

The Fifth Sunday of Easter

SOLEMN MASS & MAY CROWNING

May 7, 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

The musical setting of the Mass this morning is *Missa "In illo tempore"* by Claudio Monteverdi (1567–1643). Monteverdi, the great Italian madrigalist, was one of the most important composers to flourish at the juncture of European Renaissance music and the emergence of Baroque musical art. He is one of the legendary musicians who have directed music at San Marco, Venice. Later in his life he was ordained a priest. Considered a founder of opera as we know it today with his *L'Orfeo* (1609), his *Vespro della Beata Vergine* of 1610 may well have provided both the model and the inspiration for the great Passions and oratorios of the later Baroque composers—notably Bach and Handel—which have come to stand as monumental pillars of sacred music even to our own day. Monteverdi's Mass *In illo tempore* ("In that time") is scored for four voices throughout. It is a parody mass with themes drawn from the like-named motet of the Spanish-born composer, Cristóbal Morales (*c.* 1500–1553). Morales' motet sets the text of John 16:16–19 in which Jesus speaks to his disciples about his going to the Father.

In the collect appointed for the Fifth Sunday of Easter we pray to "so perfectly know Jesus to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life." The beloved English priest and poet George Herbert

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(1593–1633) offered his reflection and prayer to Jesus as the way, truth, and life (John 14:6) in “The Call,” one of a collection of poems published in 1633 and entitled *The Temple*. Herbert’s three-stanza poem points toward “love,” its final word, and Jesus’ new commandment which Saint John’s Gospel quotes at chapter 13, verse 34. Herbert’s prayer-poem has inspired many musical settings. One of the most well-known is from *Five Mystical Songs* by Ralph Vaughan Williams (1872–1958), which has been distilled into many modern hymnals. (See 487 in *The Hymnal 1982*.) The setting of Herbert’s “The Call,” sung today during Communion, is by David Hurd, organist and music director at Saint Mary’s. This setting for four-part choir was commissioned in honor of the Reverend Dr. William Greenlaw and Mrs. Jane Greenlaw in 2008, shortly before Father Greenlaw’s retirement as rector of the Church of the Holy Apostles, Chelsea, Manhattan.

The organ prelude and postlude today are, respectively, the Prelude and the Fugue in D Major, BWV 532, of Johann Sebastian Bach (1685–1750). This is a youthful and exuberant piece, and sparkles with a joyful Easter spirit from the opening ascending pedal scale which launches the three-sectioned Prelude. The opening and closing sections of the Prelude are in a free fantasia style, while the center section features more ordered writing, and is marked *Alla breve* to indicate a feeling of two beats to the bar. The Fugue is built on a theme presented as a short figure repeated four times followed by a brief pause and the sequential repetition of a similar figure. From this simplicity of melodic material, Bach builds a bright and energetic piece, and not without a sense of humor.



**Please join us this evening
at 5:00 PM for
Evensong & Benediction.**

SOLEMN MASS

The Prelude

Prelude in D, BWV 532a

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.

Cantate Domino canticum novum, alleluia:
quia mirabilia fecit Dominus,
alleluia:
ante conspectum gentium
revelavit iustitiam suam,
alleluia, alleluia.
Salvavit sibi dextera eius:
et brachium sanctum eius.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Sing to the Lord a new song, alleluia:
for the Lord has done marvelous things,
alleluia.
In the sight of the nations
has he made known his righteousness,
alleluia, alleluia.
With his right hand and his holy arm
has he won for himself the victory.
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 Missa “In illo tempore” by Claudio Monteverdi (1567–1643).

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

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

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

People **AMEN.**

THE WORD OF GOD

The Lessons

The Congregation is seated. The first Lesson, Acts 17:1–15, is now read.

Now when Paul and Silas had passed through Amphip'olis and Apollo'nia, they came to Thessaloni'ca, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." And some of them were persuaded, and joined Paul and Silas; as did a great many of the devout Greeks and not a few of the leading women. But the Jews were jealous, and taking some wicked fellows of the rabble, they gathered a crowd, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the people. And when they could not find them, they dragged Jason and some of the brethren before the city authorities, crying, "These men who have turned the world upside down have come here also, and Jason has received them; and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." And the people and the city authorities were disturbed when they heard this. And when they had taken security from Jason and the rest, they let them go. The brethren immediately sent Paul and Silas away by night to Beroe'a; and when they arrived they went into the Jewish synagogue. Now these Jews were more noble than those in Thessaloni'ca, for they received the word with all eagerness, examining the scriptures daily to see if these things were so. Many of them therefore believed, with not a few Greek women of high standing as well as men. But when the Jews of Thessaloni'ca learned that the word of God was proclaimed by Paul at Beroe'a also, they came there too, stirring up and inciting the crowds. Then the brethren immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. Those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

After the Lesson, the Reader says

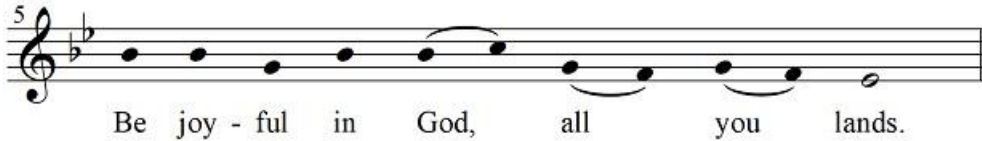
The Word of the Lord.

