

The First Sunday of Advent

SOLEMN MASS

Sunday, December 3, 2023, 11:00 AM

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

A Vision for Saint Mary's

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

About the Service

Today is the First Sunday of Advent, a season in which the Christian Church waits and watches. Through scripture, song, and silence we hear the story of God's people who longed for a Savior. Living in the reality that Jesus Christ has come, that he has died, and that he has risen, we await his coming again in glory. On the Sundays of Advent *Kyrie eleison*, "Lord, have mercy," replaces *Gloria in excelsis* as the opening song of praise. The new liturgical year begins today. We begin Year B in the Lectionary for Sundays (*The Book of Common Prayer*, 901). Please note that here at Saint Mary's, with the permission of our bishop, we use the Lectionary first prepared for use in the Book of Common Prayer 1979. Today we also begin Year Two in the Daily Office Lectionary (*The Book of Common Prayer*, 937).

The Great Litany in Procession

This morning we keep one of the oldest traditions from our English Church heritage—we pray the Great Litany in Procession. A "litany" is simply a prayer of intercession (*litania*, from the Greek *litē*, is Latin for "prayer" or "supplication") whereby we make our requests known to God. A corporate act of intercession with various petitions that are normally said or sung by a deacon, with fixed responses from the assembly, dates to the Church in fifth-century Rome.

Archbishop Thomas Cranmer (1489–1556) famously "Englished" the Church's liturgy, rendering it into the common tongue, but the Great Litany was actually the first rite composed in English and was published in 1544. Until then, Latin had been the only language used in England for the services of the Church, and although processions were common in the sixteenth century, especially to pray for God's favor during times of war, intemperate weather, and sickness, Henry VIII noticed people were not actively engaging in these services as he thought they should and attributed it to the fact that they "understode no parte of suche prayers." He decreed that prayers be set forth in the English tongue, and the Great Litany stands as the only officially sanctioned liturgy published under the Henry's reign.

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This prayer addresses nearly every general area for intercession — prayers for the church, the world, government, the poor, and individuals in all manner of circumstances. The petitions follow a series of requests for God to deliver us from evil, sin, heresy, schism, violence, natural calamity, danger, and death. There are also a series of “obsecrations,” or prayers for delivery that recall events in the life of our Lord.

King Henry ordered the Litany’s use in processions across England during his war with France and Scotland. Today we use this rite in procession—marching in form around the worship space—as the original documents prescribed. Because it is impractical for us to march around our entire neighborhood making these petitions on behalf of ourselves and our neighbors, we process around the nave instead.

The 1552 Book of Common Prayer called for the Litany at Morning Prayer, as did the 1928 American Prayer Book. The 1979 Book of Common Prayer calls this prayer “the Great Litany” to distinguish it from other litanies. Owing to its stateliness—the liturgist F. E. Brightman called it “one of the magnificences of Christendom”—and its penitential tone, this all-encompassing prayer is especially appropriate in Advent and Lent, and today we join Anglican churches across the world in praying these words to honor an important part of our heritage.

About the Music

Today’s organ voluntaries are two of the three settings of *Nun komm, der Heiden Heiland* from the *Great Eighteen Leipzig Chorales* of Johann Sebastian Bach (1685–1750). The chorale (54 in *The Hymnal 1982*) is Martin Luther’s sixteenth-century adaptation of the fourth-century Latin hymn *Veni Redemptor gentium* attributed to Ambrose of Milan (55 in *The Hymnal 1982*). BWV 659, played for the prelude, presents a poignant ornamented version of the chorale melody above a walking bass and two accompanying voices. BWV 660, played for the postlude, is an animated trio featuring an ornamented version of the chorale melody above two quasi-canonic accompanying voices played by the left hand and on the pedals.

The setting of the Mass today is the *Mass for four voices* of William Byrd (c. 1540–1623). Byrd composed settings of the Latin Mass for three, four and five voices. The *Mass for four voices* dates from about 1592 and was probably the first of the three to be composed. The whole business of Latin Masses in post-Reformation England needed to be a somewhat clandestine matter to protect those involved from the possibility of arrest. This being the case, Byrd’s part books were undated and without title page or preface, nor was the printer (Thomas East) identified. Fortunately, Byrd’s settings survived the period in which their performance—if not their very existence—was illegal and are now rightly regarded as great treasures of Western music. Although composed with the Continental Tridentine liturgy in mind, Byrd’s *Mass for four voices* was also influenced by the pre-Reformation Mean Mass of John Taverner (c. 1490–1545), particularly in the opening of the *Sanctus*. The older Taverner setting had already served as a model for settings by English masters Christopher Tye (c. 1505–c. 1573), John Sheppard (c. 1515–

1558) and Thomas Tallis (c. 1505–1585). Byrd's four-voice *Agnus Dei* ends with a particularly expressive *Dona nobis pacem*.

