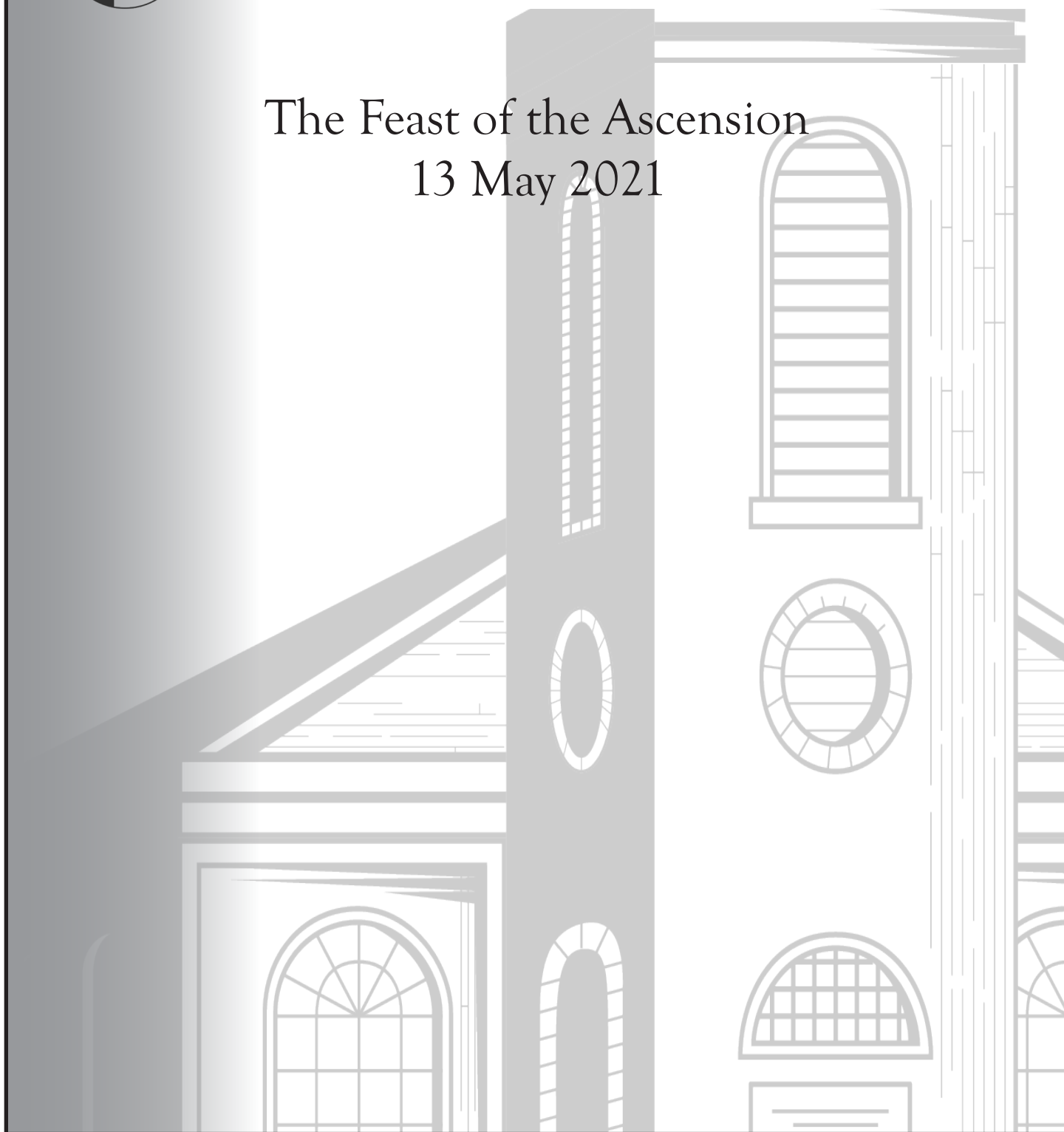




ST. LUKE IN THE FIELDS

CELEBRATING 200 YEARS

The Feast of the Ascension
13 May 2021



Welcome to St. Luke in the Fields.

In response to the COVID-19 pandemic and in compliance with diocesan and government agency directives, we are maintaining masking and social distancing protocols. The congregation is asked to sing at a soft to moderate volume. For additional information and updates on worship over the summer, please visit our website www.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 May, the Vestry on call are Donald Conrad (646.884.3145) and Richard Kigel (718.698.7514).

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 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 *Suite Médiévale: I. Prélude*

Jean Langlais (1907-1991)

A bell sounds. All stand as they are able.