People

Thanks be to God.

Psalm 66:1–8

The Choir sings the Refrain, and the Congregation repeats it. The verses are sung by the Choir to Anglican chant by Charles Villiers Stanford (1852–1924), and the Congregation responds with the Refrain as indicated.



- 1 Be joyful in God, all you lands; *
sing the glory of his Name;
sing the glory of his praise.
- 2 Say to God, “How awesome are your deeds! *
because of your great strength your enemies cringe before you. *Refrain*
- 3 All the earth bows down before you, *
sings to you, sings out your Name.”
- 4 Come now and see the works of God, *
how wonderful he is in his doing toward all people. *Refrain*
- 5 He turned the sea into dry land,
so that they went through the water on foot, *
and there we rejoiced in him.
- 6 In his might he rules for ever;
his eyes keep watch over the nations; *
let no rebel rise up against him. *Refrain*
- 7 Bless our God, you peoples; *
make the voice of his praise to be heard;
- 8 Who holds our souls in life, *
and will not allow our feet to slip. *Refrain*

The second Lesson, 1 Peter 2:1-10, is now read.

So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation; for you have tasted the kindness of the Lord. Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame." To you therefore who believe, he is precious, but for those who do not believe, "The very stone which the builders rejected has become the head of the corner," and "A stone that will make men stumble, a rock that will make them fall"; for they stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy.

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. Christus resurgens
ex mortuis, iam non moritur:
mors illi ultra non dominabitur.
Alleluia.

*Alleluia. Christ has been raised
from the dead and will never die again;
death no longer has dominion over him.
Alleluia.*

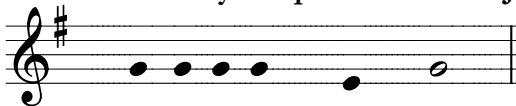
The Holy Gospel

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 14:1–14, is now proclaimed.

Jesus said, "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again

and will take you to myself, that where I am you may be also. And you know the way where I am going.” Thomas said to him, “Lord, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him.” Philip said to him, “Lord, show us the Father, and we shall be satisfied.” Jesus said to him, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves. Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.”

After the Gospel, the Minister sings

The Gospel of the Lord.

People Praise to you, Lord Christ.

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

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 -

The musical notation is for the Nicene Creed, starting with an introduction. It features four staves of music in a key signature of two flats (Bb). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

got - ten of the Fa-ther, God from God, Light from Light, true God from

true God, be - got - ten, not made, of one Be-ing with the Fa-ther.

Through him all things were made. For us and for our sal - va - tion

he came down from hea - ven:

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

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

and was made man.

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

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

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

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

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

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

Ho-ly Spi-rit, the Lord, the giv - er of life, who pro-ceeds from the
 Fa-ther and the Son. With the Fa-ther and the Son he is wor-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

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

Iubilate Deo universa terra:
iubilate Deo universa terra:
psalmum dicite nomini eius:
venite, et audite,
et narrabo vobis,
omnes qui timetis Deum,
quanta fecit Dominus
animae meae, alleluia.

*Be joyful in God, all you lands;
shout with joy to God, all the whole earth;
sing a song in honor of his name;
come and listen,
and I will tell you,
all you who fear God,
what great things the Lord has done
for me, alleluia.*

Hymn: Jesus lives!

The Hymnal 1982 #194

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 Claudio Monteverdi.

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.

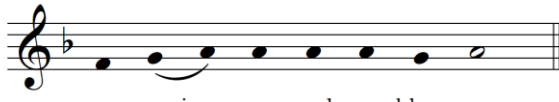
Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. 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 Claudio Monteverdi.

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.

Tanto tempore vobiscum sum,
et non cognovistis me?
Philippe, qui videt me,
videt et Patrem, alleluia:
non credis quia ego in Patre,
et Pater in me est?
alleluia, alleluia.

*Have I been with you so long,
and yet you do not know me?
Philip, he who sees me,
sees the Father. Alleluia.
Do you not believe that I am in the Father,
and the Father in me?
Alleluia, alleluia.*

During the ministration of Communion, the Choir sings the motet, The Call. The setting is by David Hurd (b. 1950).

