

*The Second Sunday of Easter*

SOLEMN MASS

Sunday, April 7, 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

The organ voluntaries today are both based upon the well-known Easter hymn *O filii et filiae* ("O sons and daughters"). The melody of this hymn is thought to be of fifteenth-century French origin. It is found in two different forms in *The Hymnal 1982*. At #203, the hymnal gives a rhythmic form of the tune, in the manner of a carol, with the stanzas most suitable for Easter Day. At #206 the hymnal presents an equal-rhythm plainsong-like form of the tune with stanzas most suitable for the second Sunday of Easter and the Feast of Saint Thomas (December 21). Several French composers of organ music since the seventeenth century have composed pieces based upon popular carol melodies. *Ofertoire pour le jour de Pâques* ("Offertory for Easter Day") from the First Organ Book of Jean-François Dandrieu (c. 1682–1739) is a continuous set of twelve variations on *O filii et filiae*. Dandrieu was born into a Paris family of artists and musicians, and he gave a harpsichord performance at the royalty court as young as age five. From age eighteen he was organist at the Church of Saint Merri where he was named titular organist five years later. In 1721, he became one of the four organists of the Chapelle Royale of France. His variations on *O filii et filiae* call forth the characteristic sounds of the French classical organs. Lynwood Farnam (1885–1930) was one of the most highly acclaimed concert organists of his time. He was born in Quebec and, as a young man in Montreal, became organist at Christ Church Cathedral

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and taught organ at McGill Conservatory. After some years in Boston, Farnam was appointed organist at the Church of the Holy Communion in Manhattan, where he remained until his death. During that time, he toured extensively in North America and abroad, made radio broadcasts and, although he made no phonograph recordings, his playing is recorded on organ rolls which he made for the Aeolian company in 1930. His only surviving composition is his *Toccata on "O Filii et Filiae"* which he reportedly used to test the sonic capabilities of organs he was to play.

The setting of the Mass today is the four-voice *Missa secunda* of Hans Leo Hassler. Born in Nuremberg and baptized on October 26, 1564, Hassler's musical career bridged the late Renaissance to the early Baroque periods. His initial musical instruction was from his father, Isaak Hassler (c. 1530–1591). Hans Leo left home in 1584 to study in Venice with Andrea Gabrieli (c. 1532–1585) and become a friend and fellow pupil with Gabrieli's nephew Giovanni (c. 1554–1612). Thus, Hassler was one of the first of a succession of German composers to experience in Italy the musical innovations that were shaping what would later be identified as Baroque style. Hassler was recognized in his day not only as a composer, but also as an organist and a consultant on organ design. Although he was a Protestant, Hassler's early compositions were for the Roman church. His *Missa secunda*, first published in Nuremberg in 1599, is a model of efficient and concise text setting. The text is mostly set syllabically, and much of the musical texture is homophonic and rhythmically energetic. Often Hassler has the higher two voices and lower two voices singing phrases in playful alternation. These aspects all help to set forth the text with particular clarity.

Jacob Handl (1550–1591), also known as Jacobus Gallus, is credited with over five hundred compositions, both sacred and secular, including twenty Masses and hundreds of motets. Though Handl was Slovenian by birth, his compositions incorporate the influences of the leading Franco-Flemish and Venetian musical schools of his time. His motet *Stetit Jesus* from *Opus musicum III* (1587), sung during the administration of Communion, sings the post-resurrection appearance of our Lord reported in John 20:19–20. Handl's motet captures the drama of the narrative.

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

# SOLEMN MASS

## The Prelude

Offertoire pour le jour de Pâques

Jean-François Dandrieu (c. 1682–1739)

## 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.*

Quasi modo geniti infantes, alleluia:  
rationabiles, sine dolo lac concupiscite,  
alleluia, alleluia, alleluia.

Exsultate Deo adiutori nostro:  
iubilare Deo Iacob.

Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*Like newborn babes, alleluia,  
long for the pure spiritual milk,  
alleluia, alleluia, alleluia.  
Sing aloud to God, [who is] our help;  
shout for joy to the God of Jacob.  
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 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 is Missa secunda by Hans Leo Hassler (c. 1564–1612).*

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*

	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	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, forever and ever.

<i>People</i>	<b>AMEN.</b>
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# **THE WORD OF GOD**

## **The Lessons**

*The Congregation is seated. The first Lesson, Acts 3:12a, 13–15, 17–26, is now read.*

And when Peter saw the people running together to him and to John, he addressed them, saying, "Men of Israel, the God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, whom God raised from the dead. To this we are witnesses. And now, brethren, I know that you acted in ignorance, as did also your rulers. But what God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent

therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old. Moses said, 'The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people.' And all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days. You are the sons of the prophets and of the covenant which God gave to your fathers, saying to Abraham, 'And in your posterity shall all the families of the earth be blessed.' God, having raised up his servant, sent him to you first, to bless you in turning every one of you from your wickedness."

