, 11:00 AM

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

All Are Welcome at Saint Mary's

All are welcome to enter and pray at Saint Mary's and to join in our services of worship. If you believe 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 the Music

Both of today's organ voluntaries are chorale preludes by Johann Sebastian Bach (1685–1750) 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. An 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.
Kyrie eleison.*

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 noted for its intense chromaticism, and the fourth and final section is noted for its sense of gathering crescendo towards its conclusion.

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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 he was in Weimar between 1708 and 1717. The original text of this chorale is Martin Luther's seven-stanza paraphrase and expansion on the Latin Easter sequence *Victimae Paschali laudes*. Stanzas 1, 4, 6, and 7 of Luther's *Christ lag in Todesbanden* are found in *The Hymnal 1982* at #186 with Bach's own harmonization from his Cantata No. 4. This setting is today's Offertory hymn. Bach's *Orgelbüchlein* setting of this chorale presents the chorale's melody clearly in the uppermost voice, supported by an accompaniment of three equally active contrapuntal voices.

The setting of the antiphon *Vidi aquam*, sung during the sprinkling of the people at Mass in the Easter season, is a contemporary chant setting by David Hurd, organist and music director at Saint Mary's. It was composed for the 1982 Chicago Archdiocesan Music Festival and sung at Holy Name Cathedral. The setting is designed for a variety of performance possibilities including singing in canon, use of handbells, and use of an impressionistic flowing organ accompaniment.

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

Complementing William Byrd's *Mass for five voices* this morning is his setting for four voices of the antiphon *Cibavit eos*. This antiphon and its customary companion verse are derived from Psalm 81, verses 16 and 1 respectively. Byrd's setting, published in his 1605 *Gradualia I*, is structured to be the Introit for the Feast of The Body and Blood of Christ; the antiphon is followed in turn by the verse in a reduced voicing, *Gloria Patri*, and finally a repetition of the antiphon. This motet-antiphon, with its traditional Eucharistic association, is sung during the Communion this morning. — *David Hurd*

SOLEMN MASS

The Prelude

Jesus Christus, unser Heiland, BWV 665

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

The Entrance Song

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

Iubilate Deo omnis terra, alleluia:
psalmum dicite nomini eius, alleluia:
date gloriam laudi eius,
alleluia, alleluia, alleluia.
Dicite Deo, quam terribilia
sunt opera tua, Domine!
In multitudine virtutis tuae
mentientur tibi inimici tui.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Be joyful in God, all you lands, alleluia;
sing the glory of his name, alleluia;
sing the glory of his praise,
alleluia, alleluia, alleluia.
Say to God: "How awesome
are your deeds, O Lord!
Because of your great strength,
your enemies cringe before you."
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 as the Celebrant sprinkles the People with holy water, recalling the promises and the grace of Holy Baptism. The setting is by David Hurd (b. 1950).

I saw water flowing from the right side of the temple, alleluia, alleluia.
And it brought to people everywhere God's life and his salvation,
and the people sang in joyful praise: 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.

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis. The setting is Mass for five voices by William Byrd (c. 1540–1623).

Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.
Laudamus te, benedicimus te,
adoramus te, glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam.

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

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

*Glory 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 sings

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

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

People **AMEN.**

THE WORD OF GOD

The Lessons

The Congregation is seated. The first Lesson, Acts 2:14a, 36–47, is now read.

Peter, standing with the eleven, lifted up his voice and addressed them, “Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified.” Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” And Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.” And he testified with many other words and exhorted them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul; and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

After the Lesson, the Reader says

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

Psalm 116:10–17

The Choir sings the Refrain, and the Congregation repeats it. The verses are sung by the Choir to Anglican chant by Edgar Day (1891–1983), and the Congregation responds with the Refrain as indicated.

I will walk in the pres - ence of the Lord
in the land of the liv - ing.

10 How shall I repay the LORD *
for all the good things he has done for me?

11 I will lift up the cup of salvation *
and call upon the Name of the LORD.

REFRAIN

12 I will fulfill my vows to the LORD *
in the presence of all his people.

13 Precious in the sight of the LORD *
is the death of his servants.

REFRAIN

14 O LORD, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.

15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the LORD.

REFRAIN

16 I will fulfill my vows to the LORD *
in the presence of all his people,

17 In the courts of the LORD'S house, *
in the midst of you, O Jerusalem.
Hallelujah!

REFRAIN

they said to him, “Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see.” And he said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, “The Lord has risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

After the Gospel, the Minister sings

The Gospel of the Lord.

People Praise to you, Lord Christ.

The musical notation consists of a single staff with a treble clef and a key signature of one sharp (F#). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), D5 (half).