Come, my Way, my Truth, my Life;
Such a Way as gives us breath:
Such a Truth as ends all strife,
Such a Life as killeth Death.

Come, my Light, my Feast, my Strength;
Such a Light as shows a feast,
Such a Feast as mends in length,
Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart;
Such a Joy as none can move,
Such a Love as none can part,
Such a Heart as joys in love.

Text: from The Temple by George Herbert (1593–1633)

Hymn: Thou art the way

The Hymnal 1982 #457

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: Ye who claim the faith of Jesus

The Hymnal 1982 #268

The Congregation stands and sings the hymn as the ministers proceed to the Shrine of Our Lady.

At the Shrine of Our Lady

The Celebrant sings

People ✠ O Queen of Heaven, be joyful, alleluia.
 Because he whom so meetly thou barest, alleluia,

Celebrant Hath arisen as he promised, alleluia.

People Pray for us to the Father, alleluia.

Celebrant Rejoice and be glad, O Virgin Mary, alleluia.

People For the Lord is risen indeed, alleluia.

The Celebrant 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.**

Holy water and incense are offered.

Hymn: Sing we of the Blessed Mother

The Hymnal 1982 #278

The Congregation stands and sings the hymn and the ministers of the assembly process to the back of the church for the dismissal.

The Dismissal

A Minister dismisses the assembly, first singing

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



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



al - le - lu - ia. _____

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

The Postlude

Fugue in D, BWV 532b

J. S. Bach



THE FLOWERS AT THE SHRINE OF OUR LADY
ARE GIVEN IN GRATITUDE FOR THE
MINISTRY OF THOSE WHO VOLUNTEER FOR
NEIGHBORS IN NEED.



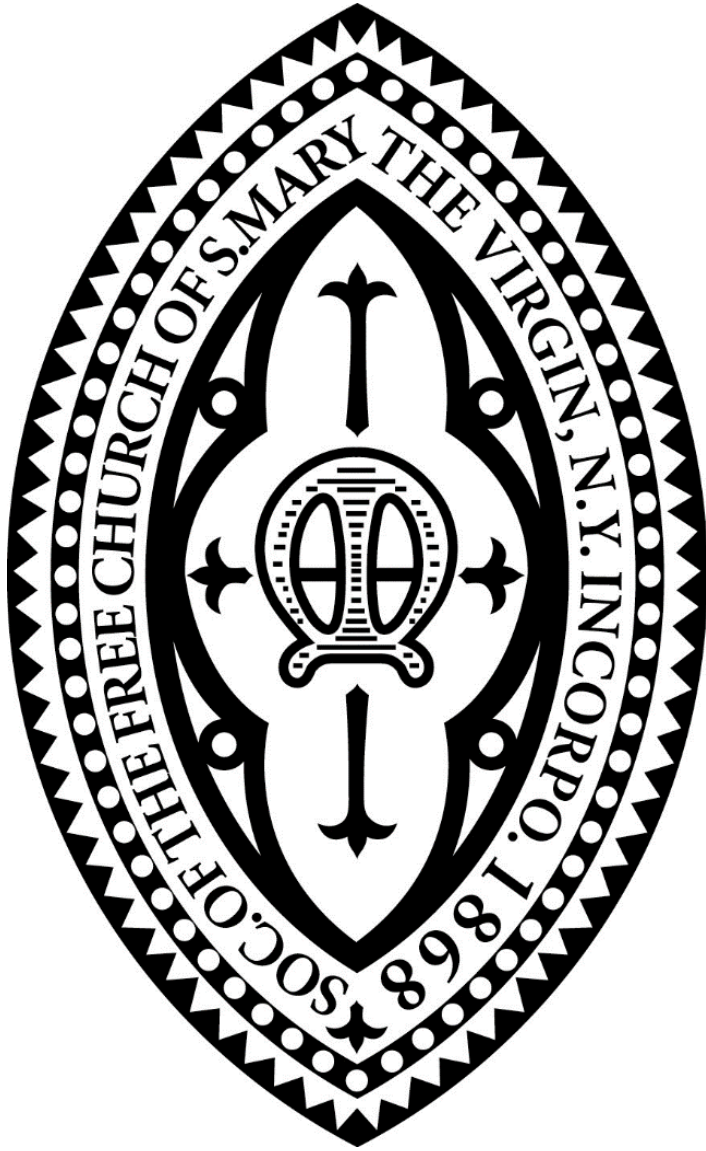
**Please join us in Saint Joseph’s Hall
following Mass for refreshments and then
for the Annual Meeting of the Parish.**

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.**