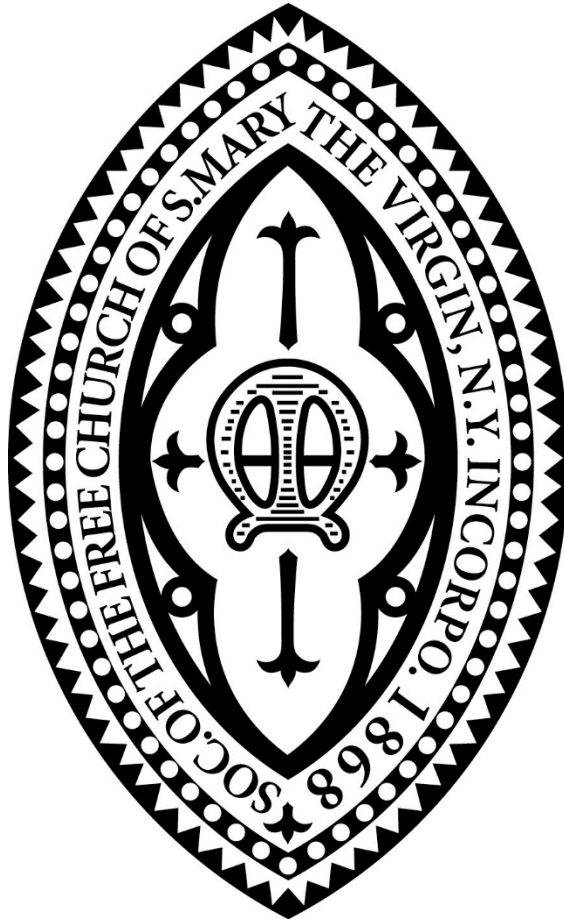


*The Eve of the First Sunday after
Christmas Day*

SUNG MASS

Saturday, December 30, 2023, 5:00 PM

**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.

Merry Christmas

Christians began celebrating the birth of Jesus on December 25 near the beginning of the fourth century. By the beginning of the fifth century, a midnight celebration on Christmas Eve was held in Rome. This came to be celebrated throughout Western Europe. Christmas Masses soon became among the most beloved services of the year for Christians. Matthew and Luke both record the story of Christ's birth. John's gospel begins with a proclamation on the meaning of the story. The mystery of God becoming Human in Christ is a fundamental Christian belief, and so at Saint Mary's we retain the tradition at the Christmas Masses of kneeling, or bowing, by all who are able, during the Nicene Creed as we sing or say, "by the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man."

About the Liturgy

Tonight is the Eve of the First Sunday after Christmas Day. We continue the Twelve Days of Christmas by singing carols, by hearing of God's promises in scripture come true for all the earth, and by celebrating *Emmanuel*, God with us, in the mystery of the Eucharist and in the gathered assembly, the Body of Christ.

About the Music

The organ prelude this evening is the third movement of David Hurd's *Te Deum Laudamus*, titled *The Humbling*. The four-movement work was composed in 1981 for Larry King, who was at that time Organist and Director of Music at Trinity Church, Wall Street. *The Humbling* begins with an extended flute solo, after which the plainsong melody for *Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum* ("When you became man to set us free you did not shun the Virgin's womb") is heard. In the final section of this movement, the original solo melody returns, but now with added harmony, and against the melody of the plainsong hymn *Divinum mysterium* ("Of the Father's love begotten") sounding in long tones in the tenor register. *Divinum mysterium* will be sung as the Post-Communion hymn at this Mass.

The musical setting of the Mass this evening is the four-voice *Missa Octavi Toni* by the Italian baroque composer Antonio Lotti (1667–1740). Lotti was born in Venice, though his father Matteo was *Kappellmeister* at Hanover at the time. Lotti's career took shape at Saint Mark's, Venice, where he was an alto singer, organist, and eventually *maestro di cappella* from 1736 until his death four years later. In addition to his well-known church music—Masses and cantatas—Lotti composed madrigals and about thirty operas, some of which were produced in Dresden where he was employed from 1717 to 1719. Lotti's liturgical compositions include renaissance characteristics but also bear evidence of the

emerging baroque styles in approach to harmony and functional bass. His *Missa Octavi Toni* is a setting for four voices and, while polyphonic in construction, may well be more tonal than modal in harmonic conception. It disposes the liturgical text clearly and efficiently.

