

The Sunday of the Resurrection
Easter Day

PROCESSION & SOLEMN MASS

Sunday, March 31, 2024, 11:00 AM

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

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 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.



About the Liturgy

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 remarkable twentieth-century English composer Herbert Howells (1892–1983) was mentored in his youth by prominent English musicians of the time including C. V. Stanford, C. H. H. Parry, and Charles Wood. Rather than pursuing the more avant-garde impulses which propelled some young composers of his time, he cultivated the more tonally oriented but distinctively original vocabulary of melody, harmony, and lyrical rhythms for which his music is recognized. Highly regarded, particularly in Anglican church circles, for his richly expressive anthems and settings of the daily office canticles, Howells’ sensitivity for the expression of texts extended also into his music for organ solo. His “Saraband for the Morning of Easter,” composed in 1940 and played for the prelude this morning, is the second of his *Six Pieces for Organ* published in 1949. In its ABA structure and with singing melody, Howells colors his

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stately dance of Easter morning in the shades of his distinctive post-romantic harmonic palette, finally ending in a blaze of C Major.

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’s 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. During the administration of Communion, the choir will sing the six-voice setting of this Easter antiphon by William Byrd (1543–1623). This notable setting was first published in Byrd’s *Sacrarum Cantionum II* of 1591. Byrd, like the slightly older Thomas Tallis, enjoyed the favor of Queen Elizabeth I and composed extensively for both the Anglican and Latin Rites of his time. Byrd’s setting of *Haec dies* expresses Easter jubilation with stirring melodic and rhythmic energy. — *David Hurd*

An Easter Egg Hunt after Mass Today

Children aged six and under are invited to take part in an Easter Egg Hunt following today’s Solemn Mass. We will gather in Saint Joseph’s Hall (the Parish Social Hall) during Coffee Hour for instructions. Any older kids who would like to help hide eggs should meet the organizers of the Hunt in Saint Joseph’s Chapel (also known as the Wedding Chapel, the middle chapel on the right-hand side of the church) shortly after Mass is over. This should be fun—and hopefully delicious.

SOLEMN MASS

THE ENTRANCE RITE

The Prelude

Saraband for the Morning of Easter

Herbert Howells (1892–1983)

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

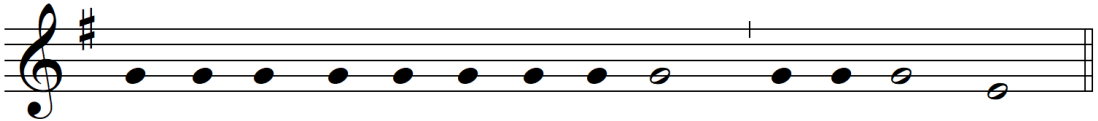
The Hymnal 1982 #175

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!

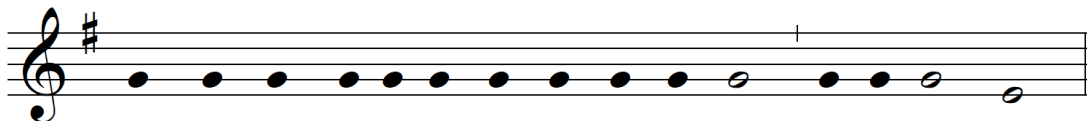
The Hymnal 1982 #207

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.

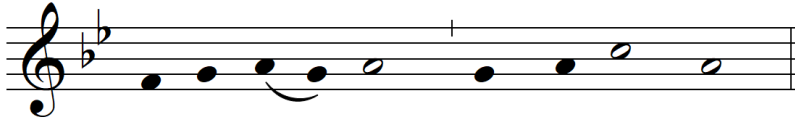
O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that we, who have been raised with him, may abide in his presence and rejoice in the hope of eternal glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit,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



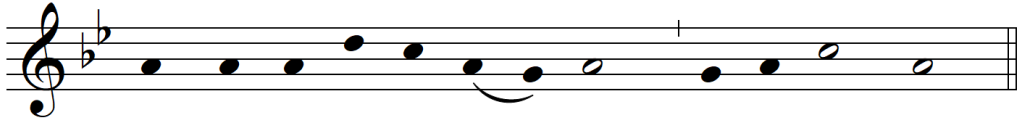
People **A-MEN.**

The Opening Acclamation

A brief silence is observed.



