



*The Fourth Sunday in Lent*

SOLEMN MASS

Sunday, March 19, 2023, 11:00 AM

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

# About the Fourth Sunday in Lent

Patrick Regan in his book *Advent to Pentecost* (2013) calls the Fourth Sunday in Lent the “turning point” of the season. Current research has shown that, before the fourth century, in Rome there was originally only a three-week season of preparation to celebrate baptism at Easter. Elsewhere a three-week period of preparation for baptism is not uncommon, whenever baptism is celebrated during the year. In the sixth and seventh centuries, this three-week period is expanded by monastics following the example of churches in the East which for several centuries had observed a forty-day post-baptismal fast.

Adolf Adam in *The Liturgical Year* (1981) notes that the traditions we associate with the Fourth Sunday in Lent—rose-colored vestments and the use of flowers and musical instruments—are unknown before the sixteenth century. Adam concludes that the customs arise from a local celebration in the city of Rome, dating back to the tenth century, that celebrates the arrival of spring. The traditional chants for the day are another avenue for understanding this tradition. The focus is joy as we look forward to the celebration of Easter.

*Rejoice with Jerusalem; and gather round, all you who love her;  
rejoice in gladness, after having been in sorrow;  
exult and be replenished with...consolation.*

## About the Music

Today’s organ voluntaries are chorale preludes built on two of the hymns listed for Laetare Sunday in J. S. Bach’s *Neu Leipziger Gesangbuch* (“New Leipzig Hymnbook”). This was one of several templates that Bach, a busy church musician, compiled listing music appropriate for the seasons of the liturgical year. The prelude, *In dich hab’ ich gehoffet, Herr* (“In you have I hoped, Lord”), with its dancing triple meter and bright A-Major tonality, is appropriately joyful as it leads into this morning’s Introit. The structure is a series of *fughette* (“short fugues”), clearly delineated, with an increasing tendency towards running figures in the final bars. The postlude, *Wir danken dir, Herr Jesu Christ*, returns us to a more somber mood and is a straightforward fugue on the Lenten chorale, “We thank you, Lord Jesus Christ, that you for us have died and through your blood have made us right before God.” This work is part of the “Neumeister Collection,” a group of eighty-one chorale settings rediscovered at Yale University in the 1980s, which includes thirty-one previously unknown works now attributed to Bach. — *Clark Anderson*

The setting of the Mass this morning is by Stefano Bernardi (c. 1577–1637). Bernardi, musician and priest, was *maestro di cappella* at the cathedral in Verona, the city of his birth, from 1611 to 1622. In 1624, he became director of court music for Paris von Lodron, Prince-Bishop of Salzburg, where he remained for the next ten years and was active in the musical life of Salzburg Cathedral. Notably Bernardi composed a *Te Deum* for twelve choirs, unfortunately now lost, for the Cathedral’s consecration in 1628. During his Salzburg years Bernardi was ordained to the priesthood and also received a doctorate in

canon and civil law. Bernardi was one of the significant Italian composers standing at the juncture of late Renaissance polyphonic and early Baroque *concertato* styles. His *Missa Praeparate corda vestra* takes its inspiration from a responsory which, translated, begins “Prepare your hearts for the Lord and serve Him only” (1 Samuel 7:3). The Mass is compact in its construction and is scored for four voices. Each movement begins with a recognizable common melodic phrase derived from the source motet.

The motet sung during the administration of Communion today is *O nata lux* 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 which these different reigns occasioned. Along with William Byrd (c. 1505–1585), Tallis enjoyed an exclusive license to print and publish music which was granted by Elizabeth I in 1575. He was one of the first musicians to compose for the new Anglican rites of the mid-sixteenth century. The preferred style of the time tended toward less florid liturgical music which favored clear text declamation. Tallis’s motet *O nata lux* models this restraint and clarity. — *David Hurd*

Our guest organist is parishioner Clark Anderson. Clark took his first job as church organist at the age of thirteen and went on to hold a variety of organist and music director positions over the following thirty years, until his day job as a banker forced him to retire from the organ bench. Since then, he has performed and accompanied periodically, and he is always happy to be at the Saint Mary’s console. Clark holds degrees from Princeton University (where he was University Organist and Assistant Conductor) and Pomona College. Clark and his husband Zachary have been members of Saint Mary’s since 2014.



