

*The Nineteenth Sunday after Pentecost*

SOLEMN MASS

Sunday, October 16, 2022, 11:00 AM

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



## *About the Music*

Jean Adam Guilain is the composer of today's organ voluntaries. His dates are not certain, his nationality was actually German, and his original name was Johann Adam Wilhelm Freinsberg. However, he came to Paris sometime before 1702 and probably soon became a student of Louis Marchand (1669–1732). In 1706, he published his two-volume *Pièces d'orgue pour le Magnificat sur les huit tons différents de l'église* ("Organ pieces for the Magnificat on the eight church tones"). Only the first of these two volumes is extant. It contains a suite of seven pieces for each of the first four church modes. The lost volume undoubtedly contained pieces of very similar character for tones five through eight. Guilain's suites were intended to be played at Vespers, their movements in alternation with chanted verses of the canticle. Despite his German origin, Guilain's organ suites are idiomatically very French. Typical of organ suites of his time, each movement is designated by a description of the character of the piece, indicating the organ stops intended to be used. Thus, in the course of such a suite, one hears the characteristic timbres of the instrument in stylized segments. The first three movements of Guilain's suite on the second tone are played for the prelude this morning, and the sixth movement is the postlude.

The setting of the Mass today is the *Mass for Four Voices* of William Byrd (c. 1540–1623). Byrd composed settings of the Latin Mass for three, four and five voices. The *Mass for Four Voices* dates from about 1592 and was probably the first of the three to be composed. The whole business of Latin Masses in post-Reformation England needed to be a somewhat clandestine matter to protect those involved from the possibility of arrest. This being the case, Byrd's part books were undated and without title page or preface, nor was the printer (Thomas East) identified. Fortunately, Byrd's settings survived the period in which their performance—if not their very existence—was illegal and are now rightly regarded as great treasures of Western music. Although composed with the Continental Tridentine liturgy in mind, Byrd's *Mass for Four Voices* was also influenced by the pre-Reformation Mean Mass of John Taverner (c. 1490–1545), particularly in the opening of the Sanctus. The older Taverner setting had already served as a model for settings by English masters Christopher Tye (c. 1505–c.1573), John Sheppard (c. 1515–1558) and Thomas Tallis (c. 1505–1585). Byrd's four-voice *Agnus Dei* ends with a particularly expressive *Dona nobis pacem*.

*Eternal Spirit of the Living Christ*—composed by Saint Mary's music director, David Hurd, and sung as the Communion motet today—was commissioned by the Association of Anglican Musicians for their 2006 Conference and the Anglican Musicians Foundation in celebration of the fortieth anniversary of the Association of Anglican Musicians in Indianapolis, Indiana. In this choral setting of a hymn by the Finnish theologian Frank von Christierson (1900–1996), the text alternates between chant-based and freely-composed statements of each of its three stanzas. The melodic foundation of the chant-styled sections is drawn from the plainsong Lord's Prayer as previously adapted by Winfred Douglas and well-known to Episcopalians for generations. Since Christierson's text centers on the pursuit of right prayer, this musical reminder of the most foundational

and seminal prayer of all Christians, which Jesus himself taught his disciples, seemed particularly apt.



## **Adult Education: October 2022**

### **The Holy Eucharist, Part I**

On Sunday, October 16, 23, and 30, we continue our series on the Holy Eucharist. On many Sunday mornings, during this interim period, we come together to study and talk about the Eucharist before going forth to celebrate it. Our approach is inductive. We talk about images, themes, and symbols, trying to articulate a lived theology of this sacrament that is at the heart of our parish's life.

On Sunday, October 23 and Sunday, October 30, the class will be taught by Brother Thomas Bushnell, BSG.