During the administration of Communion, the choir will sing *Laetentur coeli*, also by William Byrd. Byrd, like the slightly older Thomas Tallis, enjoyed the favor of Queen Elizabeth I and composed extensively for both the Anglican and Latin Rites of his time. This Latin motet from Byrd's *Liber primus sacrarum cantionum* of 1589 is in five voices. The text is derived from Isaiah 49:13 and Psalm 72:7. It is, both textually and musically, an exuberant expression of seasonal hopeful expectation. — *David Hurd*

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The Conception of the Blessed Virgin Mary

Friday, December 8, 2023

Morning Prayer 8:00 AM

Sung Mass in the Lady Chapel 12:10 PM

Sermon by Father Jay Smith

Organ Recital 5:30 PM

David Hurd, organist & music director

Solemn Mass 6:00 PM

Sermon by Father Jay Smith

SOLEMN MASS

The Prelude

Chorale Prelude: *Nun komm, der Heiden Heiland*, BWV 659

J. S. Bach (1685–1750)

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Choir sings the appointed Introit.

Ad te levavi animam meam:
Deus meus in te confido.
Vias tuas, Domine, demonstra mihi:
et semitas tuas edoce me.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

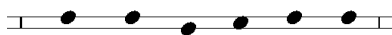
*To you I lift up my soul;
my God, I put my trust in you.
Show me your ways, O LORD;
and teach me your paths.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Great Litany

The Ministers and People sing the Litany as the Ministers process around the church. The People may either stand or kneel.

O God the Father, Creator of heaven and earth,

People



Have mer - cy up - on us.

O God the Son, Redeemer of the world,

Have mercy upon us.

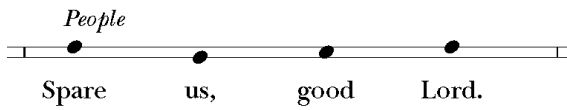
O God the Holy Ghost, Sanctifier of the faithful,

Have mercy upon us.

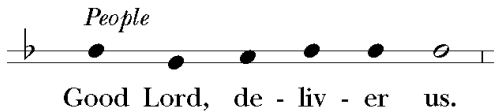
O holy, blessed, and glorious Trinity, one God,

Have mercy upon us.

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.



From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,



From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,
Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,
Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,
Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,
Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,
Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,
Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,
Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

People



We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,
We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,
We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,
We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,
We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,
We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,
We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,
We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,
We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,
We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departed eternal life and peace,
We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of the glorious and ever-blessed Virgin Mary, and all the saints, we may attain to thy heavenly kingdom,
We beseech thee to hear us, good Lord.



Officiant Son of God, we beseech thee to hear us.

People Son of God, we beseech thee to hear us.

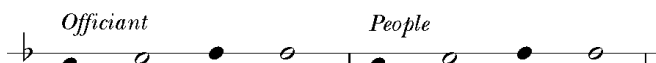


O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.

O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.



O Lamb of God, that takest away the sins of the world, Grant us thy peace.



O Christ, hear us. O Christ, hear us.

The Song of Praise

The Choir sings Kyrie eleison. The setting of the Mass ordinary is Mass for four voices by William Byrd (c. 1540–1623).

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

The Collect of the Day

The Celebrant sings

People The Lord be with you.
 And also with you.

Celebrant Let us pray.

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 64:1–9a, is now read.

O that thou wouldst rend the heavens and come down, that the mountains might quake at thy presence—as when fire kindles brushwood and the fire causes water to boil—to make thy name known to thy adversaries, and that the nations might tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains quaked at thy presence. From of old no one has heard or perceived by the ear, no eye has seen a God besides thee, who works for those who wait for him. Thou meetest him that joyfully works righteousness, those that remember thee in thy ways. Behold, thou wast angry, and we sinned; in our sins we have been a long time, and shall we be saved? We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. There is no one that calls upon thy name, that bestirs himself to take hold of thee; for thou hast hid thy face from us, and hast delivered us into the hand of our iniquities. Yet, O LORD, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand. Be not exceedingly angry, O LORD, and remember not iniquity for ever.