## **The Eve of the Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary**

*Friday, March 24, 2023*

**Organ Recital 5:30 PM**  
*Timothy Pyper, Director of Music,  
The Church of the Holy Apostles*

**Solemn Mass 6:00 PM**  
*Sermon by the Reverend Anna Pearson, Rector,  
The Church of the Holy Apostles*

# SOLEMN MASS

## The Prelude

In dich hab' ich gehoffet, Herr, BWV 712

Johann Sebastian Bach (1685–1750)

## 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.*

Laetare Ierusalem: et conventum facite  
omnes qui diligitis eam: gaudete  
cum laetitia, qui in tristitia fuistis:  
ut exsultetis, et satiemini  
ab uberibus consolationis vestrae.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*Rejoice with Jerusalem; and come together,  
all you who love her; rejoice  
with joy, all you who have been sorrowful,  
that you may exult and be filled  
from the breasts of your consolation.  
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.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*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.  
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 Opening Acclamation

*Celebrant* ✠ Bless the Lord who for-gives all our sins.

*People* His mer-cy en-dures for ev-er.

## The Song of Praise

*The Choir sings Kyrie eleison. The setting is from Missa Praeparate corda vestra by Stefano Bernardi (c. 1577–1637).*

Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>

Christe eleison.	<i>Christ, have mercy.</i>
Christe eleison.	<i>Christ, have mercy.</i>
Christe eleison.	<i>Christ, have mercy.</i>

Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>

## The Collect of the Day

*The Celebrant sings*

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

*Celebrant* Let us pray.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*All* **AMEN.**

## The Lessons

*All are seated for the Lessons. The first Lesson, 1 Samuel 16:1–13, is now read.*

The LORD said to Samuel, “How long will you grieve over Saul, seeing I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” And Samuel said, “How can I go? If Saul hears it, he will kill me.” And the LORD said, “Take a heifer with you, and say, ‘I have come to sacrifice to the LORD.’ And invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me him whom I name to you.” Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” And he said, “Peaceably; I have come to sacrifice to the LORD; consecrate yourselves, and come with me to the sacrifice.” And he consecrated Jesse and his sons, and invited them to the sacrifice. When they came, he looked on Eli’ab and thought, “Surely the LORD’s anointed is before him.” But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD sees not as man sees; man looks on the outward appearance, but the LORD looks on the heart.” Then Jesse called Abin’adab, and made him pass before Samuel. And he said, “Neither has the LORD chosen this one.” Then Jesse made Sham’mah pass by. And he said, “Neither has the LORD chosen this one.” And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.” And Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but behold, he is keeping the sheep.” And Samuel said to Jesse, “Send and fetch him; for we will not sit down till he comes here.” And he sent, and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. And the LORD said, “Arise, anoint him; for this is he.” Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel rose up, and went to Ra’mah.

*After the Lesson, the Reader says*

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

*All sing Psalm 23 to plainsong tone 6A.*



Cantor 1       The LORD is my / shepherd; \*  
All                I / shall not be in want.

2                He makes me lie down in green / pastures \*  
                    and leads me be-/side still waters.

3                He revives / my soul \*  
                    and guides me along right pathways / for his Name’s sake.



- 4     Though I walk through the valley of the shadow of death,  
I shall fear no / evil; \*  
for you are with me;  
your rod and your / staff, they comfort me.
- 5     You spread a table before me in the presence of those who trou-/ble me; \*  
you have anointed my head with oil,  
and my cup is / run-ning over.
- 6     Surely your goodness and mercy shall follow me all the days of / my life, \*  
and I will dwell in the house of the / LORD for ever.

