

*The Nativity of
Our Lord Jesus Christ*

MUSICAL PRELUDE 9:30 PM

PROCESSION & SOLEMN MASS 10:00 PM

Saturday, December 24, 2022

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

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 Saint Mary's

Saint Mary's was founded in 1868 to be the Episcopal parish church for the new residential neighborhood, then called Longacre Square, here in midtown Manhattan. Our doors have been open daily for welcome and worship since December 8, 1870. Many visitors discover us for the first time every day of the week. All are welcome. Our members and friends now live both near and far from Times Square. We invite you to join us.

About the Music

A Selection of Choral & Congregational Carols at 9:30 PM

Arnold Bax (1883–1953) was a British composer, poet, and author, who was born into a prosperous London family which encouraged his musical development. He was educated at the Royal Academy of Music and eventually, in 1942, he was appointed Master of the King's Music. Bax is remembered for his songs, choral music, chamber pieces, and solo piano works, but he is probably best regarded for his orchestral music which has grown in favor in recent decades. Bax's *I sing of a maiden*, a setting of a fifteenth-century text, was composed in 1926 and was dedicated to John B. McEwen who later became the director of the Royal Academy of Music. Bax's choral setting is for five voices and is full of the vivid harmonic color which is characteristic of much of his music. A note about the text indicates that *makeless* means "matchless" and *ches* means "chose."

McNeil Robinson (1943–2015) was an internationally celebrated organist, composer, improvisateur, and teacher. He headed the organ department at the Manhattan School of Music for many years while also serving religious institutions. In 1965, while still a student at The Juilliard School, he began long and well-remembered associations both with the Church of Saint Mary the Virgin and with Park Avenue Synagogue. While he remained organist at Park Avenue Synagogue until retiring in 2012, he left Saint Mary's in 1982 and subsequently served at Park Avenue Christian Church and at Holy Trinity Roman Catholic Church until failing health necessitated his retirement. Robinson's remarkable reputation as organist, improviser, and composer became established during his years at Saint Mary's. Robinson was a consultant to the Standing Commission on Church Music during the compilation of *The Hymnal 1982* and his setting of *While shepherds watched their flocks by night* is included at hymn 95. The text, a paraphrase of Luke 2:8–15 credited to Nahum Tate and

Nicholas Brady, was published in *A Supplement to the New Version of Psalms* (London, 1700) and is one of the twenty-seven hymns bound with the American Prayer Book of 1786. As such, it is one of the oldest hymns continuously sung in Episcopal churches. It is usually sung to the tune known since the 1820s as *Winchester Old*. Robinson's "new" tune for this text was composed in 1984 for a service of Lessons and Carols. It has the joyful lilting character of a French Noël and is named in honor of revered New York composer and Church musician, Calvin Hampton (1938–1984), who strongly championed the composition of new music for old and established hymn texts.

Richard Wilbur (1921–2017) was a distinguished and Pulitzer Prize-winning American poet. His 1961 collection *Advice to a Prophet, and Other Poems* included "A Christmas Hymn," which has become well known in recent years. The musical setting of Wilbur's "A Christmas Hymn" (*A stable lamp is lighted*) is by David Hurd, organist and music director at Saint Mary's. It was composed in 1983 for, and first appeared in, *The Hymnal 1982* as hymn 104. It has since been arranged, published, and recorded widely. It is a ballad-like art song and is dedicated to Lily Andújar Rogers (1915–2005) under whose direction Dr. Hurd sang as a child in the Choir of Boys and Men of Saint Gabriel's Episcopal Church, Hollis, Queens. This evening, for the first time at Saint Mary's, the congregation is invited to sing the unison melody provided in the *Hymnal* while the choir sings the choral anthem overlay for this relatively recent addition to the Christmas hymn repertoire.

To conclude tonight's prelude music, the choir will sing the fourteenth-century German Carol *In dulci jubilo* as famously arranged in 1837 by Robert Lucas Pearsall (1795–1856) and more recently adapted by Reginald Jacques (1894–1969) for the first volume of Oxford's *Carols for Choirs*. The original macaronic text, alternating phrases of Medieval German and Latin, is attributed to the mystic Heinrich Seuse (c. 1328) who, according to folklore, heard angels sing these words and joined them in a dance of worship. John Mason Neale (1818–1866), translator of a great number of hymns in contemporary use, rendered his well-known English version *Good Christian men, rejoice* in 1853, which is the basis for the version in *The Hymnal 1982*, hymn 107. Pearsall's 1837 version, however, preserved the macaronic aspect, alternating phrases of Latin and English. His setting is in four stanzas which utilize quartets, trios and up to eight separate voice parts.