ENTRANCE HYMN 214 · *Llanfair*

1 Hail the day that sees him rise, Al - le - lu - ia!
 2 There the glo - rious tri - umph waits; Al - le - lu - ia!
 *3 See! he lifts his hands a - bove; Al - le - lu - ia!
 4 Lord be - yond our mor - tal sight, Al - le - lu - ia!

glo - rious to his na - tive skies; Al - le - lu - ia!
 lift your heads, e - ter - nal gates! Al - le - lu - ia!
 See! he shows the prints of love; Al - le - lu - ia!
 raise our hearts to reach thy height, Al - le - lu - ia!

Christ, a - while to mor - tals given, Al - le - lu - ia!
 Wide un - fold the ra - diant scene; Al - le - lu - ia!
 Hark! his gra - cious lips be - stow, Al - le - lu - ia!
 there thy face un - cloud - ed see, Al - le - lu - ia!

en - ters now the high - est heaven! Al - le - lu - ia!
 take the King of glo - ry in! Al - le - lu - ia!
 bless - ings on his Church be - low. Al - le - lu - ia!
 find our heaven of heavens in thee. Al - le - lu - ia!

The people are sprinkled with water as a reminder of their Baptism.

VIDI AQUAM

Plainsong, Mode VIII

Vidi aquam egredientem de templo, a latere dextro, alleluia: et omnes, ad quos pervenit aqua ista, salvi facti sunt, et dicent: alleluia alleluia.

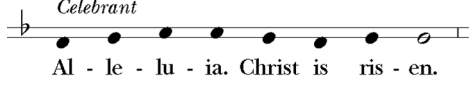
Ps. Confitemini Domino quoniam bonus: quoniam in saeculum misericordia ejus.

I saw water flowing from the right side of the temple, alleluia, and it brought to people everywhere God's life and his salvation, and the people sang in joyful praise: alleluia, alleluia. Ps. Give praise to the Lord for He is good: for His mercy endures forever.

ACCLAMATION

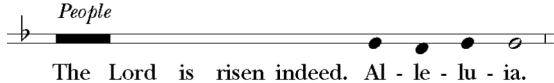
Ambrosian chant

Celebrant



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

People



The Lord is risen indeed. Al - le - lu - ia.

GLORIA IN EXCELSIS *Missa Ascendens Christus* *Tomás Luis de Victoria (1548-1611)*

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam: Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine fili unigenite Jesu 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, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory to God in the highest, and peace to his people on earth. We praise you, we bless you, we adore you, we glorify you, and we give thanks to you for your great glory: Lord God, heavenly King, God the Father almighty. Lord Jesus Christ, the only-begotten Son, Lord God, Lamb of God, Son of the Father, who takes away the sins of the world, have mercy upon us. You, who take away the sins of the world, receive our prayer. You are seated at the right hand of the Father, have mercy upon 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

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Grant, we pray, Almighty God, that as we believe your only-begotten Son our Lord Jesus Christ to have ascended into heaven, so we may also in heart and mind there ascend, and with him continually dwell; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

All are seated.

THE FIRST LESSON *Acts 1:1-11*

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

Reader The Word of the Lord.

People Thanks be to God.

All remain seated for the psalm.

PSALM 47

Anglican chant (T. Tertius Noble)

Clap your hands, all you peoples; *
 shout to God with a cry of joy.
 For the Lord Most High is to be feared; *
 he is the great King over all the earth.

He subdues the peoples under us, *
 and the nations under our feet.
 He chooses our inheritance for us, *
 the pride of Jacob whom he loves.

God has gone up with a shout, *
 the Lord with the sound of the ram's-horn.
 Sing praises to God, sing praises; *
 sing praises to our King, sing praises.

For God is King of all the earth; *
 sing praises with all your skill.
 God reigns over the nations; *
 God sits upon his holy throne.

The nobles of the peoples have gathered together *
 with the people of the God of Abraham.
 The rulers of the earth belong to God, *
 and he is highly exalted.

THE SECOND LESSON *Ephesians 1:15-23*

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

<i>Reader</i>	The Word of the Lord.
<i>People</i>	Thanks be to God.

