

The Third Sunday of Easter

SOLEMN MASS

Sunday, April 14, 2024, 11:00 AM

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

A Vision for Saint Mary's

Saint Mary's is a vibrant Anglo-Catholic witness in the heart of New York City. With our identity in Christ and a preference for the poor, we are an inclusive, diverse community called to love God and each other for the life of the world.

About the Music

The generic classification *Praeludium* was used broadly and widely by composers of the baroque period to identify keyboard pieces of various lengths and characteristics. Some were so short as to be little more than intonations while others were quite lengthy and included a variety of formal compositional procedures including free fantasia, pedal points, fugues, and variations over bass themes, in distinct, successive sections. These pieces were usually identified by the key in which they were written. The legendary Danish-born composer Dieterich Buxtehude composed four *Praeludien* in the key of G minor, all of the more extended sort. Two of these *Praeludien* in G minor are today's organ voluntaries.

BuxWV 163, played as the prelude, differs from Buxtehude's other three *Praeludien* in G minor by the absence of an obligatory pedal part. This multi-sectional piece is stylistically suitable to performance on the harpsichord where it may be played by hands alone. On the organ, the use of pedals *ad libitum* is particularly helpful in some passages. BuxWV 149 begins with a set of variations over a repeating bass theme where one would more typically find a free fantasia section. This opening *chaconne* and the final fugue and coda of this *Praeludium* are today's postlude.

The setting of the antiphon *Vidi aquam*, sung during the sprinkling of the people at Mass in the Easter season, is a contemporary chant setting by David Hurd, organist and music director at Saint Mary's. It was composed for the 1982 Chicago Archdiocesan Music Festival. This setting, which was first performed at Holy Name Cathedral, Chicago, is designed for a variety of performance possibilities including singing in canon, use of handbells, and use of an impressionistic flowing organ accompaniment.

The setting of the Mass today is the *Mass for five voices* of William Byrd (c. 1540–1623). Byrd composed settings of the Latin Mass for three, four and five voices. The *Mass for five voices* probably dates from about 1594 and was the last of the three to be composed. Its voicing is the most expansive, having two tenor parts, but its

movements are the most concise of the three Byrd Masses. 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 now they rightly are regarded as great treasures of Western music. Composed with the Continental Tridentine liturgy in mind, Byrd's Masses were also influenced by pre-Reformation works of English masters John Taverner (*c.* 1490–1545), Christopher Tye (*c.* 1505–*c.* 1573), John Sheppard (*c.* 1515–1558) and Thomas Tallis (*c.* 1505–1585). The several movements of Byrd's *Mass for five voices* are linked by recurring freely composed themes.

Complementing William Byrd's *Mass for five voices* this morning is his setting for four voices of the antiphon *Cibavit eos*. This antiphon and its customary companion verse are derived from Psalm 81, verses 16 and 1 respectively. Byrd's setting, published in his 1605 *Gradualia I*, is structured to be the Introit for the Feast of the Body and Blood of Christ; the antiphon is followed in turn by the verse in a reduced voicing, *Gloria Patri*, and finally a repetition of the antiphon. This motet-antiphon, with its traditional Eucharistic association, is sung during the Communion this morning.

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

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SOLEMN MASS

The Prelude

Praeludium in G minor, BuxWV 163

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.

Iubilate Deo omnis terra, alleluia:
psalmum dicite nomini eius, alleluia:
date gloriam laudi eius,
alleluia, alleluia, alleluia.
Dicite Deo, quam terribilia
sunt opera tua, Domine!
In multitudine virtutis tuae
mentientur tibi inimici tui.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Be joyful in God, all you lands, alleluia;
sing the glory of his name, alleluia;
sing the glory of his praise,
alleluia, alleluia, alleluia.
Say to God: "How awesome
are your deeds, O Lord!
Because of your great strength,
your enemies cringe before 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 with Holy Water

The Choir sings Vidi aquam as the Celebrant sprinkles the People with holy water. The setting is by David Hurd (b. 1950).

I saw water flowing from the right side of the temple, alleluia, alleluia.
And it brought to people everywhere God's life and his salvation,
and the people sang in joyful praise: alleluia, alleluia.

The Opening Acclamation



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



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

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis. The setting is Mass for five voices by William Byrd (c. 1540–1623).

