

*The Last Sunday after Pentecost*  
*Christ the King*

SOLEMN MASS

Sunday, November 20, 2022, 11:00 AM

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

## *About the Music*

Today's organ voluntaries are based upon the chorale *Nun danket alle Gott* ("Now thank we all our God"). Both prelude and postlude are by German composers, but they are two centuries apart in origin. The chorale itself, now sung internationally and interdenominationally, was authored in 1630 by Martin Rinckart (1586–1649), archdeacon in Eilenburg, Saxony. Johann Crüger (1598–1662) is credited with composing the melody for Rinckart's words which appeared in the 1647 third edition of his *Praxis Pietatis Melica*. This text and melody combination, in English translation by Catherine Winkworth (1827–1878), has been in Episcopal hymnals since 1871. The prelude by J. S. Bach is one of his Leipzig Eighteen Great Chorales. Each phrase of the melody is introduced in turn by three accompanying voices before being presented in unornamented form in the soprano register. The postlude, from Sigfrid Karg-Elert's *Choral Improvisationen*, Opus 65, is one of the composer's most popular organ pieces. It is subtitled *Marche triomphale* and marked *Pomposo e con brio*. The chorale melody is not stated literally and is not immediately conspicuous, but a spirit of exuberance and joy is clearly present in the opening and final sections of this setting.

The musical setting of the Mass today is the *Missa Simile est regnum caelorum* of Tomás Luís de Victoria (c. 1548–1611). Victoria is considered the most important Spanish composer of Renaissance polyphony. Born in Avila, the seventh of eleven children, he began his musical education as a choirboy at Avila Cathedral and began his classical education at San Gil, a Jesuit school for boys founded in 1554. By 1565, Victoria had entered the Jesuit *Collegio Germanico* in Rome, where he was later engaged to teach music and eventually named *maestro di cappella*. Victoria knew and may have been instructed by Palestrina (1525–1594) who was *maestro di cappella* of the nearby *Seminario Romano* at that time. During his years in Rome, Victoria held several positions as singer, organist, and choral master and published many of his compositions. He was ordained priest in 1575 after a three-day diaconate. There are twenty authenticated Mass settings of Victoria in addition to two Requiems. The *Missa Simile est regnum* is one of Victoria's twelve parody Masses in which he quotes musical ideas from pre-existing musical composition. In this case, Victoria's musical quotes are from a motet by his friend and contemporary, Francisco Guerrero (1528–1599). Guerrero's motet on Matthew 20:1–4 likens the Kingdom of God to a landowner justly hiring laborers for his vineyard. Victoria's Mass skillfully reutilizes distinctive melodic features of Guerrero's motet, such as the rising perfect fifth which begins most of its movements. With the exception of the *Benedictus* in three voices, Victoria's Mass, like Guerrero's motet, is voiced in four parts. However, the final *Agnus Dei* spectacularly employs two choirs of four voices each which sing in strict canon.

Clifford Maxwell (1917–1999), a native of Barbados, grew up in Brooklyn and was very active in the New York community of church musicians for many years. He served various Episcopal and Lutheran congregations in Brooklyn and Manhattan as organist and choirmaster for decades and spent several summers traveling and studying in France and Germany. In retirement he was active as a volunteer in Trinity Parish's noonday music ministry. He composed his setting of two stanzas from George Hugh Bourne's

powerful hymn *Lord, enthroned in heavenly splendor* (307 in *The Hymnal 1982*) in 1949 while under the tutelage of Harold Friedell at Saint Bartholomew's Church, Manhattan. Maxwell's setting, sung today during the administration of Communion, is more reflective than triumphal in responding musically to the image of the risen enthroned Christ.



THE FLOWERS ARE GIVEN TO THE GLORY OF GOD  
AND IN LOVING MEMORY OF VIRGINIA N. DELORENZO,  
ANN HOWARD MORGAN, AND CYRIL C. MORGAN.



## **The Eve of Thanksgiving Day**

*Wednesday, November 23, 2022*

Sung Mass 6:00 PM

## **Thanksgiving Day**

*Thursday, November 24, 2022*

Mass 10:00 AM

*The church opens at 9:00 AM and closes at 12:00 PM  
on Thanksgiving Day. The parish offices are closed.*

### **COPYRIGHT ACKNOWLEDGMENTS**

The settings of *Sursum corda* and the Lord's Prayer are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The setting of the *Nicene Creed* is by Calvin Hampton and is Copyright © 1976, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net License #A-718785. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

# SOLEMN MASS

## The Prelude

Nun danket alle Gott, BWV 657

Johann Sebastian 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.*

Dignus est agnus, qui occisus est,  
accipere virtutem, et divinitatem,  
et sapientiam, et fortitudinem,  
et honorem.

