

*The Nineteenth Sunday  
after Pentecost*

SOLEMN MASS

Sunday, October 8, 2023, 11:00 AM

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

## About the Music

Today's organ voluntaries are portions of *Sonate I* for organ by German-born Paul Hindemith (1895–1963). Hindemith emigrated to the United States shortly before World War II. In his teaching career, primarily at Yale University, he mentored an impressive roster of future prize-winning composers. Hindemith's remarkable cycle of sonatas for solo instruments, and various combinations, includes three sonatas for the organ which were composed between 1937 and 1940. These pieces came at a time when post-romantic and neo-classical impulses were in dialogue through much of the musical world. Historic music was being rediscovered while bracing new sounds were being imagined. Organ building, organ playing, and new compositions for the organ reflected the aesthetic reformulations of the time. The Aeolian-Skinner organ at Saint Mary's dates from this period. Thus, Hindemith's three organ sonatas are particularly important as they embody the values of pre-romantic idioms imbued with a fresh and modern sonority in a post-romantic period. Few composers who were not themselves organists have been as successful as Hindemith in producing works of great originality which live so comfortably within the essential nature of the organ as a musical instrument. Characteristic of his organ sonatas is a linear and polyphonic style with crisp melodic and rhythmic elements, a harmonic angularity, and clearly defined formal structure. The second and final movement of Hindemith's *Sonate I* is a succession of three distinct sub-sections. The first of these, marked *Sehr langsam* (very slow), and played as the prelude today, is essentially a treble "song without words" accompanied by a countermelody and simple bass punctuation. The second section, played as today's postlude, is marked *Phantasie, frei* (Fantasy, free). It is the most dramatic part of the entire sonata. This rhapsodic and craggy sub-section, which stands alone effectively, drives insistently to a decisive final arrival in D major.

The setting of the Mass this morning is by Stefano Bernardi (c. 1577–1637). Bernardi, musician and priest, was *maestro di cappella* at the cathedral in Verona, the city of his birth, from 1611 to 1622. In 1624, he became director of court music for Paris von Lodron, Prince-Bishop of Salzburg, where he remained for the next ten years and was active in the musical life of Salzburg Cathedral. Notably Bernardi composed a *Te Deum* for twelve choirs, unfortunately now lost, for the Cathedral's consecration in 1628. During his Salzburg years Bernardi was ordained to the priesthood, and received a doctorate in canon and civil law. Bernardi was one of the significant Italian composers standing at the juncture of late Renaissance polyphonic and early Baroque concertato styles. His *Missa Praeparate corda vestra* takes its inspiration from a responsory which, translated, begins "Prepare your hearts for the Lord and serve Him only" (1 Samuel 7:3). The Mass is compact in its construction and is scored for four voices. Each movement begins with a recognizable common melodic phrase derived from the source motet.

The motet to be sung during the administration of communion is the second of the *Quatre motets pour un temps de penitence* by the French pianist and composer Francis Poulenc (1899–1963). The text is the third of the traditional Good Friday responsories (Jeremiah 2:21). The dense textures and contrasting moments of consonant and dissonant harmonies richly illuminate the liturgical text. The set of four motets was composed in

1939, three years after the composer's return to the Catholic faith following his pilgrimage to western France to visit the Black Virgin. Accordingly, Poulenc's significant earlier sacred choral compositions begin with his *Litanies à la Vierge Noire* (1936) and his *Mass in G* (1937). His later important sacred works include *Figure humaine* (1943), *Stabat Mater* (1950), *Quatre motets pour le temps de Noël* (1952), *Gloria* (1960), and *Sept répons des ténèbres* (Seven responsories for Tenebrae, 1962). — *David Hurd*

## The Commissioning of Eucharistic Visitors

The faithful who are ill or otherwise incapacitated are unable to take their accustomed place in the Eucharistic community. In bringing Communion to those who are ill, the Eucharistic Visitor embodies and represents the concern and love of the whole parish toward those who are unable to be present at the community's Eucharist. For those who are ill or differently abled, the reception of Communion, the presence of the Risen Lord in the Sacrament, is to be a source of healing and consolation, but it is also a tangible sign of support shown by the Christian community for its absent sisters and brothers.

The links between the community's Eucharistic celebration, especially on the Lord's Day, and the reception of Communion in the home, the skilled-nursing facility, or in the hospital are real. Besides remembering those who are ill in the general intercessions at Mass, the gathered Eucharistic community recalls the ways in which they are linked to the members of the Body of Christ from whom they are separated.

Today at Mass, three members of our parish community will be commissioned to undertake the ministry of Eucharistic Visitor. Please keep them and all whom they serve in your prayers today and in the months to come.

