

The Third Sunday of Advent

ADVENT LESSONS & MUSIC
AND HOLY EUCHARIST

Sunday, December 17, 2023, 11:00 AM

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

About the Service

This is the Third Sunday of Advent, a day known equally as “refreshment” Sunday, “rose” Sunday (because rose-colored vestments are worn) and *Gaudete* or “rejoice” Sunday, a title taken from the first words of the Introit, *Gaudete in Domino semper*, “Rejoice in the Lord always.” Through scripture, song, and silence we hear again the story of God’s people who longed for a Savior. Living in the reality that Jesus Christ has indeed come, that he has died and that he has risen, we await his coming again in glory. Throughout the Sundays of Advent *Kyrie eleison*, “Lord, have mercy,” replaces *Gloria in excelsis* as the opening song of praise.

The Liturgy of the Word at Mass this morning is taken from the Advent Festival of Lessons and Music found in the Book of Occasional Services 2003, p. 31. This service has its roots in one written and composed in 1880 by Edward White Benson (1829–1896), bishop of Truro, England (1877–1882), who was later appointed Archbishop of Canterbury (1883–1896). While at Truro, Bishop Benson composed a Festival of Nine Lessons and Carols, based on ancient sources, for Christmas Eve. In 1918, this order was adapted for the chapel of King’s College, Cambridge, by its Dean, Eric Milner-White. It is this adaptation that has become known to many through the annual radio transmissions from King’s on Christmas Eve.

About the Music

Today’s organ voluntaries are both from the North German Baroque school and are based upon Luther’s chorale *Nun komm, der Heiden Heiland* (“Come now, Savior of the Gentiles”). This chorale (54 in *The Hymnal 1982*) is Martin Luther’s sixteenth-century adaptation of the fourth-century Latin hymn *Veni Redemptor gentium* attributed to Ambrose of Milan (55 in *The Hymnal 1982*). Today’s Prelude is an extended *Choralfantasia* by Nicolaus Bruhns (1665–1697). Bruhns was a highly regarded virtuoso of both keyboard and stringed instruments of the generation before Johann Sebastian Bach. He was known to play the violin while accompanying himself on the pedals of the organ. His *Choralfantasia* is a monumental example of its genre. Each of the chorale’s four melodic phrases is set for two manuals and pedals in its own separate section and embellished thoroughly. The Postlude today is the third of the three

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settings of *Nun komm, der Heiden Heiland* from the *Great Eighteen Leipzig Chorales* of J. S. Bach. (The first and second of this set of three were played as voluntaries two weeks ago on Advent I.) This third setting, BWV 661, is a vigorous fugue for the hands under which each of the four phrases of the chorale in turn is stated boldly in long tones played on the organ pedals.

Tomás Luís de Victoria (c. 1548–1611), the composer of today’s Mass ordinary, knew and may have been instructed by Giovanni Pierluigi da Palestrina (1525–1594) who was *maestro di cappella* of the *Seminario Romano* in Rome at the time Victoria was studying at the nearby Jesuit *Collegio Germanico*. 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. There are twenty authenticated Mass settings of Victoria in addition to two Requiems. Although the *Missa Dominicalis*, today’s Mass setting, has long been attributed to Victoria, it is considered spurious by some scholars who recognized elements in the music which appear uncharacteristic of Victoria’s style. However, no alternative authorship has been determined. *Missa Dominicalis* is an *alternatim* setting, that is, phrases of text are sung in segments which alternate chant with polyphonic writing. In this case, the polyphonic segments are in four voices and are rigorous in their use of chant phrases as *cantus firmus*. The *cantus firmus* for the *Kyrie* and the *Gloria* (not sung this morning) is Mass XI, *Orbis Factor*, the plainsong designated for Sundays throughout the year. The *cantus firmus* for the *Sanctus* and the *Agnus Dei* is Mass XVIII, the plainsong designated for Weekdays in Advent and Lent, and at Masses of the Dead.

