

The Fifth Sunday of Easter

SOLEMN MASS

Sunday, April 28, 2024, 11:00 AM

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

A Vision for Saint Mary's

Saint Mary's is a vibrant Anglo-Catholic witness in the heart of New York City. With our identity in Christ and a preference for the poor, we are an inclusive, diverse community called to love God and each other for the life of the world.

About the Music

Girolamo Frescobaldi was born in Ferrara, Italy. Contemporary accounts describe him as a child prodigy who gained prominence as a performer as well as the patronage of important noblemen. Composers who visited Ferrara during his youth included numerous important masters such as Claudio Monteverdi, John Dowland, Orlande de Lassus, Claudio Merulo, and Carlo Gesualdo. Frescobaldi established himself in Rome as early as 1604 and, by 1608, had been named organist of Saint Peter's Basilica. He is recognized as the first of the great composers of the ancient Franco-Netherlandish-Italian tradition who chose to focus his creative energy on instrumental composition. Keyboard music occupies the most important position in Frescobaldi's extant works, many of which were unusually virtuosic for their time and were noted for their stylistic daring. Frescobaldi's work was known to, and influenced, numerous major composers in Italy as well as such persons as Johann Jakob Froberger, Henry Purcell, Johann Pachelbel, and Johann Sebastian Bach. His eleven posthumously published *Canzoni alla francese* are presumed to have been named as dedications to Italian families. Alessandro Vincenti, whose family is named at the eighth *Canzon*, was responsible for the 1645 publication. These late *Canzoni* demonstrate Frescobaldi's development of that genre from its roots as transcriptions of French chansons to fully idiomatic keyboard works. While *Canzon terza* is a single section in the older style, *Canzon prima* and *Canzon ottava* are multi-sectional works, sharing the characteristics of later Baroque *preludien* and *toccaten*.

The musical setting of the Mass this morning is *Missa "In illo tempore"* by Claudio Monteverdi (1567–1643). Claudio 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 the Baroque musical art. He was one of the legendary musicians to have directed music at San Marco, Venice, and later in his life was ordained a priest. Monteverdi is considered a founder of opera as we know it today with his *L'Orfeo* (1609), and his *Vespro della Beata Vergine* of 1610 may well have provided both model and inspiration for the great Passions and oratorios of the later Baroque composers—notably Bach and Handel—which would also 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's motet sets the text of John 16:16–19 in which Jesus speaks to his disciples of 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 (1593–1633) offered his reflection and prayer to Jesus as the way, truth, and life (John 14:6) in "The Call" (*The Temple*, 1633). 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 Holy Apostles Church, Chelsea, Manhattan.

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

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SOLEMN MASS

The Prelude

Canzoni alla francese

Girolamo Frescobaldi (1583–1643)

Canzon prima detta La Rovetta

Canzon terza detta La Crivelli

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. 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.

*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.
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 8:26–40, is now read.

But an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert road. And he rose and went. And behold, an Ethiopian, a eunuch, a minister of the Can'dace, queen of the Ethiopians, in charge of all her treasure, had come to Jerusalem to worship and was returning; seated in his chariot, he was reading the prophet Isaiah. And the Spirit said to Philip, “Go up and join this chariot.” So Philip ran to him, and heard him reading Isaiah the prophet, and asked, “Do you understand what you are reading?” And he said, “How can I, unless some one guides me?” And he invited Philip to come up and sit with him. Now the passage of the scripture which he was reading was this: “As a sheep led to the slaughter

or a lamb before its shearer is dumb, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken up from the earth.” And the eunuch said to Philip, “About whom, pray, does the prophet say this, about himself or about some one else?” Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus. And as they went along the road they came to some water, and the eunuch said, “See, here is water! What is to prevent my being baptized?” And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing. But Philip was found at Azo'tus, and passing on he preached the gospel to all the towns till he came to Caesare'a.

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

Psalm 66:1–8

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 David Hurd (b. 1950), and the Congregation sings the Refrain.



- 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 John 3:18–24, is now read.

Little children, let us not love in word or speech but in deed and in truth. By this we shall know that we are of the truth, and reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have confidence before God; and we receive from him whatever we ask, because we keep his commandments and do what pleases him. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

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

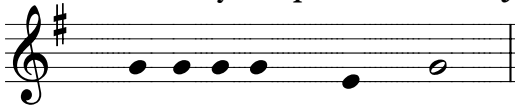
The Lord be with you.

People

And also with you.

Minister

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



People

Glo-ry to you, Lord Christ.

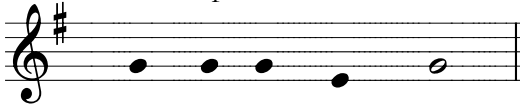
The appointed Gospel, John 14:15–24, is now proclaimed.

Jesus said to his disciples, “If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered him, “If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not

love me does not keep my words; and the word which you hear is not mine but the Father's who sent me."

After the Gospel, the Minister sings

The Gospel of the Lord.