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# SOLEMN MASS

## The Prelude

Sehr langsam (Sonate I)

Paul Hindemith (1895–1963)

## THE ENTRANCE RITE

### The Entrance Song

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

In voluntate tua, Domine,  
universa sunt posita,  
et non est qui possit  
resistere voluntati tuae:  
Dominus universorum tu es.  
Beati immaculati in via:  
qui ambulant in lege Domini.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*Under your will, O LORD,  
have all things been placed,  
and there is no one who can  
resist your purposes.  
You are the Lord of the universe.  
Happy are they whose way is blameless,  
who walk in the law of the Lord.  
Glory to the Father,  
and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be for ever.  
Amen.*

### The Sprinkling of Holy Water

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

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

*You will sprinkle me with hyssop, O Lord,  
and I shall be cleansed; you will wash me  
and I shall be made whiter than snow.  
Have mercy upon me, O Lord,  
according to your great  
mercy.*

## The Opening Acclamation

*The Celebrant sings*



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



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

Setting: Louis Weil (1935–2022)

## The Song of Praise

*The Choir sings Gloria in excelsis. The setting is Praeparate corda vestra by Stefano Bernardi (c. 1577–1637).*

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 and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*All*               **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, Isaiah 5:1–7, is now read.*

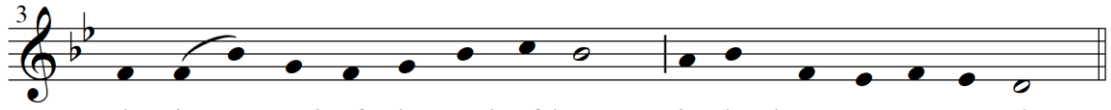
Let me sing for my beloved a love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dugged it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard. What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and briars and thorns shall grow up; I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry!

*After the Lesson, the Reader says*

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

## Psalm 80:8–14, 17

*The Refrain is introduced by a cantor and repeated by all. The psalm verses are sung by the choir to an Anglican chant by David Hurd (b. 1950), and the Congregation responds with the Refrain as indicated.*



The vine - yard of the Lord of hosts is the house of Is - ra - el.

- 8 You have brought a vine out of Egypt; \*  
you cast out the nations and planted it.
- 9 You prepared the ground for it; \*  
it took root and filled the land. *Refrain*
- 10 The mountains were covered by its shadow \*  
and the towering cedar trees by its boughs.
- 11 You stretched out its tendrils to the Sea \*  
and its branches to the River. *Refrain*
- 12 Why have you broken down its wall, \*  
so that all who pass by pluck off its grapes?
- 13 The wild boar of the forest has ravaged it, \*  
and the beasts of the field have grazed upon it. *Refrain*
- 14 Turn now, O God of hosts, look down from heaven;  
behold and tend this vine; \*  
preserve what your right hand has planted.
- 17 And so we will never turn away from you; \*  
Give us life that we may call upon your Name. *Refrain*

*The second Lesson, Philippians 3:14–21, is now read.*

I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained. Brethren, join in imitating me, and mark those who so live as you have an example in us. For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself.

*After the Lesson, the Reader says*

The Word of the Lord.

People Thanks be to God.

### The Gospel Acclamation

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

Alleluia, alleluia.  
In exitu Israel ex Aegypto,  
domus Iacob de populo barbaro.  
Alleluia.

*Alleluia, alleluia.  
When Israel came out of Egypt;  
the house of Jacob from a people of strange speech.  
Alleluia.*

### The Holy Gospel

*A Minister proclaims the Gospel, first singing*

The Lord be with you.

People And also with you.

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



People Glo-ry to you, Lord Christ.

*The appointed Gospel, Matthew 21:33–46, is now proclaimed.*

Jesus said, “Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again, he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.” Jesus said to them, “Have you never read in the scriptures: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes?’ Therefore, I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.” When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about



them. But when they tried to arrest him, they feared the multitudes, because they held him to be a prophet.

*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

### The Sermon

The Reverend Dr. Peter Powell

### The Nicene Creed

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

*Introduction*

Musical notation for the Nicene Creed, consisting of ten staves of music in a minor key (three flats) with a treble clef. The lyrics are written below the notes.

We be-lieve in one God, the  
Fa - ther, the Al - mighty - y, ma - ker of hea - ven and  
earth, of all that is, seen and un - seen. We be-lieve in  
one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly be -  
got - ten of the Fa - ther, God from God, Light from Light, true God from  
true God, be - got - ten, not made, of one Be - ing with the Fa - ther.  
Through him all things were made. For us and for our sal - va - tion  
he came down from hea - ven:

*Bow*



by the pow-er of the Ho-ly Spi-rit



he be-came in-car-nate from the Vir-gin Ma-ry,



and was made man.