Celebrant ☩ Al - le - lu - ia. Christ is ris - en.



People The Lord is ris - en in - deed. Al - le - lu - ia.

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.

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, 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.**

THE WORD OF GOD

The Lessons

The Congregation is seated. The first Lesson, Acts 10:34–43, is now read.

And Peter opened his mouth and said: "Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Jude'a, beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. And we

are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and made him manifest; not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead. And he commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead. To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name.”

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

Psalm 118: 14-17, 22-24

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 Ivor Atkins (1869–1953), and the Congregation sings the Refrain.

8

On this day the Lord has act - ed;

we will re - jice and be glad in it.

14 The LORD is my strength and my song, *
and he has become my salvation.

15 There is a sound of exultation and victory *
in the tents of the righteous:

Refrain

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!”

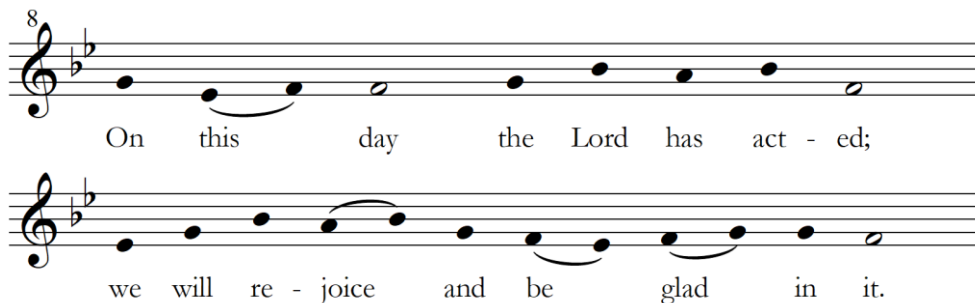
17 I shall not die, but live, *
and declare the works of the LORD.

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



On this day the Lord has acted;
we will rejoice and be glad in it.

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

The Hymnal 1982 #183

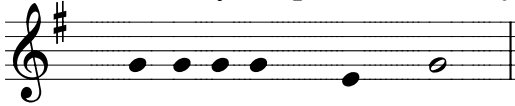
The Congregation stands and sings the Sequence, while the ministers of the assembly prepare for the proclamation of the Holy Gospel.

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 Mark.**



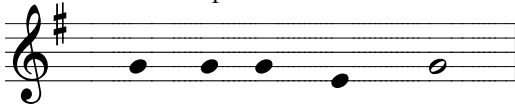
People Glo-ry to you, Lord Christ.

The appointed Gospel, Mark 16:1–8, is now proclaimed.

And when the sabbath was past, Mary Mag'dalene, and Mary the mother of James, and Salo'me, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back;—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

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

The Prayers of the People

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

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Peace



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



People And al - so with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

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 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 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 Orlando di Lasso.

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.



