

The Sixth Sunday of Easter

SOLEMN MASS

Sunday, May 5, 2024, 11:00 AM

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

About the Music

The generic classification *praeludium* was used broadly and widely by composers of the Baroque period to identify keyboard pieces of various lengths and characteristics. Some were so short as to be little more than intonations while others were quite lengthy and included a variety of formal compositional procedures including free fantasia, pedal points, fugues, and variations over bass themes, in distinct, successive sections. These pieces were usually identified by the key in which they were written. The legendary Danish-born composer Dieterich Buxtehude composed four Praeludien in the key of G minor, all of the more extended sort. Two of these Praeludien in G minor are today's organ voluntaries.

BuxWV 148, played as the prelude, well demonstrates the high Baroque “fantastic style” of keyboard writing. Its opening section establishes the G-minor tonality in free fantasia interrupted briefly by a patch of tight chromatic imitation. Two fugal sections follow. Buxtehude finishes this Praeludium with a set of variations on a repeating ground bass. BuxWV 150, played as the postlude, begins with a flourish and pedal-point on G. A slow fugue is then followed by an agitated imitative section. The final fugue has a jagged subject and develops in a jauntily syncopated style.

On most occasions, the musical setting of the Ordinary of the Mass at Saint Mary's is the work of a single composer or taken from a single source. Today, however, the setting is a composite from three different sources, including the premiere of a work composed by a member of the choir.

The Gloria is from the *Missa Brevis*, also by Dieterich Buxtehude. Buxtehude's fame as organist of the Marienkirche in Lübeck was amplified by his presentation of the pre-

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Christmas Abendmusiken. He is known to have composed substantial works for voices and instruments, unfortunately now lost, for those legendary annual public concerts at the Marienkirche. Buxtehude's *Missa Brevis*, BuxWV 114, is described as in *stile antico* because, rather than reflecting the emerging musical styles of seventeenth-century Germany, it is fashioned after the imitative vocal polyphony of the Italian high Renaissance. The vocal writing is in five voices with two soprano parts. Although it would be appropriate for instruments to double the vocal parts and provide continuo, Buxtehude's *Missa Brevis* also can be rendered very effectively by voices alone.

The *Sanctus* today is from Mass I as found in the *Liber Usualis* ("Usual Book"), a comprehensive anthology of medieval Roman plainsong compiled in the nineteenth century by the monks of Solesmes, France. Like the several other numbered Masses of the Gregorian Missal, Mass I, subtitled *Lux et origo* ("Light and Source), is a collection of chants for the Ordinary of the Mass which likely were originally independent pieces brought together and associated with one another only by later custom. This particular combination was traditionally sung in the Easter season. All parts of Mass I are thought to date from the tenth century and are in the fourth mode.

Today's *Agnus Dei* is an expansive setting for eight voices composed by George Luton (b. 1997). George has sung in many church, concert, and theater venues across the country, and particularly throughout the northeast. He is a composer of sacred and secular works. His scores have been heard at several off-Broadway, developmental, and regional theaters around the country, and he has been active as a conductor in church, academic, and theater settings. George is a tenor in the Choir of the Church of Saint Mary the Virgin this season. He has written the following about his setting:

"This setting of *Agnus Dei* frames this traditional prayer as a plea of yearning, emphasized by its elongated close-voiced suspensions, and thick texture that deepens as the piece progresses. Composed in 2020 amid domestic sociopolitical turmoil and a global pandemic, this *Agnus Dei* has awaited its premiere until today, when its entreaty to "grant us peace" still resonates in a world divided by fear and violence."