SEQUENCE HYMN 219 · *Ach Herr, du allerhöchster Gott**All stand.*

Unison or harmony

1 The Lord a - scend - eth up on high, the Lord hath tri - umphed
 2 The heavens with joy re - ceive their Lord, by saints, by an - gel
 3 Our great High Priest hath gone be - fore, up - on his Church his

glo - rious - ly, in power and might ex - cel - ling;
 hosts a - dored; O day of ex - ul - ta - tion!
 grace to pour; and still his love he giv - eth.

the grave and hell are cap - tive led. Lo! he re -
 O earth, a - dore thy glo - rious King! His ris - ing,
 O may our hearts to him a - scend; may all with -

turns, our glo - rious Head, to his e - ter - nal dwell - ing.
 his as - cen - sion sing with grate - ful a - dor - a - tion!
 in us up - ward tend to him who ev - er liv - eth!

Words: Arthur T. Russell (1806-1874), alt. Music: *Ach Herr, du allerhöchster Gott*, Michael Praetorius (1571-1621)

THE HOLY GOSPEL *Luke 24:44-53*

Deacon The Holy Gospel of Our Lord Jesus Christ according to Luke.
People Glory to you, Lord Christ.

Jesus said to his disciples, "These are my words that I spoke to you while I was still with you~ that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high." Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God.

Deacon The Gospel of the Lord.
People Praise to you, Lord Christ.

THE SERMON *The Rev. Caroline Stacey*

THE NICENE CREED

Plainsong, Mode V

All stand.



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: 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-shipped and glo-ri-fied.

He has spo-ken through the Pro-phets. We be-lieve in one ho-ly

cath-o-lic and a-po-sto-lic Church. We ac-know-ledge one bap-tism

for the for-give-ness of sins. We look for the re-sur-rec-tion of the dead,

The musical score is written on ten staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics printed below each staff. The text is a traditional Christian hymn about the Ascension of Jesus Christ.



Setting: Plainsong, Mode 5; Credo 3; adapt. Bruce E. Ford (b. 1947).
 © 1985, Bruce E. Ford.

PARISH ANNOUNCEMENTS

THE PRAYERS OF THE PEOPLE

In joy and hope let us pray to the source of all life, saying, "Hear our prayer."

That our risen Savior may fill us with the joy of his holy and life-giving resurrection. Lord, in your mercy.
Hear our prayer.

That isolated and persecuted churches may find fresh strength in the Easter gospel. Lord, in your mercy.
Hear our prayer.

That he may grant us humility to be subject to one another in Christian love. Lord, in your mercy.
Hear our prayer.

That he may guide the people of this land, and of all nations, in the ways of justice and peace. Lord, in your mercy.
Hear our prayer.

That he may provide for those who lack food, work, or shelter. Lord, in your mercy.
Hear our prayer.

That by his power wars and famine may cease through all the earth. Lord, in your mercy.
Hear our prayer.

That he may reveal the light of his presence to the sick, the weak, and the dying, that they may be comforted and strengthened. Lord, in your mercy.

Hear our prayer.

That he may send the fire of the Holy Spirit upon his people, that we may bear faithful witness to his resurrection. Lord, in your mercy.

Hear our prayer.

That we may come to share in his heavenly kingdom with the Blessed Virgin Mary, Blessed Luke, our Patron, and all the saints. Lord, in your mercy.

Hear our prayer.

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

Tomás Luis de Victoria

Ascendens Christus in altum, captivam duxit
captivitatem: dedit dona hominibus.
Alleluia.

Christ, ascending on high, led captivity captive: He gave gifts
to men.
Alleluia.

We are not passing collection plates due to COVID safety precautions, but would welcome donations given online (bit.ly/donate_slc), or in-person using the donation box on the registration table or the collection plates located by the votive stand and the table in the back of the church by the baptismal font.

OFFERTORY HYMN 215 · *In Babilone**All stand.*

1 See the Con-queror mounts in tri-umph; see the King in
 2 He who on the cross did suf-fer, he who from the
 3 Thou hast raised our hu-man na-ture on the clouds to

roy-al state, rid-ing on the clouds, his
 grave a-rose, he has van-quished sin and
 God's right hand: there we sit in heaven-ly

char-iot, to his heaven-ly pal-ace gate!
 Sa-tan; he by death has spoiled his foes.
 plac-es, there with thee in glo-ry stand.

Hark! the choirs of an-gel voic-es joy-ful
 While he lifts his hands in bless-ing, he is
 Je-sus reigns, a-dored by an-gels; Man with

al-le-lu-ias sing, and the por-tals
 part-ed from his friends; while their ea-ger
 God is on the throne; might-y Lord, in

high are lift-ed to re-ceive their heaven-ly King.
 eyes be-hold him, he up-on the clouds a-scends.
 thine as-cen-sion, we by faith be-hold our own.

