



ST. LUKE **IN THE FIELDS**
487 HUDSON ST. NYC 10014

Ascension Day

14 May 2026

6:30 pm Holy Eucharist

**MINISTRY
HOSPITALITY
STEWARDSHIP**



**WELCOME TO
ST. LUKE
IN THE FIELDS**

The Easter Season

Stations of the Resurrection

*Wednesdays in the Easter season at 12:00 pm
in the Church.*

The Day of Pentecost

Sunday, May 24
Services at 9:15am and 11:15am.

Supper Chapel

Thursday, May 21 at 5:30pm
Join us for prayer, food, and fellowship!
At Supper Chapel, we'll share in a brief,
intimate, family-friendly Eucharist, and
then have a delicious supper together.
This opportunity is designed especially
with our children and young families
in mind, but all are warmly encouraged
to attend! Please join us for prayer and
fellowship. For more information, and to
RSVP, contact Father Aidan.

Blessing of the Ground for St. Luke's Center

Sunday June 7 following the 10:30am service
On Sunday June 7 following the first
10:30am service of the summer schedule,
we will bless the site of the future St.
Luke's Center. The Blessing of the
Ground will be followed by the annual
Parish Picnic. Save the date and plan to
come!

Pride Evensong

Sunday, June 21 at 4pm
Our annual Pride Evensong returns! We
welcome guest preacher the Reverend
Brendan F. Nee, Associate Rector of St.
Ann & the Holy Trinity. A reception will
follow.

The Holy Eucharist, Rite II

PRELUDE *Suite Médiévale: I. Prélude*

Jean Langlais (1907-1991)

A bell sounds. All stand as they are able.

ENTRANCE HYMN 216 · *Salve festa dies*

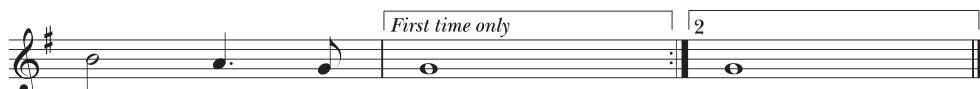
Refrain



Hail thee, fes - ti - val day! blest day that art hal - lowed for




ev - er, day when the Christ a - scends, high in the



hea - vens to reign. reign.




1 He who was nailed to the cross is Lord and the
3 God the Cre - a - tor, the Lord who rul - est the
5 Spi - rit of life and of power, now flow in us,



ru - ler of na - ture; all things cre -
earth and the hea - vens, guard us from
fount of our be - ing, light that dost

Repeat Refrain



a - ted on earth sing to the glo - ry of God:
harm with - out, cleanse us from e - vil with - in:
light - en all, life that in all dost a - bide:



2 Dai - ly the love - li - ness grows, a - dorned with the
 4 Je - sus the health of the world, en - light - en our
 6 Praise to the Giv - er of good! Thou Love who art



glo - ry of blos - som; hea - ven her gates un -
 minds, thou Re - deem - er, Son of the Fa - ther su -
 au - thor of con - cord, pour out thy balm on our



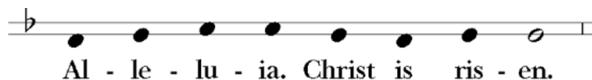
bars, fling - ing her in - crease of light:
 preme, on - ly - be - got - ten of God:
 souls, or - der our ways in thy peace:

The refrain may be sung once by choir alone and repeated by all. The stanzas may be sung alternately by contrasted groups, or by all.

Words: Venantius Honorius Fortunatus (540?-600?); tr. *The English Hymnal*, 1906, alt. By permission of Oxford University Press. Music: *Salve festa dies*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

THE ACCLAMATION

Ambrosian chant



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



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

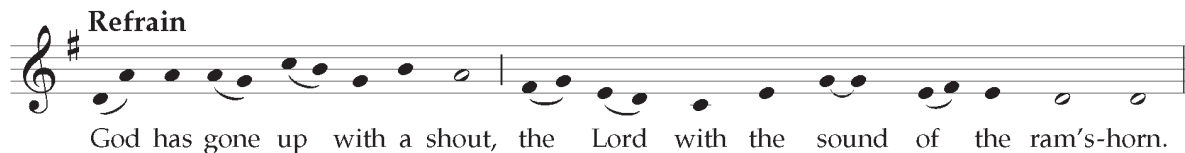
In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, 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. The refrain is intoned by a cantor, then repeated by the congregation and sung as indicated.