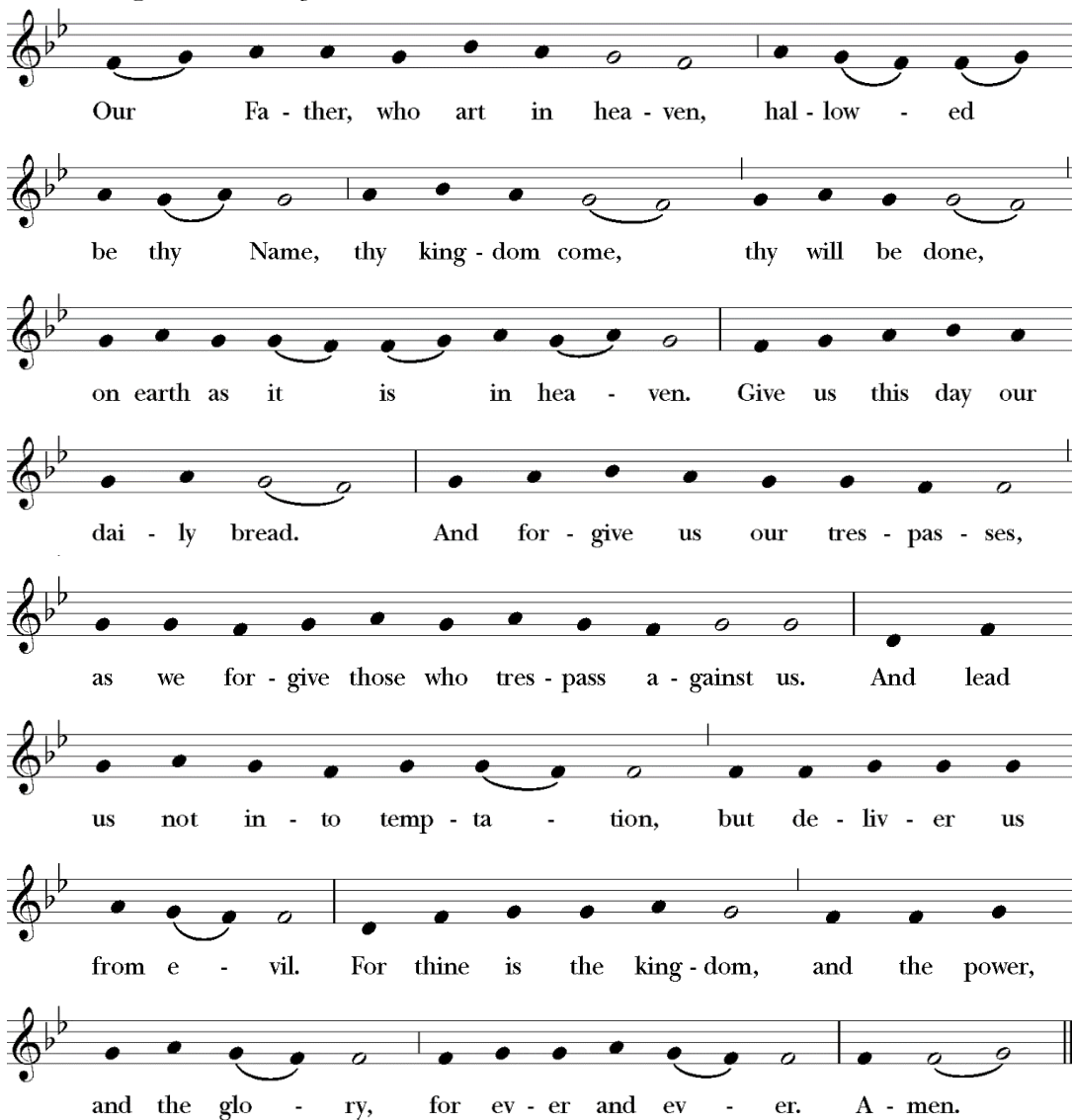
All

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 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 ministration 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 William Byrd (1543–1623).

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 Congregation stands and sings the hymn.

The Hymnal 1982 #174

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 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.

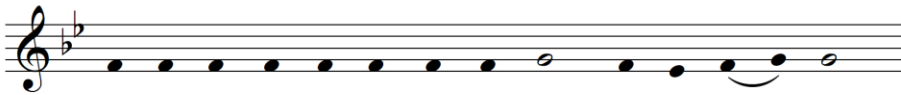
The Dismissal

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

Improvisation

*

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

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 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 and throughout the church
were arranged by the members of
The Saint Thérèse of Lisieux
Flower Guild of the Church of Saint Mary the Virgin.

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, families, 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.

*To be grateful is to recognize the love of God in everything He has given us—
and He has given us everything. Every breath we draw is a gift of His love,
every moment of existence is grace, for it brings with us immense graces from Him.
Gratitude therefore takes nothing for granted, is never unresponsive, is constantly awakening to
new wonder, and to praise of the goodness of God. For the grateful person knows that God is
good, not by hearsay but by experience. And that is what makes all the difference.”*

Thomas Merton, Thoughts in Solitude (1956)

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*

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

The Board of Trustees

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