The name of Healey Willan (1880–1968) is well known to Episcopalians because of his *Missa de Santa Maria Magdalena*, composed in 1928. His career and reputation, however, went far beyond composing this enduring congregational Mass setting. He composed

more than eight hundred works including operas, symphonies and other music for orchestra and band, chamber music, and music for piano and organ, in addition to a great quantity of choral church music. Willan, who is said to have described himself as “English by birth; Canadian by adoption; Irish by extraction; Scotch by absorption,” was a champion of historic liturgical chant and the aesthetic of Renaissance church music. He incorporated these influences and mingled them with an appreciation of the rich harmonic palette of the late nineteenth-century masters. In 1956 Willan became the first non-English church musician to be awarded the Lambeth Doctorate, Mus.D. Cantuar. “Rise up, my love, my fair one,” Willan’s setting of Song of Songs 2:10–12, is the fifth of ten Liturgical Motets which he composed between 1928 and 1937. Scored in four parts with occasion divisi, this motet is modest in length and rich in expression.

— *David Hurd*

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

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SOLEMN MASS

The Prelude

Praeludium in G minor, BuxWV 148

Dieterich Buxtehude (1637–1707)

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.

Vocem iucunditatis annuntiate,
et audiatur, alleluia:
nuntiate usque ad extremum terrae:
liberavit Dominus populum suum,
alleluia, alleluia.
Iubilare Deo omnis terra:
psalmum dicite nomini eius,
date gloriam laudi eius.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Tell out the news with a sound of joy;
let it be heard, alleluia;
tell it out to the ends of the earth;
the Lord has redeemed his people,
alleluia, alleluia.
Shout with joy to the Lord, all you lands;
sing a song of praise to his Name;
give glory to his praise.
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 and ever.
Amen.*

The Sprinkling with Holy Water

The Choir sings Vidi aquam to plainsong, Mode 8, as the Celebrant sprinkles the People with holy water.

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* Missa Brevis, BuxWV 114, by Dieterich Buxtehude (1637–1707)

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.

*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.*

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

*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.
Celebrant And also with you.
 Let us pray.

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ your Son our Lord, who lives and reigns with you and 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 11:19–30, is now read.

Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full

of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Ag'abus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Jude'a; and they did so, sending it to the elders by the hand of Barnabas and Saul.

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

Psalm 33:6–9, 18–21

The Congregation remains seated. The Cantor sings the Refrain, and the Congregation repeats it. Then the Choir sings the psalm verses to an Anglican chant by William Ogburn, and the Congregation sings the Refrain.



The lov - ing - kind - ness of the Lord fills the whole earth.

6 By the word of the LORD were the heavens made, *
by the breath of his mouth all the heavenly hosts.

7 He gathers up the waters of the ocean as in a water-skin *
and stores up the depths of the sea.

Refrain

8 Let all the earth fear the LORD; *
let all who dwell in the world stand in awe of him.

9 For he spoke, and it came to pass; *
he commanded, and it stood fast.

Refrain

- 18 Behold, the eye of the LORD is upon those who fear him, *
on those who wait upon his love,
- 19 To pluck their lives from death, *
and to feed them in time of famine. *Refrain*
- 20 Our soul waits for the LORD; *
he is our help and our shield.
- 21 Indeed, our heart rejoices in him, *
for in his holy Name we put our trust. *Refrain*

The second Lesson, 1 John 4:7–21, is now read.

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his own Spirit. And we have seen and testify that the Father has sent his Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because he first loved us. If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also.

After the Lesson, the Reader says

People The Word of the Lord.
 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 vos elegi de mundo,
ut eatis, et fructum afferatis:
et fructus vester maneat. Alleluia.

*Alleluia. I have chosen you out of the world,
that you should go and bear [much] fruit;
and that your fruit should abide. Alleluia.*

The Holy Gospel

A Minister proclaims the Gospel, first singing

The Lord be with you.
And also with you.

People

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



People

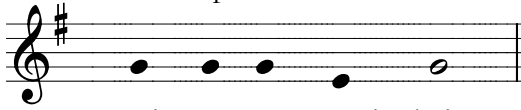
Glo-ry to you, Lord Christ.

The appointed Gospel, John 15:9–17, is now proclaimed.

Jesus said to his disciples, “As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People

Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

We be-lieve in one God, the
Fa - ther, the Al - might - y, ma - ker of hea - ven and
earth, of all that is, seen and un - seen. We be-lieve in
one Lord, Je - sus Christ, the on - ly Son of God, e - ter-nal-ly be -
got - ten of the Fa-ther, God from God, Light from Light, true God from
true God, be - got - ten, not made, of one Be-ing with the Fa-ther.