Ipsi gloria et imperium  
in saecula saeculorum.

Deus, iudicium tuum regi da:  
et iustitiam tuam filio regis.

Gloria Patri,  
et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*Worthy is the Lamb who was slain  
to receive power, and divinity,  
and wisdom, and might,  
and honor.*

*To him be glory and dominion  
unto the ages of ages.*

*Give the king your justice, O God,  
and your righteousness to the king's son.*

*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 Sprinkling of Holy Water

*The assembly is sprinkled with holy water while Asperges me is sung.*

Asperges me, Domine, hyssopo,  
et mundabor: lavabis me,  
et super nivem dealbabor.  
Miserere mei, Deus,  
secundum magnam  
misericordiam tuam.

*You will sprinkle me with hyssop, O Lord,  
and I shall be cleansed; you will wash me  
and I shall be made whiter than snow.*

*Have mercy upon me, O Lord,  
according to your great  
mercy.*

## 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 of the Mass ordinary is Missa Simile est regnum caelorum by Tomás Luís de Victoria (c. 1548–1611).*

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 and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*People*           **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, Jeremiah 23:1–6, is now read.*

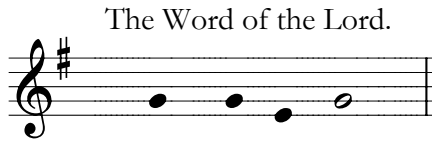
“Woe to the shepherds who destroy and scatter the sheep of my pasture!” says the LORD. Therefore, thus says the LORD, the God of Israel, concerning the shepherds who care for my people: “You have scattered my flock, and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil doings, says the LORD. Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the LORD. Behold, the days are coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: “The LORD is our righteousness.” ”

*After the Lesson, the Reader says*

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



*After the Lesson, the Reader sings*



*People* Thanks be to God.

### **The Gospel Acclamation**

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

Alleluia, alleluia.  
Potestas eius, potestas aeterna,  
quae non auferetur:  
et regnum eius,  
quod non corrumpetur.  
Alleluia.

*Alleluia, alleluia.  
His dominion is an everlasting dominion  
which shall not pass away,  
and his kingdom one  
that shall not be destroyed.  
Alleluia.*

### **The Holy Gospel**

*A Minister proclaims the Gospel, first singing*

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

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



*People* Glo-ry to you, Lord Christ.

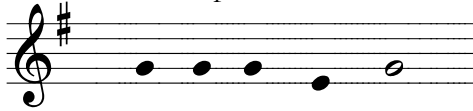
*The appointed Gospel, Luke 23:35–43, is now proclaimed.*

The people stood by, watching Jesus on the cross; but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” The soldiers also mocked him, coming up and offering him vinegar, and saying, “If you are the King of the Jews, save yourself!” There was also an inscription over him, “This is the King of the Jews.” One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in Paradise.”



*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

**The Sermon**

The Reverend Sammy Wood

**The Nicene Creed**

*All stand. The Creed is sung by all.*

*Introduction*

Musical notation for the Nicene Creed. It consists of ten staves of music in a treble clef with a key signature of three flats (Bb, Eb, Ab). The lyrics are written below the notes.

We be-lieve in one God, the  
Fa - ther, the Al - mighty - 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:

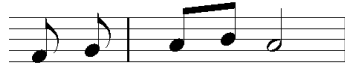
*Bow*



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.\_\_\_\_

Setting: Calvin Hampton (1938–1984)

### The Prayers of the People

*A Minister bids the prayers of the assembly. At the end of each petition the People sing*

Hear our prayer.

