

*The Twenty-first Sunday  
after Pentecost*

SOLEMN MASS

Sunday, October 30, 2022, 11:00 AM

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

## *About the Music*

The organ prelude today is from Dieterich Buxtehude's *Te Deum laudamus*. Buxtehude (1637–1707) was the most important Germanic composer for the organ in the generation before Johann Sebastian Bach. His *Choralefantasia Te Deum laudamus* is a set of movements based upon particular verses of *Te Deum*, the ancient Latin hymn traditionally (but doubtfully) attributed to Saints Ambrose and Augustine. Conceivably these versets belonged to a larger set of which only five are now extant. They may have been intended to be played in place of or in alternation with verses sung to Solemn Tone plainsong. The movement played as the prelude today is based on the verse *Pleni sunt caeli et terra maiestatis gloriae tuae* (Heaven and earth are full of the majesty of thy glory). It is itself a fully developed, multi-sectional chorale fantasia in which Buxtehude successively embellishes short segments of the chant employing a full range of stylistic devices typical of baroque chorale fantasias.

The setting of the Mass today is the four-voice *Missa secunda* of Hans Leo Hassler. Born in Nuremberg and baptized on 26 October 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.

The Communion motet today is by Felix Mendelssohn (1809–1847). His *Jauchzet dem Herrn*, a German setting of Psalm 100, begins and ends in economical four-voice choral texture. The slower middle section, however, is marked *Soli* and expands out to eight parts. Mendelssohn blossomed early as a conductor, composer, and pianist. His initial music studies in Berlin were followed by travel in England, Scotland, Italy, and France before his 1833 appointment as music director in Düsseldorf. Two years later he became conductor of the *Gewandhaus* concerts in Leipzig where, together with Schumann and others, he founded the *Leipzig Conservatorium* in 1842. His 1829 Leipzig performance of Bach's *St. Matthew Passion* helped decisively to stimulate the nineteenth century rediscovery of the music of J. S. Bach. His contributions as a composer span the categories of orchestral, choral, stage, chamber, piano, vocal and organ works. His music is said to have set the canons of mid-Victorian musical taste.

Today's organ postlude is indisputably the most well-known organ work of J. S. Bach. *Toccata in D minor*, BWV 565, was probably composed about 1704 and as such is among

Bach's earlier works. Its vigor and freshness, its brash spurts of figuration, and its dramatic harmonies are born of the improvisatory organ music of an earlier age. At the same time, these same qualities prefigure the range of romantic expression which would bloom a century and a half later. While known to some as "Toccat<sup>a</sup> and Fugue in D minor," the fugal writing which follows the improvisatory opening section of this piece is more like an orderly interlude in the course of an extended *fantasia*. The fugal theme itself is hardly a melody but rather a figure or pattern suggestive of the string writing of Vivaldi and his Italian contemporaries. Consequently, the lone descriptive title *Toccat<sup>a</sup>* for this work seems both appropriate and sufficient. — *David Hurd*



## All Saints' Day

*Tuesday, November 1, 2022*

Morning Prayer 8:00 AM

Mass 12:10 PM

Organ Recital 5:30 PM

*Tyrone Whiting, Director of Music,  
The Church of Saint Martin-in-the-Fields, Philadelphia,*

Solemn Pontifical Mass 6:00 PM

*The Right Reverend Andrew M.L. Dietsche, celebrant and preacher*

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# SOLEMN MASS

## The Prelude

*Pleni sunt coeli et terra*  
(*Te Deum laudamus*, BuxWV 218)

Dieterich Buxtehude (1637–1707)

## 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.*

Misereris omnium Domine,  
et nihil odisti eorum quae fecisti,  
dissimulans peccata hominum  
propter penitentiam, et parcens illis:  
Quia tu es Dominus Deus noster.  
Miserere mei Deus, Miserere mei:  
Quoniam in te confidit anima mea.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*Your mercy extends to all things, O Lord,  
and you despise none of the things you have made.  
You overlook men's sins, because they have  
repented, and you have forgiven them, doing this  
because you are the Lord our God.  
Be merciful to me, O God, be merciful,  
for I have taken refuge in you.  
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 dealabor.  
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 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.

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 merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

*People* **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, Isaiah 1:10–20, is now read.*

Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomor'rah! "What to me is the multitude of your sacrifices?" says the LORD; "I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies —I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow. Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the LORD has spoken."

*After the Lesson, the Reader says*

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

The Congregation sings Psalm 32:1–8 to plainsong tone LA1.



- |               |   |   |
|---------------|---|---|
| <i>Cantor</i> | 1 | <i>Happy</i> are they whose transgressions are for-/given, *<br>and whose / sin is <u>put</u> away!   |
| <i>All</i>    | 2 | Happy are they to whom the LORD imputes / no guilt, *<br>and in whose spi-/rit there <u>is</u> no guile!  |
|               | 3 | While I held my tongue, my bones withered / away, *<br>because of my / groaning <u>all</u> day long.  |
|               | 4 | For your hand was heavy upon me day / and night; *<br>my moisture was dried up as in the / heat of <u>sum</u> -mer.   |
|               | 5 | Then I acknowledged my sin / to you, *<br>and did / not con- <u>ceal</u> my guilt.  |
|               | 6 | I said, “I will confess my transgressions to / the LORD.” *<br>Then you forgave me the / guilt of <u>my</u> sin.  |
|               | 7 | Therefore all the faithful will make their prayers to you in<br>time of / trouble; *<br>when the great waters overflow, they / shall not <u>reach</u> them. |
|               | 8 | You are my hiding-place;<br>you preserve me from / trouble; *<br>you surround me with shouts / of de- <u>liv</u> -erance.                                   |

The second Lesson, 2 Thessalonians 1:1–5, 11–12, is now read.