People

Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Peter Powell

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

Musical notation for the Nicene Creed, consisting of five staves of music with lyrics underneath. The key signature is three flats (B-flat, E-flat, A-flat). The lyrics are: "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".

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.

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.

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.

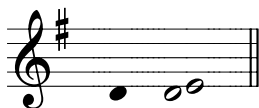
Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

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.**

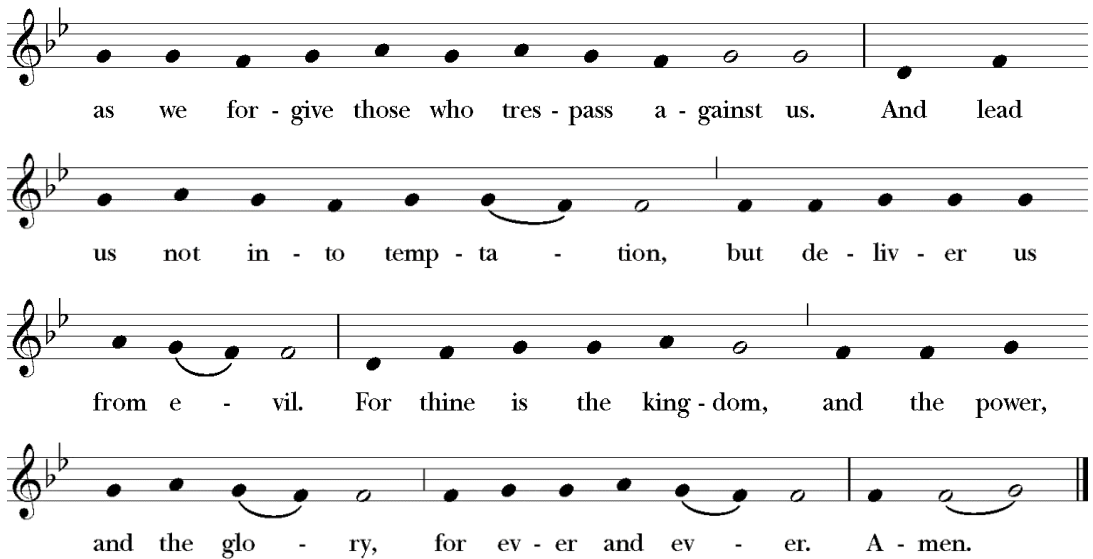
Memorial Acclamation: Ambrosian chant; adapted by David Hurd (b. 1950)

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

Then all sing the Lord's Prayer.

Musical notation for the Lord's Prayer, consisting of four staves of music in G minor (one flat) with lyrics underneath. The lyrics are: "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,"

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,

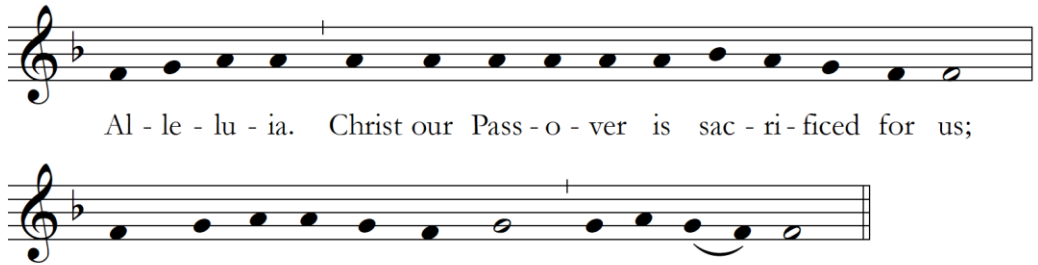


as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

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

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 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.

Persons who do not wish to receive the Holy Communion
are also invited to come forward to receive a blessing.

If you would like someone to bring you
Communion at your seat, please notify an usher.

We would be happy to accommodate you.

The Communion Song & Motet

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

Ego sum vitis vera
et vos palmites,
qui manet in me, et ego in eo,
hic fert fructum multum,
alleluia, alleluia.

*I am the true vine,
and you are the branches;
he who abides in me and I in him,
he it is who bears much fruit,
alleluia, alleluia.*

During the ministrations 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: George Herbert (1593–1633)

Hymn: Thou art the way

All stand and sing the hymn.

The Hymnal 1982 #457

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

The Lord be with you.

People 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: Good Christians all, rejoice and sing

The Hymnal 1982 #205

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

Canzon ottava detta La Vincenti

Girolamo Frescobaldi

*

THE FLOWERS ON THE ALTAR AND AT THE SHRINES
ARE GIVEN BY MARYJANE BOLAND TO THE GLORY OF GOD
AND IN LOVING MEMORY OF HER LATE HUSBAND,
MARSHALL BARTLETT, WHO WAS BORN ON 26 APRIL 1925.
MAY HE REST IN PEACE AND RISE IN GLORY.

The Church of Saint Mary the Virgin

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New York, New York 10036-8502

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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.**