

The Fourth Sunday of Easter

SOLEMN MASS

April 30, 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

To celebrate the upcoming coronation of the new Supreme Governor of the Church of England, today's organ voluntaries come from two of the great figures in English church music. Charles Villiers Stanford and Herbert Howells, teacher and pupil, composed in very different styles but still with a certain "Englishness" that remains evident to us today. Howells wrote "Saraband for the Morning of Easter" in 1940 as the second of *Six Pieces for Organ*, dedicated to the organist/composer Herbert Sumsion. A triple-meter dance that originated in Spain in the sixteenth century, the *sarabande* is elegant and stately in style, characterized by a slight stress on the second beat of the bar, an emphasis much in evidence here. Howells uses the form to create a work of compelling intensity and power, repeatedly building anticipation into outbursts of joy, even at one point conjuring up a peal of bells. The postlude, based on the familiar tune *Easter Hymn* (#207 in our hymnal), is more straightforward. It also comes from a group of six pieces, *Six Occasional Preludes, Op. 182*, written late in Stanford's career. Though Stanford was much honored in his lifetime, only his church music is still regularly performed today. — *Clark Anderson*

The Lord as Shepherd is a familiar image to us, from the twenty-third psalm through to the Gospel according to Saint John and beyond. Today's collect, appointed for the Fourth Sunday of Easter, is addressed to God "whose Son Jesus is the good shepherd of

COPYRIGHT ACKNOWLEDGMENTS

Sursum corda and The Lord's Prayer are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is copyright © 1982 by David Hurd and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens (1933–1991) and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The setting of the *Nicene Creed* is by Calvin Hampton and is copyright © 1976, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net License #A-718785. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide

your people.” Today’s motet during Communion echoes this reference. *Surrexit pastor bonus* (“The Good Shepherd has arisen”) is the second Matins responsory for Easter Monday. Its text declares and rejoices that the good shepherd, who has lain down his life for his sheep, has indeed risen. Orlando di Lasso (c. 1532–1594), also known as Orlande de Lassus, was one of several composers of his time to set this responsory text, as he did in his 1562 collection of sacred songs for five voices published in Nuremberg. The motet begins with an upward sweeping phrase sung by the highest three voices. The two lower voices then echo the same. The two soprano parts joyfully weave among one another through the motet, and it concludes with many alleluias.

The musical setting of Mass today is the *Missa Brevis* by Andrea Gabrieli (c. 1533–1585). Andrea Gabrieli, uncle of the even more prolific Giovanni Gabrieli (c. 1556–1612), is credited with bringing international stature to the Venetian musical compositional culture, where the Netherlands school had previously been dominant. Andrea Gabrieli, composer and organist, is principally associated with Saint Mark’s, Venice, where he was organist from 1566 until his death. It is in this post that his reputation as a composer soared, and he became known especially for his ceremonial music. Gabrieli’s style included mediating the juncture of polyphonic and homophonic textures, use of voices and instruments together in choirs, and setting multiple choirs of musicians in vibrant dialogue with one another. The *Missa Brevis* is a relatively modest work in four voices. While much of the text of this setting is declaimed in rhythmic unison, imitative counterpoint and flowing melodic lines are also very much in evidence. The *Agnus Dei* has two independent tenor parts and, thus, the enhanced richness of a five-voice texture.

Our guest organist today is parishioner Clark Anderson. Clark took his first job as church organist at the age of 13 and went on to hold a variety of organist and music director positions over the following thirty years, until his day job as a banker forced him to retire from the organ bench. Since then, he has performed and accompanied periodically, and he is always happy to be at the St. Mary’s console. Clark holds degrees from Princeton University (where he was University Organist and Assistant Conductor) and Pomona College. Clark and his husband Zachary have been members of Saint Mary’s since 2014.
— *David Hurd*



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

SOLEMN MASS

The Prelude

Saraband for the Morning of Easter (1940)

Herbert Howells (1892-1983)

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.

Misericordia Domini
plena est terra, alleluia:
verbo Dei
coeli firmati sunt, alleluia, alleluia.
Exsultate iusti in Domino:
rectos decet collaudatio.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*The loving-kindness of the Lord
fills the whole earth, alleluia;
by the word of God
were the heavens made, alleluia, alleluia.
Rejoice in the Lord, you righteous;
it is good for the just to sing praises.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever.
Amen.*

The Sprinkling with Holy Water

The Choir sings Vidi aquam to a plainsong tone as the Celebrant sprinkles the People with holy water, recalling the promises 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.