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




he came down from hea - ven:


Bow



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



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



and was made man.



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



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



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



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



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

dead, and his king-dom will have no end. We be-lieve in the
 Ho-ly Spi-rit, the Lord, the giv - er of life, who pro-ceeds from the
 Fa-ther and the Son. With the Fa-ther and the Son he is wor-shipped and
 glo-ri-fied. He has spo-ken through the Pro - phets. We be-lieve in
 one ho - ly cath - o - lic and a - po - sto - lic Church.
 We ac-know-ledge one bap-tism for the for-give-ness of sins.
 We look for the re-sur-rec-tion of the dead,____
 ✕ and the life of the world to come. A - men. A - men.____

Setting: Calvin Hampton (1938–1984)

The Prayers of the People

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



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Peace



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



People And al-so with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

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

Benedicite gentes
Dominum Deum nostrum,
et obaudite vocem laudis eius:
qui posuit animam meam ad vitam,
et non dedit commoveri
pedes meos:
benedictus Dominus,
qui non amovit deprecationem eam,
et misericordiam suam a me,
alleluia.

*O you peoples, bless
the Lord our God,
and make the voice of his praise to be heard;
he has restored my soul to life
and he has not allowed
my feet to slip;
blessed be the Lord,
who has not rejected my prayer
nor withheld his loving kindness from me,
alleluia.*

Hymn: The spacious firmament

The Hymnal 1982 #409

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 Mass I, Lux et origo, Plainsong, Mode 4.

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.

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

The Celebrant continues

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

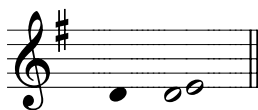
Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember Michael our presiding bishop, Matthew, our own bishop, and all who minister in your Church. Remember all your people, and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

