

The Fourth Sunday of Advent

SOLEMN MASS

Sunday, December 18, 11:00 AM

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

Our Guest Preacher

We are pleased and honored to be able to welcome the Reverend Beth Maynard to Saint Mary's this morning. Recently retired from the position of Rector at Emmanuel Memorial Episcopal Church in Champaign-Urbana, Illinois, Mother Maynard has served in parochial and campus ministries as well as teaching and spiritual direction. She lives with her husband Mark Dirksen in Beverly Massachusetts.

About the Service

This is the Fourth 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 began on the first Sunday of Advent, and we began Year A in the Lectionary for Sundays that day (*The Book of Common Prayer*, 889). 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. We also began Year One in the Daily Office Lectionary on the First Sunday of Advent (*The Book of Common Prayer*, 936).

About the Music

The organ prelude this morning, *Fugue on the Magnificat*, is one of the miscellaneous chorale preludes of Johann Sebastian Bach (1685–1750). It is a fugue in the French manner with theme and counter-theme introduced simultaneously at the outset. The theme is based upon the *Tonus peregrinus* ("Wandering Tone") sometimes called the *ninth tone*, a distinctive medieval melodic formula to which *Magnificat* was often sung. Only in the final section of this fugue does Bach call for the use of the organ's pedals to play the theme in long notes as the fugal counterpoint continues above.

The setting of the Mass this morning is *Missa Dixit Maria* by Hans Leo Hassler (1564–1612). Hassler was a student of Andrea Gabrieli (c. 1510–1586) in Venice, and one of the first of a succession of German composers to experience in Italy the musical innovations

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that were shaping what would later be identified as Baroque style. Although he was a Protestant, Hassler's early compositions were for the Roman church. His *Missa Dixit Maria*, published in 1599, is a parody Mass with themes borrowed from his own motet *Dixit Maria ad Angelum*. The text of the source motet recounts Mary's words to the angel of the Annunciation, "Behold I am the handmaid of the Lord; let it be done to me, according to your word."

Each December since 1983, David Hurd, organist and music director at Saint Mary's, has composed and distributed a new composition as a seasonal greeting to friends, family, and colleagues. In 2017, for this purpose, he began a series of the *Great O Antiphons*. The *Great Os* are a cycle of seven scripture-based antiphons which traditionally surround *Magnificat* at Vespers from December seventeenth through the twenty-third, the final week of Advent. These antiphons are paraphrased in the stanzas of the hymn *O come, O come, Emmanuel*, sung today at the Offertory. It may be noted that an alternative medieval English practice moved the seven antiphons one day earlier and added an eighth antiphon, *O Virgo virginum* ("O Virgin of virgins"), which is the practice at Saint Mary's. Nonetheless, the even more ancient pattern has assigned the antiphon *O Adonai* for December 18, today, and it is Dr. Hurd's 2018 setting of this antiphon which will be sung as the Communion motet this morning. The primary scriptural bases of this antiphon are Isaiah 11:4–5 and 33:22. This choral setting is mostly for four voices but, as it ends with a reference to God's outstretched arm (*brochio extento*), the texture broadens to eight voices.

The postlude today is by the celebrated African American composer Adolphus Hailstork (b. 1941), currently professor of composition at Old Dominion University, Norfolk, Virginia. In Hailstork's *Toccata on "Veni Emmanuel"* one can hear fragments of the fifteenth-century Advent hymn *O come, O come Emmanuel*, based upon the *Great O Antiphons*, although the entire chant melody is never stated as such. The unusual meter of five beats to the bar gives the *Toccata* a curious off-balanced rhythmic energy, and the harmonic dissonances may reflect a world in chaos awaiting the birth of the Savior.

SOLEMN MASS

The Prelude

Fuga sopra il Magnificat (BWV 633)

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.

Rorate coeli desuper,
et nubes pluant iustum:
aperiatur terra,
et germinet salvatorem.
Coeli enarrant gloriam Dei:
et opera manuum eius
annuntiat firmamentum.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Shower, O heavens, from above,
and let the skies rain down righteousness;
let the earth open,
that salvation may sprout forth.
The heavens declare the glory of God,
and the firmament
shows his handiwork.
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 Kyrie eleison. *The setting of the Mass ordinary is* Missa Dixit Maria *by* Hans Leo Hassler (1564–1612)

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.

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 7:10–17, is now read.

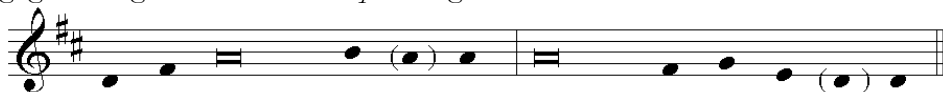
Again the LORD spoke to A'haz, "Ask a sign of the LORD your God; let it be deep as She'ol or high as heaven." But A'haz said, "I will not ask, and I will not put the LORD to the test." And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore, the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. The LORD will bring upon you and upon your people and upon your father's house such days as have not come since the day that E'phraim departed from Judah—the king of Assyria."

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

The Congregation sings Psalm 24:1–7 to plainsong tone 5.3.



