

The Sunday of the Resurrection
Easter Day

PROCESSION & SOLEMN MASS

April 9, 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.

Easter Day at Saint Mary's

Today is Easter Day, the Sunday of the Resurrection. The central Christian belief is that Jesus was crucified and rose from the dead. In our worship this is not a past or an abstract reality. The death and resurrection of Jesus Christ are remembered and made present in our worship and in our common life. "Jesus Christ, yesterday and today, the Beginning and End, Alpha and Omega. His are all times and ages. To him be glory and dominion through all eternity." "Easter" is the English language name for the Sunday of the Resurrection. In many other languages, the name for Easter is some form of the word "Passover." Easter celebrates the "Passover" of Jesus from death to life. The date of Easter, a matter of controversy at different points in history, came to be connected with the conjunction of the lunar and solar calendars. For Western Christians, Easter Day is the first Sunday after the first full moon after the vernal, or spring, equinox. Easter Day cannot be earlier than March 22 or later than April 25.

About the Music

The organ prelude today is from the *Orgelbüchlein* ("Little Organ Book") of Johann Sebastian Bach (1685–1750). This collection of forty-six organ pieces, mostly composed while Bach was in Weimar between 1708 and 1717, is a small fraction of the originally intended project which would have included 164 settings of chorales spanning the liturgical year. Nonetheless the *Orgelbüchlein* stands as an extraordinary body of shorter chorale

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preludes and a compendium of the compositional techniques pertinent to that genre in Bach's day. In addition to serving as a practical collection of organ music for church services, the *Orgelbüchlein* has also been considered to be a treatise on composition, a faith statement of its composer, and a manual for instruction in organ-playing. *Christ ist erstanden* (Christ is arisen) is a three-stanza Easter chorale, found in *The Hymnal 1982* at #184. Bach's *Orgelbüchlein* setting, played for the prelude this morning, treats each stanza separately in three individual sections. A form of the chorale melody is featured in the uppermost voice of each section.

The musical setting of the Mass today is *Missa Paschalis* by Orlando di Lasso (1532–1594). Roland de Lassus, as he was also known, was one of the most prolific and admired European composers of his time. Born at Mons in the Franco-Flemish province of Hainaut, Lassus was well traveled particularly in northern Italy, but was centered in Munich much his adult life. His compositions include about sixty authenticated Mass settings, most of which are elaborate parody works based upon motets – often his own – as well as French chansons, and Italian madrigals from such composers as Gombert, Willaert, Resta, Arcadelt, Rore and Palestrina. *Missa Paschalis* (1576), however, is one of Lassus' few masses based upon chant. Only in the *Kyrie* (not sung this morning) is the *cantus firmus* plainly stated in long notes in soprano and tenor voices. Following the *Kyrie* the chant elements are integrated into the polyphonic texture. The present performing edition derives from a 1579 collection of various composers' works entitled *Liber primus Missarum quinque vocum* (First Book of Masses for Five Voices). Notable in this Mass setting are several passages where polyphony turns to chordal writing, giving particular emphasis to certain phrases of the text.

The antiphon *Haec dies quam fecit Dominus* ("This is the day which the Lord has made") is traditionally appointed to be sung throughout Easter Week. As such, many splendid choral settings of this text have been composed over the centuries. The setting of this antiphon, composed by Herbert Howells (1892–1983) and sung this morning during the administration of Communion, was first performed at Compline of Easter Day 1918 at Westminster Cathedral, London, under the direction of Howells' early mentor, Dr. Richard Terry. *Haec dies* was the last of nine works that Howells composed for the Latin liturgy at Westminster Cathedral while he was a student at the Royal College of Music. Published posthumously in 1992, Howells' dramatic setting of this ancient Easter antiphon is scored for five voices.



**You are invited to join us for refreshments in
Saint Joseph's Hall after Mass.
The ushers will be happy to direct you.**

SOLEMN MASS

THE ENTRANCE RITE

The Prelude

Chorale Prelude: *Christ ist erstanden*, BWV 627

J.S. Bach (1685–1750)

The Entrance Song

All stand as the bell signals the entrance of the ministers of the assembly. The Choir sings the appointed Introit.