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis. The setting is Missa Brevis by Andrea Gabrieli (c. 1533–1585).

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 Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever.

People **AMEN.**

THE WORD OF GOD

The Lessons

The Congregation is seated. The first Lesson, Acts 6:1–9; 7:2a, 51–60, is now read.

Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Proch'orus, and Nica'nor, and Ti'mon, and Par'menas, and Nicola'us, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith. And Stephen, full of grace and power, did great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyre'nians, and of the Alexandrians, and of those from Cili'cia and Asia, arose and disputed with Stephen. And Stephen said: “You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it.” Now when they heard these things they were enraged, and they ground their teeth against him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, “Behold, I see the heavens opened, and the Son of man standing at the right hand of God.” But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned

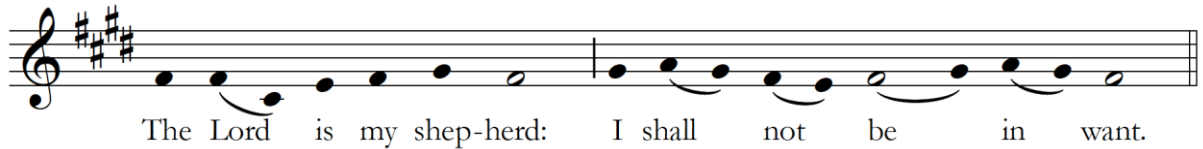
him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." And he knelt down and cried with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

After the Lesson, the Reader says

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

Psalm 23

The Choir sings the Refrain, and the Congregation repeats it. The verses are sung by the Choir to Anglican chant by C. Hylton Stewart (1884–1932), and the Congregation responds with the Refrain as indicated.



- 2 He makes me lie down in green pastures *
and leads me beside still waters.
- 3 He revives my soul *
and guides me along right pathways for his Name's sake. *Refrain*
- 4a Though I walk through the valley of the shadow of death,
I shall fear no evil; *
- 4b for you are with me;
your rod and your staff, they comfort me. *Refrain*
- 5 You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.
- 6 Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the LORD for ever. *Refrain*

The second Lesson, 1 Peter 2:19–25, is now read.

One is approved if, mindful of God, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel while the appointed antiphon is sung.

Alleluia. Ego sum pastor bonus:
et cognosco oves meas
et cognoscunt me meae.

*Alleluia. I am the good shepherd,
I know my sheep,
and my own know me.*

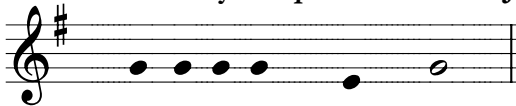
The Holy Gospel

A Minister proclaims the Gospel, first singing

The Lord be with you.

People And also with you.

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



People Glo-ry to you, Lord Christ.

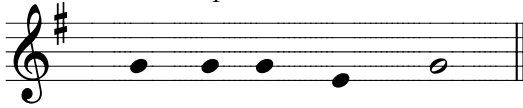
The appointed Gospel, John 10:1–10, is now proclaimed.

Jesus said to the Pharisees, “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; but he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure Jesus used with them, but they did not understand what he was saying to them. So, Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are

thieves and robbers; but the sheep did not heed them. I am the door; if anyone enters by me, he will be saved, and will go in and out and find pasture. The thief comes only to steal and kill and destroy; I came that they may have life and have it abundantly.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

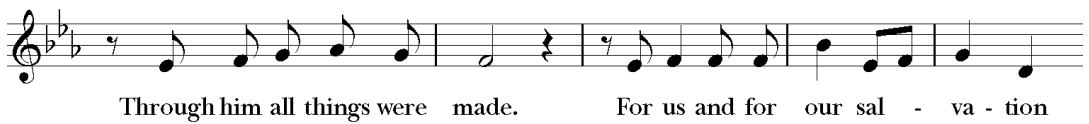
The Reverend Canon Victor Conrado

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

Musical notation for the Nicene Creed in B-flat major, consisting of six staves of music with lyrics underneath. The key signature has two flats (B-flat and E-flat). 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:

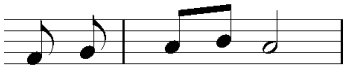
Bow



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



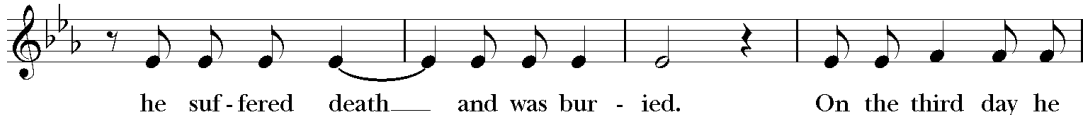
he be-came in - car-nate from the Vir - gin Ma - ry,



and was made man.



