

*The Twenty-fourth Sunday
after Pentecost*

SOLEMN MASS

Sunday, November 12, 2023, 11:00 AM

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

Our Guest Preacher

The Reverend Dr. Jakob Tronêt is a priest in the Church of Sweden, which has been in full communion with the Episcopal Church since the signing of the Paris Agreement between our two churches on March 27, 2023. Dr. Tronêt holds a doctorate from the University of Uppsala in ecumenical theology, was ordained a priest in 1997, and has served as Vicar of Saint Mary's, Sigtuna (the first capital of Sweden) since 2016. He is staying in the Rectory during the Preaching Conference, sponsored by the *Living Church*, which your clergy will attend this week. We are delighted to welcome him as our guest preacher today.

About the Music

The setting of the Mass today is the *Mass in the Phrygian Mode* by Rick Austill (1955–2019). Rick Austill was a faithful parishioner at Saint Mary's for several years. He served with distinction as a member of the Flower Guild whose work praises God in visual beauty week after week. Rick was a 1977 graduate of Carnegie Mellon University where he earned a Fine Arts degree in piano performance as a student of Nelson Whittaker, and in composition as a student of Roland Leich. Rick had worked extensively as a dance accompanist and held positions at Carnegie Mellon, the Pittsburgh Ballet, the Washington Ballet, and the Alvin Ailey American Dance Theater. He composed his *Mass in the Phrygian Mode* for Saint Mary's in 2012, and it was premiered here in November of that year. It is scored for unaccompanied mixed voices, including solos and some *divisi*, and it uses the Rite II Eucharistic texts. Each of the movements of Austill's Mass contains a mixture of exactly noted music and *aleatoric* elements. In explanation, Austill wrote the following: “*Aleatoric*, in this setting, means individual voices enter at uneven times determined solely by the conductor. In the glorious acoustics of Saint Mary's, it creates a ‘cloud’ of sound hopefully like the clouds of angels praising God. It's in the third church mode which I feel has a particularly haunting quality.” Although this setting has been sung several times at Saint Mary's since its 2012 premiere, its aleatoric sections make each performance a unique event.

The Communion motet today is a four-voice setting of *O Sacrum convivium* by priest-musician Giovanni Croce (c. 1557–1609). Croce, though overshadowed in historic reflection by certain other Venice-centered composers of the late Renaissance, was well known in his time for his madrigals and secular compositions as well as his extensive output of church music. Croce sang as a boy chorister under Gioseffo Zarlino (1517–1590) at Saint Mark's, Venice, eventually succeeding Zarlino as *maestro di cappella* there. He remained in that position until his death in 1609, four years before it went to Claudio Monteverdi (1567–1643). The text *O sacrum convivium*, often attributed to the theologian Thomas Aquinas (1225–1274), found a home in the Roman liturgical cycle as the antiphon for *Magnificat* at second Vespers of Corpus Christi but is also very much at home in any Eucharistic celebration. It has been set in Latin, as well as in vernacular translations, by distinguished composers of every generation. Croce's setting of *O sacrum convivium* is in a conservative style with graceful falling melodic lines and close imitation between the voices. — *David Hurd*

Stewardship Can Bring You Joy

In 2001, when I returned to worship after many years away, I explored everything—and I discovered the tract table, a table filled with little pamphlets that cost a few cents and which talk about various aspects of being a worshipper, being an Episcopalian, and about stewardship. That little pamphlet asked if one should “give until it hurt” and then responded that one should give until it made one feel joyful. Giving to Saint Mary’s in every way truly has brought me joy. I am or have been an usher, a server at the altar, a volunteer with Neighbors in Need, a helper to the Flower Guild, a member of the team that raised money to repair the façade, and a member of stewardship committee. All these activities, as well as keeping the lights on and the staff paid, need financial support, and I pledge to provide it. Year after year, I’ve raised my pledge, this year even wincing as I wrote down the number, but this loving, giving place needs my money and I am richly rewarded by providing it. It does make me feel joy.

During Saint Mary’s annual Stewardship Campaign, we are all invited to make a commitment, to pledge our treasure, time, and talent to the greater glory of God and to the Body of Christ in this place. The Campaign has begun and will continue until the Feast of Christ the King, Sunday, November 26. We urge you prayerfully to consider this commitment, to submit your pledge card, and to find your joy. — *MaryJane Boland*



The Eve of Thanksgiving Day

Wednesday, November 22, 2023

Sung Mass 6:00 PM

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SOLEMN MASS

The Prelude Improvisation

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.