*After the Lesson, the Reader says*

The Word of the Lord.

*People*

Thanks be to God.

### **Psalm 111:1–4, 9–10**

*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 John Goss (1800–1880), and the Congregation sings the Refrain.*



1 I will give thanks to the LORD with my whole heart, \*  
in the assembly of the upright, in the congregation.

2 Great are the deeds of the LORD! \*  
they are studied by all who delight in them.

*Refrain*

3 His work is full of majesty and splendor, \*  
and his righteousness endures for ever.

4 He makes his marvelous works to be remembered; \*  
the LORD is gracious and full of compassion.

*Refrain*



9 He sent redemption to his people;  
he commanded his covenant for ever; \*  
holy and awesome is his Name.

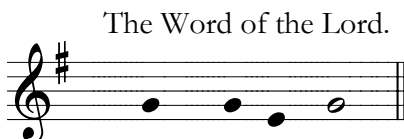
10 The fear of the LORD is the beginning of wisdom; \*  
those who act accordingly have a good understanding;  
his praise endures for ever.

*Refrain*

*The second Lesson, 1 John 5:1–6, is now sung.*

Everyone who believes that Jesus is the Christ is a child of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. Who is it that overcomes the world but he who believes that Jesus is the Son of God? This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood.

*After the Lesson, the Reader sings*



*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.*

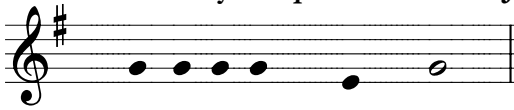
Alleluia.  
Post dies octo,  
ianuis clausis,  
stetit Iesus in medio  
discipulorum suorum,  
et dixit: Pax nobis.

*Alleluia,  
Eight days later  
while all the doors were shut,  
Jesus came and stood among  
his disciples,  
and said, "Peace be with you.*

## The Holy Gospel

*A Minister proclaims the Gospel, first singing*

People                    The Lord be with you.  
                              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 20:19–31, is now proclaimed.*

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, even so I send you.” And when he had said this, he breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.” Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.” Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, “Peace be with you.” Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.” Thomas answered him, “My Lord and

my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet believe.” Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

*After the Gospel, the Minister sings*

The Gospel of the Lord.

People Praise to you, Lord Christ.

The musical notation consists of a single staff in G major (one sharp) with a treble clef. It contains six notes: G4, A4, B4, C5, D5, and E5, each followed by a whole rest, creating a simple melody.

## The Sermon

The Reverend Dr. Peter Ross Powell

## The Nicene Creed

*All stand. The Creed is sung by all.*

*Introduction*

We be-lieve in one God, the  
 Fa - ther, the Al - might - y, ma - ker of hea - ven and  
 earth, of all that is, seen and un - seen. We be-lieve in  
 one Lord, Je - sus Christ, the on - ly Son of God, e - ter-nal-ly be -

The musical notation is in G minor (two flats) with a treble clef. It begins with an introduction of four measures. The lyrics are written below the staff, with hyphens indicating syllables across measures. The melody is a simple, solemn tune.

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.

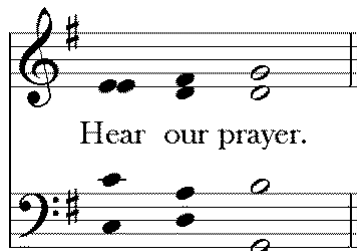
We look for the re - sur - rec - tion of the dead, \_\_\_\_\_

✕ and the life of the world to come. A - men. A - men. \_\_\_\_\_

Setting: Calvin Hampton

## 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.*

Angelus Domini  
descendit de caelo,  
et dixit mulieribus:  
Quem quaeritis, surrexit, sicut  
dixit, alleluia.

*The angel of the Lord  
descended from heaven  
and said to the women:  
"The One whom you seek has risen,  
as he said," 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 Great Thanksgiving

*All remain standing. The Celebrant faces the People and sings*

The musical notation is presented in six systems, each with a staff and lyrics. The first staff is for the Celebrant, and the subsequent five are for the People. The notation uses a single line with a key signature of one flat (B-flat) and a common time signature. The lyrics are as follows:

**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 forever.

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 Hans Leo Hassler.*

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,

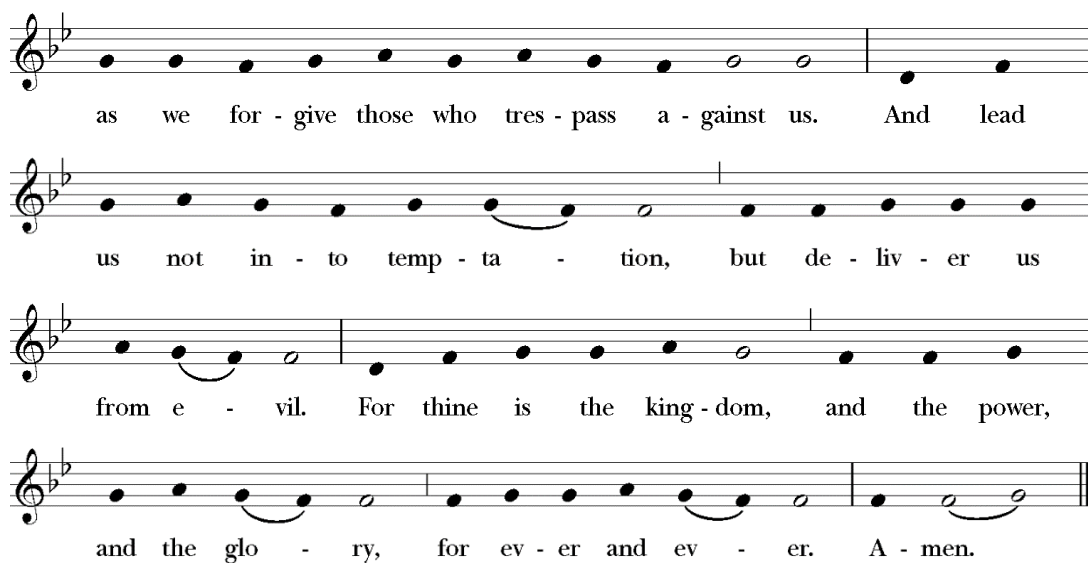
*Then all sing the Lord's Prayer.*

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,

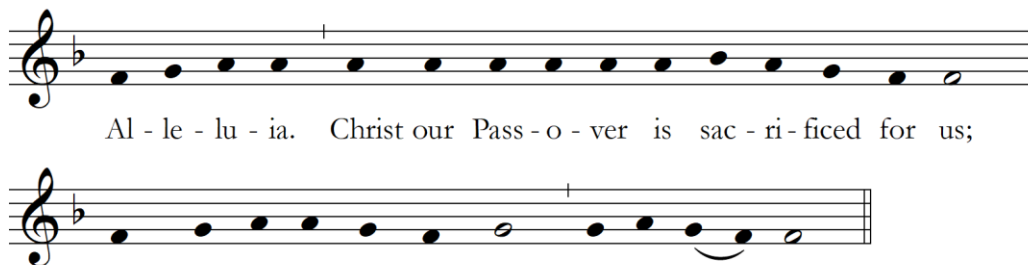


as we for - give those who tres - pass a - gainst us. And lead  
us not in - to temp - ta - tion, but de - liv - er us  
from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

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 Hans Leo Hassler.*

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.*

Mitte manum tuam,  
et cognosce loca clavorum,  
alleluia:  
et noli esse incredulus, sed fidelis,  
alleluia, alleluia.

*Put out your hand,  
and feel the place where the nails were,  
alleluia;  
and do not be faithless, but believing,  
alleluia, alleluia.*

*During the ministration of Communion, the Choir sings the motet, Stetit Iesus in medio discipulorum. The setting is by Jacob Handl (1550–1591).*

Stetit Iesus in medio discipulorum,  
et dixit eis: Pax vobis. Alleluia.  
Videte manus meas et pedes meos,  
quia ego ipse sum. Alleluia.  
Gavisi sunt discipuli, alleluia,  
visu Domino, alleluia.

*There came Jesus and appeared in the midst  
of his disciples, and he said to them: Peace be with  
you. Alleluia. Behold my hands and my feet,  
for I am indeed your Lord. Alleluia.  
The disciples rejoiced, alleluia,  
to see the Lord, alleluia.*

## **Hymn: We walk by faith, and not by sight**

*All stand and sing the hymn.*

## **The Hymnal 1982 #209**

## **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.  
*Amen.*

*People* **AMEN.**

## Welcome and Announcements

*All are seated for the announcements.*

## Hymn: That Easter day with joy was bright

The Hymnal 1982 #193


*The Congregation stands and sings the hymn.*

## The Dismissal


*A Minister dismisses the assembly, first singing*

The Lord be with you.  
And also with you.

*People*




*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

Toccata on *O Filii et Filiae*

Lynnwood Farnam (1885–1930)

\*

THE FLOWERS ARE GIVEN BY THE MEMBERS AND FRIENDS OF SAINT MARY'S  
TO THE GREATER 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, IN THE CHAPELS, AND AT THE SHRINES  
WERE ARRANGED BY THE MEMBERS OF  
THE SAINT THÉRÈSE OF LISIEUX  
FLOWER GUILD OF THE CHURCH OF SAINT MARY THE VIRGIN.

# **The Church of Saint Mary the Virgin**

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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*

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