October 2: The Eucharist as Meal  
October 9: The Eucharist as Sacrifice  
October 16: The Eucharist as Memory  
October 23: The Eucharist as Prayer  
October 30: The Eucharist as Presence

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# SOLEMN MASS

## The Prelude

Suite du Second Ton

Prélude

Tierce en Taille

Duo

Jean Adam Guilain (c. 1700)

## 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.*

Ego clamavi,  
quoniam exaudisti me, Deus:  
inclina aurem tuam,  
et exaudi verba mea:  
custodi me, Domine, ut pupillam oculi:  
sub umbra alarum tuarum protege me.  
Exaudi Domine iustitiam meam:  
intende deprecationem meam.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*I have called upon you, O God,  
for you have answered me;  
incline your ear to me  
and bear my words;  
keep me, O LORD, as the apple of your eye;  
hide me under the shadow of your wings.  
Hear my plea of innocence, O LORD;  
Give heed to my cry.  
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 of Holy Water

*The assembly is sprinkled with holy water while Asperges me is sung.*

Asperges me, Domine, hyssopo,  
et mundabor: lavabis me,  
et super nivem dealbabor.  
Miserere mei, Deus,  
secundum magnam  
misericordiam tuam.

*You will sprinkle me with hyssop, O Lord,  
and I shall be cleansed; you will wash me  
and I shall be made whiter than snow.  
Have mercy upon me, O Lord,  
according to your great  
mercy.*

## The Opening Acclamation

*The Celebrant sings*



Bless-ed be God: Fa-ther, Son, and Ho-ly Spi-rit.



*People* And bless-ed be his king-dom, now and for ev-er. A-men.

Setting: Louis Weil (b. 1935)

## The Song of Praise

*The Choir sings Gloria in excelsis. The setting is Mass for Four Voices by William Byrd (1543–1623).*

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.

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

*Glory be to God on high,  
and on earth peace  
to those of good will.  
We praise you. We bless you.  
We worship you. We glorify you.  
We give thanks to you  
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.*

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

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*People*                      **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, Genesis 32:3–8, 22–30, is now read.*

Jacob sent messengers before him to E'sau his brother in the land of Se'ir, the country of E'dom, instructing them, "Thus you shall say to my lord E'sau: Thus says your servant Jacob, 'I have sojourned with La'ban, and stayed until now; and I have oxen, asses, flocks, menservants, and maidservants; and I have sent to tell my lord, in order that I may find favor in your sight.'" And the messengers returned to Jacob, saying, "We came to your brother E'sau, and he is coming to meet you, and four hundred men with him." Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies, thinking, "If E'sau comes to the one company and destroys it, then the company which is left will escape." The same night he arose and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. And Jacob was left alone; and a man wrestled with him until the breaking of the day. When the man saw that he did not prevail against Jacob, he touched the hollow of his thigh; and Jacob's thigh was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." And he said to him, "What is your name?" And he said, "Jacob." Then he said, "Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." Then Jacob asked him, "Tell me, I pray, your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the name of the place Peni'el, saying, "For I have seen God face to face, and yet my life is preserved."

*After the Lesson, the Reader says*

                                  The Word of the Lord.  
*People*                          Thanks be to God.

*The Congregation sings Psalm 121 to plainsong tone 8.2.*



- Cantor* 1      *I lift* up my eyes to the / hills; \*  
*All*                from where / is my help to come?
- 2                My help comes from the / LORD, \*  
                     the maker of / heaven and earth.
- 3                He will not let your foot be / moved \*  
                     and he who watches over you / will not fall asleep.
- 4                Behold, he who keeps watch over / Israel \*  
                     shall neither / slumber nor sleep;
- 5                The LORD himself watches over / you; \*  
                     the LORD is your / shade at your right hand,
- 6                So that the sun shall not strike you by / day, \*  
                     — / nor the moon by night.
- 7                The LORD shall preserve you from all / evil; \*  
                     it is he / who shall keep you safe.
- 8                The LORD shall watch over your going out and your coming / in, \*  
                     from this time / forth for evermore.

*The second Lesson 2 Timothy 3:14–4:5 is now read.*

As for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.



*After the Lesson, the Reader says*

                          The Word of the Lord.  
*People*                  Thanks be to God.

### **The Gospel Acclamation**

*All stand. The ministers of the assembly prepare for the Gospel as Alleluia and the appointed verses are sung.*

Alleluia, alleluia.

Lauda, anima mea, Dominum:  
laudabo Dominum in vita mea:  
psallam Deo meo,  
quamdiu ero.  
Alleluia.

*Alleluia, alleluia.*

*Praise the LORD, O my soul;  
I will praise the LORD as long as I live;  
I will sing praises to my God  
while I have my being.  
Alleluia.*

### **The Holy Gospel**

*A Minister proclaims the Gospel, first singing*

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

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

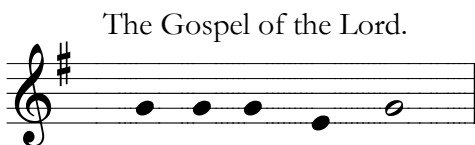


*People*            Glo-ry to you, Lord Christ.