THE GREAT THANKSGIVING *Eucharistic Prayer B, The Book of Common Prayer, p. 367*

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 your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory. 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 *Missa Ascendens Christus*

Tomás Luis de Victoria

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.

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." Therefore, according to his command, O Father,

Celebrant and People

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Celebrant concludes

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 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. 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 *Missa de Angelis*

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.

*Lamb of God, who takes away the sins of the world,
have mercy upon us.*

*Lamb of God, who takes away the sins of the world,
have mercy upon us.*

*Lamb of God, who takes away the sins of the world,
grant us peace.*

INVITATION

Celebrant The gifts of God for the people of God.

This is the Lord's Table. All are encouraged to come forward at this time. In accordance with current guidelines, Communion can be received in one kind. Those wishing to make their communion are invited to receive the bread only. Gluten free wafers are available. If you are not baptized, or do not wish to receive, you are encouraged to come forward for a blessing. Signal this by crossing your arms across your chest.

Please approach the altar in single file, maintaining distance between seating groups, and return to your pews by way of the side aisles.

COMMUNION MOTET

Tomás Luis de Victoria

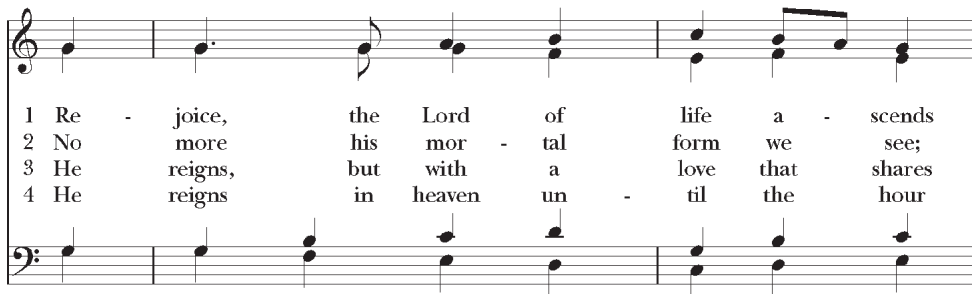
Ascendit Deus in iubilatione,
et Dominus in voce tubae. Alleluia.
Dominus in caelo paravit sedem suam. Alleluia.

*God has ascended with jubilation,
and the Lord with the sound of the trumpet. Alleluia.
The Lord has prepared his seat in heaven. Alleluia.*

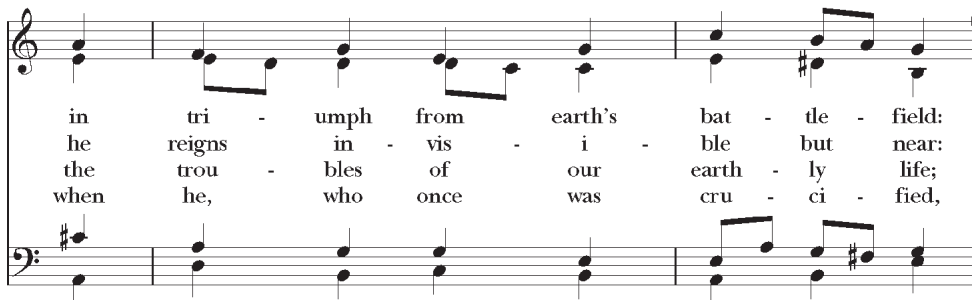
SPIRITUAL COMMUNION PRAYER FOR THOSE WHO CANNOT ATTEND MASS

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.

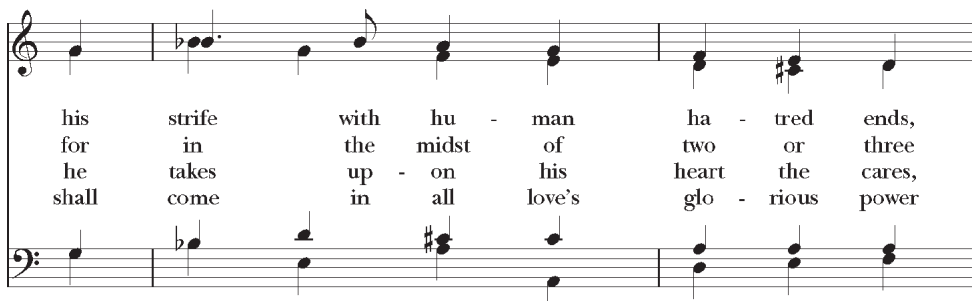
POSTCOMMUNION HYMN 222 · Parker

Sung by all, standing.