Cantor
All

- 1 *The earth* is the LORD'S and all that is / in it, *
 the world and / all who dwell therein.
- 2 For it is he who founded it upon the / seas *
 and made it firm upon the / rivers of the deep.
- 3 "Who can ascend the hill of the / LORD? *
 and who can stand / in his holy place?"
- 4 "Those who have clean hands and a pure / heart, *
 who have not pledged themselves to falsehood,
 nor sworn by / what is a fraud.
- 5 They shall receive a blessing from the / LORD *
 and a just reward from the God of / their salvation."
- 6 Such is the generation of those who / seek him, *
 of those who seek your face, O / God of Jacob.
- 7 Lift up your heads, O gates;
 lift them high, O everlasting / doors; *
 and the King of / glory shall come in.

The second Lesson, Romans 1:1–7, is now read.

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including yourselves who are called to belong to Jesus Christ; To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

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.

Veni, Domine, et noli tardare:
relaxa facinora plebis tuae. Alleluia.

Alleluia, alleluia.

*Come, Lord, and do not delay.
Pardon the sins of your people. 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 Matthew.**



People Glo-ry to you, Lord Christ.

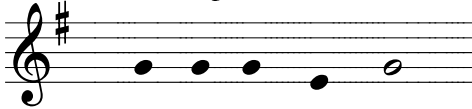
The appointed Gospel, Matthew 1:18–25, is now proclaimed.

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” All this took place to fulfil what the Lord had spoken by the prophet: “Behold, a virgin shall conceive and

bear a son, and his name shall be called Emmanuel” (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Beth Maynard

The Nicene Creed

All stand and sing the Creed. It is customary for those who are able to bow at the words “...he came down from heaven...and was made man.”

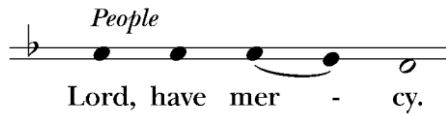
We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of
heaven and earth, of all that is, seen and un - seen. We be-lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be-got-ten of the Fa - ther, God from God, Light from Light, true God
from true God, be-got-ten, not made, of one Be-ing with the Fa-ther.
Through him all things were made. For us and for our sal - va - tion
he came down from hea-ven: by the power of the Ho - ly Spi - rit
he be-came in - car - nate from the Vir-gin Ma - ry, and was made man.

For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
 he suf - fered death and was bur - ied. On the third day he rose a - gain
 in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven
 and is seat - ed at the right hand of the Fa - ther. He will come a -
 gain in glo - ry to judge the liv - ing and the dead, and his king - dom
 will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,
 the giv - er of life, who pro - ceeds from the Fa - ther and the Son.
 With the Fa - ther and the Son he is wor - 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).
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The Prayers of the People

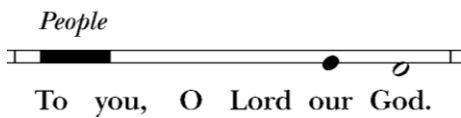
A Minister then bids the prayers of the assembly. At the end of each petition, except for the last, the People sing



Then, the final petition is sung by the Minister,

Rejoicing in the fellowship of the glorious and ever-blessed Virgin Mary and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

Then the People respond to the final petition, singing



Setting: Mason Martens (1933–1991))

After a period of silence, the Celebrant adds a concluding collect.

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.

Ave Maria, gratia plena,
Dominus tecum:
benedicta tu in mulieribus,
et benedictus fructus ventris tui.

*Hail Mary, full of grace,
the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb.*

Hymn: O come, O come, Emmanuel

The Hymnal 1982 #56

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 Hans Leo Hassler.

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.	<i>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.</i>
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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.

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 Hans Leo Hassler (1564–1612).

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 ministrations of Communion begins, the appointed antiphon is sung.

Ecce virgo concipiet, et pariet filium:
et vocabitur nomen eius Emmanuel.

*Behold, a virgin shall conceive and bear a son,
and his name shall be called Emmanuel.*

During the ministrations of Communion, the Choir sings the motet, O Adonai. The setting is by David Hurd (b. 1950).

O Adonai, et Dux domus Israel,
qui Moysi in igne
flammae rubi apparuisti,
et ei in Sina legem dedisti:
veni ad redimendum nos
in brachio extento.

*O Adonai, and leader of the House of Israel,
who to Moses in the fire of
the burning bush appeared
and gave him the law on Sinai:
Come and redeem us
with an outstretched arm.*

Hymn: Ye who claim the faith of Jesus

All stand and sing the hymn.

The Hymnal 1982 #268

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: Come, thou long expected Jesus

The Hymnal 1982 #66

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

Toccata on "Veni Emmanuel"

Adolphus Hailstork (b. 1941)



Christmas Eve

Saturday, December 24, 2022

The Last Mass of Advent 9:00 AM

Musical Prelude 9:30 PM

*Music to include works by Arnold Bax,
McNeil Robinson, David Hurd, and Robert Lucas Pearsall*

Procession & Solemn Mass 11:00 PM

*Music at the Mass to include music by
Tomás Luís de Victoria*

Christmas Day

Sunday, December 25, 2022

**Solemn Mass &
Procession to the Crèche 11:00 AM**

*Music at the Mass to include music by
Tomás Luís de Victoria & David Hurd*



THE CHURCH OF SAINT MARY THE VIRGIN

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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*

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