PSALM 47

Plainsong, Mode VI

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. *Refrain*

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. *Refrain*

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. *Refrain*

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. *Refrain*

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.

Reader The Word of the Lord.

People Thanks be to God.

SEQUENCE HYMN 214 · *Llanfair*

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!

ALLELUIA*Plainsong, Mode VIII*

The Gospel procession makes its way to the pulpit. A Cantor intones the Alleluia, and the congregation repeats it once, then again following the Versicle.



✠ Go and make disciples of all nations;*
I am with you always, to the close of the age.

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 Reverend Andrew Ancona*

THE NICENE CREED *Hymnal S105*

Calvin Hampton

Introduction

We be-lieve in one God, the
 Fa - ther, the Al - might - y, ma - ker of hea - ven and
 earth, of all that is, seen and un - seen. We be-lieve in
 one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly be -
 got - ten of the Fa - ther, God from God, Light from Light, true God from
 true God, be - got - ten, not made, of one Be - ing with the Fa - ther.
 Through him all things were made. For us and for our sal - va - tion
 he came down from hea - ven: by the pow - er of the Ho - ly Spi - rit
 he be - came in - car - nate from the Vir - gin Ma - ry, and was made man.
 For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
 he suf - fered death — and was bur - ied. On the third day he

rose a-gain in ac - cord - ance with the Scrip - tures; he a-scend-ed
 in - to hea - ven and is seat-ed at the right hand of the Fa - ther.
 He will come a - gain in glo - ry to judge the liv - ing and the
 dead, and his king - dom will have no end. We be-lieve in the
 Ho-ly Spi-rit, the Lord, the giv - er of life, who pro-ceeds from the
 Fa-ther and the Son. With the Fa-ther and the Son he is wor-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,____
 and the life of the world to come. A - men. A - men.____

PARISH ANNOUNCEMENTS

LITANY IN THANKSGIVING FOR A CHURCH

The Deacon reads the intercessions for the parish. Then the leader says

Let us thank God whom we worship here in the beauty of holiness. Eternal God, the heaven of heavens cannot contain you, much less the walls of temples made with hands. Graciously receive our thanks for this place, and accept the work of our hands, offered to your honor and glory.

For the Church universal, of which these visible buildings are the symbol,



For your presence whenever two or three have gathered together in your Name,
We thank you, Lord.

For this place where we may be still and know that you are God,
We thank you, Lord.

For making us your children by adoption and grace, and refreshing us day by day
with the bread of life.
We thank you, Lord.

For the knowledge of your will and the grace to perform it,
We thank you, Lord.

For the fulfilling of our desires and petitions as you see best for us,
We thank you, Lord.

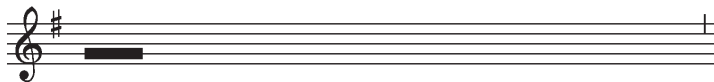
For the pardon of our sins, which restores us to the company of your faithful people,
We thank you, Lord.

For the blessing of our vows and the crowning of our years with your goodness,
We thank you, Lord.

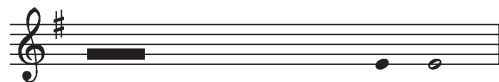
For the faith of those who have gone before us and for our encouragement by their perseverance,
We thank you, Lord.

For the fellowship of the Blessed Virgin Mary, St. Luke our patron, and of all your Saints,
We thank you, Lord.

Celebrant

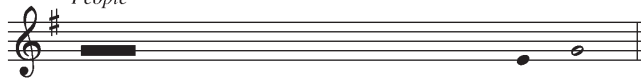


Yours, O Lord, is the greatness, the power, the glory,



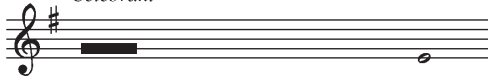
the victory and the ma - jes - ty,

People



For everything in heaven and on earth is yours.