1 Re - joice, the Lord of life a - scends
 2 No more his mor - tal form we see;
 3 He reigns, but with a love that shares
 4 He reigns in heaven un - til the hour



in tri - umph from earth's bat - tle - field:
 he reigns in - vis - i - ble but near:
 the trou - bles of our earth - ly life;
 when he, who once was cru - ci - fied,



his strife with hu - man ha - tred ends,
 for in the midst of two or three
 he takes up - on his heart the cares,
 shall come in all love's glo - rious power



as sin and death their con - quests yield.
 he makes his glo - rious pres - ence clear.
 the pain, and shame of hu - man strife.
 to rule the world for which he died.

Words: Albert F. Bayly (1901-1984) Copyright © 1979, Albert F. Bayly, by permission of Oxford University Press. All rights reserved. Used with permission.
 Music: Parker, Horatio Parker (1864-1919)

POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

THE BLESSING

God the Father, who has given to his Son the name above every name, strengthen you to proclaim Jesus the Christ, the Son of God. *Amen.*

God the Son, our great high priest, who has passed into the heavens, clothe you with power from on high. *Amen.*

God the Holy Spirit, who pours out abundant gifts upon the Church, make you faithful followers of the risen Christ. *Amen.*

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. *Amen.*

THE DISMISSAL

The Deacon bids the dismissal.

Deacon Let us go forth in the name of Christ, alleluia, alleluia.

POSTLUDE *Fanfare*

Kenneth Leighton (1929-1988)

Please refrain from applause at the end of the postlude, to respect the devotional practices of others.

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

About the music at today's service

Tomás Luis de Victoria was born in 1548 in Avila, birthplace of St Teresa. Just as she seems to personify the religious ethos of sixteenth-century Spain (the good side of it, at least), so Victoria came to embody the best of the Spanish character in music. As a youth he learnt his art as a chorister at the Cathedral of Avila. So promising was he that he was sent to Rome at seventeen years of age, patronized by Philip II and by the Church, to study at the Jesuit's Collegium Germanicum.

Victoria's musical career in Rome brought him into contact with Palestrina and the innumerable singers, organists and composers from all over Europe who were active in the chapels and churches of that great city at the very time when Catholicism regained confidence, new vitality and disciplined reform. The young Spanish priest was soon publishing his compositions in sumptuous editions (even Palestrina was jealous).

The success of his Roman years did not prevent Victoria from yearning for a quiet life in Spain. After his publications of 1585 (including the famous set of Holy Week music) he achieved his desire and returned to take up the position of Chaplain and Chapelmaster at the Royal Convent of the Barefoot Nuns of St Clare in Madrid, effectively the home and chapel of Philip II's sister, the Dowager Empress Maria. There he ended his days producing less and less after 1600 and nothing, so far as we know, after the publication in 1605 of the great Office of the Dead, the Requiem for the Empress who died in 1603. Victoria died in 1611. He had turned down offers from Seville and Saragossa; he had visited Rome during the period 1592–94, supervising the printing of his works and attending Palestrina's funeral. In 1595 he returned to Madrid and stayed.

The motet *Ascendens Christus* is specified by Victoria *In Ascensione Domini* and the text comes from the last *Responsorium* of the Second Nocturn of Matins for that Feast. It was published five times in Victoria's lifetime. It first came out in 1572, and Victoria chose to make a Mass upon it which was published in 1592. In perfect accord with the meaning of the words, *Ascendens Christus* is joyous and brilliant with strong rising phrases and ringing Alleluia motives. Again in accord with the origin of the text in a *Responsorium*, the musical plan is ABCB. The work is in two distinct halves. It is for five voice parts (SSATB).

Most of the motet's material is imaginatively absorbed into the composition of the Mass. The five voices are retained but sections for reduced choir (or soloists) are scored for four voices in varied combinations. The 'Domine Deus' in the Gloria is for SSAB and the Benedictus is for SATB. The Agnus Dei is set only once and is for six voices, SSATTB, in which the first tenors, altos and second trebles are in canon (trinitas in unitate).

All is lightness and brightness; the Gloria seems to bounce along, so springy are the rhythms, so concise and clearly declamatory with the verbal accents incomparably set. The triple-time Hosanna, sung to the same music after Sanctus and Benedictus, is typical of Victoria's mature Masses. All is brief, clear and lightly decorated, perfect in liturgical propriety.

Victoria regarded the Mass as something happy and often jubilant. There are moments of quiet adoration or contemplation, but it is very significant that Victoria never chose to base a Mass upon sad or penitential motets, but always upon those of a joyful nature.

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