

*The Nativity of
Our Lord Jesus Christ*

SOLEMN MASS &
PROCESSION TO THE CRÈCHE

Monday, December 25, 2023, 11:00 AM

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

A Vision for Saint Mary's

Saint Mary's is a vibrant Anglo-Catholic witness in the heart of New York City. With our identity in Christ and a preference for the poor, we are an inclusive, diverse community called to love God and each other for the life of the world.

Merry Christmas

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

About the Music

The organ prelude this morning is from the miscellaneous chorales of Johann Sebastian Bach (1685–1750). *In dulci jubilo*, BWV 729, is based upon the traditional Christmas carol known to English-speaking carolers as *Good Christian men rejoice*. In this short piece, Bach separates phrases of the carol melody stated in block harmony with free fantasia passages, which sound very much like they might have been improvised. It is likely that this chorale prelude models a common performance practice of that time for organists to lead chorales for congregational singing. The organ postlude today will be improvised.

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 Avila, the seventh of eleven children. He began his musical education as a choirboy at Avila Cathedral, and his classical education at San Gil, a Jesuit school for boys founded in 1554. By 1565 Victoria had entered the Jesuit *Collegio*

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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.

Calvin Hampton (1938–1984) was a vibrant member of the New York music scene his entire adult life. A brilliant organist and imaginative composer, Hampton was music director at Calvary Church, Gramercy Park, from the early 1960s until shortly before his death. His distinctive art-song styled hymn settings and liturgical service music brought a fresh energy to congregational singing at a time of intense ecumenical liturgical renewal. Hampton's compositions embraced a wide vocabulary of musical inventiveness and he often composed to give new expression to texts which enjoyed comfortable associations with older music. Such is the case with his setting of *God rest ye merry gentlemen* dating from 1976. Here Hampton's composer's craftsmanship and sense of novelty meet in a new musical setting of a traditional carol text. In Hampton's setting, the carol words are sung entirely as a duet between sopranos and altos while the tenors and basses provide a spirited wordless accompaniment. — *David Hurd*

*

Moonless darkness stands between
by Gerard Manley Hopkins (1844–1889)

Moonless darkness stands between.
Past, the Past, no more be seen!
But the Bethlehem-star may lead me
To the sight of Him Who freed me
From the self that I have been.
Make me pure, Lord: Thou art holy;
Make me meek, Lord: Thou wert lowly;
Now beginning, and alway:
Now begin, on Christmas day.

SOLEMN MASS

The Prelude

In dulci jubilo, BWV 729

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Choir sings the appointed Introit.

Puer natus est nobis,
et Filius datus est nobis:
cuius imperium super humerum eius:
et vocabitur nomen eius,
magni consilii Angelus.
Cantate Domino canticum novum:
quia mirabilia fecit.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*To us a Child is born,
to us a Son is given.
The government is upon his shoulder,
and his name will be called
the Messenger of Great Counsel.
Sing to the Lord a new song,
for he has done marvelous deeds.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Opening Acclamation

The Celebrant sings



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



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

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting 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.

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.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 52:7–10, is now read.

How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, “Your God reigns.” Hark, your watchmen lift up their voice, together they sing for joy; for eye to eye they see the return of the LORD to Zion. Break forth together into singing, you waste places of Jerusalem; for the LORD has comforted his people, he has redeemed Jerusalem. The LORD has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

After the Lesson, the Reader says

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

Psalm 98:1–6

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 Sydney Nicholson (1875–1947) and the Congregation sings the Refrain.



All the ends of the earth have seen the vic-to-ry of our God.

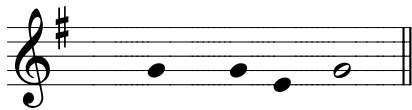
- 1 Sing to the LORD a new song, *
for he has done marvelous things.
- 2 With his right hand and his holy arm *
has he won for himself the victory. *Refrain*
- 3 The LORD has made known his victory; *
his righteousness has he openly shown
in the sight of the nations.
- 4 He remembers his mercy and faithfulness
to the house of Israel, *
and all the ends of the earth have seen
the victory of our God. *Refrain*
- 5 Shout with joy to the LORD, all you lands; *
lift up your voice, rejoice, and sing.
- 6 Sing to the LORD with the harp, *
with the harp and the voice of song. *Refrain*

The second Lesson, Hebrews 1:1–12, is now sung.

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs. For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? And again, when he brings the first-born into the world, he says, “Let all God’s angels worship him.” Of the angels he says, “Who makes his angels winds, and his servants flames of fire.” But of the Son he says, “Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.” And, “Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end.”

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 Gospel while the appointed antiphon is sung.

Alleluia, alleluia.

Dies sanctificatus illuxit nobis:
venite gentes, et adorate Dominum:
quia hodie descendit
lux magna super terram.
Alleluia.

Alleluia, alleluia.

*A holy day has dawned upon us.
Come, all you nations, and worship the Lord.
For today a great light
has descended upon the earth.
Alleluia.*

A Minister proclaims the Gospel, first singing

People The Lord be with you.
 And also with you.
Minister ✠ **The Holy Gospel of our Lord Jesus Christ**
 according to John.

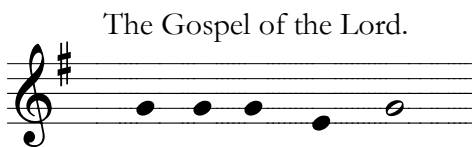


People Glo-ry to you, Lord Christ.

The appointed Gospel, John 1:1–14, is now proclaimed.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

After the Gospel, the Minister sings



People Praise to you, Lord Christ.

The Sermon The Reverend Dr. Matthew Daniel Jacobson

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.