The Communion motet this evening is a setting of the first five verses of the Gospel according to Saint John. This beginning of the fourth Gospel is often read during the Christmas season, and the Prayer Book lectionary appoints it as the Gospel proclamation for the third Mass of Christmas Day as well for the first Sunday after Christmas. The setting of this text, sung as the Communion motet this evening, is by Josquin des Prez (c. 1450–1521) who is considered one of the most important and influential composers of the High Renaissance. Josquin's compositions, from Franco-Flemish roots, provided a major bridge from the works of the generation of Guillaume Dufay and Johannes Ockeghem to the renaissance period-defining work of Palestrina, his contemporaries, and his pupils. In this motet by Josquin, one finds the focused text setting and motivic imitation which were gradually becoming more characteristic of choral composition at that time.

The postlude is the setting from Johann Sebastian Bach's *Orgelbüchlein* ("Little Organ Book") of the Christmas chorale, *In dir ist Freude* ("In you is joy"), BWV 615. The chorale melody is stated in the midst of energetic accompanying scales and passage work on the keyboard which the pedals punctuate with a distinctive recurring motive and, occasionally, bits of the melody.



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THE ANGELUS

5:00 PM

All stand at the signal of the bell. A Minister says

People ✠ The angel of the Lord announced unto Mary,
And she conceived by the Holy Spirit.

Minister Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women

People and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

Minister Behold, the handmaid of the Lord.
People Be it unto me according to thy Word.

Minister Hail Mary, full of grace ...
People Holy Mary, Mother of God ...

Minister And the Word was made flesh,
People And dwelt among us.

Minister Hail Mary, full of grace ...
People Holy Mary, Mother of God ...

Minister Pray for us, O holy Mother of God.
People That we may be made worthy of the promises of Christ.

The Minister says

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts, that we who have known the incarnation of thy Son Jesus Christ, announced by an angel to the Virgin Mary, may by his ✠ cross and passion be brought unto the glory of his resurrection; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever.

People Amen.

SUNG MASS

The Prelude

The Humbling (*Te Deum Laudamus*)

David Hurd (b.1950)

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.

Dum medium silentium
tenerent omnia,
et nox in suo cursu
medium iter haberet,
omnipotens sermo tuus, Domine,
de coelis a regalibus sedibus venit.
Dominus regnavit,
decorum indutus est:
indutus est Dominus
fortitudinem et praecinxit se.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*While gentle silence
enveloped all things,
and night was in the midst
of her course
your all-powerful Word, O Lord,
came down from heaven, from your royal throne.
The Lord reigns;
he has put on splendid apparel;
the Lord has put on his apparel
and girded himself with strength.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Opening Acclamation

The Celebrant sings



✠ Bless-ed be God: Fa-ther, Son, and Ho-ly Spi-rit.



People And bless-ed be his king-dom, now and for ev-er. A-men.

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting is Missa Octavi Toni by Antonio Lotti (1667–1740).

Gloria in excelsis Deo;
et in terra pax
hominibus bonae voluntatis.
Laudamus te; benedicimus te;
adoramus te; glorificamus te.
Gratias agimus tibi
propter magnam gloriam tuam.

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite Iesu Christe.
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
miserere nobis.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis.

Quoniam tu solus Sanctus.
Tu solus Dominus.
Tu solus Altissimus,
Iesu Christe.
Cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*Glory be to God on high,
and on earth peace
to those of good will.
We praise you. We bless you.
We worship you. We glorify you.
We give thanks to you
for your great glory,*

*O Lord God, heavenly King,
almighty God and Father,
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.*

*For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.*

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All **AMEN.**



The Word was made flesh and dwelt a - mong us.

20 He declares his word to Jacob, *
his statutes and his judgments to Israel.

21 He has not done so to any other nation; *
to them he has not revealed his judgments.
Hallelujah!

Refrain

The second Lesson, Galatians 3:23–25; 4:4–7, is now read.

Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian. But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So, through God you are no longer a slave but a son, and if a son then an heir.

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

The Gospel Acclamation

The Cantor sings the following Alleluias and the congregation repeats them. The Cantor then sings the appointed verse, and the Congregation again repeats the Alleluias.

