

*The Second Sunday
after the Epiphany*

SOLEMN MASS

Sunday, January 14, 2024, 11:00 AM

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

We Welcome Our Guest Preacher

Derek Olsen is a biblical scholar and an engaged layman in the Episcopal Church. He earned his Master of Divinity degree from Emory University's Candler School of Theology, and the degree Master of Sacred Theology from Trinity Lutheran Seminary. He served as pastoral vicar of a large Lutheran (ELCA) church in the Atlanta suburbs before beginning doctoral work (and being received into the Episcopal Church). He completed a Ph.D. in New Testament in 2011 from Emory University under the direction of Luke Timothy Johnson. His chief areas of interest are in the intersection between Scripture and liturgy, the history of biblical interpretation—particularly in the Church Fathers and the Early Medieval West—and liturgical spirituality. He served on the Episcopal Church's Standing Commission on Liturgy and Music. He lives in Baltimore, Maryland, with his wife, an Episcopal priest, and their two daughters. Dr. Olsen led the parish retreat yesterday, Saturday, January 13. It is a great honor to be able to welcome him to Saint Mary's.

About the Liturgy

This is the Second Sunday after the Epiphany, and we have now entered the period of the Church year known as the “Epiphany season.” During these weeks between Christmastide and the beginning of Lent, the Gospel passages at Mass focus on the beginning of Jesus’ ministry and how he is revealed to the world as the Christ. This year—the second year, or Year B, in the three-year lectionary cycle—most, though not all, of the Gospel passages are taken from the Gospel according to Mark. The Old Testament lesson and the psalm are chosen because they usually relate in some way to the words and message of Jesus contained in the day’s gospel. The New Testament lesson is independent of those readings and is almost always taken from one of the letters in the New Testament that discuss the common life and mission of the first Christian communities.

About the Music

The setting of the Mass today is *Missa Petre ego pro te rogavi* by Alonzo Lobo (c. 1555–1617). Lobo, a slightly younger contemporary and friend of Tomás Luís da Victoria (c. 1548–1611), was one of the most highly regarded Spanish composers of polyphony in his time. He was named a canon in the collegiate church of his hometown of Osuna, and then, in 1591, appointed assistant to Francisco Guerrero (1528–1599) in Seville. Two years later, Lobo was elected Chapelmaster at Toledo Cathedral. In 1604, he returned to Seville as Chapelmaster, where he served until his death. His surviving works, published in 1602 in Madrid, include six Masses and seven motets. *Missa Petre ego pro te rogavi*, dated 1595, is based on Guerrero’s motet with the same incipit of Luke 22:32. It is scored for four voices until the final *Agnus Dei* where the addition of a second soprano part expands the texture to five voices. This setting was composed for the feast of Saint Peter and Saint Paul, observed in our calendar on June 29. Later this week, however, on January 18, the Confession of Saint Peter is observed. This observance marks the beginning of the Week of Prayer for Christian Unity, a week which concludes on January 25 with the

observance of the Conversion of Saint Paul. Therefore, it is fitting for Lobo's Mass to be sung at this time.

The French composer and organist Maurice Duruflé (1902–1986) was steeped in liturgical chant from his childhood as a chorister at the Rouen Cathedral Choir School. He first entered the Paris Conservatory in 1920, becoming Professor of Harmony in 1943, a position he retained for nearly thirty years. He is remembered for his lifelong association with the stunningly beautiful church of St. Étienne-du-Mont, Paris, where he was named titular organist in 1929. The first of his *Quatre motets sur des thèmes grégoriens* (1960) is his setting of the Maundy Thursday antiphon *Ubi caritas*, sung today during the administration of Communion. This setting, elegant in its expressive simplicity, has become a virtual default choral setting of this text in our time.

Today's organ voluntaries also are both compositions of Maurice Duruflé. *Prélude sur l'introït de l'épiphanie* quotes the plainsong introit chant for Epiphany and dates from 1961. The *Fugue*, Opus 12, dates from 1962. It is dedicated to Duruflé's friend, Canon Henri Doyen, organist of the Grand Orgue at Soissons Cathedral. Like several of Duruflé's other compositions which are built upon pre-existing melodies, the Fugue is based upon the eight-note melody played on the hour by the Cathedral's bells. These two pieces, released later than the larger organ works for which Duruflé is best remembered, are both finely crafted works exhibiting the composer's textural refinement and conservatively distinctive harmonic palette.

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

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Martin Luther King, Jr., Day

Monday, January 15, 2024

Federal Holiday Schedule

Mass at 10:00 AM in the Lady Chapel

Morning and Evening Prayer are not said in the church.

The church opens at 9:00 AM and closes at 12:00 PM.

The parish offices are closed.

SOLEMN MASS

The Prelude

Prélude sur l'introït de l'épiphanie, Op. 13

Maurice Duruflé (1902–1986)

THE ENTRANCE RITE

Omnis terra adoret te,
Deus, et psallat tibi:
psalmum dicat nomini tuo,
Altissime.
Iubilate Deo omnis terra,
psalmum dicite nomini eius:
date gloriam laudi eius.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Let the whole earth worship you
and sing your praises, O God.
Let them sing out your name,
O Most High.
Be joyful in God, all you lands;
sing the glory of his name;
sing the glory of his praise.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever, to the end of the ages.
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

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 (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting is Missa Petre ego pro te rogavi by Alonzo Lobo (c. 1555-1617).

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 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,
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 God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, 1 Samuel 3:1–10, is now read.

Now the boy Samuel was ministering to the LORD under Eli. And the word of the LORD was rare in those days; there was no frequent vision. At that time Eli, whose eyesight had begun to grow dim, so that he could not see, was lying down in his own place; the lamp of God had not yet gone out, and Samuel was lying down within the temple of the LORD, where the ark of God was. Then the LORD called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. And the LORD called again, "Samuel!" And Samuel arose and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, LORD, for thy servant hears.'" So Samuel went and lay down in his place. And the LORD came and stood forth, calling as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for thy servant hears."

After the Lesson, the Reader says

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

Psalm 63:1–8

The Congregation remains seated. The Cantor sings the Refrain. The Congregation then repeats the Refrain. Then the Choir sings the psalm verses to an Anglican chant by Ray Francis Brown (1897–1965) and the Congregation sings the Refrain following the appointed verses.



- O God, you are my God; ea - ger - ly I seek you.
- 1 O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.
 - 2 Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory. *Refrain*
 - 3 For your loving-kindness is better than life itself; *
my lips shall give you praise.
 - 4 So will I bless you as long as I live *
and lift up my hands in your Name. *Refrain*
 - 5 My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,
 - 6 When I remember you upon my bed, *
and meditate on you in the night watches. *Refrain*
 - 7 For you have been my helper, *
and under the shadow of your wings I will rejoice.
 - 8 My soul clings to you; *
your right hand holds me fast. *Refrain*

The s second Lesson, 1 Corinthians 6:11b–20, is now read.

But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be enslaved by anything. “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, “The two shall become one flesh.” But he who is united to the Lord becomes one spirit with him.

Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body.

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, alleluia.	<i>Alleluia, alleluia.</i>
Laudate Deum omnes angeli eius:	<i>Praise God, all you angels of his;</i>
Laudate eum omnes virtutes eius.	<i>praise him, all his mighty hosts.</i>
Alleluia.	<i>Alleluia.</i>

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 John.**



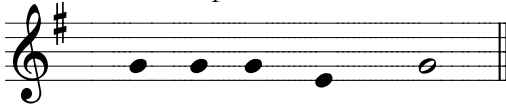
People Glo-ry to you, Lord Christ.

The appointed Gospel, John 1:43–52, is now proclaimed.

The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Beth-sa'ida, the city of Andrew and Peter. Philip found Nathan'a-el, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathan'a-el said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathan'a-el coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathan'a-el said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathan'a-el answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

Dr. Derek A. Olsen

The Nicene Creed

All stand. The Creed is sung by all.

A series of seven lines of musical notation on a five-line staff. The key signature has three sharps (F#, C#, G#). The melody is written in a simple, hymn-like style. The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The text is: "We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of heaven 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, mak-er of
heaven 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 power 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,
 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 5; Credo 3; adapted by Bruce Ford (b. 1947). Copyright © Bruce Ford. Used with permission

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 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 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.

Iubilate Deo universa terra:
iubilate Deo universa terra:
psalmum dicite nomini eius:
venite, et audite, et narrabo vobis,
omnes qui timetis Deum,
quanta fecit Dominus animae meae,
alleluia.

*Be joyful in God all you lands;
be joyful in God all you lands;
sing a song of praise to his name.
Come and listen, and I will tell you,
all you who fear God,
what the Lord has done for my soul,
alleluia.*

Hymn: All praise to thee, for thou, O King divine

The Hymnal 1982 #477

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; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Alonzo Lobo.

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 give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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."



There - fore, ac - cord - ing to his com - mand, O Fa - ther,



We re - mem - ber his death, We pro - claim his re - sur - rec - tion,



We a - wait his com - ing in glo - ry.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the Virgin Mother of God, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.**

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

Then all sing the Lord's Prayer.

Musical notation for the Lord's Prayer, consisting of four staves of music in a single system. The key signature is one flat (Bb) and the time signature is common time (C). 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,

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; adapt. 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 Alonzo Lobo.

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 and Motet

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

Dicit Andreas Simoni fratri suo:
Invenimus Messiam,
qui dicitur Christus:
et adduxit eum ad Iesum.

*Andrew said to his brother Simon:
"We have found the Messiah"
(which means Christ);
and he brought him to Jesus.*

During the ministration of Communion, the Choir sings the motet, Ubi caritas. The setting is by Maurice Duruflé.

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus, et in ipso jucundamur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Amen.

*Where charity and love are, there is God.
Into one flock has the love of Christ gathered us.
Let us rejoice and let us be glad in that love itself.
Let us revere and love the living God.
And let us love each other with a sincere heart.
Amen.*

Hymn: What wondrous love is this

All stand and sing the hymn.

The Hymnal 1982 #439

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 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: Ye servants of God, your Master proclaim

All stand and sing the hymn.

The Hymnal 1982 #535

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

Fugue sur le thème du Carillon des Heures de la
Cathédrale de Soissons, Opus 12

Maurice Duruflé

*

We ask you for your help

Donations to Saint Mary's may be made online via the Giving section of the parish website; by accessing the Giving section on the website, scanning the QR code below with your smartphone; or by arranging to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.



We are grateful to you for your crucial support of
the Church of Saint Mary the Virgin.

THE CHURCH OF SAINT MARY THE VIRGIN

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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 Canon Victor Conrado,

The Reverend Dr. Peter Ross Powell, *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. 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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