*The second Lesson, Ephesians 5:8–14 is now read.*

For once you were darkness, but now you are light in the Lord; walk as children of light (for the fruit of light is found in all that is good and right and true) and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore, it is said, “Awake, O sleeper, and arise from the dead, and Christ shall give you light.”

*After the Lesson, the Reader says*

The Word of the Lord.

*People*           Thanks be to God.

### **The Gospel Acclamation: Psalm 122**

*All stand. The Choir and the Congregation sing the appointed tract to plainsong tone 2.1 as the ministers of the assembly prepare for the proclamation of the Gospel.*



- Cantor*       1     I was glad when they said to / me, \*  
*All*                “Let us go to the house / of the LORD.”
- 2     Now our feet are / standing \*  
within your gates, O Je-/rusalem.
- 3     Jerusalem is built as a / city \*  
that is at unity / with itself;



- 4 To which the tribes go up,  
the tribes of the / LORD, \*  
the assembly of Israel,  
to praise the Name / of the LORD.
- 5 For there are the thrones of / judgment, \*  
the thrones of the house / of David.
- 6 Pray for the peace of Je-/rusalem: \*  
“May they prosper / who love you.
- 7 Peace be within your / walls \*  
and quietness within / your towers.
- 8 For my brethren and com-/panions’ sake, \*  
I pray for your pros-/perity.
- 9 Because of the house of the LORD our / God, \*  
I will seek to / do you good.”

## The Holy Gospel

*A Minister proclaims the Gospel, first singing*

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

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



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

*The appointed Gospel, John 9:1–13, 28–41, is now proclaimed.*

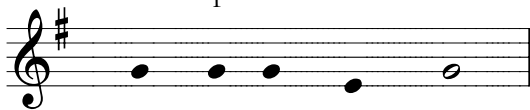
As Jesus passed by, he saw a man blind from his birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world.” As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Silo’am” (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” Some said, “It is he”; others said, “No, but he is like him.” He said, “I am the



man.” They said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made clay and anointed my eyes and said to me, ‘Go to Silo’am and wash’; so I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.” They brought to the Pharisees the man who had formerly been blind. And they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of man?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who speaks to you.” He said, “Lord, I believe”; and he worshiped him. Jesus said, “For judgment I came into this world, that those who do not see may see, and that those who see may become blind.” Some of the Pharisees near him heard this, and they said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.”

*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

**The Sermon** The Reverend Dr. Peter Ross Powell

**The Nicene Creed**

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

Four staves of musical notation in G major (one sharp) with a treble clef. The lyrics are written below the notes.

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 - ship - ed 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.

*Setting: Plainsong, Mode 4; Credo I; adapted by Mason Martens (1933–1991)*

### **The Prayers of the People: Form II**

*A Minister bids the prayers of the assembly. In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.*

*The Celebrant adds a concluding collect, and the People respond,*

A - men.

## 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*

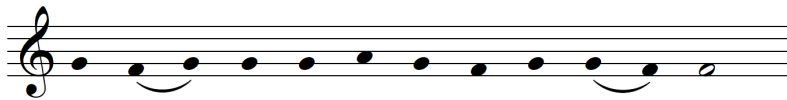
Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake 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 prays*

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.*

Laudate Dominum, quia benignus est:  
psallite nomini eius, quoniam suavis est:  
omnia quaecumque voluit,  
fecit in caelo et in terra.

*Praise the Lord, for he is good;  
sing praises to his name, for [his name] is lovely.  
Whatever he wills to do,  
he does, both in heaven and on earth.*

## Hymn: Thine arm, O Lord, in days of old

The Hymnal 1982 #567

*All stand and sing 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.

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, you bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. 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 Stefano Bernardi.*

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.*

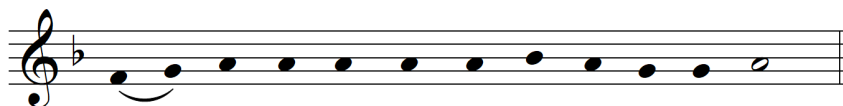
*The People stand or kneel. Then the Celebrant continues*

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."



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.