*The appointed Gospel, Luke 18:1-8, is now proclaimed.*

Jesus told the disciples a parable, to the effect that they ought always to pray and not lose heart. He said, "In a certain city there was a judge who neither feared God nor regarded man; and there was a widow in that city who kept coming to him and saying, 'Vindicate me against my adversary.' For a while he refused; but afterward he said to himself, 'Though I neither fear God nor regard man, yet because this widow bothers me, I will vindicate her, or she will wear me out by her continual coming.'" And the Lord said, "Hear what the unrighteous judge says. And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?"

*After the Gospel, the Minister sings*



*People*            Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew Jacobson

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.

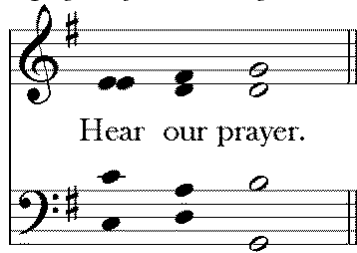
We look for the re - sur - rec - tion of the dead. —

and the life of the world to come. A - men. A - men. —

Setting: Calvin Hampton (1938–1984)

## The Prayers of the People

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



Setting: David Hurd (b. 1950)

*The Celebrant adds a concluding collect.*

## The Confession of Sin

*The Minister says*

Let us confess our sins against God and our neighbor.

*The People kneel. Silence is observed.*

*Celebrant and People*

Most merciful God,  
we confess that we have sinned against you  
in thought, word and deed,  
by what we have done, and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Celebrant says*

Almighty God have mercy on you, ✠ forgive you all your sins through  
our Lord Jesus Christ, strengthen you in all goodness, and by the power  
of the Holy Spirit keep you in eternal life.

*People*

**AMEN.**

## 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

*All are seated as the appointed antiphon is sung and the offerings of the assembly are collected.*

Meditabor in mandatis tuis,  
quae dilexi valde:  
et levabo manus meas  
ad mandata tua, quae dilexi.

*I will meditate on your commandments,  
which I have always loved;  
and I will lift up my hands  
to your commandments which I love.*

### Hymn: O God of Bethel, by whose hand

**The Hymnal 1982 #709**

*The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine, and money.*

### The Great Thanksgiving

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

Musical notation for the Great Thanksgiving, featuring a treble clef and a series of notes on a staff. The notation includes lyrics for the Celebrant and the People, with musical symbols like slurs and accents. The lyrics are: 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.

*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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*The Choir sings Sanctus and Benedictus. The setting is by William Byrd.*

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*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ 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."



*Celebrant* There - fore we pro-claim the mys-ter - y of faith:



*All* Christ has died. Christ is — ri - sen. Christ will come a-again.

*Celebrant* We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



*All* **A-MEN.**

Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

*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; adapted by Charles Winfred Douglas (1867–1944)



## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread and 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 William Byrd.*

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.

*If you wish to learn more about baptism or confirmation in the Episcopal Church, please speak to a member of the clergy. They would all be very happy to answer any questions you might have.*

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 and Motet**

*As the ministrations of Communion begins, the appointed antiphon is sung.*

Domine Dominus noster,  
quam admirabile est nomen tuum  
in universa terra!

O LORD our governor,  
how exalted is your name  
in all the world!

*During the ministration of Communion, the Choir sings Eternal Spirit of the living Christ by David Hurd (b. 1950).*

Eternal Spirit of the living Christ, I know not how to ask or what to say;  
I only know my need, as deep as life, and only you can teach me how to pray.

Come, pray in me the prayer I need this day; help me to see your purpose and your will-  
where I have failed, what I have done amiss; held in forgiving love, let me be still.

Come with the vision and the strength I need to serve my God, and all humanity;  
fulfillment of my life in love outpoured—my life in you, O Christ, your love in me.

**Hymn: By gracious powers so wonderfully sheltered      The Hymnal 1982 #695**

*All stand and sing the hymn.*

### **The Postcommunion Prayer**

*The Celebrant says*

Let us pray.