Resurrexi,
et adhuc tecum sum, alleluia:
posuisti super me
manum tuam, alleluia:
mirabilis facta est scientia tua,
alleluia, alleluia.
Domine probasti me,
et cognovisti me:
tu cognovisti sessionem meam,
et resurrectionem meam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*I am risen,
and I am with you always, alleluia;
you have placed
your hand upon me, alleluia;
your wisdom has been shown to be most wonderful,
alleluia, alleluia.
O Lord, you have searched me out
and known me;
you know my sitting down
and my rising up.
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 Procession

Incense is made at the Altar, and the procession is formed. A Minister then intones the procession.

Let us go forth in peace.



People

In the name of Christ. A-men.

Hymn: Hail thee, festival day

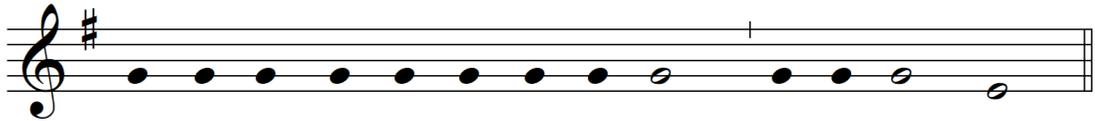
The Hymnal 1982 #175

The Congregation sings the hymn as the procession moves to the first station.

The Station at the Font

At the Font, the Celebrant sings the versicle, and the People respond.

This is the day the Lord has made, alleluia.



We will re - joice and be glad in it, al - le - lu - ia.

Celebrant Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.



People **A-MEN.**

Hymn: Jesus Christ is risen today, Alleluia!

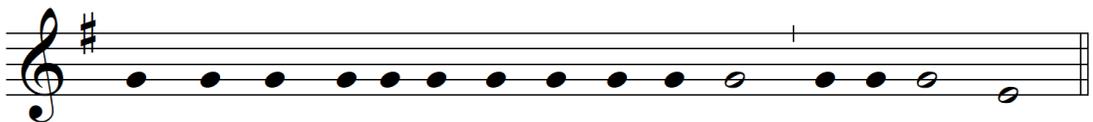
The Hymnal 1982 #207

The Congregation sings the hymn as the procession moves to the second station. The People are sprinkled with water that was blessed at the Great Vigil of Easter in remembrance of our baptismal vows.

The Station at the Rood

At the Rood, the Celebrant sings the versicle, and the People respond.

Great are the deeds of the LORD, alleluia.



They are stud - ied by all who de - light in them, al - le - lu - ia.

Celebrant Let us pray.

O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that we, who have been raised with him, may abide in his presence and rejoice in the hope of eternal glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be dominion and praise for ever and ever.

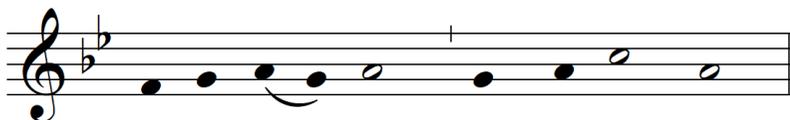


People

A-MEN.

The Opening Acclamation

A brief silence is observed.



The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Missa Paschalis by Orlando di Lasso (c. 1532–1594).

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.

*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.*

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.

*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.

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People **AMEN.**

16 “The right hand of the LORD has triumphed! *
the right hand of the LORD is exalted!
the right hand of the LORD has triumphed!”

17 I shall not die, but live, *
and declare the works of the LORD.

Refrain

22 The same stone which the builders rejected *
has become the chief cornerstone.

23 This is the LORD’S doing, *
and it is marvelous in our eyes.

Refrain

The second Lesson, Colossians 3:1–4, is now sung.

Since you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory.

After the Lesson, the Reader sings

The Word of the Lord.



People

Thanks be to God.

The Sequence Hymn

The Hymnal 1982 #183

The Congregation stands and sings the hymn, while the ministers of the assembly prepare for the proclamation of the Holy Gospel.

The Holy Gospel

A Minister proclaims the Gospel, first singing

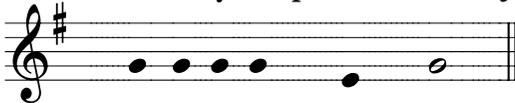
The Lord be with you.

People

And also with you.

Minister

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



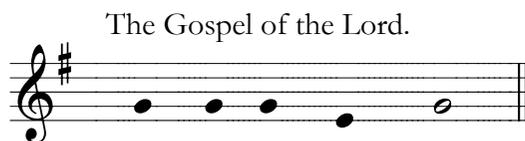
People

Glo-ry to you, Lord Christ.

The appointed Gospel, John 20:1–18, is now proclaimed.