The *Great O Antiphons* are an ancient set of liturgical texts which traditionally surround *Magnificat* at vespers on the last seven days of Advent. Today, December 17, is the date—in the older Roman practice—to which *O Sapientia* (O Wisdom), the first in the cycle of antiphons, is assigned. (Here at Saint Mary’s, we use a later Anglican dating practice in which *O Sapientia* is recited on December 16, one day earlier. This allows for an additional antiphon on December 23, *O virgo virginum*.) References to the *Great O Antiphons* can be found in sixth-century sources, and their monastic use in Rome is documented by the eighth century. In addition to their traditional usage as *Magnificat* antiphons for the final week of Advent, the *Great O Antiphons* over the centuries have provided structure for various other seasonal devotions.

Many of the faithful have come to know these antiphons through their paraphrases in the hymn *O come, O come Emmanuel*, an essentially nineteenth-century creation based upon ninth-century Latin sources. This hymn, which we will sing in its entirety at Saint Mary’s next Sunday, is found at #56 in *The Hymnal 1982* where each stanza shows the date on which its source text would traditionally be sung, using the Roman practice.

The *Great O Antiphons* conflate relevant scriptural texts and are distinguished by their consistent formal structure. Each is headed with the vocative “O” (for which they are known). The “O” precedes a Messianic title from scripture, which is followed by an explanation or characterization of that title. This address is followed by the request:

veni, “come,” and a further projection of what is hoped for as a result. This structure aligns entirely with what we have in our Prayer Book Collects: an address to God, often with further description of God, followed by a request or petition, often with the context or rationale for that request. So, the *Great O Antiphons* are as much ancient prayers as they are acclamations. As such, they are suitable responses in alternation with the progression of readings contained in the Liturgy of the Word this morning.

The *Great O Antiphons* have a distinctive Mode 2 chant melody. These texts have also inspired many choral compositions. Five of the Antiphons are sung this morning as choral responses to the readings in settings by David Hurd, Director of Music at Saint Mary’s. The settings to be sung this morning are *O Sapientia* (O Wisdom), *O Adonai*, *O Radix Jesse* (O Root of Jesse), *O Oriens* (O Morning Star), and *O Rex Gentium* (O King of the Nations). These short motets were composed, one a year since 2017, and sent out each year as the composer’s Christmas greeting. The motets are in Latin and are set for four to eight unaccompanied voices.

During the Communion, the choir will sing an anonymous sixteenth-century English setting of a passage from the fourth chapter of Saint Paul’s letter to the Philippians traditionally associated with the season of Advent and assigned in the lectionary as the epistle for the third Sunday of Advent in Year C. This motet had previously been attributed to John Redford, who, at the time of his death in 1547, was organist and choirmaster at Saint Paul’s Cathedral, London. Current scholars dispute this attribution and prefer to consider the work anonymous. Nonetheless it has become a staple of the English choral repertoire and presents its text clearly and expressively.

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Saint Thomas the Apostle

Thursday, December 21, 2023

Morning Prayer 8:00 AM

Mass & Healing Service 12:10 PM

Angelus & Evening Prayer 5:30 PM

*

SOLEMN MASS

The Prelude

Choralefantasia: *Nun komm, der Heiden Heiland*

Nicolaus Bruhns (1665-1697)

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.

Gaudete in Domino semper:

iterum dico, gaudete:

modestia vestra nota sit

omnibus hominibus:

Dominus prope est.

Nihil solliciti sitis:

sed in omni oratione

petitiones vestrae

innotescant apud Deum.

Benedixisti, Domine, terram tuam:

avertisti captivitatem Iacob.

Gloria Patri,

et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc,

et semper, et in saecula saeculorum.

Amen.

Rejoice in the Lord always;

again I say, rejoice.

Let your forbearance be known

to all people;

the Lord is at hand.

Have no anxiety about anything,

but in everything by prayer

let your requests

be made known to God.