Music at the Mass at 10:00 PM

The setting of the Mass is *Missa O magnum mysterium* by Tomás Luís de Victoria (1548–1611). Victoria, considered the most important Spanish composer of Renaissance polyphony, was born in Ávila, the seventh of eleven children. He began his musical education as a choirboy at Ávila Cathedral, and 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 he published many of his compositions. He was ordained priest in 1575 after a three-day diaconate. There are twenty authenticated Mass settings of Victoria. The *Missa O magnum mysterium*,

dated 1592, is one of fifteen of Victoria in the style of *Missa parodia*. In this case, Victoria parodies his own motet of the same title which had been composed twenty years earlier in 1572. Victoria's manner of parody normally resists the usual practice of beginning each Mass movement with clear melodic references to the earlier composition being parodied. Rather, he skillfully selects his borrowed themes and applies them where they best serve their new texts. *Missa O magnum mysterium* is in four voices until the *Agnus Dei* in which an additional soprano voice is included to sing in canon with the original part. During the administration of Communion, the motet upon which the Mass setting was based, Victoria's own motet *O magnum mysterium*, will be sung. The motet text, with its reference to animals beholding the new-born Lord lying in a manger (Isaiah 1:3, Luke 2:7) and its blessing of the Virgin Mary (Luke 1:42–43) is a responsory for Matins of Christmas and has been set by many composers over the centuries. Victoria's four-voice setting of this text is a Renaissance masterwork of reflective expressiveness.



Music for Choir & Congregation at 9:30 PM

The Saint Mary's Choir
Dr. David Hurd, organist & music director

The Congregation is invited to join with the choir in singing the carols that are listed with hymn numbers below. The numbered hymns are found in The Hymnal 1982, which can be found in the pews.

*The People remain seated for the carols
and hymns before Mass.*

Carol: Hymn 81—Lo, how a Rose e'er blooming

The Congregation remains seated. The hymn is sung by Congregation and Choir.

I sing of a maiden

Arnold Bax (1883–1953)

The Congregation remains seated as the Choir sings the carol.

I sing of a maiden that is makeless King of all kings to her son she ches.
He came all so still there his mother was like dew in April that falleth on the grass.
He came all so still to his mother's bower like dew in April that falleth on the grass.
He came all so still there his mother lay. Like dew in April that falleth on the spray.
Mother and maiden was never none but she, well may such a lady Goddës mother be.
I sing of a maiden that is makeless King of all kings to her son she ches.

Carol: Hymn 115—What child is this

The Congregation remains seated. The hymn is sung by Congregation and Choir.

While shepherds watched their flocks by night

McNeil Robinson (1943–2015)

The Congregation is seated as the Choir sings the carol.

While shepherds watched their flocks
by night, all seated on the ground,
the angel of the Lord came down,
and glory shone around.

“Fear not,” said he for mighty dread
had seized their troubled mind;
“Glad tidings of great joy I bring
to you and all mankind.

“To you, in David’s town, this day
is born of David’s line
the Savior, who is Christ the Lord;
and this shall be the sign:

“The heavenly Babe you there shall find
to human view displayed,
all meanly wrapped in swathing bands
and in a manger laid.”

Thus spake the seraph, and forthwith
appeared a shining throng
of angels praising God, who thus
addressed their joyful song:

“All glory be to God on high,
and on the earth be peace;
good will henceforth from heaven to men
begin and never cease.

Carol: Hymn 104—A stable lamp is lighted

The Congregation remains seated. The hymn is sung by Congregation and Choir.

In dulci jubilo

Robert Lucas Pearsall (1795–1856)

The Congregation is seated as the Choir sings the carol.

In dulci jubilo Let us our homage shew;
Our heart's joy reclineth *In praesepio*
And like a bright star shineth, *Matris in gremio.*
Alpha es et O.

O Jesu parvule! I yearn for thee alway!
Hear me, I beseech thee, *O Puer optime!*
My prayer let it reach thee, *O Principis gloriae!*
Trabe me post te!

O Patris caritas, O Natilenitas!
Deeply were we stained *Per nostra crimina;*
But thou hast for us gained *Coelorum gaudia.*
O that we were there!

Ubi sunt gaudia, If that they be not there?
There are angels singing *Nova cantica,*
There the bells are ringing *In Regis curia:*
O that we were there.



The Holy Family with the Three Hares, c. 1497–1498
by Albrecht Dürer (1471–1528)
The National Gallery, Washington, D.C.
Wikimedia Commons, used with permission

The Procession & Solemn Mass at 10:00 PM

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter as the appointed antiphon is sung.