*Celebrant*      Almighty and everliving God,

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

## The Blessing

*The Celebrant says*

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

*Celebrant* The 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: Spread, O spread, thou mighty word


The Hymnal 1982 #530


*The Congregation stands and sings 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.

*People*  Thanks \_\_\_\_\_ be \_\_\_\_\_ to \_\_\_\_\_ God.

Setting: *Missa orbis factor*



## The Postlude

Dialogue (Suite du Second Ton)

Jean Adam Guilain (c.1700)



THE FLOWERS ON THE ALTAR AND IN THE CHURCH  
ARE GIVEN TO THE GREATER GLORY OF GOD AND  
IN LOVING MEMORY OF BARBARA LARSEN KLETT BY  
ARLEEN MUNK AND HER FAMILY.

THE FLOWERS ON THE ALTAR AND IN THE CHURCH WERE ARRANGED  
BY A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.



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



## **Saint Luke the Evangelist**

*Tuesday, October 18, 2022*

Morning Prayer 8:00 AM

Mass 12:10 PM

Evening Prayer 5:00 PM

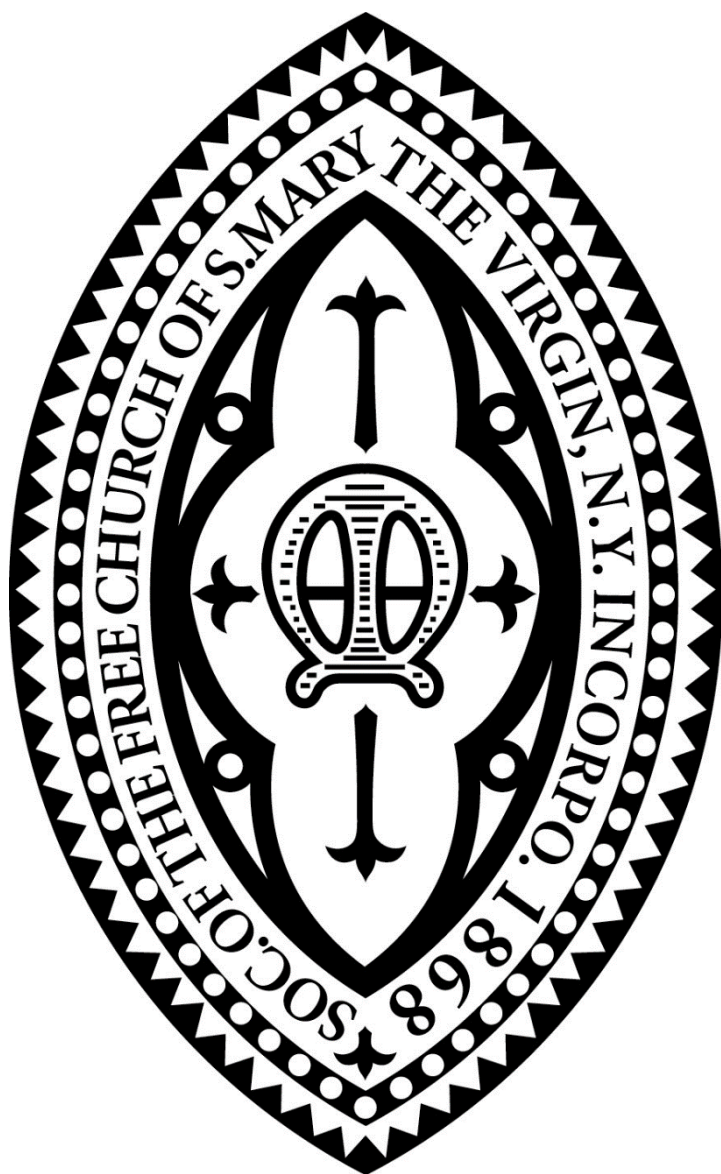
## We Need Your Help

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 two and a half years. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2022 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you are able to 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. You may also arrange 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.

If you have questions about pledging, please speak to a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

We are grateful to you for your crucial support of Saint Mary's at this time.



# THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street  
New York, New York 10036-8502

Web: [www.stmvirgin.org](http://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 Orengo Roman, Mr. Jorge Trujillo, *sextons*

## The Board of Trustees

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;

Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;

Ms. Mary Robison *secretary*; Ms. Marie Rosseels; Dr. Leroy Sharer

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