You have blessed your land, O Lord;

you have put an end to Jacob's captivity.

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 Bidding Prayer

The Celebrant says

Beloved in Christ, in this season of Advent, let it be our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem, to see the Son of God lying in a manger.

Let us read and mark in Holy Scripture the story of the loving purposes of God from the first days of our disobedience until the glorious Redemption brought us by his holy Child Jesus; and let us look forward to the yearly remembrance of his birth with hymns and songs of praise.

And let us pray for the needs of his whole world; for peace and goodwill over all the earth; for the mission and unity of the Church

for which he died, and especially for his Church in our country, our city, and our diocese.

And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless, the hungry and the oppressed; the sick and those who mourn; the lonely and the unloved; the refugee and the unsheltered; the aged and the children; and all those who do not know the Lord Jesus Christ.

Finally, let us remember before God the glorious and ever-blessed Virgin Mary, and all those who rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and with whom, in his Lord Jesus, we for evermore are one.

The Celebrant prays

The Lord be with you.

The People respond

And also with you.

The Celebrant continues

Let us pray.

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and for ever. *Amen.*

The Celebrant concludes

May Almighty God bless us with his grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all. *Amen.*

The Song of Praise

The Choir sings Kyrie eleison. The setting of the Mass ordinary is Missa Dominicalis by Tomás Luís de Victoria (c. 1548–1611)

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 Lessons

All are seated for the Lessons. The first Lesson, Genesis 3:1–15, is now read.

Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’ But the serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So, when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons. And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, “Where are you?” And he said, “I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.” He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” The man said, “The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate.” Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent beguiled me, and I ate.” The LORD God said to the serpent, “Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”

After the Lesson, the Reader says

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

Motet: O Sapientia

David Hurd (b. 1950)

The Choir of Saint Mary's

The Congregation remains seated during the singing of the motet.

O Sapientia,
quae ex ore
Altissimi produisti,
attingens a fine usque ad finem,
fortiter suaviterque disponens omnia:
veni ad docendum nos
viam prudentiae.

*O Wisdom,
coming forth from the mouth of
the Most High,
reaching from one end to the other,
mightily and sweetly ordering all things:
Come and teach us
the way of prudence.*

The Congregation remains seated. The second lesson, Isaiah 40:1–11, is now read.

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD'S hand double for all her sins. A voice cries: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken." A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades, when the breath of the LORD blows upon it; surely the people is grass. The grass withers, the flower fades; but the word of our God will stand for ever. Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, fear not; say to the cities of Judah, "Behold your God!" Behold, the LORD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young.

After the Lesson, the Reader says

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

Motet: O Adonai,
The Choir of Saint Mary's

David Hurd

The Congregation remains seated during the singing of the motet.

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 who gave him the law on Sinai:
Come and redeem us
with an outstretched arm.*

The Congregation remains seated. The third lesson, Isaiah 35:1–10, is now read.

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Car'mel and Sharon. They shall see the glory of the LORD, the majesty of our God. Strengthen the weak hands and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes. And a highway shall be there, and it shall be called the Holy Way; the unclean shall not pass over it, and fools shall not err therein. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

Motet: O Radix Jesse
The Choir of Saint Mary's

David Hurd

The Congregation remains seated during the singing of the motet.

O Radix Jesse,
qui stas in signum populorum,
super quem continebunt reges os suum,
quem Gentes deprecabuntur:
veni ad liberandum nos,
jam noli tardare.

*O Root of Jesse,
standing as a sign among the peoples;
before you kings will shut their mouths,
to you the nations will make their prayer:
Come and deliver us,
and delay no longer.*

The Congregation is seated. The fourth lesson, Isaiah 7:10–15, is now read.

Again the LORD spoke to Ahaz, “Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.” But Ahaz 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 Imman'u-el. He shall eat curds and honey when he knows how to refuse the evil and choose the good.