**A-MEN.**

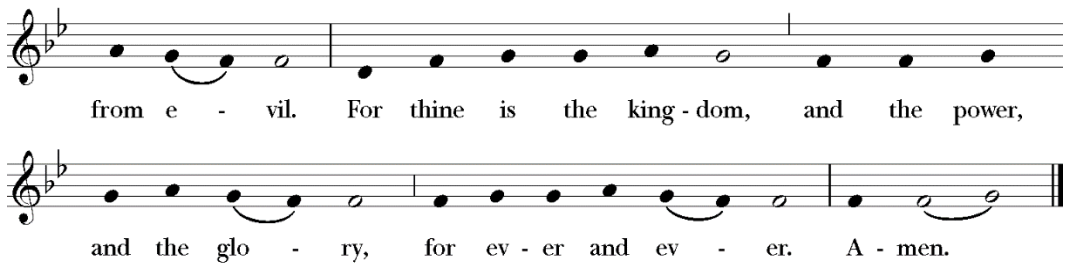
*All*

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



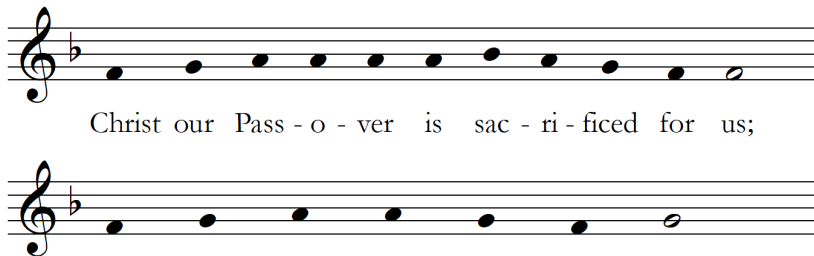
from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

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

## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept. Then the Celebrant sings*



Christ our Pass - o - ver is sac - ri - ficed for us;  
There - fore let us keep the feast.

*People*

Music: Memorial Acclamation & Fraction Anthem, Ambrosian Chant, adapted by Mason Martens (1933–1991)

*The Choir sings Agnus Dei. The setting is by Stefano Bernardi.*

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

Lutum fecit ex sputo Dominus,  
et linivit oculos meos:  
et abii, et lavi,  
et vidi, et credidi Deo.

*The Lord made some clay with spittle,  
and he spread it over my eyes;  
and I went forth, and I washed.  
I began to see, and I put my trust in God.*

*Then the motet, O nata lux, is sung. The setting is by Thomas Tallis (c. 1505–1585).*

O nata lux de lumine,  
Jesu redemptor saeculi,  
Dignare clemens supplicum  
Laudespreces que sumere.

*O born light of light,  
Jesus, redeemer of the world,  
mercifully deem worthy and accept  
the praises and prayers of your supplicants.*

Qui carne quondam contegi  
Dignatus es pro perditis.  
Nos membra confer effici,  
Tui beati corporis.

*Thou who once deigned to be clothed in flesh  
For the sake of the lost ones,  
grant us to be made members  
of your holy body.*

*Text: Office Hymn for Lauds on the Feast of the Transfiguration*

**Hymn: Eternal light, shine in my heart**  
*All stand and sing the hymn.*

**The Hymnal 1982 #465**

**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.

**Solemn Prayer over the People**

*A Minister gives the invitation, saying*

Let us bow our heads and pray for God's blessing.

*The Celebrant extends his hands and sings*

Look down in mercy, Lord, on your people who bow before you;  
and grant that those whom you have nourished by your Word and  
Sacraments may bring forth fruit worthy of repentance; through  
Christ our Lord.

*People* **AMEN.**

**Welcome and Announcements**

*All are seated for the announcements.*

**Hymn: O for a thousand tongues to sing**  
*All stand and sing the hymn.*

**The Hymnal 1982 #493**



# THE CHURCH OF SAINT MARY THE VIRGIN

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## 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 Orenge Roman, Mr. Jorge Trujillo, *sextons*

## The Board of Trustees

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