Celebrant



Yours, O Lord, is the king - dom;

People



And you are exalted as head over all. A - men.

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.

AT THE 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 all people.
Alleluia.*

Ascendit Deus in jubilatione, et Dominus
in voce tubae. Dedit dona hominibus.
Alleluia.

*God is gone up with a merry noise, and the
Lord with the sound of the trumpet. He gave
gifts to all people. Alleluia.*

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.

Words: Christopher Wordsworth (1807-1885), alt. Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710; harm. Charles Winfred Douglas (1867-1944).

THE GREAT THANKSGIVING

Eucharistic Prayer D, 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 truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

SANCTUS & BENEDICTUS *Missa Ascendens Christus**Tomás Luis de Victoria*

Sanctus, Sanctus, Sanctus, Dominus

Holy, holy, holy Lord God of Sabaoth.

Deus Sabaoth.

Heaven and earth are full of your glory.

Pleni sunt coeli et terra gloria tua.

Hosanna in the highest.

Hosanna in excelsis.

Blessed is he who comes in the name of the

Benedictus qui venit in nomine Domini.

Lord.

Hosanna in excelsis.

Hosanna in the highest.

The People stand or kneel. The Celebrant continues. Halfway through the prayer, the Celebrant says

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

Celebrant and People

We praise you, we bless you,

we give thanks to you,

and we pray to you, Lord our God.

The Celebrant concludes.

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

THE LORD'S PRAYER *Hymnal S149**McNeil Robinson II*

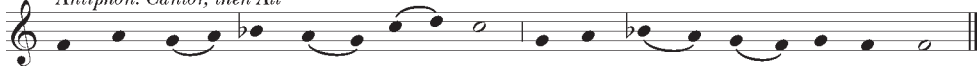
Our Fa - ther in hea - ven, hal - lowed be your Name,
 your king - dom come, your will be done, on earth as in
 hea - ven. Give us to - day our dai - ly bread.
 For - give us our sins as we for - give those who
 sin a - gainst us. Save us from the time of trial,
 and de - liv - er us from e - vil. For 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 S171*


Plainsong, Mode VI

Antiphon: Cantor; then All




Be known to us, Lord Je - sus, in the break - ing of the bread.

Cantor




1. The bread which we break, al - le - lu - ia,

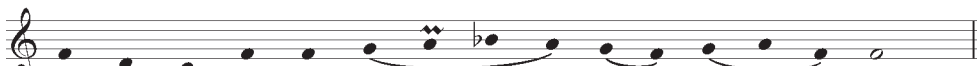


is the com - mun - ion of the bo - dy of Christ. [Ant.]

Cantor



2. One bo - dy are we, al - le - lu - ia,



for though man - y we share one bread. [Ant.]

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. Gluten free wafers are available from the Priest on the pulpit side of the altar. 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.

AGNUS DEI *Missa Ascendens Christus*
Tomás Luis de Victoria

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.*

POSTCOMMUNION HYMN 219 · *Ach Herr, du allerhöchster gott*
Sung by all, standing.

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).

POSTCOMMUNION PRAYER

Said by all.

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.

People

People

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

POSTLUDE *Suite Médiévale: V Acclamations ('Christus vincit')*

Jean Langlais

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

About the music at tonight'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.

Jean Langlais was organist of Sainte-Clothilde in Paris, where his predecessors included Charles Tournemire and César Franck. Langlais was very much a part of the French tradition of organist-composers. His output was large, consisting almost exclusively of works for the organ and sacred choral pieces. His organ works characteristically incorporate plainsong themes. His *Suite Médiévale* is in the form of a "Messe Basse," ("Low Mass") in which the various movements replace the propers that would be sung by the choir at the High Mass. These include the entrance or introit (*Prélude*) heard this evening as the prelude, as well as music for the offertory, elevation, communion, and dismissal. The dismissal piece, "*Christus vincit*" ("*Christ reigns triumphantly*") is traditional to this season of the church year.

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