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



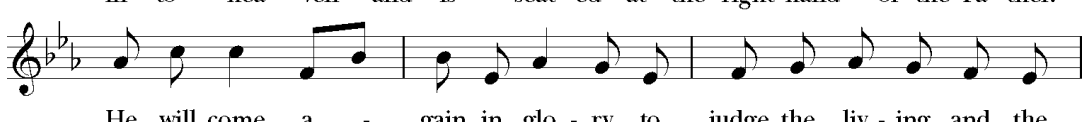
he suf - fered death and was bur - ied. On the third day he



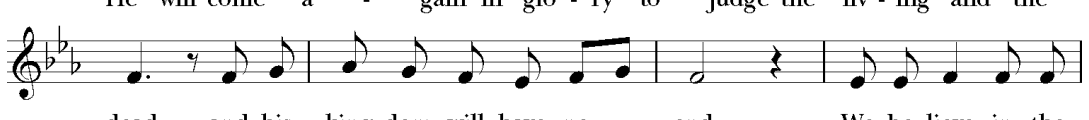
rose a - gain in ac - cord - ance with the Scrip - tures; he a - scend - ed



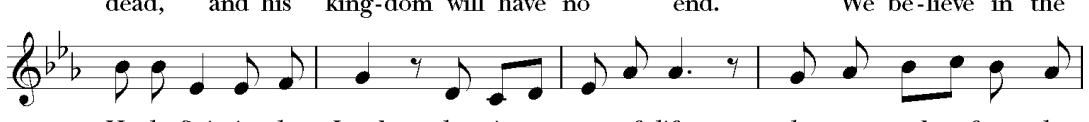
in - to hea - ven and is seat - ed at the right hand of the Fa - ther.



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

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

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

Deus, Deus meus,
ad te de luce vigilo:
et in nomine tuo levabo
manus meas, alleluia.

*O God, my God,
from the break of day I watch for you;
I will lift up my hands and
call on your name, alleluia.*

Hymn: The King of love my shepherd is

The Hymnal 1982 #646

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

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The notes are primarily quarter and eighth notes, with some beamed eighth notes and a few sixteenth notes. The lyrics are written below the notes, and the parts are labeled on the left side of each staff.

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

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 Andrea Gabrieli.

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>
---	---

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 Andrea Gabrieli.

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 ministration of Communion begins, the Choir sings the appointed antiphon.

Ego sum pastor bonus, alleluia:
et cognosco oves meas,
et cognoscunt me meae,
alleluia, alleluia.

*I am the good shepherd, alleluia;
I know my sheep
and my own know me,
alleluia, alleluia.*

During the ministrations of Communion, the Choir sings the motet, Cibavit eos. The setting is by Orlando di Lasso (1532–1594).

Surrexit pastor bonus, qui animam
suam posuit pro ovibus suis, et pro
grege suo, mori ignatus est, alleluia.

*The Shepherd has arisen, who willingly laid down
his own life that they, his sheep, might live, and, his
flock to ransom, to die was worthy deemed, alleluia.*

Hymn: Shepherd of souls, refresh and bless

The Hymnal 1982 #343

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 Go into the world in peace, be of good cheer,
hold fast to that which is good, return to no one evil for evil,
strengthen the fainthearted, support the weak,
help the poor, honor all people, love and serve our Lord Jesus,
rejoicing in the power of the Holy Spirit; 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, our mighty Lord

The Congregation stands and sings the hymn.

The Hymnal 1982 #478

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

At Easter-Tide, Op. 182, No. 3 (1921)

Charles Villiers Stanford (1852-1924)



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

**Towards the end of Coffee Hour,
please join us for a presentation,
led by Father Sammy and Ms. Renee Wood
on the recent pilgrimage to the Holy Land.**

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*;
Mr. Clark Mitchell; Dr. Charles Morgan, *vice president*;
Mr. Dale Reynolds; Mr. Luis Reyes; Ms. Mary Robison, *secretary*;
Ms. Marie Rosseels; Dr. Leroy Sharer; Ms. Reha Sterbin;
The Reverend Sammy Wood, *president*

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