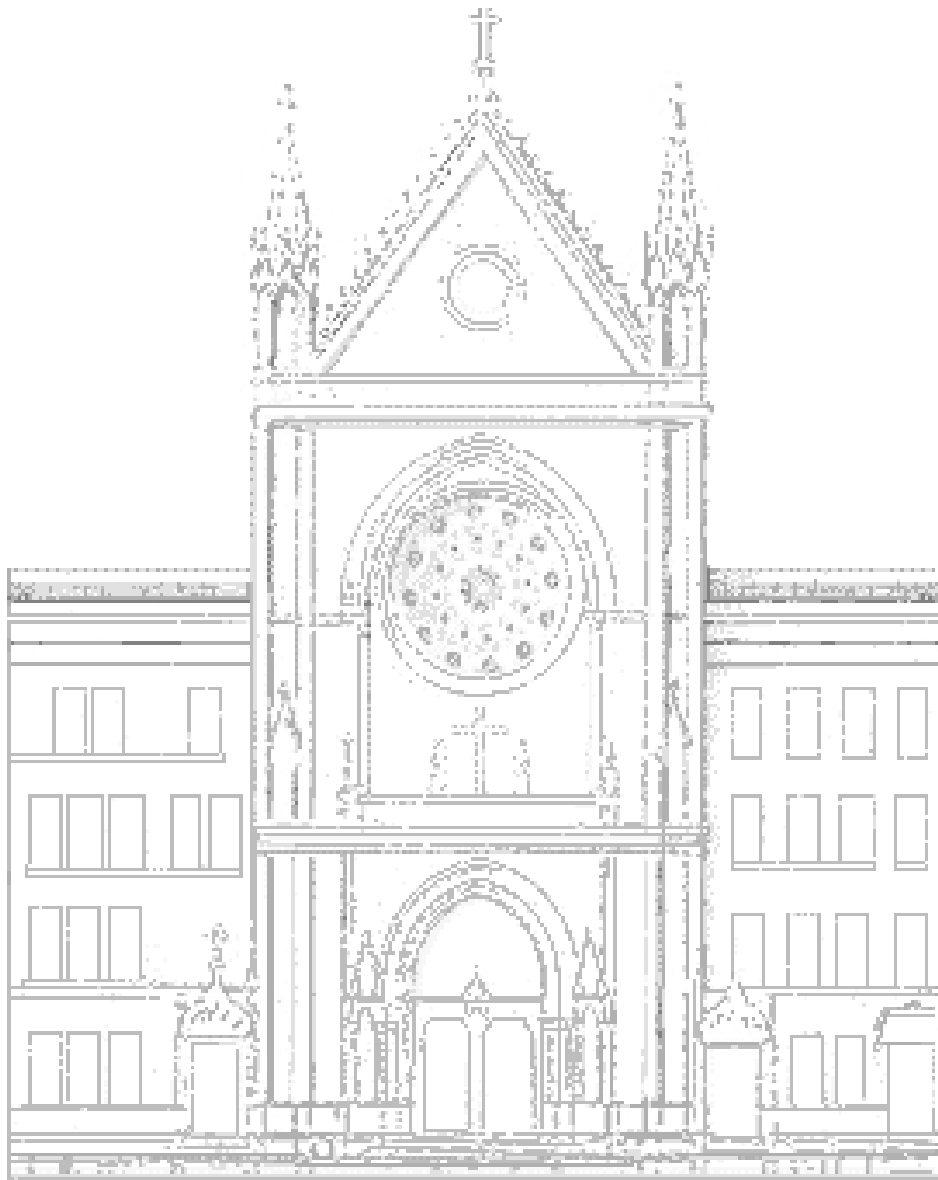


*The Twentieth Sunday after Pentecost*

SOLEMN MASS

Sunday, October 23, 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 the first two of the five movements on the Latin hymn *Te Deum laudamus* (“We praise thee, O God”) by Dieterich Buxtehude (1637–1707). Buxtehude is one of the most highly regarded composers of the generation before Johann Sebastian Bach (1685–1750). His compositions include a wealth of organ music, pieces both free and based upon pre-existent melodies for sacred texts. His *Choralfantasia Te Deum laudamus* is a five-movement work based upon the Solemn Tone plainchant for *Te Deum*, the ancient Latin hymn traditionally (but doubtfully) attributed to Saints Ambrose and Augustine. The *Praeludium*, the first of the five movements, is introductory to the four succeeding versets in which the plainsong melodies are quoted. Following the *Praeludium*, the second movement, *Primus versus*, quotes the opening verse of the plainsong for “We praise thee, O God, we acknowledge thee to be the Lord.” It is heard as a *cantus firmus* in long notes alternately below and above more accompanying figuration, and later in other varied textures. Today’s postlude is the fifth and final verset of Buxtehude’s *Te Deum*. This fifth movement is based on the verse *Tu, devicto mortis aculeo* (“Thou hadst overcome the sharpness of death”). It comprises two sections of strictly imitative counterpoint and a closing section in freer fantasia style.