Setting: David Hurd (b. 1950)

*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 Offertory

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

Postula a me, et dabo tibi gentes hereditatem tuam, et possessionem tuam terminos terrae.	<i>Ask of me, and I will give you the nations for your inheritance and the ends of the earth for your possession.</i>
---	---

## Hymn: Rejoice, the Lord is King!

**The Hymnal 1982 #481**

*The Congregation stands and sings the hymn while the ushers bring forward the People's gifts.*

## The Reception of the Gifts

*As the People sing the hymn, the gifts of bread, wine, and money are brought to the altar and received by the Ministers. A basket containing the People's promised gifts of time, talent, and treasure is also received and blessed. The Altar is prepared, and incense is offered.*

## 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.

*The Celebrant proceeds*

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 in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth. 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 Tomás Luís de Victoria (c. 1548–1611).*

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*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

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

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



Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



*All*

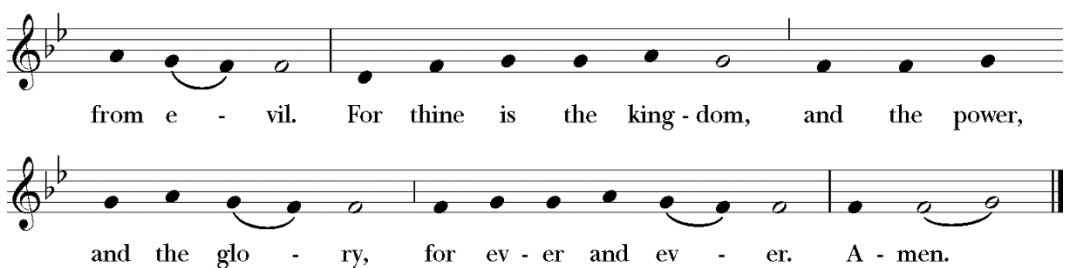
**A-MEN.**

Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

*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

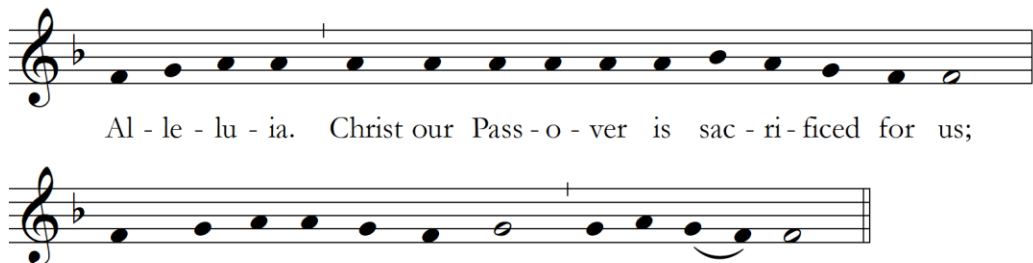


from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

Setting: Plainsong; adapted by 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 Tomás Luís de Victoria.*

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.

*If you wish to learn more about baptism or confirmation in the Episcopal Church, please speak to a member of the clergy. They would all be very happy to answer any questions you might have.*

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 and Motet**

*As the ministrations of Communion begins, the appointed antiphon is sung.*

Sedebit Dominus rex in aeternum:  
Dominus benedicet populo suo  
in pace.

*The Lord will sit [enthroned] as king for evermore;  
the Lord shall give his people his blessing  
in peace.*



*During the ministration of Communion, the Choir sings Lord, enthroned in heavenly splendor by Clifford D. Maxwell (1917–1999).*

Lord, enthroned in heavenly splendor,  
    First begotten of the dead.  
Thou alone, our strong defender,  
    Liftest up thy people's head.  
    Alleluya!  
    Jesus, true and living bread.

Here our humblest homage pay we,  
    Here in loving reverence bow;  
Here for faith's discernment pray we,  
    Lest we fail to know thee now.  
    Alleluya!  
    Thou art here, we ask not how.

*Text: George Hugh Bourne (1840–1925)*

**Hymn: Jesus, our mighty Lord**

**The Hymnal 1982 #478**

*All stand and sing the hymn.*

**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 forever. 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: Jesus shall reign

The Hymnal 1982 #544


*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 danket alle Gott, Opus 65/59

Sigfrid Karg-Elert (1877–1933)



# THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street  
New York, New York 10036-8502

Web: [www.stmvirgin.org](http://www.stmvirgin.org)

Phone: 212.869.5830

## The Parish Clergy

The Reverend Sammy Wood, *interim rector*

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,

The Reverend Alison J. Turner, *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. Harka Gurung, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

## The Board of Trustees

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;

Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;

Ms. Mary Robison *secretary*; Ms. Marie Rosseels; Dr. Leroy Sharer

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