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

Motet: O Oriens

David Hurd

The Choir of Saint Mary's

The Congregation remains seated during the singing of the motet.

O Oriens,
splendor lucis aeternae
et sol justitiae:
veni, et illumina sedentes
in tenebris, et umbra mortis.

*O Morning Star,
splendor of light eternal
and sun of righteousness:
Come and enlighten those who dwell
in darkness and the shadow of death.*

The Congregation remains seated. The fifth and final lesson, Luke 1:5–25, is now read.

In the days of Herod, king of Judea, there was a priest named Zechari'ah, of the division of Abi'jah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and both were advanced in years. Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, it fell to him by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zechari'ah was troubled when he saw him, and fear fell upon him. But the angel said to him, "Do not be afraid, Zechari'ah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Eli'jah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." And

Zechari'ah said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." And the angel answered him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time." And the people were waiting for Zechari'ah, and they wondered at his delay in the temple. And when he came out, he could not speak to them, and they perceived that he had seen a vision in the temple; and he made signs to them and remained dumb. And when his time of service was ended, he went to his home. After these days his wife Elizabeth conceived, and for five months she hid herself, saying, "Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men."

After the Lesson, the Reader says

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

Motet: O Rex gentium
The Choir of Saint Mary's

David Hurd

The Congregation remains seated during the singing of the motet.

O Rex Gentium, et desideratus earum,
lapisque angularis,
qui facis utraque unum:
veni, et salva hominem,
quem de limo formasti.

*O King of the Nations, and their desire,
the cornerstone
that makes two sides one:
Come and save the human race,
which you fashioned from clay.*

The Nicene Creed

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

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

The Congregation remains standing. A Minister bids the prayers of the assembly. At the end of each petition, except for the last, the People sing

People

Lord, have mer - cy.

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

People

To you, O Lord our God.

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.

Those who are able 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 Preparation of the Gifts

All are seated as the appointed antiphon is sung. The ministers prepare for the Offertory procession, while an offering is taken. If you would like to make an offering online, you may do so by using this code:



Benedixisti, Domine, terram tuam:
avertisti captivitatem Iacob:
remisisti iniquitatem plebis tuae.

*You have blessed your land, O Lord;
you have put an end to Jacob's captivity.
you have forgiven the iniquity of your people.*

Hymn: Hark! a thrilling voice is sounding

The Hymnal 1982 #59

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 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

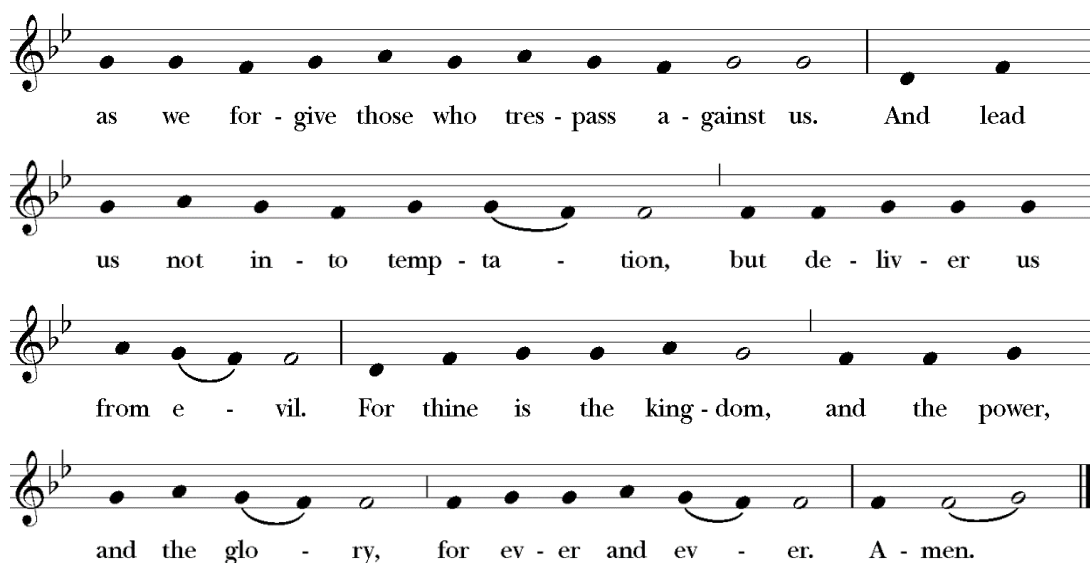
A - MEN.