Dominus dixit ad me:	<i>The Lord said to me:</i>
Filius meus es tu, ego hodie genui te.	<i>“You are my Son, today have I begotten you.”</i>
Quare fremuerunt gentes:	<i>Why are the nations in an uproar</i>
et populi meditati sunt inania?	<i>and why do the peoples mutter empty threats?</i>
Gloria Patri,	<i>Glory to the Father,</i>
et Filio, et Spiritui Sancto.	<i>and to the Son, and to the Holy Spirit:</i>
Sicut erat in principio, et nunc,	<i>as it was in the beginning, is now,</i>
et semper, et in saecula saeculorum.	<i>and will be for ever.</i>
Amen.	<i>Amen.</i>

The Proclamation of the Birth of Christ

The traditional account of the birth of Jesus Christ is sung.

Today, the twenty-fifth day of December,
unknown ages from the time when God created the heavens and the
earth and then formed man and woman in his own image;
Several thousand years after the flood,
when God made the rainbow shine forth as a sign of the covenant;
Twenty-one centuries from the time of Abraham and Sarah;
thirteen centuries after Moses led the people of Israel out of Egypt;

Eleven hundred years from the time of Ruth and the Judges;
one thousand years from the anointing of David as king;
in the sixty-fifth week according to the prophecy of Daniel;
In the one hundred and ninety-fourth Olympiad;
the seven hundred fifty-second year
from the foundation of the city of Rome;

The forty-second year of the reign of Octavian Augustus;
the whole world being at peace,
Jesus Christ, eternal God and Son of the eternal Father,
desiring to sanctify the world by his most merciful coming,
being conceived by the Holy Spirit,
and nine months having passed since his conception
was born in Bethlehem of Judea of the Virgin Mary.

Today is the Nativity of our Lord Jesus Christ according to the flesh.

The Procession

Incense is made at the Altar, and the procession is formed. A Minister then intones the procession.

Let us go forth in peace.



People

In the name of Christ. A-men.

Hymn 83—O come all, all ye faithful

The Congregation remains standing and sings the hymn as the Ministers process to the first station.

The Station at the Crèche

The Procession stops at the first station. The Celebrant sings

The Word was made flesh and dwelt among us;



People

And we be-held his glo-ry.

Celebrant

Let us pray.

Almighty God, you have given your only-begotten Son to take our nature upon him, and to be born this day of a pure virgin: Grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through our Lord Jesus Christ, to whom with you and the same Spirit be honor and glory, now and for ever.



People

A-MEN.

Hymn 93—Angels, from the realms of glory

The Congregation remains standing and sings the hymn as the Ministers process to the second station.

The Station at the Rood

The Procession stops at the second station. The Celebrant sings

The glory of the Lord has been revealed:



People And all flesh shall see the sal-va-tion of our God.

Celebrant Let us pray.

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.



People A-MEN.

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 O magnum mysterium 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.

*Glory to God in the highest,
and on earth peace
to people of good will.
We praise you, we bless you,
we worship you, we glorify you,
we give you thanks
for your great glory.*

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.

*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.*

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

*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.

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 9:2–4, 6–7, is now read.

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with joy at the harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, thou hast broken as on the day of Mid'ian. For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the LORD of hosts will do this.

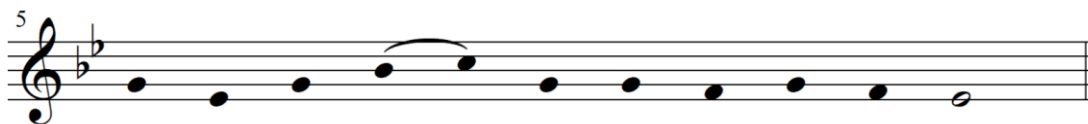
After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

Psalm 96:1–4, 11–12

The Congregation remains seated. The Cantor sings the Refrain, and the Congregation repeats it. Then the Choir sings the psalm verses to Anglican chant by David Hurd and the Congregation sings the Refrain.



To - day is born our Sav - ior, Christ the Lord.

- 1 Sing to the LORD a new song; *
sing to the LORD, all the whole earth.
- 2 Sing to the LORD and bless his Name; *
proclaim the good news of his salvation from day to day. *Refrain*
- 3 Declare his glory among the nations *
and his wonders among all peoples.
- 4 For great is the LORD and greatly to be praised; *
he is more to be feared than all gods. *Refrain*
- 11 Let the heavens rejoice, and let the earth be glad;
let the sea thunder and all that is in it; *
let the field be joyful and all that is therein.
- 12 Then shall all the trees of the wood shout for joy
before the LORD when he comes, *
when he comes to judge the earth. *Refrain*

The second Lesson, Titus 2:11–14, is now sung.

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

After the Lesson, the Reader sings

The Word of the Lord.



People Thanks be to God.