For our sake he was cru-ci-fied un-der Pon-tius Pi-late;



he suf-fered death—and was bur-ied. On the third day he



rose a-gain in ac-cord-ance with the Scrip-tures; he a-scend-ed



in-to hea-ven and is seat-ed at the right hand of the Fa-ther.



He will come a-gain in glo-ry to judge the liv-ing and the



dead, and his king-dom will have no end. We be-lieve in the



Ho-ly Spi-rit, the Lord, the giv-er of life, who pro-ceeds from the



Fa-ther and the Son. With the Fa-ther and the Son he is wor-shipped and



glo-ri-fied. He has spo-ken through the Pro-phets. We be-lieve in



one ho-ly cath-o-lic and a-po-sto-lic Church.

We ac-know-ledge one bap-tism for the for-give-ness of sins.

We look for the re-sur-rec-tion of the dead.

and the life of the world to come. A - men. A - men.

Setting: Calvin Hampton (1938–1984)

### The Prayers of the People

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

Hear our prayer.

Setting: David Hurd (b. 1950)

*The Celebrant adds a concluding collect.*

## **The Confession of Sin**

*The Minister says*

Let us confess our sins against God and our neighbor.

*The People kneel. Silence is observed.*

*Celebrant and People*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done, and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Celebrant says*

Almighty God have mercy on you, forgive you all your sins through our  
Lord Jesus Christ, strengthen you in all goodness, and by the power of  
the Holy Spirit keep you in eternal life.

## **The Rite of Commissioning of Eucharistic Visitors**

*The People may be seated. The Candidates for commissioning come forward. They are Marie Rosseels,  
Dorothy Roman, and Jennifer Stevens.*

Dearly Beloved in Christ, these our sisters are to be entrusted with the administration of  
Holy Communion in the name of God and of this congregation to those who are unable  
to be present at celebrations of the Eucharist.

*The Celebrant now addresses the Eucharistic Visitors.*

My sisters, in this ministry, you must be examples of Christian living in faith and  
conduct; you must strive to grow in holiness through this sacrament of unity and love.  
Remember that, though we are many, we are one Body because we share the one Bread  
and one Cup.

As ministers of Holy Communion, you are called to be, therefore, especially observant of  
the Lord's command to love your neighbor. For when he gave his body as food to his

disciples, he said to them, “This is my commandment, that you should love one another as I have loved you.”

*The Celebrant now asks the Eucharistic Visitors the following questions.*

Are you resolved to undertake the office of Eucharistic Visitor in order to build up Christ’s Body, the Church?

*Candidates:* I am.

Are you resolved to administer the Holy Communion with the utmost care and reverence?

*Candidates:* I am.

Dearly beloved, let us pray with confidence to the Father, asking him to bestow his blessing on these persons who have been called to be Eucharistic Visitors.

*The Congregation stands and, led by the Celebrant, prays:*

*All:* Almighty God, merciful Father, Creator and Redeemer of this thy family, bless our sisters. May they faithfully give the Blessed Sacrament to thy people, who being strengthened by this Sacrament may come at last to the heavenly banquet and stand with angels and archangels in adoration; through Jesus Christ our Lord. Amen.

### **The Peace**

*The newly commissioned Eucharistic Visitors return to their places and the Congregation remains standing for the exchange of 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.*

Vir erat in terra  
nomine Job,  
simplex et rectus,  
ac timens Deum:  
quem Satan petiit, ut tentaret:  
et data est ei potestas a Domino  
in facultate et in carne eius:  
perdiditque omnem  
substantiam ipsius, et filios:  
carnem quoque eius  
gravi ulcere vulneravit.

*There was a man in the land [of Uz]  
whose name was Job,  
He was a blameless man and upright,  
who feared God.  
Satan asked to be allowed to tempt Job,  
and so the Lord gave him power  
over his possessions and his body also;  
and he destroyed all  
his possessions and his children also;  
and his flesh,  
with terrible sores, did he ravage.*

## Hymn: Lord Christ, when first thou cam'st to earth

Hymnal 1982 #598

*The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine, and money.*

## 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; for you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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 Stefano Bernardi.*

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.	<i>Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</i>
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*The People stand or kneel. Then the Celebrant continues*

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

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

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

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



*Celebrant* There - fore we pro-claim the mys-ter - y of faith:



*All* Christ has died. Christ is — ri - sen. Christ will come a-again.