The setting of the Mass this morning is the *Mass for Four Voices* by Thomas Tallis (c. 1505–1585). Tallis was one of the most foundational composers of English church music. His long life and musical career included service under four English monarchs—Henry VIII, Edward VI, Mary Tudor, and Elizabeth I—with all the shifts in the church’s liturgical and institutional life that these different reigns occasioned. Tallis’s early life is not well documented, but references to his musical employment begin to appear as early as 1532 when he was appointed organist at the Benedictine Priory of Dover. Notably, he was later employed at Canterbury Cathedral and served as a Gentleman of the Chapel Royal. Along with William Byrd, Tallis enjoyed an exclusive license to print and publish music that was granted by Elizabeth I in 1575. While he was one of the first musicians to compose for the new Anglican rites of the mid-sixteenth century, Tallis retained an affection for the Latin forms and continued to compose extensively for them. Tallis’s unnamed Latin *Mass for Four Voices* probably dates from the 1550s. Its musical style reflects the trend of that time away from very florid liturgical settings and toward syllabic and chordal compositions, favoring clearer declamation of the text.

Today’s Communion motet is by Hans Leo Hassler (1564–1612), who was born in Nuremberg and baptized on October 26, 1564. Hassler had a musical career that bridged the late Renaissance to the early Baroque period. 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. Hassler’s four-voice setting of the first three verses of Psalm 96 was published in Nuremberg in his *Sacri concentus*, 1601. His works also include two other settings of this joyful psalm text: one for five voices (*Cantiones sacrae*, 1591), and the other an impressive poly-choral setting for twelve voices in three choirs. The more modest four-voice setting, however, is the most well-known. It presents the text in alternating homophonic

and contrapuntal textures, using voice pairing at *annunciate* to give a hint of poly-choral flavor and add emphasis to the text. — *David Hurd*



## **Adult Education**

**October 2022**

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

On Sunday, October 30, we conclude the first part of our series on the Holy Eucharist. On the Sundays in October, we have come together to study and talk about the Eucharist before going forth to celebrate it. We have talked 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 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

**November 6–December 11, 2022**

### **The Disputed Pauline Letters, Part I**

Beginning on November 6, Father Pete Powell will teach a series on the disputed Pauline letters that runs weekly from November 6 through December 11 and picks up again in Lent 2023. Father Pete writes:

“We have the church because of Paul. He wrote many letters and they have in common the building of what we now call a church. Seven of the letters are accepted by all scholars as from Paul. The remaining letters are accepted by some scholars as from Paul, rejected as Pauline by other scholars and seen as maybe from Paul from others.

“What difference does this make? That’s the underlying question we will explore for six weeks in the fall and then again in Lent. All of the letters are canonical and theoretically of equal value. However, we consciously or unconsciously value some parts of the bible. For instance, I prefer Mark over the other gospels and Romans and 1st Corinthians over the other epistles. This means that we neglect other parts of the Bible. This study will be a look at epistles which are sometimes neglected and explore what we lose when we neglect them. We will begin with Colossians, then Ephesians and finally 2 Thessalonians. If we have time, we’ll look at 1 & 2 Timothy and Titus.”

After the December 11 class, we begin our winter break. Our study of the Holy Eucharist continues in January and Father Powell’s series will resume in Lent. We hope that many of you will join us this year for these two series of classes. The presentations will be informative and the discussion lively.

# SOLEMN MASS

## The Prelude

Te Deum laudamus, BuxWV 218  
Praeludium  
Primus versus

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.*

Laetetur cor  
quaerentium Dominum:  
quaerite Dominum, et confirmamini:  
quaerite faciem eius semper.  
Confitemini Domino,  
et invocate nomen eius:  
annuntiate inter gentes opera eius.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*Let the hearts of those  
who seek the Lord rejoice.  
Search for the Lord and his strength;  
continually seek his face.  
Give thanks to the Lord  
and call upon his Name;  
make known his deeds among the peoples.  
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 Thomas Tallis (c. 1505–1585).