The Holy Gospel

All stand. The ministers of the assembly prepare for the proclamation of the Gospel while the appointed antiphon is sung.

Alleluia, alleluia.

Dominus dixit ad me:

Filius meus es tu, ego hodie genui te.

Alleluia.

Alleluia, alleluia.

The Lord said to me:

“You are my Son, this day have I begotten you.”

Alleluia.

A Minister proclaims the Gospel, first singing

The Lord be with you.

And also with you.

People

Minister

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



People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 2:1–20 is now proclaimed.

In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirin'i-us was governor of Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn. And in that region there were

shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, “Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace among men with whom he is pleased!” When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them. But Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

After the Gospel, the Minister sings



People Praise to you, Lord Christ.

The Sermon

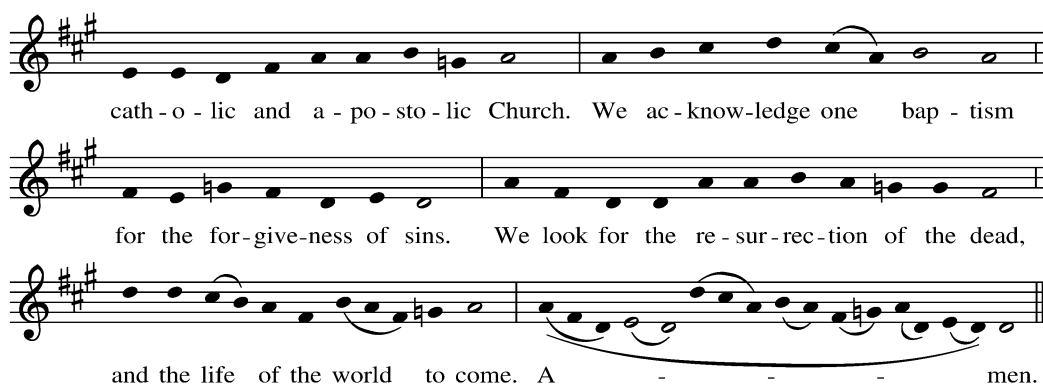
The Reverend Sammy Wood

The Nicene Creed

All stand and sing the Creed. It is traditional for those who are able to kneel, or bow, during the Creed at the reference to Jesus Christ becoming Human.

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 - ered 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

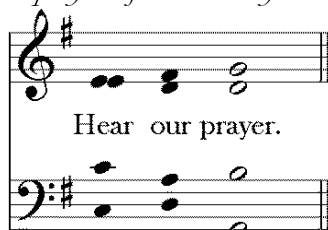


cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism
 for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,
 and the life of the world to come. A - - - - - men.

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

The 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 Preparation of the Gifts

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

Laetentur coeli, et exsultet terra.

Let the heavens rejoice and let the earth be glad

ante faciem Domini: quoniam venit.

before the face of the Lord, for he cometh.

Hymn 96—Angels we have heard on high

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

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 for ever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Tomás Luís de Victoria.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.

Hosanna in excelsis.

Benedictus qui venit
in nomine Domini.

Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,*

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.

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 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.

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.

In splendoribus sanctorum,
ex utero ante luciferum
genui te.

*In the beauty of holiness,
from the womb, before the morning star,
have I begotten you.*

During the ministration of Communion, the Choir sings the motet, O magnum mysterium. The setting is by Tomás Luís de Victoria.

O magnum mysterium et admirabile
sacramentum, ut animalia viderent
Dominum natum jacentem
in praesepio. O beata Virgo,
cuius viscera meruerunt
portare Dominum Jesum Christum.
Alleluia.

*O how great and wonderful
a mystery that beasts should behold
the Lord lying in a manger. Blessed
is the Virgin Mary
whose body was counted worthy
to bear the Lord Jesus Christ.
Alleluia.*

Hymn 111— Silent night, holy night

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 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 87—Hark! the herald angels sing

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

Improvisation



THE MUSIC THIS EVENING IS GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
MARY HOLTON AND FRANK EASTMAN.

MUSIC AT SAINT MARY'S IS PROVIDED IN PART BY
THE CHARLES B. HARMON FUND.

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 THIS WEEK
TO PREPARE FOR CHRISTMAS.

AD MAIOREM DEI GLORIAM.

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*

Saint Stephen, Deacon & Martyr

Monday, December 26, 2022

Mass 12:10 PM

The church is open 7:00 AM–7:00 PM.

The parish office is closed.

Morning and Evening Prayer are not said in the church.

Saint John, Apostle & Evangelist

Tuesday, December 27, 2022

Morning Prayer 8:00 AM

Mass 12:10 PM

Evening Prayer 5:00 PM

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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, *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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