After the Lesson, the Reader says

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

Psalm 80:1–2, 4,14, 16–17

The Refrain is introduced by a Cantor and repeated by all. The psalm verses are sung to plainsong by the Choir, and the Congregation responds with the Refrain as indicated.



Re - store us, O God of hosts;



show the light of your coun - te - nance, and we shall be saved.

- 1 Hear, O Shepherd of Israel, leading Joseph like a flock; *
shine forth, you that are enthroned upon the cherubim.
- 2 In the presence of Ephraim, Benjamin, and Manasseh, *
stir up your strength and come to help us. *Refrain*
- 4 O LORD God of hosts, *
how long will you be angered
despite the prayers of your people?
- 14 Turn now, O God of hosts, look down from heaven;
behold and tend this vine; *
preserve what your right hand has planted. *Refrain*
- 16 Let your hand be upon the man of your right hand, *
and son of man you have made so strong for yourself.
- 17 And so will we never turn away from you; *
give us life, that we may call upon your Name. *Refrain*

The second Lesson, 1 Corinthians 1:1–9, is now read.

Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sos'thenes, To the church of God which is at Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to God always for you because of the grace of God which was given you in Christ Jesus, that in every way you were enriched in him with all speech and all knowledge—even as the testimony to Christ was confirmed among you—so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel as Alleluia and the appointed verse are sung.

Alleluia, alleluia.

Alleluia, alleluia.

Ostende nobis Domine

Show us, O Lord,

miserericordiam tuam.

your mercy.

Alleluia.

Alleluia.

The Holy Gospel

A Minister proclaims the Gospel, first singing

The Lord be with you.

People And also with you.

Minister ✠ **The Holy Gospel of our Lord Jesus Christ according to Mark.**

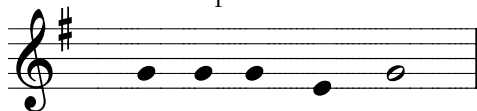


People Glo-ry to you, Lord Christ.

The appointed Gospel, Mark 13:24–37, is now proclaimed.

Jesus said, “In those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of man coming in clouds with great power and glory. And then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven. From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away before all these things take place. Heaven and earth will pass away, but my words will not pass away. But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Take heed, watch; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. Watch therefore—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning—lest he come suddenly and find you asleep. And what I say to you I say to all: Watch.”

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew D. Jacobson

The Nicene Creed

All stand. The Creed is sung by all. It is customary for those who are able to bow at the words "...he came down from heaven...and was made man."

A series of nine staves of musical notation in treble clef with a key signature of three sharps (F#, C#, G#). The lyrics are written below the notes. The text is: "We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of heaven and earth, of all that is, seen and un - seen. We be-lieve in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly be-got-ten of the Fa - ther, God from God, Light from Light, true God from true God, be-got-ten, not made, of one Be-ing with the Fa-ther. Through him all things were made. For us and for our sal - va - tion he came down from hea-ven: 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." The music features various note values including quarter, eighth, and half notes, with some notes beamed together and some having slurs or ties.

For our sake he was cru - ci - fied un - der Pon - tius Pi - late;

he suf - fered death and was bur - ied. On the third day he rose a - gain

in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven

and is seat - ed at the right hand of the Fa - ther. He will come a -

gain in glo - ry to judge the liv - ing and the dead, and his king - dom

will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,

the giv - er of life, who pro - ceeds from the Fa - ther and the Son.

With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.

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

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

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

✠ and the life of the world to come. A - - - - men.

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

The Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

Most merciful God,
we confess that we have sinned against you
in thought, word and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways, to the glory of your Name. Amen.

The Celebrant says

Almighty God have mercy on you, ✠ forgive you all your sins through
our Lord Jesus Christ, strengthen you in all goodness, and by the power
of the Holy Spirit keep you in eternal life.

People

AMEN.

The Peace



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



People And al - so with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

All are seated as the appointed antiphon is sung and the offerings of the assembly are collected.

Ad te Domine
levavi animam meam:
Deus meus, in te confido,
non erubescam:
neque irrideant me inimici mei:
etenim universi qui te exspectant,
non confundentur.

To you, O LORD,
I lift up my soul;
my God, I put my trust in you;
let me not be put to shame,
nor let my enemies triumph over me;
for none who look to you
will be put to shame.

Hymn: Lo! he comes, with clouds descending The Hymnal 1982 #57

All stand and sing the hymn as the People's gifts are received and the Altar is prepared.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

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

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.
✠ Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
✠ Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.*

The People stand or kneel. Then the Celebrant continues

We 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,

The Celebrant and the People sing



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



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

The Celebrant continues

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

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

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



All

A - MEN.