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*

*People*           The Lord be with you.  
                    And also with you.  
*Celebrant*       Let us pray.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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, Jeremiah 14:7–10, 19–22, is now read.*

“Though our iniquities testify against us, act, O LORD, for thy name’s sake; for our backslidings are many, we have sinned against thee. O thou hope of Israel, its savior in time of trouble, why shouldst thou be like a stranger in the land, like a wayfarer who turns aside to tarry for a night? Why shouldst thou be like a man confused, like a mighty man who cannot save? Yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.” Thus says the LORD concerning this people: “They have loved to wander thus, they have not restrained their feet; therefore the LORD does not accept them, now he will remember their iniquity and punish their sins.” Hast thou utterly rejected Judah? Does thy soul loathe Zion? Why hast thou smitten us so that there is no healing for us? We looked for peace, but no good came; for a time of healing, but behold, terror. We acknowledge our wickedness, O LORD, and the iniquity of our fathers, for we have sinned against thee. Do not spurn us, for thy name’s sake; do not dishonor thy glorious throne; remember and do not break thy covenant with us. Are there any among the false gods of the nations that can bring rain? Or can the heavens give showers? Art thou not he, O LORD our God? We set our hope on thee, for thou doest all these things.

*After the Lesson, the Reader says*

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

The Congregation sings Psalm 84:1–6 to plainsong tone 5.2.



- Cantor* 1     *How dear to me* is your dwelling, O LORD of / hosts! \*
- All*             My soul has a desire and longing for the courts of the LORD;  
my heart and my flesh re-/joice in the living God.
- 2                The sparrow has found her a house  
and the swallow a nest where she may lay her / young; \*  
by the side of your altars, O LORD of hosts,  
my / King and my God.
- 3                Happy are they who dwell in your / house! \*  
they will / always be praising you.
- 4                Happy are the people whose strength is in / you! \*  
whose hearts are / set on the pilgrims' way.
- 5                Those who go through the desolate valley will find  
                  it a place of / springs, \*  
for the early rains have covered it with / pools of wa-ter.
- 6                They will climb from height to / height, \*  
and the God of gods will reveal him-/self in Zi-on.

The second Lesson, 2 Timothy 4:6–8, 16–18, is now read.

For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing. At my first defense no one took my part; all deserted me. May it not be charged against them! But the Lord stood by me and gave me strength to proclaim the message fully, that all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen.

After the Lesson, the Reader says

*People*             The Word of the Lord.  
                        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, Ierusalem, Dominum:

lauda Deum tuum, Sion.

Alleluia.

*Alleluia, alleluia.*

*Praise the Lord, O Jerusalem;*

*praise your God, O Zion.*

*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.**



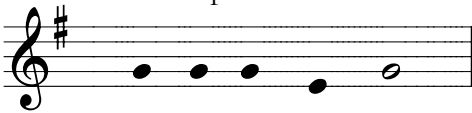
*People* Glo-ry to you, Lord Christ.

*The appointed Gospel, Luke 18:9–14, is now proclaimed.*

Jesus told this parable to some who trusted in themselves that they were righteous and despised others: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.”

*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

## The Sermon

The Reverend Dr. Peter 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 -  
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*



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.*

Domine, vivifica me  
secundum eloquium tuum:  
ut sciam testimonia tua.

*Preserve my life, O LORD,  
according to your word,  
that I may know your decrees.*

**Hymn: All my hope on God is founded**

**The Hymnal 1982 #665**

*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*

*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 you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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 Thomas Tallis.*

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*

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;  
There - fore let us keep the feast. Al - le - lu - ia.

*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 Thomas Tallis.*

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 ministration of Communion begins, the appointed antiphon is sung.*

Laetabimur in salutari tuo:  
et in nomine Domini Dei nostri  
magnificabimur.

*We shall rejoice in your salvation  
and in the name of the Lord our God  
shall we be exalted.*

*During the ministration of Communion, the Choir sings Cantate Domino canticum novum by Hans Leo Hassler  
(1564-1612).*

Cantate Domino canticum novum,  
cantate Domino omnis terra,  
cantate Domino et benedicite nomini ejus.  
Annuntiate de die in diem salutare ejus.

*Sing to the Lord a new song;  
sing to the Lord, all the whole earth.  
Sing to the Lord and bless his Name;  
proclaim the good news of his salvation  
from day to day.*

*Text: Psalm 96:1–3*

**Hymn: Let thy Blood in mercy poured**

**The Hymnal 1982 #313**

*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: Tell out, my soul, the greatness of the Lord**

**The Hymnal 1982 #438**

*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

Tu devicto mortis aculeo (Te Deum laudamus),  
BuxWV 218

Dieterich Buxtehude (1637–1707)



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



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# **THE CHURCH OF SAINT MARY THE VIRGIN**

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