On the first day of the week Mary Mag'dalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes. But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rab-bo'ni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Mag'dalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her..

After the Gospel, the Minister sings



People

Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

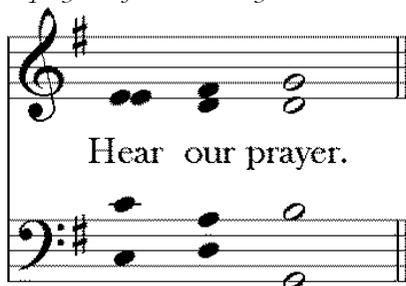
We be-lieve in one God, the
Fa-ther, the Al-might-y, ma-ker of hea-ven and
earth, of all that is, seen and un-seen. We be-lieve in
one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-
got-ten of the Fa-ther, God from God, Light from Light, true God from
true God, be-got-ten, not made, of one 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-shiped and
 glo-ri-fied. He has spo-ken through the Pro - phets. We be-lieve in
 one ho - ly cath - o - lic and a - po - sto - lic Church.
 We ac-know-ledge one bap - tism for the for-give-ness of sins.
 We look for the re-sur-rec - tion of the dead.____
 and the life of the world to come. A - men. A - men.____

Setting: Calvin Hampton

The Prayers of the People

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



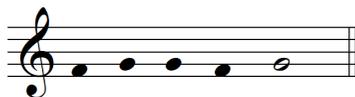
Setting: David Hurd (b. 1950)

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.

Terra tremuit, et quievit,
dum resurgeret
in iudicio Deus, alleluia.

*The earth trembled and was still,
when God arose
in judgment, alleluia.*

Hymn: O sons and daughters, let us sing!

The Hymnal 1982 #203

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 antiphon is sung before and after the hymn. The antiphon is repeated after the final verse of the hymn.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant, with the lyrics "The Lord be with you." The second staff is for the People, with the lyrics "And al - so with you." The third staff is for the Celebrant, with the lyrics "Lift up your hearts." The fourth staff is for the People, with the lyrics "We lift them to the Lord." The fifth staff is for the Celebrant, with the lyrics "Let us give thanks to the Lord our God." The sixth staff is for the People, with the lyrics "It is right to give him thanks and praise." The notes are simple, using quarter and eighth notes with stems, and some notes have a fermata or a decorative flourish above them.

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 Orlando di Lasso.

Sanctus, Sanctus, Sanctus,	<i>Holy, holy, holy Lord,</i>
Dominus Deus Sabaoth.	<i>God of power and might,</i>
Pleni sunt coeli et terra gloria tua.	<i>heaven and earth are full of your glory.</i>
Hosanna in excelsis.	<i>Hosanna in the highest.</i>
Benedictus qui venit	<i>Blessed is he who comes</i>
in nomine Domini.	<i>in the name of the Lord.</i>
Hosanna in excelsis.	<i>Hosanna in the highest.</i>

The People stand or kneel. Then the Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

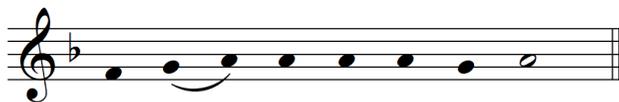
Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

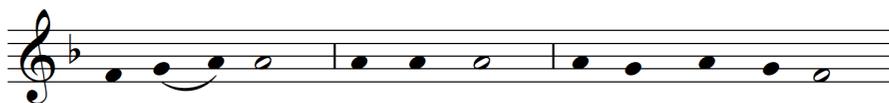
When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which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

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

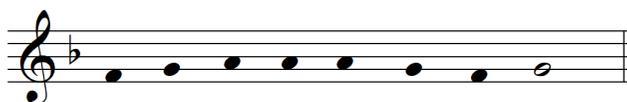
Father, we now celebrate this memorial of our redemption.
Recalling Christ's death and his descent among the dead,
proclaiming his resurrection and ascension to your right hand,
awaiting his coming in glory; and offering to you, from the gifts
you have given us, this bread and this cup,



Celebrant ...we praise you and we bless you.



All We praise you, we bless you, we give thanks to you,



and we pray to you, Lord our God.

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, 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,

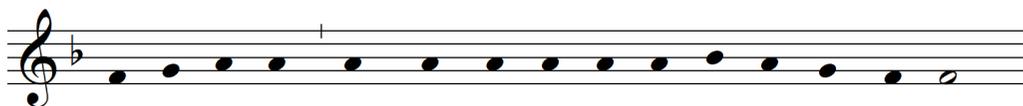
Then all sing the Lord's Prayer.