Paul, Silva'nus, and Timothy, To the church of the Thessalo'nians in God our Father and the Lord Jesus Christ: Grace to you and peace from God the Father and the Lord Jesus Christ. We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing. Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring. This is evidence of the righteous judgment of God, that you may be made worthy of the kingdom of God, for which you are suffering. To this end we always pray for you, that our God may make you worthy of his call, and may fulfil every good resolve and work of faith by his power, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

*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.

O quam bonus et suavis est, Domine,  
Spiritus tuus in nobis.  
Alleluia.

*Alleluia, alleluia.*

*O Lord, how good and pleasant  
your Spirit is in us!  
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 19:1–10, is now proclaimed.*

Jesus entered Jericho and was passing through. And there was a man named Zacchae'us; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchae'us, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchae'us stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."



*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*

Musical notation for the Nicene Creed, consisting of ten staves of music. The key signature has two flats (Bb and Eb). The lyrics are: We be-lieve in one God, the Fa-ther, the Al-might-y, ma-ker of hea-ven and earth, of all that is, seen and un-seen. We be-lieve in one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-got-ten of the Fa-ther, God from God, Light from Light, true God from 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:

We be-lieve in one God, the  
Fa-ther, the Al-might-y, ma-ker of hea-ven and  
earth, of all that is, seen and un-seen. We be-lieve in  
one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-  
got-ten of the Fa-ther, God from God, Light from Light, true God from  
true God, be-got-ten, not made, of one Be-ing with the Fa-ther.  
Through him all things were made. For us and for our sal-va-tion  
he came down from hea-ven:

*Bow*



by the pow-er of the Ho-ly Spi-rit



he be-came in-car-nate from the Vir-gin Ma-ry,



and was made man.



For our sake he was cru-ci-fied un-der Pon-tius Pi-late;



he suf-fered death—and was bur-ied. On the third day he



rose a-gain in ac-cord-ance with the Scrip-tures; he a-scend-ed



in-to hea-ven and is seat-ed at the right hand of the Fa-ther.



He will come a-gain in glo-ry to judge the liv-ing and the



dead, and his king-dom will have no end. We be-lieve in the



Ho-ly Spi-rit, the Lord, the giv-er of life, who pro-ceeds from the



Fa-ther and the Son. With the Fa-ther and the Son he is wor-shipped and



glo-ri-fied. He has spo-ken through the Pro-phets. We be-lieve in



one ho-ly cath-o-lic and a-po-sto-lic Church.

We ac-know-ledge one bap-tism for the for-give-ness of sins.  
 We look for the re-sur-rec-tion of the dead.  
 and the life of the world to come. A-men. A-men.

Setting: Calvin Hampton (1938–1984)

### The Prayers of the People

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

Hear our prayer.

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.*

Benedic anima mea Domino,  
et noli oblivisci omnes retributiones eius:  
et renovabitur, sicut aquilae,  
iuventus tua.

*Bless the LORD, O my soul,  
and forget not all his benefits;  
and your youth shall be renewed  
like an eagle's.*

**Hymn: O love, how deep, how broad, how high**

**The Hymnal 1982 #449**

*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*

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, singing "The Lord be with you." The second staff is for the People, singing "And al - so with you." The third staff is for the Celebrant, singing "Lift up your hearts." The fourth staff is for the People, singing "We lift them to the Lord." The fifth staff is for the Celebrant, singing "Let us give thanks to the Lord our God." The sixth staff is for the People, singing "It is right to give him thanks and praise." The music is written in a simple, melodic style with a mix of quarter and eighth notes, and rests.

*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; through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. 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 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*

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.

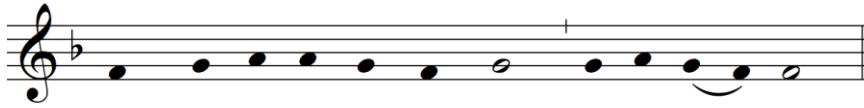
Setting: Plainsong; adapted by Charles Winfred Douglas (1867–1944)

## 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 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.

**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.*

Notas mihi fecisti vias vitae:  
adimplebis me laetitia  
cum vultu tuo, Domine

*You have made known to me the ways of life;  
you will fill me with joy  
with your countenance, O LORD.*

*During the ministrations of Communion, the Choir sings the motet, Jauchzet dem Herrn alle Welt, by Felix Mendelssohn (1809–1847).*

Jauchzet dem Herrn alle Welt. Dienet dem Herrn mit Freuden. Kommt vor sein Angesicht mit Frohlocken. Erkennt, dass der Herr Gott ist. Er hat uns gemacht, und nicht wir selbst, zu seinem Volk und zu Schafen seiner Weide. Gehet zu seinen Toren ein mit Danken. Zu seinen Vorhöfen mit Loben. Danket ihm, lobet seinen Namen. Denn der Herr ist freundlich und seine Gnade währet ewig und seine Wahrheit für und für.

*O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name. For the Lord is gracious, his mercy is everlasting; and his truth endures from generation to generation.*

**Hymn: Here, O my Lord, I see thee face to face**

**The Hymnal 1982 #318**

*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: Praise, my soul, the King of heaven

The Hymnal 1982 #410

*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

Toccatà in D minor, BWV 565

Johann Sebastian Bach (1685–1750)



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

# THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street  
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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*

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