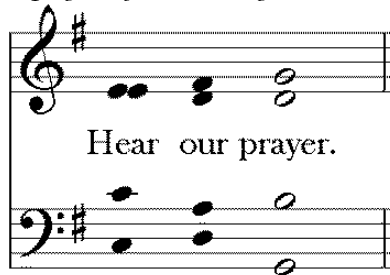
We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of
heaven and earth, of all that is, seen and un - seen. We be-lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be-got-ten of the Fa - ther, God from God, Light from Light, true God
from true God, be-got-ten, 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).
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The Prayers of the People

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



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. 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:



Tui sunt coeli, et tua est terra:
orbem terrarum, et plenitudinem
eius tu fundasti:
iustitia et iudicium
praeparatio sedis tuae.

*Yours are the heavens, the earth also is yours;
you laid the foundations of the world
and all that is in it.
Righteousness and justice
are the foundations of your throne.*

Hymn: Christians, awake, salute the happy morn

The Hymnal 1982 # 106

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.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.
✠ Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

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


The People stand or kneel. Then the Celebrant continues

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

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

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

Celebrant



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

Celebrant and People



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



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

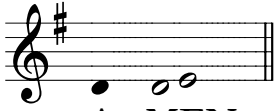
The Celebrant continues

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

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

our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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



All

A - MEN.

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

Then all sing the Lord's Prayer.

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

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings



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



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

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

The Choir sings Agnus Dei. The setting is by 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.

Viderunt omnes fines
terrae salutare Dei nostri.

*All the ends of the earth have seen
the salvation of our God.*

*During the ministration of Communion, the Choir sings the motet, God rest ye merry, gentlemen.
The setting is by Calvin Hampton (1938–1984).*

God rest ye merry, gentlemen, let nothing you dismay;
remember Christ our Savior was born on Christmas Day,
to save us all from Satan's power when we were gone astray.
O tidings of comfort and joy, comfort and joy; O tidings of comfort and joy!

From God our heavenly Father a blessed angel came
and unto certain shepherds brought tidings of the same:
how that in Bethlehem was born the Son of God by name.
O tidings of comfort and joy, comfort and joy; O tidings of comfort and joy!

“Fear not, then,” said the angel, “Let nothing you affright;
this day is born a Savior of a pure virgin bright,
to free all those who trust in him from Satan's power and might.”
O tidings of comfort and joy, comfort and joy; O tidings of comfort and joy!

Now to the Lord sing praises, all you within this place,
and with true love and charity each other now embrace;
this holy tide of Christmas doth bring redeeming grace.
O tidings of comfort and joy, comfort and joy; O tidings of comfort and joy!

Words: London carol, eighteenth century

Hymn: On this day earth shall ring

The Congregation stands and sings the hymn.

The Hymnal 1982 #92

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

The Congregation is seated for the announcements.

Hymn: Joy to the world

All stand and sing the hymn as the ministers of the assembly process to the Crèche. The members of the Congregation are invited to join them in the Chapel for the recitation of the Angelus.

1 Joy to the world! the Lord is come: let earth re -
 2 Joy to the world! the Sa - vior reigns; let us our
 *3 No more let sins and sor - rows grow, nor thorns in -
 4 He rules the world with truth and grace, and makes the

ceive her King; let ev - ery heart pre - pare him room, and
 songs em - ploy, while fields and floods, rocks, hills and plains, re -
 fest the ground; he comes to make his bless - ings flow far
 na - tions prove the glo - ries of his right - eous - ness, and

heaven and na - ture sing, and heaven and na - ture
 peat the sound - ing joy, re - peat the sound - ing
 as the curse is found, far as the curse is
 won - ders of his love, and won - ders of his

1 and heaven and na - ture sing, and
 2 re - peat the sound - ing joy, re -
 3 far as the curse is found, far
 4 and won - ders of his love, and

sing, and heaven, and heaven and na - ture sing.
 joy, re - peat, re - peat the sound - ing joy.
 found, far as, far as the curse is found.
 love, and won - ders, won - ders of his love.

heaven and na - ture sing,
 peat the sound - ing joy,
 as the curse is found,
 won - ders of his love,

Words: Isaac Watts (1674–1748), alt.
 Music: *Antioch*, George Frideric Handel (1685–1759); adapt. and arr. Lowell Mason (1792–1872)

The Angelus

At the Crèche the Celebrant says

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

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

People Holy Mary, Mother of God, pray for us sinners, now and at
 the hour of our death. Amen.

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

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

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

The Celebrant recites a concluding collect.

The Celebrant

Let us pray.

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

People **AMEN.**

The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.
And also with you.

People



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 MORNING 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 AND THE DECORATIONS
THROUGHOUT THE CHURCH WERE CREATED BY
THE MEMBERS OF THE FLOWER GUILD OF THE
CHURCH OF SAINT MARY THE VIRGIN.

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

AD MAIOREM DEI GLORIAM.

*

Saint Stephen, Deacon & Martyr

Tuesday, December 26, 2023

Mass 12:10 PM

The church is open 7:00 AM–7:00 PM.

The parish offices are closed.

Morning and Evening Prayer are not said in the church.

Saint John, Apostle & Evangelist

Wednesday, December 27, 2023

Morning Prayer 8:00 AM

Mass 12:10 PM

Evening Prayer 5:30 PM

Mass 6:00 PM

We invite you to join us

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

We hope that you will consider making a pledge to the parish for 2024 this 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 Nativity (c. 1480/1490), Martin Schongauer (1450–1491)

The Rosenwald Collection at
The National Gallery of Art, Washington, D.C.

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*And all they that heard it wondered at those things
which were told them by the shepherds.
But Mary kept all these things, and pondered them in her heart.
Luke 2:18–19*

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

Ms. Patricia Ahearn; Mr. Clark Anderson; Mr. Steven Eldredge;

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.**