*Celebrant* We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

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

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



*All* **A-MEN.**

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

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

*Then all sing the Lord's Prayer.*



Our Fa - ther, who art in hea - ven, hal - low - ed



be thy Name, thy king - dom come, thy will be done,



on earth as it is in hea - ven. Give us this day our



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

Setting: Plainsong; adapted by Charles Winfred Douglas (1867–1944)

### The Breaking of the Bread

*The Celebrant breaks the consecrated Bread and sings*

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

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

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

*The Choir sings Agnus Dei. The setting is by Stefano Bernardi.*

Agnus Dei,  
qui tollis peccata mundi;  
miserere nobis.

*Lamb of God,  
you take away the sins of the world;  
have mercy on us.*

Agnus Dei,  
qui tollis peccata mundi;  
miserere nobis.

*Lamb of God,  
you take away the sins of the world;  
have mercy on us.*

Agnus Dei,  
qui tollis peccata mundi;  
dona nobis pacem.

*Lamb of God,  
you take away the sins of the world;  
grant us peace.*



## **The Invitation**

*The Celebrant invites the People to receive the Holy Communion.*

## **We are all invited to the Lord's Table**

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers.

At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion.

Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ.

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

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing. If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.



## **The Communion Song & Motet**

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

In salutari tuo anima mea,  
et in verbum tuum speravi:  
quando facies  
de persequentibus me iudicium?  
Iniqui persecuti sunt me,  
adiuva me, Domine Deus meus.

*My soul has longed for your salvation;  
I have put my hope in your word.  
When will you give judgment against  
those who persecute me?  
The wicked are persecuting me:  
O Lord my God, come to my assistance.*

*During the ministration of Communion, the Choir sings Vinea me electa. The setting is by Francis Poulenc (1899–1963).*

Vinea mea electa, ego te plantavi:  
Quomodo conversaes in amaritudinem,  
ut me crucifigeres et Barrabam dimitteres.  
Sepivite et lapides elegi ex te et oedificavit  
turrim.

*Oh my chosen vine, it is I who planted you: How  
changed you are through sorrow, so that you crucify  
me and deliver Barrabas. I have put a fence around  
you and removed the stones and built a tower of  
defense.*

*Text:* Third of the Responsories for Good Friday

**Hymn: My song is love unknown**

**Hymnal 1982 #458**

*The Congregation stands and sings 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: Hail, thou once despised Jesus

Hymnal 1982 #495

*All stand and sing the hymn.*

## The Dismissal

*A Minister dismisses the assembly, first singing*

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



*Minister* Let us go forth in the name \_\_\_\_\_ of \_\_\_\_\_ Christ.



*People* Thanks \_\_\_\_\_ be \_\_\_\_\_ to \_\_\_\_\_ God.

Setting: *Missa orbis factor*

## The Postlude

Phantasie, frei (Sonate I)

Paul Hindemith



THE FLOWERS WERE GIVEN BY CLARK MITCHELL AND DAVID LAPHAM  
TO THE GREATER GLORY OF GOD AND IN THANKSGIVING FOR  
THE PEOPLE OF SAINT MARY THE VIRGIN  
ON THE OCCASION OF THEIR TENTH WEDDING ANNIVERSARY.

THE FLOWERS ON THE ALTAR AND AT THE SHRINES WERE ARRANGED  
BY A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.



**Life at Saint Mary's  
Program Year 2023–2024  
Additions and Changes to Worship and  
Christian Formation Schedules**

On Sundays  
Said Mass (Rite One) on Sundays  
in the Lady Chapel at 9:00 AM

On Sundays  
Adult Formation Class on Sundays begins  
at 9:45 AM in Saint Joseph's Hall

The First Sunday of the Month at 5:00 PM  
Evensong & Benediction with  
Members of the Saint Mary's Choir

Evening Prayer is at 5:30 PM, Monday–Friday  
Evening Prayer is at 5:00 PM, Saturday and Sunday

Wednesdays 12:45–1:30 PM  
Brown Bag Bible Study in Saint Joseph's Hall

On Saturdays  
Confessions are heard in the church at 11:00 AM

Beginning on Wednesday, October 11  
Evening Prayer 5:30 & Mass 6:00 PM  
Class 6:30–7:30 PM:  
Anglicanism 101—A Class for Inquirers, Catechumens &  
Folks Seeking to Deepen Their Understanding of the  
Fundamentals of the Faith

## We Need Your Help

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 extraordinary events of 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](http://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

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;

Mr. Clark Mitchell; Dr. Charles Morgan, *vice president*;

Mr. Dale Reynolds; Mr. Luis Reyes; Ms. Mary Robison, *secretary*;

Ms. Marie Rosseels; Dr. Leroy Sharer; Ms. Reha Sterbin;

The Reverend Sammy Wood, *president*

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