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.

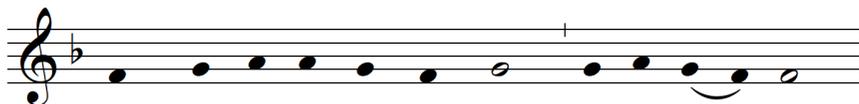
Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

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 adapt. Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Orlando di Lasso.

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.

Pascha nostrum
immolatus est Christus, alleluia:
itaque epulemur
in azymis sinceritatis
et veritatis,
alleluia, alleluia, alleluia.

*Christ, our Passover,
is sacrificed for us, alleluia;
therefore, let us keep the feast
by sharing the unleavened bread of sincerity
and truth,
alleluia, alleluia, alleluia.*

During the ministration of Communion, the Choir sings the motet, Haec dies quam fecit Dominus (“This is the day that the Lord has made”). The setting is by Herbert Howells (1892–1983).

Haec dies quam fecit Dominus:
exultemus et laetemur in ea.

*This is the day that the Lord has made:
let us rejoice and be glad in it.*

Text: Psalm 118:24

Hymn: At the Lamb’s high feast we sing

The Hymnal 1982 #174

The Congregation stands and sings the hymn.

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

All we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

The Celebrant says

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

Celebrant Go into the world in peace, be of good cheer,
hold fast to that which is good, return to no one evil for evil,
strengthen the fainthearted, support the weak,
help the poor, honor all people, love and serve our Lord Jesus,
rejoicing in the power of the Holy Spirit; and the blessing of God
Almighty, ✠ the Father, the Son, and the Holy Spirit, be among
you, and remain with you always.

People **AMEN.**

Welcome and Announcements

All are seated for the announcements.

Hymn: The strife is o'er, the battle done

The Hymnal 1982 #208

The Congregation stands and sings the hymn. The antiphon is sung before and after the hymn. The antiphon is also repeated after the final verse of the hymn.

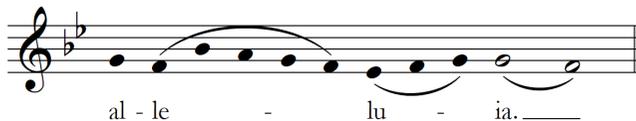
The Dismissal

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

Improvisation



Easter. The grave clothes of winter
are still here, but the sepulchre
is empty. A messenger
from the tomb tells us
how a stone has been rolled
from the mind, and a tree lightens
the darkness with its blossom.
There are travellers upon the road
who have heard music blown
from a bare bough, and a child
tells us how the accident
of last year, a machine stranded
beside the way for lack
of petrol, is crowned with flowers.

— R.S. Thomas (1913–2000), *Selected Poems*



MUSIC AT SAINT MARY'S IS PROVIDED IN PART BY
THE CHARLES B. HARMON FUND.

THE FLOWERS ARE GIVEN BY THE MEMBERS AND FRIENDS OF SAINT MARY'S
TO THE GLORY OF GOD AND
IN LOVING MEMORY OF THE DEPARTED PEOPLE AND CLERGY OF
THE CHURCH OF SAINT MARY THE VIRGIN.

THE FLOWERS ON THE ALTAR AND THROUGHOUT THE CHURCH
WERE ARRANGED BY THE MEMBERS OF
THE FLOWER GUILD OF THE PARISH.
WE ARE GRATEFUL TO THE MEMBERS OF
THE GUILD AND TO THE ACOLYTES, MUSICIANS,
USHERS, SEXTONS, VOLUNTEERS,
THE MEMBERS OF THE ALTAR & CANDLE GUILDS,
THE MEMBERS OF THE PARISH STAFF, THE PARISH'S ASSISTING PRIESTS,
AND THE SPOUSES AND CHILDREN OF THE PARISH CLERGY FOR
THEIR MINISTRY AND SUPPORT DURING THIS HOLY WEEK.

AND WE ARE GRATEFUL TO ALL THE MEMBERS OF
THE SAINT MARY'S COMMUNITY, NEAR AND FAR,
WHO ENTERED SO DEEPLY INTO THE PASCHAL MYSTERY
WITH US DURING THIS MOST HOLY WEEK.

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 Orenge Roman, Mr. Jorge Trujillo, *sextons*

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