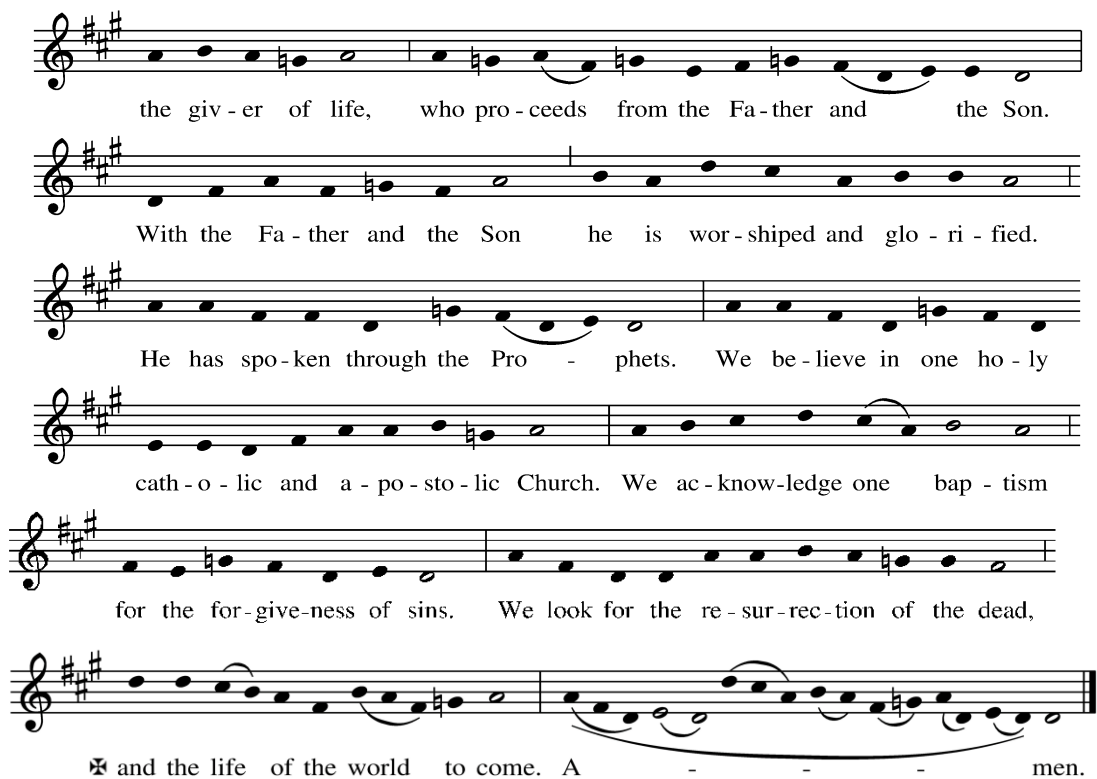


Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

We have seen his glory; *
glory that is his as the Father's only Son.

John 1:14

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,
 ✠ 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 Prayers of the People

All remain standing. A Minister bids the prayers of the assembly. At the end of each petition the Minister says

Lord, in your mercy,
 People Hear our prayer.

The Celebrant adds a concluding collect.

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.

Benedic anima mea Domino,
et noli oblivisci omnes retributiones eius:
et renovabitur, sicut aquilae iuventus tua.

*Bless the Lord, O my soul,
and forget not all his benefits;
and your youth shall be renewed like an eagle's.*

Hymn: How bright appears the Morning Star

The Hymnal 1982 #497

*The Congregation remains standing and sings the hymn as the Altar is prepared. An offering is taken.
If you would like to make an offering online, you may do so by using this code:*



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 gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. 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 Antonio Lotti.

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

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

The People stand or kneel. Then the Celebrant continues

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

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."



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



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



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

The Celebrant continues

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

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

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



All

A - MEN.

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

Then all sing the Lord's Prayer.

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;



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

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

The Choir sings Agnus Dei. The setting is by Antonio Lotti.

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.

Domine Dominus noster,
quam admirabile est nomen tuum
in universa terra!

*O Lord our Governor,
how exalted is your name
in all the world!*

During the ministration of Communion, the Choir sings the motet, In principio erat Verbum. The setting is by Josquin des Prez (c. 1450–1521).

In principio erat Verbum
et Verbum erat apud Deum,
et Deus erat Verbum.
Hoc erat in principio apud Deum.
Omnia per ipsum facta sunt;
et sine ipso factum est nihil.
Quod factum est in ipso vita erat,
et vita erat lux hominum:
et lux in tenebris lucet,
et tenebris eam non
comprehenderunt.

