

*The Twenty-fifth Sunday
after Pentecost*

SOLEMN MASS

Sunday, November 19, 2023, 11:00 AM

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

The Eve of Thanksgiving Day

Wednesday, November 22, 2023

Sung Mass 6:00 PM

Sermon by Father Sammy Wood

Thanksgiving Day

Thursday, November 23, 2023

Low Mass in the Lady Chapel 10:00 AM

Homily by Father Jay Smith

*On Thanksgiving Day, the church
opens at 9:00 a.m. and closes at 12:00 p.m.*

The parish offices are closed.

*Morning and Evening Prayer are not
said in the church.*

Our Guest Preacher

Father Timothy Kimbrough is the director of the Anglican Episcopal House of Studies and the Jack and Barbara Bovender Professor of the Practice of Anglican Studies at the Duke Divinity School. He was previously dean of Christ Church Cathedral, Nashville, Tennessee. Born in Birmingham, