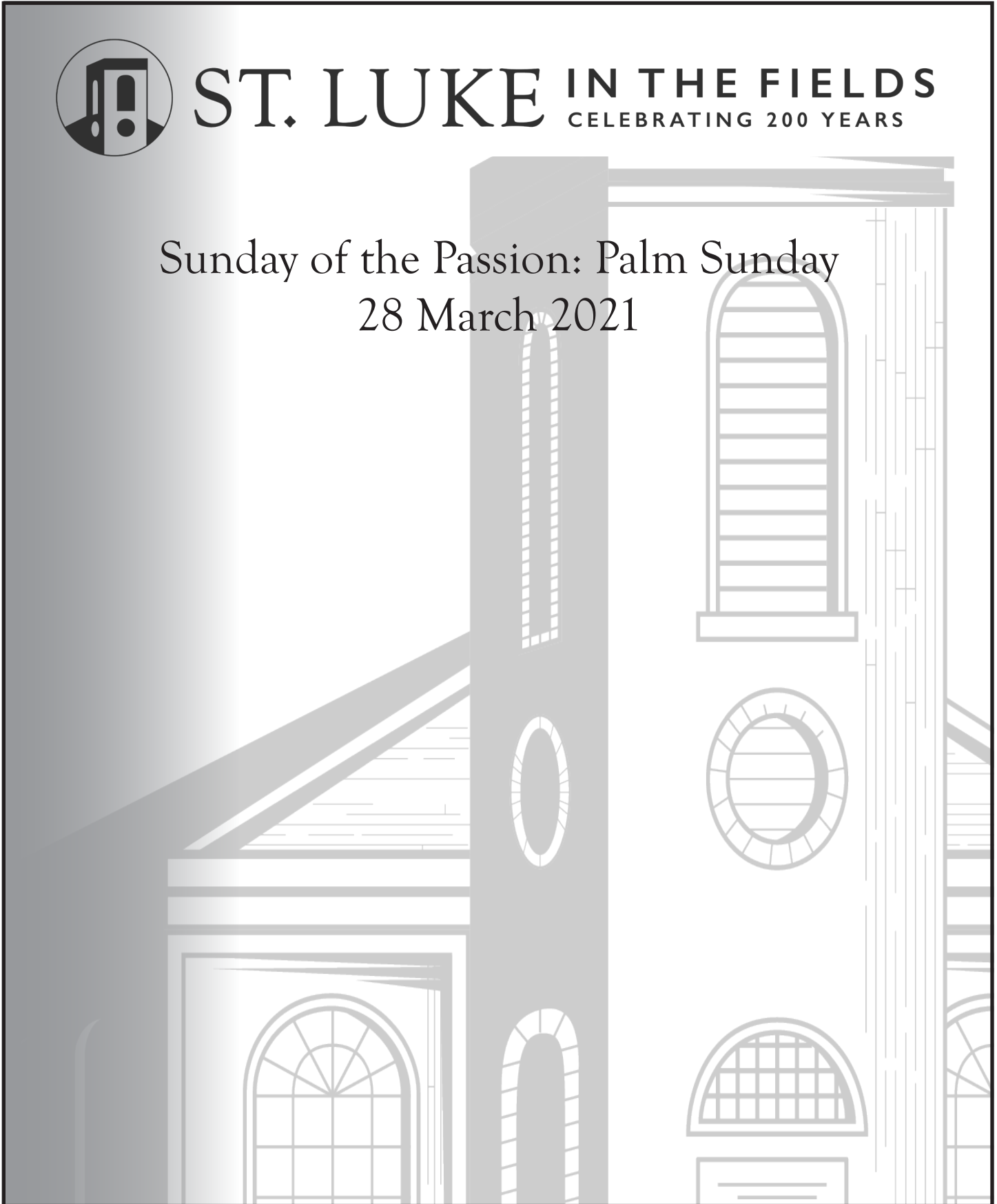




ST. LUKE IN THE FIELDS

CELEBRATING 200 YEARS

Sunday of the Passion: Palm Sunday
28 March 2021



Welcome to St. Luke in the Fields.

In response to the COVID-19 outbreak and in compliance with diocesan and government agency directives, our service schedule has been altered, seating is limited to 50 pre-registered worshippers, and congregational singing has been temporarily suspended. For additional information and updates on this evolving situation, please visit our website stlukeinthefields.org

We look forward to serving you in this time of national crisis and beyond.

Get Connected!

Keep up to date with St. Luke's.

Like and follow us on social media:

Facebook: Church of St. Luke in the Fields

Instagram: [stlukeinthefields](https://www.instagram.com/stlukeinthefields)

Sign up for our weekly e-blasts on our website:

www.stlukeinthefields.org

We are Here for You!

Let us know if you would appreciate Pastoral Care. If you or a loved one is in hospital, or will be going for surgery, please let us know. To schedule a pastoral meeting or request visitation, please contact our clergy directly using their contact information found on the back cover of the bulletin, either by email (best) or by calling the parish office at 212.924.0562. For pastoral emergencies in the evenings or on weekends, please call the emergency pastoral cell phone at 646.240.5740.

For April, the Vestry on call are Richard Kigel (718.698.7514) and Amanda Durant (917-902-2617).

MISSION

We gather to worship, witness, learn, grow, and serve, creating Jesus' embrace through outreach, arts, educational programs and the sanctuary of our church and gardens.

VISION

We joyfully join the Holy Spirit to transform this world into the kingdom of God, celebrating the diversity and dignity of all creation, connecting people to each other and to the Divine.

VALUES

We set scripture, prayer and sacraments at the center of our communal life.

We practice inclusive hospitality, valuing diverse experiences and contributions from our parish, our neighbors, and the wider community.

We honor our progressive Anglo-Catholic heritage through our service at the altar and our service to those in need.

We strive to be good stewards of the resources God has given us, giving our highest and best to God in all that we do.

The Liturgy of the Palms and Holy Eucharist, Rite II

We recommend viewing the service on two devices: one for viewing the video service, and a second for reading through the bulletin. Service video recordings and sermon manuscripts are available on our website www.stlukeinthefields.org

PRELUDE *Dominica in palmis* ("Palm Sunday")

Jean Langlais (1907-1991)

The branches of palm are distributed to people as they arrive. A bell sounds and all stand as they are able.

HYMN 154 · *Valet will ich dir geben*

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain



1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.
Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt., harm. William Henry Monk (1823-1889)

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

THE HOLY GOSPEL *Mark 11:1-11*

Deacon The Holy Gospel of Our Lord Jesus Christ according to Mark.

People Glory to you, Lord Christ.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Deacon The Gospel of the Lord.

People Praise to you, Lord Christ.

THE BLESSING OF THE PALMS

The people raise their palm branches.

The musical notation consists of three staves, each beginning with a treble clef and a flat sign (B-flat). The first staff is for the Celebrant and the second for the People. The lyrics are as follows:

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

The Celebrant sprinkles the palms with Holy Water.

All remain standing while the ministers enter the sanctuary.

HYMN 156 · *The King's Majesty*

Sung by all.



1 Ride on! ride on in ma - jes - ty! Hark! all the
 2 Ride on! ride on in ma - jes - ty! In low - ly
 3 Ride on! ride on in ma - jes - ty! The an - gel
 4 Ride on! ride on in ma - jes - ty! Thy last and
 5 Ride on! ride on in ma - jes - ty! In low - ly



1 tribes ho - san - na cry; thy hum - ble beast pur - sues his
 2 pomp ride on to die; O Christ, thy tri - umphs now be -
 3 ar - mies of the sky look down with sad and won - dering
 4 fierc - est strife is nigh; the Fa - ther on his sap - phire
 5 pomp ride on to die; bow thy meek head to mor - tal



1 road with palms and scat - tered gar - ments strowed.
 2 gin o'er cap - tive death and con - quered sin.
 3 eyes to see the ap - proach - ing sac - ri - fice.
 4 throne ex - pects his own a - noint - ed Son.
 5 pain, then take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868), alt. Music: *The King's Majesty*, Graham George (b. 1912) Copyright ©1941 by H. W. Gray, a division of Belwin-Mills Publishing Corp. Copyright renewed. All rights reserved. Used with permission.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

All are seated.

THE FIRST LESSON *Isaiah 50:4-9a*

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens~ wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

Reader The Word of the Lord.

People Thanks be to God.

A period of silence follows the readings.

All remain seated for the psalm.

PSALM 31:9-16

Plainsong, Mode IV

Ant. Have mercy on me, O God.

Have mercy on me, O Lord, for I am in trouble; *
 my eye is consumed with sorrow,
 and also my throat and my belly.

For my life is wasted with grief,
 and my years with sighing; *
 my strength fails me because of affliction,
 and my bones are consumed.

I have become a reproach to all my enemies and even to my neighbors,
 a dismay to those of my acquaintance; *
 when they see me in the street they avoid me.

I am forgotten like a dead man, out of mind; *
 I am as useless as a broken pot.

For I have heard the whispering of the crowd;
 fear is all around; *
 they put their heads together against me;
 they plot to take my life.

But as for me, I have trusted in you, O Lord. *
 I have said, "You are my God.

My times are in your hand; *
 rescue me from the hand of my enemies,
 and from those who persecute me.

Make your face to shine upon your servant, *
 and in your loving-kindness save me."

Ant. Have mercy on me, O God.

THE SECOND LESSON *Philippians 2:5-11*

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Reader The Word of the Lord.

People Thanks be to God.

All remain seated.

TRACT · *Psalm 22:26-30*

Plainsong, Mode II

All the ends of the earth shall remember and turn to the Lord,
and all the families of the nations shall bow before him.

For kingship belongs to the Lord;
he rules over the nations.

To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.

My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord's for ever.

They shall come and make known to a people yet unborn
the saving deeds that he has done.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK *Mark 14:1-15:47*

The usual Gospel responses are not sung. The congregation is seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, all stand.

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people." While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her." Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look

for an opportunity to betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God." When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same. They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand." Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'" Then the

high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophesy!" The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept. As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

All stand.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!" There were also women looking on from a distance; among them were

Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

At a signal from the preacher, the congregation is seated.

THE SERMON *The Rev. Bo Reynolds*

PARISH ANNOUNCEMENTS

THE PRAYERS OF THE PEOPLE

I ask your prayers for God's people throughout the world; for Justin, the Archbishop of Canterbury; Michael, our Presiding Bishop; Andrew, Allen, and Mary, our Bishops; for this gathering; and for all ministers and people. Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of God.
Pray that they may find and be found by God.

Silence

I ask your prayers for the departed.
Pray for those who have died.

Silence

Praise God for those in every generation in whom Christ has been honored.
Pray that we may have grace to glorify Christ in our own day.

Silence

The Celebrant concludes with a Collect.

THE PEACE

Celebrant The peace of the Lord be always with you.
People And also with you.

Then the Ministers and People greet each other in the name of the Lord.

OFFERTORY ANTHEM

Richard Dering (1580-1630)

O vos omnes, qui transitis per viam,
attendite et videte si est dolor, sicut dolor meus.

*O all you who pass along this way,
behold and see if there is any sorrow like unto my sorrow.*

OFFERTORY HYMN 158 · *Herzliebster Jesu**All stand.*

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930) Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.

THE GREAT THANKSGIVING *Eucharistic Prayer A, The Book of Common Prayer, p. 361*

Celebrant *People*
 The Lord be with you. And al - so with you.

Celebrant *People*
 Lift up your hearts. 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 continues:

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. 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.

SANCTUS & BENEDICTUS *Sanctus Passione*

Josquin Desprez (1450-1521)

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 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." Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant concludes

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. *AMEN.*

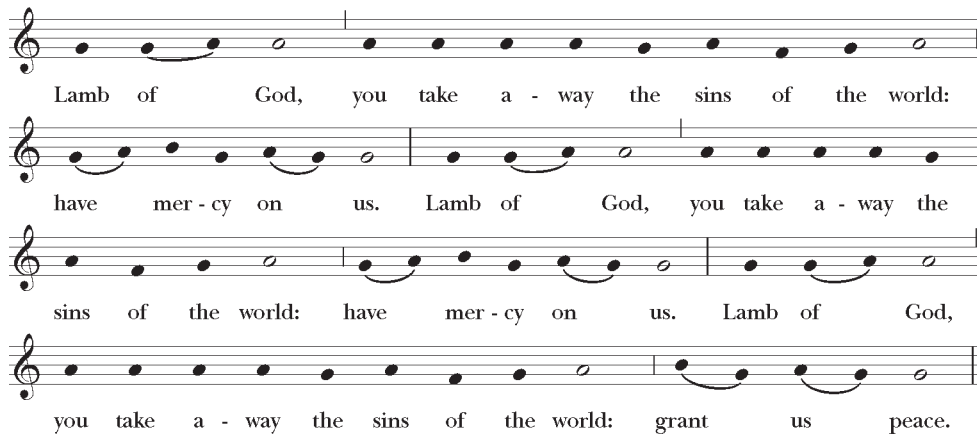
THE LORD'S PRAYER

McNeil Robinson II

Our Fa - ther in hea - ven, hal - lowed be your Name,
 your king - dom come, your will be done, on earth as in
 hea - ven. Give us to - day our dai - ly bread.
 For - give us our sins as we for - give those who
 sin a - gainst us. Save us from the time of trial,
 and de - liv - er us from e - vil. For the king - dom, the pow - er,
 and the glo - ry are yours, now and for ev - er. A - men.

THE BREAKING OF THE BREAD

The Celebrant breaks the bread. A short period of silence follows.

FRACTION ANTHEM *Hymnal S160**Anaphora chant; Mass 18; adapt. Mason Martens (1933-1991)*


Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

INVITATION

Celebrant The gifts of God for the people of God.

COMMUNION MOTET*Tomás Luis de Victoria (1548-1611)*

O Domine Jesu Christe,
 adoro te in cruce vulneratum
 felle et aceto potatum:
 deprecor te ut tua vulnera
 morsque tua sit vita mea.

O Lord Jesus Christ,
 I adore You, wounded upon the cruel Cross
 And given gall to drink:
 I beseech You, that Your wounds
 And death might become my life.

SPIRITUAL COMMUNION PRAYER FOR THOSE WHO CANNOT ATTEND MASS

My Jesus, I believe that you are present in the Most Holy Sacrament. I love you above all things and I desire to receive you in my soul. Since I cannot at this moment receive you sacramentally, come spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. *Amen.*

POSTCOMMUNION HYMN 164 · *Bangor*

All stand.



1 A - lone thou go - est forth, O Lord, in
 2 Our sins, not thine, thou bear - est, Lord; make
 3 This is earth's dark - est hour, but thou dost
 4 Grant us with thee to suf - fer pain that,

sac - ri - fice to die; is this thy sor - row
 us thy sor - row feel, till through our pit - y
 light and life re - store; then let all praise be
 as we share this hour, thy cross may bring us

nought to us who pass un - heed - ing by?
 and our shame love an - swers love's ap - peal.
 giv - en thee who liv - est ev - er - more.
 to thy joy and re - sur - rec - tion power.

POSTCOMMUNION PRAYER

Almighty and everliving God,
 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

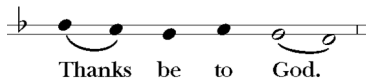
Deacon Bow down before the Lord.

Celebrant Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. *Amen.*

THE DISMISSAL

The Deacon bids the dismissal.

People



The ministers depart in silence.

The flowers at today's worship services are made possible in part through the Kurt Weyrauch Memorial Flower Fund.

About the music at today's service

Richard Dering was born, apparently out of wedlock, to Henry Dering of Liss, Hampshire and Lady Elizabeth Grey, sister of the 6th Earl of Kent. The year of his birth is not known, but reckoned to be around 1580. The first dated reference to Dering is his supplication for the degree Bachelor of Music at Christ Church, Oxford in 1610. It is likely that soon after Dering travelled to Italy. A letter dated 26 June 1612 from Sir Dudley Carlton, His Majesty's envoy in Venice, voices concern about 'Mr Dearing' who was in Rome and had been converted to Catholicism.

By 1617, Dering was in Brussels as Organist to the English nuns at the Convent of the Blessed Virgin Mary. He returned to England sometime after 1625 as Organist to Queen Marietta Maria's chapel at Somerset House, where he remained until his death in 1630.

The motet *O vos omnes* in Antwerp in 1618 in the collection *Cantica Sacra ad melodiam madrigaliam elaborate senis vocibus*. The Italian influence is clearly demonstrated by his use of the augmented triad to color the word 'dolor' ('sorrow') and by the juxtaposition of major and minor chords on the same root.

Josquin Desprez was arguably the greatest composer of the high Renaissance. His works – including 18 completed masses, nearly 100 motets, and dozens of secular pieces – represent a synthesis and summation of polyphonic art of the late 15th and early 16th century. The object of admiration from both literary and musical figures of the day, Josquin was a favorite composer of Martin Luther, whose famous quote praises him as “master of the notes...while other composers must do what the notes dictate.” Josquin's *Sanctus de Passione* was intended to be sung at masses during Passiontide. The setting is extraordinarily restrained, with one of the simplest settings of the words “Hosanna in excelsis”.

Tomás Luis de Victoria, the greatest composer of the Spanish 16th century —golden age of polyphonic music, was born in Avila in 1548 and in about 1558 became a choirboy in Avila Cathedral, where he received his earliest musical training. When his voice broke he was sent to the Collegium Germanicum at Rome in which he was enrolled as a student in 1565. He was to spend the next 20 years in Rome and occupied a number of posts there of which the most important were at S. Maria di Monserrato, the Collegium Germanicum, the Roman Seminary (where he succeeded Palestrina as *Maestro di Cappella* in 1571) and S. Apollinare. In 1575 he took holy orders and three years later he was admitted to chaplaincy at S. Girolamo della Carità. Around 1587, he left Italy and in that year took up an appointment as chaplain to the dowager Empress María at the Royal Convent for Barefoot Clarist Nuns, where he acted as maestro to the choir of priests and boys that was attached to the convent.

Victoria's sacred music has warmth and an arguably more direct emotional appeal than that of Palestrina (a major influence, though probably not his teacher as has been speculated); there is less contrapuntal complexity and a harmonic language more personally connected to the text. The harmonic stasis on the word 'aceto' [gall] contrasts with the rich harmonic motion under the word 'vulnera' [wounds]. The piece unfolds simply over the first three words saving the poignant harmony for 'Christe'. The motet was intended for Palm Sunday and published in 1585 in his monumental *Victoria: Officium Hebdomadae Sanctae* (*Office for Holy Week*).

SUNDAY MARCH 28 *Palm Sunday*

9:15 am Holy Eucharist Broadcast
 10:30 am Holy Eucharist with Livestream*
 12:30 pm Virtual Coffee Hour Zoom

MONDAY MARCH 29

7:30 pm Adult Ed: These Last Days Zoom

TUESDAY MARCH 30

10:00 am In Our Fields* Laughlin Hall
 7:00 pm Adult Ed: Anti-Racism Ministry Zoom

WEDNESDAY MARCH 31

12:00 pm Holy Eucharist with Livestream*
 6:00 pm Parish Discussion Circle Zoom

THURSDAY APRIL 1 *Maundy Thursday*

10:00 am In Our Fields* Laughlin Hall
 6:00 pm In-Person Livestream Service*
 8:00 pm Overnight Watch, until 1pm Friday*

FRIDAY APRIL 2 *Good Friday*

1:00 pm In-Person Livestream Service*

SATURDAY APRIL 3 *Holy Saturday*

6:00 pm Livestream Easter Vigil

SUNDAY APRIL 4 *Easter*

9:15 am Holy Eucharist Broadcast
 10:30 am Holy Eucharist with Livestream*
 12:30 pm Virtual Coffee Hour Zoom

Registration Required for Each In-Person Service

Registration for in-person worship is open on a weekly basis. Attendance will be capped at 50 people, with all subsequent registrations being placed on a waiting list. Those on the waiting list will be given priority for the following week. This is to ensure that everyone who would like to join us has the opportunity to do so. If you need to cancel your registration for any reason, please contact the parish office. This will allow us to offer your space to someone else.

All services will be livestreamed on our website, Facebook, Vimeo, and YouTube.

Sunday 10:30am Holy Eucharist, Rite II

Registration: bit.ly/sun-service

Wednesday 12:00pm Holy Eucharist, Rite II

Registration: bit.ly/weds-service

Church Open for Private Prayer

Monday, Thursday, Friday, 10am - 3pm.

Tuesday, 10am - 1:30pm.

Wednesday, 10am - 3pm, with Exposition of the Blessed Sacrament from 1 - 2pm.

Barrow St. Gardens Open

Monday - Friday, 9am - 5pm. Last entry at 4:30pm.

Saturday, 12pm - 4pm. Last entry at 3:30pm.

Sunday, 11:30am - 4pm. Last entry at 3:30pm.

Thrift Shop Open

Wednesday - Saturday, 10am - 4pm.

212.924.9364 | thriftshop@stlukeinthefields.org

stlukesthriftshop.myshopify.com

Masks and social distancing are required for all in-person events. Email info@stlukeinthefields.org with questions.

* Weekly pre-registration required.

PARISH ANNOUNCEMENTS

Maundy Thursday Overnight Watch

If you are interested in participating in the traditional overnight watch, don't wait! Sign up with this link (bit.ly/slc-overnight). Registration is required in order to comply with our pandemic protocols. For more information, please contact Fr. Reynolds (breynolds@stlukeinthefields.org).

St. Luke's Choir Concert

Our March concert is now available online. The program, *In the Shadow of the Cross: The Sorrowful Mysteries and Lamentations*, includes selections from H.I.F. Biber's Sorrowful Mysteries sonatas for violin and continuo performed by our artist in residence Leah Nelson. In addition, the Choir of St. Luke performs Tomás Luis de Victoria's Lamentations of Jeremiah for Maundy Thursday and Tenebrae responsories. The concert is free, but you must register at Eventbrite (bit.ly/slc-marchconcert). We will email you the concert link after you register, and you may watch it as many times as you wish.

St. Luke's Sunday School Passion Play

The St. Luke's Sunday School Passion Play is available to watch as a part of the 9:15 Palm Sunday liturgy, and as a separate Holy Week devotion. These can be found on our website (stlukeinthefields.org/worship/holy-week).

Confessions heard through Holy Week

One powerful way to enter more deeply into this season of repentance and renewal is through the Sacrament of Reconciliation, commonly known as Confession. Through this sacrament, we are called to examine our relationship with God anew as we seek to draw closer to Christ. The clergy team is available to hear your confession in person (socially-distanced) or by Zoom. The sacrament occurs face to face, not in a traditional confessional, and is completely confidential. Whether this is your first time, or you've made your confession before, you are welcomed to this sacrament. Please contact any member of the clergy team directly to schedule your confession.

HOLY WEEK AT ST. LUKE'S

Registration for in-person services is required! Visit our website (stlukeinthefields.org/worship/holy-week) to register and for all livestream service links.

Wednesday in Holy Week - March 31

12:00 pm In-Person Livestream Service

Maundy Thursday - April 1

6:00 pm In-Person Livestream Service

8:00 pm Overnight Watch, until 1pm Friday

Good Friday - April 2

1:00 pm In-Person Livestream Service

All Day Stations of the Cross Self-Guided Meditation Video

Holy Saturday - April 3

6:00 pm Livestream Easter Vigil

Easter Day - April 4

9:15 am Pre-Recorded Family Service

10:30am In-Person Livestream Service

PARISH ANNOUNCEMENTS (CONT.)

Adult Education Spring 2021: These Last Days: Eschatology and Our Future Christian Hope

This Monday's class will begin at 7:30pm, and includes a video lecture to watch ahead of discussion. Visit our website for more information (bit.ly/slc-adulted). This series of lectures aims to help 21st century Christians understand the history and heart behind God's promise of the reconciliation of all things in Christ, exploring terminology, texts, and visual representations found in and informed by Scripture. We'll explore what Jesus said to his first disciples about the promise of his return, how the early church grappled with uncertainties and anxieties over the same, and how the church fathers and mothers came to understand this promise.

No Sunday School Today

Sunday School is on hiatus until the Second Sunday of Easter (April 11). Register your child(ren) for Sunday School online (bit.ly/stlukesunsch). Email Fr. Ancona (aancona@stlukeinthefields.org) for more information.

Baptism: Inquiries Welcome!

The clergy of St. Luke's are glad to resume opportunities for Baptism for infants and children. If you or someone you know is considering having their child baptized, please contact Fr. Ancona (aancona@stlukeinthefields.org) for more information.

In Our Fields Mobile Feeding Program

Tuesdays and Thursdays from 10am to 1pm. All staff and volunteers will wear masks.

On Tuesday and Thursday mornings, we gather to make and distribute meals and hygiene supplies along routes in our neighborhoods where we are encountering folks who need them most. You can sign up for a slot (bit.ly/inourfields), donate items from our Amazon wish list (bit.ly/iof-amazon), or write Jill (jtwhig@stlukeinthefields.org) with any questions or ideas.

Sock and Toiletry Drive

Please consider a donation of thick white crew socks, toothbrushes, mini toothpastes, small bar soaps, mini hand sanitizers, hand warmers, or disposable masks. You can drop them at the Parish House any time from 9:00 to 5:00 Monday through Friday, or email Simone Richmond to arrange another time. You can also order them online and have them delivered to us here. Thank you to all of our volunteers and donors who have made this ministry possible! We are grateful for your support and partnership in this work.

Register to Attend In-Person Sunday 10:30 Worship

Registration Required: bit.ly/sun-service

Sunday services will continue to be livestreamed for those who wish to watch from home. Entry into the church will be through the main gate (north lawn by the church) and through Laughlin Hall. Due to COVID 19, there will be **no congregational singing**. Please **wear your mask** throughout your time in the church and **observe social distancing** throughout the service, including when coming forward to receive Communion. Let's be safe for each other. Thank you.

These Last Days: Eschatology and Our Future Christian Hope

Our Adult Education Spring 2021 series begins Monday, March 1. These virtual classes will be held on Zoom, and will begin at 7pm unless otherwise noted.

We live in days which are regularly described as ‘apocalyptic’. Compounding crises such as global pandemics, rapidly accelerating climate change, and political instability have forced our popular imagination to wonder what the future of our world looks like and if there is any hope on the horizon. Christian responses to these questions have often been dominated by fundamentalist perspectives which interpret the language and symbols of biblical eschatological language as literal and specific predictions, mirroring the church’s response in esoteric forecasting.

This series of lectures aims to help 21st century Christians understand the history and heart behind God’s promise of the reconciliation of all things in Christ, exploring terminology, texts, and visual representations found in and informed by Scripture. We’ll explore what Jesus said to his first disciples about the promise of his return, how the early church grappled with uncertainties and anxieties over the same, and how the church fathers and mothers came to understand this promise. Above all, we’ll discuss how we can reclaim this glorious promise for ourselves and discuss how the hope of Christ’s second coming in power and great glory can empower us as the disciples of Jesus today.

To join, email Fr Bo Reynolds (breynolds@stlukeinthefields.org) or Zarina Sanjana (zsanjana@stlukeinthefields.org) for the zoom link.

SCHEDULE

March 1 *	Eschatology 101 with Dr Jeremy Hultin *
March 8	Back to the Beginning: Advent Texts and Jesus’ Teaching on His Return with The Rt Rev Andrew St John
March 15	The Apocalypse of John: An Overview with The Rev Stephen Morris
March 22	Early Perspectives on the Return of Christ with The Rev Dr Andrew McGowan
March 29 *	Eschatology in the Old Testament with Dr Jeremy Hultin *
April 12	Understanding Fundamentalist Eschatology and Reclaiming Christ’s Return with The Rev Gregory Stark
April 19	Picturing the Apocalypse with VK McCarty
April 26	The Restoration of All Things: An Eschatology for 21st c Christians with The Rev Bo Reynolds

**This class will begin at 7:30 pm and will be accompanied by a prerecorded lecture to watch in advance for discussion*

Outreach at St. Luke's | In Our Fields Mobile Feeding Program

Tuesdays and Thursdays from 10am to 1pm.

All staff and volunteers will wear a mask and practice social distancing to minimize risk.

For the last 200 years, the St. Luke's community has cared for the needs of our neighborhood and city with hospitality and imagination.

Food insecurity has remained a permanent concern for our city. Since the COVID pandemic, the numbers of people in line at food pantries and community kitchens has skyrocketed. "It's never been this tragic for such a sustained period of time," said Rosanna Robbins, director of food access and capacity at City Harvest. "We expect there to be a real need for free food for a very long time." In New York City, an estimated 2 million residents are now facing food insecurity - a number which has nearly doubled during the pandemic.

Faced with a consistent stream of folks these last six months asking for help securing their next meal, we made a decision: Instead of waiting for folks to find us, we'll go to them.

On Tuesday and Thursday mornings, we will gather to make and distribute meals and hygiene supplies along routes in our neighborhoods where we believe we'll encounter the folks who will need them. You can sign up for a slot: bit.ly/inourfields or write Simone at srichmond@stlukeinthefields.org with any questions or suggestions - especially of any places you may know about nearby that could inform potential new routes for us. In addition to meals, masks, hygiene kits, and resource lists, we will provide a supplemental pantry bag with grab-and-go items appropriate for those without access to a kitchen.

Thank you for supporting the St. Luke's Outreach programs. We look forward to working with you as we care for our community in this uncertain time ~ tending our fields together.

Parish Intercessions

Persons listed below are prayed for weekdays by name at the 6:15pm Eucharist and on other occasions throughout the week. Due to the large need, the list is kept to family, loved ones, and close friends of parishioners only; names remain on the list for one month (six months for chronic illness). An additional list, circulated electronically to the intercessory prayer group only, is maintained for private concerns and for a wider circle of concern that may include parish members' acquaintances, loved ones of close friends, etc. All of the names on the printed list and the electronic list are prayed for regularly by members of the Intercessory Prayer Group. Parish members are encouraged to incorporate this list into their own devotions. To add a name to either prayer list, to provide an update, to express a need for ongoing prayer beyond one month, or to have a name removed from the list, please e-mail prayerlist@stlukeinthefields.org or call Fr. Bo Reynolds at 212.633.2099.

Those Who Are Ill or in Need of Intercession

Those Who are Ill or in Need of Intercession

George Acosta
 David Aldera, *friend of Dan Connelly*
 Rosalinda Addington
 Paul Andersson, *father of Lisa Logan*
 Melissa Banks
 Carol Keenan Bartlett, *sister of Charlie Keenan*
 John Beal
 Gail Souza Bennett
 Ruah Bhay, *daughter of Jacqui Taylor Basker*
 Susan Bingler, *sister-in-law of Roger Bingler & Janet Vetter*
 Roger Bingler & Janet Vetter
 Hank Bjorklund, *friend of John Ericson & Jainee McCarroll*
 Brian Blanchard, *brother of Doug*
 Bertram Borok, *father of Robyn Borok and Bill Robertson*
 Sherie Borok, *mother of Robyn Borok and Bill Robertson*
 Adrienne Boxer, *friend of Amanda Durant*
 Michael Bradley, *partner of Doug Blanchard*
 Penny Brome, *mother of Cindy*
 Quinn Martin Brophy
 Liz Browne, *friend of Janet Vetter*
 Maria Cabrera, *friend of Anahi Galante*
 Brian & Carl Ann Campbell, *family of Jack Murray*
 Ed Carpenter, *friend of Lucia Kellar*
 Frances Chavoor, *friend of Rachel Krause Hurn*
 Vince Chiumento
 Tina Cioffi
 Estella Cistaro, *cousin of Vince Chiumento*
 Carol Ann Cogan, *friend of Amanda Durant*
 Mary Collins
 Ellen Anselm Cooper, *friend of Janet Vetter*
 Finlay Corey, *grandson of Simon and Cristina Carr*
 Chelsea Crowell
 Cyndi Curtin

Those Who are Ill or in Need of Intercession (cont.)

Toni Dalton
 Debra D'Angelo, *sister-in-law of Jack Murray*
 Clara De Carlo, *friend of Janet Vetter*
 Maria de las Mercedes Macellari, *friend of Anahi Galante*
 Michele Dupey, *friend of Anahi Galante*
 Nancy Eisenberg and family, *sister of Don Wright*
 Grace Fenner, *sister of Genny Smith*
 Arlene Fisher, *aunt of Michael Anderson*
 Nancy Fleeker Daniels
 Peter Fleming, *friend of Steve Novak*
 Annetine Forell
 Beryl Frankel
 Don Franklin
 Barbara Fyfe, *cousin of Don Wright*
 Anahi Galante
 Jeffery Gaul
 William Gaul, *friend of John Carollo*
 Donald Gerardi
 Gigi Gould, *sister-in-law of Tina Johnson*
 Ackele Gowie, *son of Joan Murray*
 Nathan Grady, *friend of Mary O'Shaughnessy*
 Niles Gunderson
 Dianna Gutman and Maritza, *friends of Anahi Galante*
 Jeanne Hanley
 Deborah Harding
 Delmar Hendricks, *friend of Dan Connelly*
 Lucy Herbert
 Phyllis Jenkins
 Katie Johnson, *cousin of Amanda Durant*
 Justin and Linda, *friends of Rosemary Feal*
 Emily Kaiser, *her mother, and family*
 Elaine Kanter, *friend of Lucia Keller*
 John Keelin, *friend of Bruce Fulton*
 Dennis Keenan

Those Who are Ill or in Need of Intercession (cont.)

Sandi Kenney, *sister of Bobby Rough*
 Anthony Lanza, *father of Melissa*
 Barbara Larson
 Anita Jo Lenhart, *friend of Anahi Galante*
 Adele Lerner, *friend of Stephen Novak*
 John, Anne, and Paul Lombardo, *friends of Don Wright*
 David C. Lynch, *cousin of Charles Keenan, Jr.*
 Anthony Mak and family
 The Maldari Family, *friends of Lucia Kellar*
 Valerie Marchant, *friend of Genny Smith*
 Monica Mayerper
 Terry and Brenda McCarter, *friends of Michael Anderson*
 Willie Monroe, *nephew of Ann Monroe*
 Eric Moore
 Joan Murray
 Sheila Tuohy Murray, *mother of Jack*
 Mary Murphy, *mother of Steve Murphy*
 Mary O'Shaughnessy
 Michael O'Shaughnessy, *nephew of Mary*
 Michael Penta, *friend of Judy Barrett*
 Adrienne Philpart and her son, *friends of Anahi Galante*
 Joey Pitts
 Terrence Powell, *friend of Michael Anderson*
 Steven Quagliano
 Kevin Reilly
 Barbara Ring
 Winnie Rosenberg, *friend of Judy Barrett*
 Elissa Rosner
 Denise Ross, *cousin of Genny Smith*
 Leona Ross, *aunt of Genny Smith*
 Bobby Rough
 Vinny Sainato, *friend of Garth Wingfield*
 Marijane Shaw
 Shaily Shetty, *relative of Jacqui Taylor Basker*
 Susan Shriver
 Jim Sidorchuk
 Peter Sidorchuk, *father of Jim*
 Sheila Sobel, *friend of Anahi Galante*
 Fernando Soto
 Ellen and Dickie Spencer, *parents of Jack*
 Claire Sullivan, *daughter of Joy Sullivan*
 Joy Sullivan
 Katherine Sunn, *friend of Janet Vetter*
 Elise Taylor
 Adam Tharpe
 Aaron Tompkins
 Patrick Tompkins

Those Who are Ill or in Need of Intercession (cont.)

Cesar and Nicole Trelles, *friends of Michael Anderson*
 Pat Walker, *friend of Genny Smith*
 Rick Weber, *friend of Don Wright*
 Renée Wallace, *niece of Genny Smith*
 Jason Weindruch, *friend of Dan Connolly*
 Anna Marie Wieder
 Rosemary Winkley
 Arthur Wright
 Edgard Zacarias, *friend of Melissa Fogarty*

For the Elderly

Juan Aponte & Antonia Torres, *parents of Wilfredo*
 Andrew Bennachetti, *friend of Donny Taffurelli*
 Edel Bodamer, *aunt of Donny Taffurelli*
 Antonio Centeno, Sr., *friend of John Carollo*
 Jean Cistaro, *aunt of Vince*
 Angeles Dacanay, *grandmother of Demetrio Munoz*
 Angie Danisi, *friend of John Carollo*
 Alan & Marjorie Dean, *cousins of Beryl Frankel*
 Catherine Dougan, *friend of John Carollo*
 Upendra Nath and Urmila Devi Dubey, *parents-in-law of Vince Chiumento*
 Rosaline & Thomas Eghobamien, *parents of Aimua*
 Arlene Gibbs, *friend of John Carollo*
 Martine Godeau, *mother of Caroline Borderies*
 Kirk Hollingsworth
 Trevor Hosang, *friend of Alex Tooker*
 Robert Keenan, *uncle of Charlie*
 Ellen Komor, *mother of Valerie*
 Stafford Krause, *father of Drew Krause*
 Lorraine Lee, *friend of John Carollo*
 Lillian Lucchesi, *family friend of Donald Taffurelli*
 Virginia Mitro, *friend of John Carollo*
 Rosalina Munoz, *grandmother of Demetrio Munoz*
 Jacqueline Murphy-Zolno, *friend of John Carollo*
 Eileen Novak, *mother of Stephen*
 Norma Novak, *friend of Don Wright*
 Marie Onzo, *friend of John Carollo*
 James & Laura Peoples, *parents of James*
 Pierre Pepin, *friend of Jacqui Taylor Basker*
 Jim Ramsey, *friend of Larry Mead*
 Catherine Rusin, *friend of Vince Chiumento*
 Lila Schmidt, *friend of Donny Taffurelli*
 Rose Scott, *mother-in-law of Michael S. Anderson*
 Irene Smith, *friend of John Carollo*
 Donald & Mary Taffurelli, *parents of Donny Taffurelli*
 Paul Tomzak

For the Elderly (cont.)

Victoria Luz Vale, *friend of Peg Murphy*
 Charlotte Weathersby, *friend of John Carollo*
 Harry Welsh, *friend of Bruce Fulton*
 Gundel Zuelke, *friend of John Carollo*

For Those Who Have Recently Died

Melissa, *cousin of Audrey Flores*

For Those Whose Memorial of Death Falls This Week

Kurtland Ma, *friend of Florian Bruno*
 Jackson Jan Vandenberg
 Taylor Harbison
 Nicholas Gnazzo, *grandfather-in-law of Terri Fiore*
 Jim Hill, *friend of Richard Bentley*
 William Schaefer, *spouse of Mark Dawson*
 John Imbrunone, *cousin of John Carollo*
 Joel Kuznik

For Those in the Military

Sean Steven Bartlett, *nephew of Charles Keenan & John
 Bradley*

In Thanksgiving**For Those Preparing for Marriage or Blessing of a Civil Marriage**

Katie Cherico and Brian Mizoguchi
 Eric Johnson and Diana Yichu Cao
 Elizabeth Steitz and Stephen Sims

For Those Preparing for Baptism, Confirmation, Reception, & Reaffirmation of their Baptismal Vows

Caleb Noel Mak-Alvarez, Beatrix Carol-Jeannine
 Morris, Morgan Permesly, Grace Bost, Edmund
 Jenkins, Mya Luke, Samantha Dinmore, Rey Clarke,
 Catherine Tice, Sandy Russell, Melissa Lanza,
 Katherine Sharp, James Peoples, Eric Patton, Rosemary
 Feal

For Those Expecting the Birth or Adoption of a Child

Samantha Dinmore and Alex Karp

For Seminarians and Those Preparing for Holy Orders & Other Ministries

Anahi Galante, Isabel Geller, Nicole Hanley, & Alex
 Herasimtschuk

For our Parish of St Luke in the Fields

That we may be a growing and loving community –
 and that we may continue to be a living witness to the
 life, death, and resurrection of Jesus Christ here in the
 Village, in the City of New York, and in the world.

Diocesan Cycle of Prayer

Prison Chaplains of the Diocese

Anglican Cycle of Prayer

The Hong Kong Anglican Church (Episcopal)

For Our Companions in Ministry

Tsogong Cathedral, the Diocese of Matlosane, South
 Africa; and the Church of St. Mary the Virgin,
 Primrose Hill, the Diocese of London

The Church of St. Luke in the Fields

487 Hudson Street
New York, NY 10014

Website: www.stlukeinthefields.org

Email: info@stlukeinthefields.org

Like our Facebook Page:

The Church of St. Luke in the Fields

Join our Facebook Group: "St. Luke in the Fields"

Telephone: 212.924.0562

Fax: 212.633.2098

Pastoral Emergencies: 646.240.5740

RECTOR

The Reverend Caroline Stacey

212.924.0562

cstacey@stlukeinthefields.org

MINISTRY & WORSHIP

The Reverend Bo Reynolds

Senior Associate

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The Reverend Bill Paulsen

The Reverend Jay Wegman

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Donald Conrad

Michael Cudney

Amanda Durant

Audrey Flores

Samuel Jordan

Richard Kigel

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