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



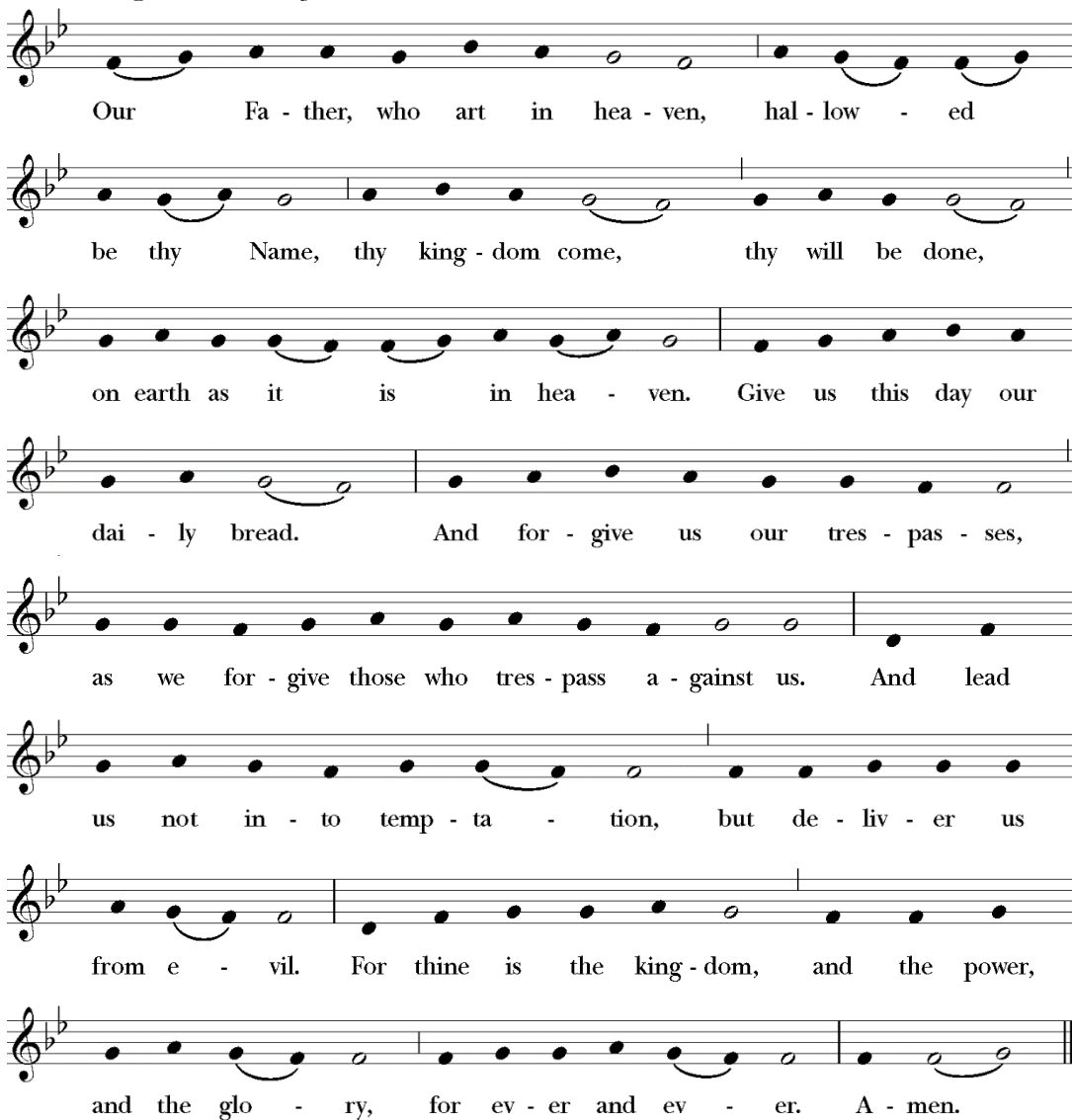
All

A-MEN.

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

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

Then all sing the Lord's Prayer.



Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

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

The Breaking of the Bread

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



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



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

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

The Choir sings Agnus Dei. The setting is by George Luton (b. 1997).

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.

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 vos elegi de mundo,
ut eatis, et fructum afferatis:
et fructus vester maneat. Alleluia.

*I have chosen you out of the world,
that you should go and bear [much] fruit;
and that your fruit should abide. Alleluia.*

During the ministration of Communion, the Choir sings the motet, Rise up, my love, my fair one, and come away. The setting is by Healey Willan (1880–1968).

Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone; the flowers appear upon the earth; the time of the singing of birds is come; arise, my love, my fair one, and come away.

Text: Song of Songs 2:10–12

Hymn: Like the murmur of the dove’s song

The Hymnal 1982 #513

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

A-MEN.

Hymn: O Jesus, crowned with all renown

The Hymnal 1982 #292

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

Praeludium in G minor, BuxWV 150

Dieterich Buxtehude

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THE FLOWERS ON THE ALTAR AND AT THE SHRINES
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF CARMEN BONADI, GEORGE HANDY,
STEVEN RUMPF, DENNIS SMITH, AND BROTHER EMIL DENWORTH, FMS.

THE FLOWERS WERE ARRANGED BY A MEMBER OF THE
SAINT THÉRÈSE OF LISIEUX FLOWER GUILD OF
THE CHURCH OF SAINT MARY THE VIRGIN.

*

Ascension Day
Thursday, May 9, 2024

Morning Prayer 8:00 AM

Sung Mass in the Lady Chapel 12:10 PM
Sermon by the Reverend Sammy Wood

Organ Recital 5:30 PM
James Kibbie, recitalist
University of Michigan, Ann Arbor, Michigan

Procession and Solemn Mass 6:00 PM
Sermon by the Right Reverend Matthew Heyd

*A reception in Saint Joseph's Hall follows
the Solemn Mass. All are invited.*

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 2024 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 by 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, *priest-in-charge*

The Reverend James Ross Smith, *associate rector*

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

The Reverend Dr. Peter Ross Powell, *assisting priest*

The Music Program

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*

Mr. Shalim Peña, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

Ms. MaryJane Boland, *assistant to the priest-in-charge for special projects*

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