Intret oratio mea in conspectu tuo:
inclina aurem tuam
ad precem meam Domine.
Domine Deus salutis meae:
in die clamavi, et nocte coram te.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Let my prayer enter into your presence;
incline your ear
to my petition, O LORD.
O LORD, the God of my salvation,
by day and night I cry to you.
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.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen

*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.
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. *The setting is* Mass in the Phrygian Mode *by* Rick Austill (1955–2019).

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sins of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he 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, Amos 5:18–24, is now read.

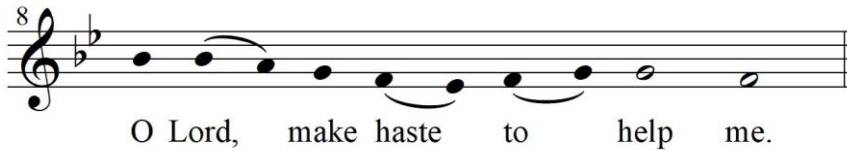
Thus says the Lord, the God of hosts, the Lord: “Woe to you who desire the day of the LORD! Why would you have the day of the LORD? It is darkness, and not light; as if a man fled from a lion, and a bear met him; or went into the house and leaned with his hand against the wall, and a serpent bit him. Is not the day of the LORD darkness, and not light, and gloom with no brightness in it? I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream.”

After the Lesson, the Reader says

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

Psalm 70

The Refrain is introduced by a Cantor and repeated by all. The psalm verses are sung by the Choir to an Anglican chant by Thomas Attwood (1765–1838), and the Congregation responds with the Refrain as indicated.



- 1 Be pleased, O God, to deliver me; *
O Lord, make haste to help me.
- 2 Let those who seek my life be ashamed
and altogether dismayed; *
let those who take pleasure in my misfortune
draw back and be disgraced. *Refrain*
- 3 Let those who say to me “Aha!” and gloat over me turn back, *
because they are ashamed.
- 4 Let all who seek you rejoice and be glad in you; *
let those who love your salvation say forever,
“Great is the LORD!” *Refrain*
- 5 But as for me, I am poor and needy; *
come to me speedily, O God.
- 6 You are my helper and my deliverer; *
O Lord, do not tarry. *Refrain*

The second Lesson, 1 Thessalonians 4:13–18, is now read.

But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words.

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.
Ecce sponsus venit:
exite obviam Christo Domino.
Alleluia.

Alleluia, alleluia.
*‘Behold, the bridegroom comes:
come out to meet Christ the Lord.’*
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.**



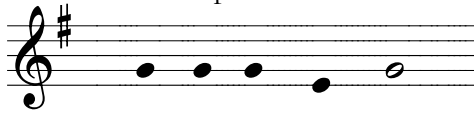
People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 25:1–13, is now proclaimed.

Jesus said, “The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, ‘Behold, the bridegroom! Come out to meet him.’ Then all those maidens rose and trimmed their lamps. And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise replied, ‘Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.’ And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. Afterward the other maidens came also, saying, ‘Lord, lord, open to us.’ But he replied, ‘Truly, I say to you, I do not know you.’ Watch therefore, for you know neither the day nor the hour.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Jakob Tronêt

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

Musical notation for the Nicene Creed, consisting of ten staves of music. The key signature has two flats (Bb and Eb). The lyrics are: We be-lieve in one God, the Fa-ther, the Al-might-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:

We be-lieve in one God, the
Fa-ther, the Al-might-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 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.

Gressus meos dirige Domine
secundum eloquium tuum:
ut non dominetur omnis
iniustitia, Domine.

O LORD, direct my steps
according to your word,
let no iniquity have dominion
over me, O LORD.

Hymn: Sleepers, wake!

Hymnal 1982 #61

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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. 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 Rick Austill.

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

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.