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

Then all sing the Lord's Prayer.

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

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

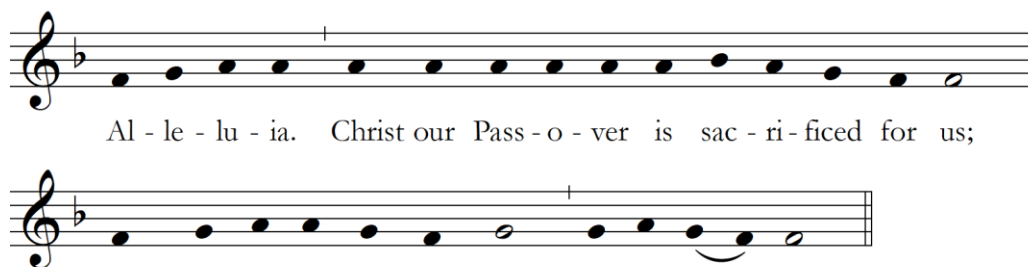


as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings



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

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.

Dicite:

Pusillanimes confortamini,
et nolite timere:
ecce Deus noster veniet,
et salvabit nos.

Say,

*"Be comforted, you who are of a fearful heart,
and fear not!
Behold, our God will come,
and he will save us."*

During the ministration of Communion, the Choir sings the motet, Rejoice in the Lord alway, sixteenth century, composer uncertain.

Rejoice in the Lord alway, and again I say, rejoice. Let your softness be known unto all men: the Lord is e'en at hand. Be careful for nothing: but in all prayer and supplication, let your petitions be manifest unto God with giving of thanks. And the peace of God which passeth all understanding, keep your hearts and mind through Christ Jesu. Amen

Text: Philippians 4:4-6

Hymn: Watchman, tell us of the night

All stand and sing the hymn.

The Hymnal 1982 #640

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: Prepare the way, O Zion

The Congregation stands and sings the hymn.

The Hymnal 1982 #65

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

Chorale Prelude: Nun komm, der Heiden Heiland, BWV 661

J. S. Bach

*

THE FLOWERS ON THE ALTAR AND AT THE SHRINES
ARE GIVEN BY LARRY HAMIL TO THE GREATER GLORY OF GOD
AND IN LOVING OF HIS MOTHER,
MILDRED KATHRYN MONTGOMERY HAMIL.

THE FLOWERS WERE ARRANGED BY A MEMBER OF
THE FLOWER GUILD OF THE
CHURCH OF SAINT MARY THE VIRGIN.

*

**You are invited to join us after Mass
for refreshments in Saint Joseph's Hall.**

The Fourth Sunday of Advent

Sunday, December 24, 2023

Mass 9:00 AM
Solemn Mass 11:00 AM

Christmas Eve

Sunday, December 24, 2023

Musical Prelude 9:30 PM
Procession & Solemn Mass 10:00 PM

Christmas Day

Monday, December 25, 2023

Solemn Mass &
Procession to the Crèche 11:00 AM

*

*And when the shepherds had seen it,
they made known abroad the saying
which was told them concerning this child.*

Luke 2:17

We invite you to join us

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

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

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

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

THE CHURCH OF SAINT MARY THE VIRGIN

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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Mr. Steven Heffner, *treasurer*; Ms. Katherine Hoyt;
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The Reverend Sammy Wood, *president*

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