*In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.
All things were made through him,
and without him was not anything made that
was made.
In him was life,
and the life was the light of men.
The light shines in the darkness,
and the darkness has not overcome it.*

Hymn: Of the Father's love begotten

The Congregation stands and sings the hymn.



1. Of the Fa - ther's love be - got - ten, Ere the worlds be - gan — to be,
2. O that birth for ev - er bless - ed, When the Vir - gin, full — of grace,
3. O ye heights of heav'n a - dore him; An - gel hosts, his prais - es sing;
4. Thee let old men, thee let young men, Thee let boys in chor - us sing;
5. Christ, to thee with God the Fa - ther, And, O Ho - ly Ghost, to thee,



He is Al - pha and O - me - ga, He the source, the end - ing he,
By the Ho - ly Ghost con - ceiv - ing, Bare the Sa - viour of — our race;
Powers, do - min - ions, bow be - fore him, And ex - tol our God and King;
Ma - trons, vir - gins, lit - tle maid - ens, With glad voic - es an - swer - ing;
Hymn and chant and high thanks - giv - ing, And un - wear - ied prais - es be:



Of the things that are, that have — been, And that fu - ture years shall see,
And the Babe, the world's Re - deem - er, First re - vealed his sa - cred face,
Let no tongue on earth be si - lent, Ev - ery voice in con - cert ring,
Let their guile - less songs re - ech - o, And the heart its mu - sic bring,
Hon - or, glo - ry, and do - min - ion, And e - ter - nal vic - to - ry,

Ev - er - more and ev - er more! ___
 Ev - er - more and ev - er more! ___
 Ev - er - more and ev - er - more! ___
 Ev - er - more and ev - er - more! ___
 A - men. ___

Music: *Divinum mysterium*; thirteenth-century plainsong, Mode V.
 Words: Aurelius Clemens Prudentius, 348–413; translated by J. M. Neale, 1854.

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

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

The Blessing

The Celebrant says

The Lord be with you.

People And also with you.

Celebrant Go into the world in peace, be of good cheer,
 hold fast to that which is good, return to no one evil for evil,
 strengthen the fainthearted, support the weak, help the poor,
 honor all people, love and serve our Lord Jesus, rejoicing in the
 power of the Holy Spirit; and 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

The Congregation is seated for the announcements.

Hymn: O Savior of our fallen race

The Hymnal 1982 #86

All stand and sing the hymn.

The Dismissal

A Minister dismisses the assembly, first saying

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.

THE FLOWERS AND DECORATIONS IN THE CHURCH AND CHAPELS
ARE GIVEN IN LOVING MEMORY OF THOMAS MCKEE BROWN,
PRIEST AND FIRST RECTOR OF THE CHURCH OF SAINT MARY THE VIRGIN,
BY THE MEMBERS AND FRIENDS OF THIS PARISH.

THE FLOWER ARRANGEMENTS HAVE BEEN CREATED BY
THE MEMBERS OF THE FLOWER GUILD OF THE
CHURCH OF SAINT MARY THE VIRGIN.

WE ARE GRATEFUL TO THE MEMBERS OF THE GUILD
AND TO ALL THOSE WHO GAVE OF THEIR TIME AND EXPERTISE
THIS WEEK TO PREPARE FOR CHRISTMAS.

AD MAIOREM DEI GLORIAM.

The Postlude

In dir ist Freude, BWV 615

Johann Sebastian Bach (1685–1750)



*In principio erat verbum
In the beginning was the Word*

*The Athelstan Gospels, British Library, Cotton MS Tiberius A. ii
late 9th or early 10th-century Ottonian illuminated Gospel book*

The Eve of the Epiphany

Friday, January 5, 2024

Organ Recital 5:30 PM

Gregory Eaton

*All Saints' Episcopal Church &
University of Texas, Austin, Texas*

Procession & Solemn Mass 6:00 PM

Sermon by the Reverend Sammy Wood

*A reception in Saint Joseph's Hall follows the Solemn Mass.
All are welcome.*

The Epiphany

Saturday, January 6, 2024

Mass 12:10 PM

Evening Prayer 5:00 PM

The First Sunday after the Epiphany: The Baptism of Our Lord

Sunday, January 7, 2024

Low Mass (Rite One) 9:00 AM

Solemn Mass 11:00 AM

Evensong & Benediction 5:00 PM

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 month or early in January. 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

145 West Forty-sixth Street
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*

The Board of Trustees

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The Reverend Sammy Wood, *president*

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