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

Then all sing the Lord's Prayer.

Musical notation for the Lord's Prayer, consisting of four staves of music in a single system. The key signature is one flat (Bb) and the time signature is 4/4. The lyrics are: Our Fa - ther, who art in hea - ven, hal - low - ed be thy Name, thy king - dom come, thy will be done, on earth as it is in hea - ven. Give us this day our dai - ly bread. And for - give us our tres - pas - ses,

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,

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

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
 There - fore let us keep the feast. Al - le - lu - ia.

People There - fore let us keep the feast. Al - le - lu - ia.

Setting: Ambrosian Chant adapt. Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by William Byrd.

Agnus Dei,
 qui tollis peccata mundi;
 miserere nobis.

*Lamb of God,
 you take away the sins of the world;
 have mercy on us.*

Agnus Dei,
 qui tollis peccata mundi;
 miserere nobis.

*Lamb of God,
 you take away the sins of the world;
 have mercy on us.*

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

*Lamb of God,
 you take away the sins of the world;
 grant us peace.*

The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers.
At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion.
Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ.

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.
If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.

The Communion Song & Motet

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

Dominus dabit benignitatem: *The LORD will show [us] his kindness,*
et terra nostra dabit fructum suum. *and our land will show forth its fruits.*

During the ministration of Communion, the Choir sings Laetentur Coeli. The setting is by William Byrd.

Laetentur coeli, et exsultet terra.	<i>Be glad ye heavens, and be joyful, O earth.</i>
Jubilate montes laudem,	<i>Hills and mountains sing ye praises,</i>
quia Dominus noster veniet,	<i>for the Lord our God, he shall come again,</i>
et pauperum suorum miserebitur.	<i>and unto all that fear him will be merciful.</i>
Orietur in diebus tuis justitia,	<i>There shall rise up righteousness in your days</i>
et abundantia pacis,	<i>and an abundance of peace,</i>
et pauperum suorum miserebitur.	<i>and unto all that fear him will be merciful.</i>

Text: Isaiah 49:13 and Psalm 72:7

Hymn: Jesus came, adored by angels

All stand and sing the hymn.

The Hymnal 1982 #454

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

All we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

The Celebrant says

People The Lord be with you.
And also with you.

Celebrant The blessing of God Almighty, ✠ the Father, the Son, and the
Holy Spirit, be among you, and remain with you always.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: The King shall come when morning dawns

The Hymnal 1982 #73

The Congregation stands and sings the hymn.

The Dismissal

A Minister dismisses the assembly, first singing

People The Lord be with you.
And also with you.



Minister Let us go forth in the name _____ of _____ Christ.



People Thanks _____ be _____ to _____ God.

Setting: *Missa orbis factor*

*

The Postlude

Nun komm, der Heiden Heiland, BWV 660

J. S. Bach

*

Advent

by Thomas Merton

Charm with your stainlessness these winter nights,
Skies, and be perfect! Fly, vivid in the fiery dark, you quiet meteors,
And disappear.
You moon, be slow to go down,
This is your full!

The four white roads make off in silence
Towards the four parts of the starry universe.
Time falls like manna at the corners of the wintry earth.
We have become more humble than the rocks,
More wakeful than the patient hills.

Charm with your stainlessness these nights in Advent,
holy spheres,
While minds, as meek as beasts,
Stay close at home in the sweet hay;
And intellects are quieter than the flocks that feed by starlight.

Oh pour your darkness and your brightness over all our
solemn valleys,
You skies: and travel like the gentle Virgin,
Toward the planets' stately setting,

Oh white full moon as quiet as Bethlehem!

We invite you to join us

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish during the past three and a half years. Your gifts have encouraged us, and they have kept us going.

We hope that you will consider making a pledge to the parish for 2024 this fall. If you can make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also arrange to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.

If you have questions about pledging, please speak to one of the members of the Stewardship Committee, Father Sammy Wood, MaryJane Boland, Steven Heffner, Marie Rosseels, or Father Peter Powell.

We are grateful to you for your crucial support of Saint Mary's at this time.

THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

Web: www.stmvirgin.org

Phone: 212.869.5830

The Parish Clergy

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

The Reverend James Ross Smith, *associate rector*

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

The Reverend Canon Victor Conrado,

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

The Music Program

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*

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

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**Saint Mary's ministries are supported
by the financial gifts of those who worship here.**