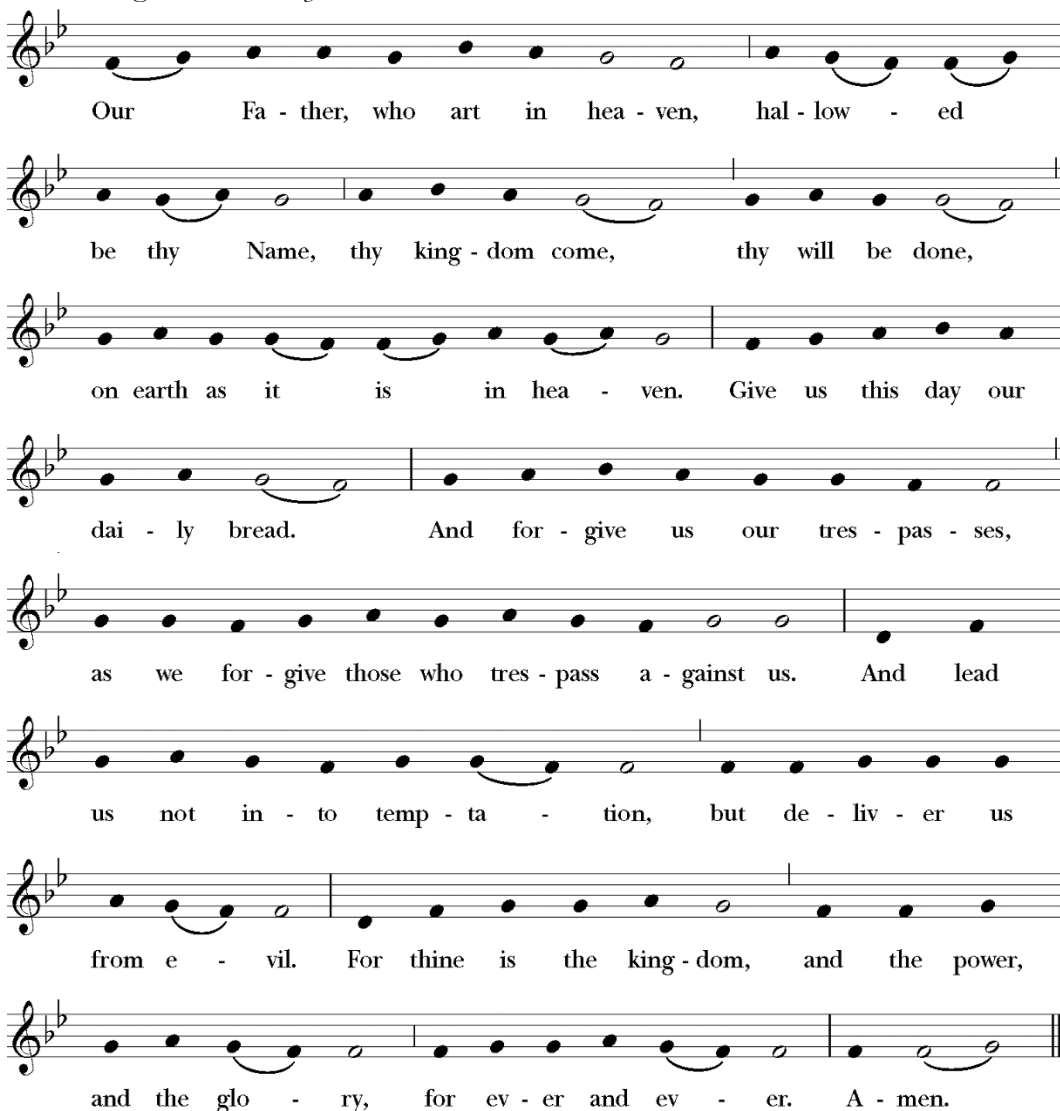


All **A-MEN.**

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 Rick Austill.

Lamb of God, who takes away the sins of the world,
have mercy on us.

Lamb of God, who takes away the sins of the world,
have mercy on us.

Lamb of God, who takes 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 begin, the appointed antiphon is sung.

Notas mihi fecisti vias vitae:
adimplebis me laetitia
cum vultu tuo, Domine.

*You have made known to me the ways of life;
you will fill me with joy
with your countenance, O LORD.*

During the ministrations of Communion, the Choir sings O sacrum convivium. The setting is by Giovanni Croce (c. 1557–1609).

O sacrum convivium, in quo
Christus sumitur recolitur memoria
passionis ejus; mens impletur gratia,
et futurae gloriae nobis pignus datur.
Alleluia.

*O Sacred Communion! In which [the body of]
Christ is consumed and renewed is the memory
of his passion; the mind is filled with grace,
and a pledge is given to us of the glory to come.
Alleluia.*

Hymn: Let all mortal flesh keep silence

The Congregation stands and sings the hymn.

Hymnal 1982 #324

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 forever. 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: Rejoice! rejoice, believers

Hymnal 1982 #68

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

Improvisation



**We hope that you will join us
for refreshments in Saint Joseph's Hall
after Mass today.**



THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

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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*

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by the financial gifts of those who worship here.**