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,

*Glory to God in the highest,
and on earth peace
to people of good will.
We praise you, we bless you,
we worship you, we glorify you,
we give you thanks
for your great glory.*

*O Lord God, heavenly King,
almighty God and Father,
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,*

miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.

*have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.*

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

*For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
✠ in the glory of God the Father.
Amen.*

The Collect of the Day

The Celebrant sings

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

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

People **AMEN.**

THE WORD OF GOD

The Lessons

The Congregation is seated. The first Lesson, Acts 4:5–12, is now read.

On the morning of the day after Peter and John had healed the man lame from birth, the rulers and elders and scribes were gathered together in Jerusalem, with Annas the high priest and Cai'aphas and John and Alexander, and all who were of the high-priestly family. And when they had set them in the midst, they inquired, "By what power or by what name did you do this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

Psalm 98:1–6

The Congregation remains seated. The Cantor sings the Refrain, and the Congregation repeats it. Then the Choir sings the psalm verses to an Anglican chant by John Larkin Hopkins (1820–1891), and the Congregation sings the Refrain.



Sing to the Lord a new song.

1 Sing to the LORD a new song, *
for he has done marvelous things.

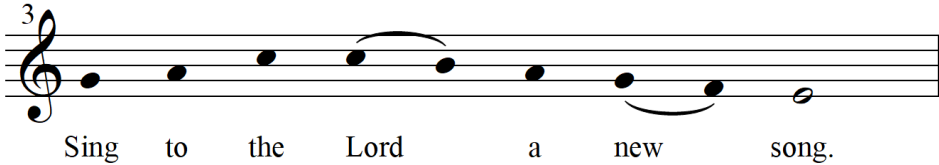
2 With his right hand and his holy arm *
has he won for himself the victory.

Refrain

3 The LORD has made known his victory; *
his righteousness has he openly shown in the sight of the nations.

4 He remembers his mercy and faithfulness to
the house of Israel, *
and all the ends of the earth have seen the
victory of our God.

Refrain



5 Shout with joy to the LORD, all you lands; *
lift up your voice, rejoice, and sing.

6 Sing to the LORD with the harp, *
with the harp and the voice of song.

Refrain

The second Lesson, 1 John 1:1–2:2, is now read.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us. My little children, I am writing this to you so that you may not sin; but if any one

does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

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 while the appointed antiphon is sung.

Alleluia.
Oportebat pati Christum
resurgere a mortuis, et ita
intrare in gloriam suam.

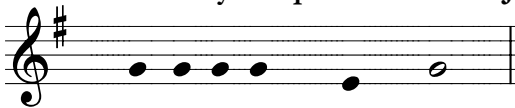
Alleluia.
It was necessary for Christ to suffer,
and to rise again from the dead,
and so to enter into his glory.

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 24:36b–48, is now proclaimed.

While as the disciples were telling how they had seen Jesus risen from the dead, Jesus himself stood among them. But they were startled and frightened and supposed that they saw a spirit. And he said to them, “Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.” And while they still disbelieved for joy, and wondered, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate before them. Then he said to them, “These are my words which I spoke to you, while I was still

with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things.”

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

Four staves of musical notation in G major (one sharp) and 4/4 time. 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 - 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 Peace



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



People And al-so with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

The Congregation is seated as the Choir sings the appointed song and the offerings of the assembly are collected.

Lauda anima mea Dominum:	<i>Praise the LORD, O my soul;</i>
laudabo Dominum in vita mea:	<i>I will praise the LORD as long as I live;</i>
psallam Deo meo,	<i>I will sing praises to my God</i>
quamdiu ero, alleluia.	<i>While I have my being, alleluia.</i>

Hymn: Christ Jesus lay in death's strong bands

The Hymnal 1982 #186

All stand and sing the hymn while the ushers bring forward the People's gifts of bread, wine, and money, and the Altar is prepared.

The 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, and the second is for the People. The third staff is for the Celebrant, and the fourth is for the People. The fifth staff is for the Celebrant, and the sixth is for the People. 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.

The Celebrant proceeds

It is truly right to glorify you, Father, and to give you thanks;
for you alone are God, living and true, dwelling in light
inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things
and fill them with your blessing; you created them to rejoice in
the splendor of your radiance.

Countless throngs of angels stand before you to serve you
night and day; and, beholding the glory of your presence, they
offer you unceasing praise. Joining with them, and giving voice
to every creature under heaven, we acclaim you, and glorify
your Name, as we sing

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

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis.

✠ Benedictus qui venit
in nomine Domini.

Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.*

Hosanna in the highest.

✠ *Blessed is he who comes
in the name of the Lord.*

Hosanna in the highest.

The People stand or kneel. Then the Celebrant continues

We acclaim you, holy Lord, glorious in power. Your mighty
works reveal your wisdom and love. You formed us in your
own image, giving the whole world into our care, so that, in
obedience to you, our Creator, we might rule and serve all your
creatures. When our disobedience took us far from you, you
did not abandon us to the power of death. In your mercy you
came to our help, so that in seeking you we might find you.
Again and again, you called us into covenant with you, and
through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose, he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup,



Celebrant ...we praise you and we bless you.



All We praise you, we bless you, we give thanks to you,



and we pray to you, Lord our God.

Setting: Ambrosian chant; adapted by Richard Proulx (1937–2010)

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may ✠ descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

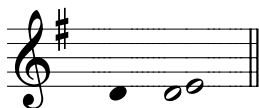
Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember Michael our presiding bishop, Matthew, our own bishop, and all who minister in your Church. Remember all your people, and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.



All **A-MEN.**

Memorial Acclamation: Ambrosian chant; adapted by David Hurd (b. 1950)

Celebrant And now, as our Savior Christ has taught us, we are bold to say,

Then all sing the Lord's Prayer.

A musical score for the Lord's Prayer in G minor (two flats) with a treble clef. The melody is written on four staves. The lyrics are: "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,". The notes are simple, with many fermatas and slurs. The piece ends with a double bar line.

as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread, and then a Minister sings

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
 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 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.

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 Choir sings the appointed antiphon.

Cantate Domino, alleluia:	<i>Sing unto the Lord, alleluia.</i>
Cantate Domino,	<i>Sing to the Lord,</i>
benedicite nomen eius:	<i>bless his name;</i>
bene nuntiate de die	<i>proclaim his salvation</i>
in diem salutare eius,	<i>day after day,</i>
alleluia, alleluia.	<i>alleluia, alleluia.</i>

During the ministrations of Communion, the Choir sings the motet, Cibavit eos. The setting is by William Byrd.

Cibavit eos ex aedepo frumenti. Alleluia. Et de petra melle saturavit eos.
Alleluia. Exultate Deo adjutori nostro: jubilate Deo Jacob.

*He fed them from the fullness of the wheat and sated them with honey from the rock.
Alleluia. Rejoice in God our helper, sing for joy to the God of Jacob.*

Hymn: Come risen Lord, and deign to be our guest The Hymnal 1982 #305

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

The Lord be with you.

People And also with you.

Celebrant The God of peace, who brought again from the dead our Lord
Jesus Christ, the great Shepherd of the sheep, through the
blood of the everlasting covenant, make you perfect in every
good work to do his will, working in you that which is well-
pleasing in his sight; and the blessing of God Almighty, ✠ the
Father, the Son, and the Holy Spirit, be among you, and remain
with you always. *Amen*

Welcome and Announcements

All are seated for the announcements.

Hymn: Christ is alive! Let Christians sing

The Congregation stands and sings the hymn.

The Hymnal 1982 #182

The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.

People

And also with you.



Minister

Let us go forth in the name of Christ, al - le - lu - ia,



al - le - lu - ia. _____



People

Thanks be to God, al - le lu - ia, al - le - lu - ia. _____

The Postlude

Praeludium in G minor, BuxWV 149

Dieterich Buxtehude

*

THE FLOWERS ARE GIVEN BY TOM KNOX & CHARLES MORGAN
TO THE GREATER GLORY OF GOD AND
IN THANKSGIVING FOR GOD'S MANY BLESSINGS
ON THE OCCASION OF CHARLES'S BIRTHDAY.

The Church of Saint Mary the Virgin

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New York, New York 10036-8502

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The Parish Clergy

The Reverend Sammy Wood, *priest-in-charge*

The Reverend James Ross Smith, *associate rector*

The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*

The Reverend Dr. Peter Ross Powell, *assisting priest*

The Music Program

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*

Mr. Shalim Peña, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

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

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