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

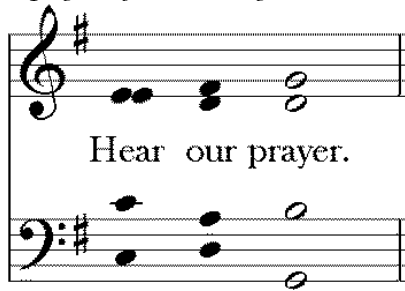
We be-lieve in one God, the
Fa-ther, the Al-might-y, ma-ker of hea-ven and
earth, of all that is, seen and un-seen. We be-lieve in
one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-
got-ten of the Fa-ther, God from God, Light from Light, true God from
true God, be-got-ten, not made, of one Be-ing with the Fa-ther.
Through him all things were made. For us and for our sal-va-tion
he came down from hea-ven:
by the pow-er of the Ho-ly Spi-rit
he be-came in-car-nate from the Vir-gin Ma-ry,
and was made man.
For our sake he was cru-ci-fied un-der Pon-tius Pi-late;

he suf-fered death— and was bur - ied. On the third day he
 rose a-gain in ac - cord-ance with the Scrip - tures; he a-scend-ed
 in - to hea - ven and is seat-ed at the right hand of the Fa - ther.
 He will come a - gain in glo - ry to judge the liv - ing and the
 dead, and his king-dom will have no end. We be-lieve in the
 Ho-ly Spi-rit, the Lord, the giv - er of life, who pro-ceeds from the
 Fa-ther and the Son. With the Fa-ther and the Son he is wor-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



Celebrant The peace of the Lord be al - ways with_ you.



People And al - so with you.

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Preparation of the Gifts

All are seated as the appointed antiphon is sung and the offerings of the assembly are collected.

Lauda anima mea Dominum:
laudabo Dominum in vita mea:
psallam Deo meo,
quamdiu ero, alleluia.

*Praise the LORD, O my soul;
I will praise the LORD as long as I live;
I will sing praises to my God
While I have my being, alleluia.*

Hymn: Christ Jesus lay in death's strong bands

The Hymnal 1982 #186

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 William Byrd.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.
Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.*

The People stand or kneel. Then the Celebrant continues

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.

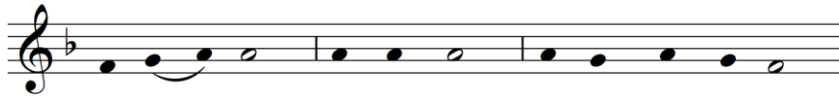
When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which 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.

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 Richard Proulx (1937–2010)

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, adapted by Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by William Byrd.

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

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

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



The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers.

At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion.

Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ.

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 & Motet

As the ministrations of Communion begins, the Choir sings the appointed antiphon.

Surrexit Dominus,
et apparuit Petro,
alleluia.

*The Lord has risen
and has appeared to Peter.
Alleluia.*

During the ministration of Communion, the Choir sings the motet, Cibavit eos. The setting is by William Byrd.

Cibavit eos ex aede frumenti.
Alleluia. Et de petra melle saturavit
eos. Alleluia. Exultate Deo adjutori
nostro: jubilate Deo Jacob.

*He fed them from the fullness of the wheat and sated
them with honey from the rock. Alleluia. Rejoice in
God our helper, sing for joy to the God of Jacob.*

Hymn: Come risen Lord, and deign to be our guest

The Hymnal 1982 #306

All stand and sing the hymn.

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: We know that Christ is raised

The Hymnal 1982 #296

The Congregation stands and sings the hymn.

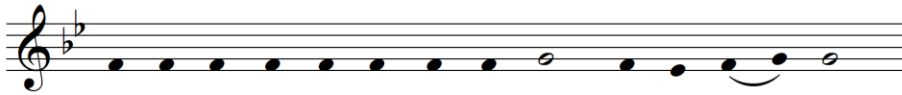
The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.

People

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

Christ lag in Todesbanden, BWV 625



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

AIDS Walk 2023

Sunday, May 21, 2023

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

You may write a check, making it to the
order of AIDS Walk New York,
or you may donate online,
using the QR Code below.
Please put “AIDS Walk”
in the Memo Line.



We thank you for your generosity and for
your continued support.

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 Fifth Sunday of Easter

May 7, 2023

Solemn Mass & May Crowning 11:00 AM

Annual Meeting of the Parish 1:00 PM

Evensong & Benediction 5:00 PM

The Day of Pentecost

Sunday, May 28, 2023

Procession & Solemn Mass 11:00 AM

Evening Prayer 5:00 PM

Trinity Sunday

Sunday, June 4, 2023

Solemn Mass & Te Deum 11:00 AM

Evening Prayer 5:00 PM

*Christ is risen from the dead,
trampling down death by death,
and on those in the tombs bestowing life!*

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*

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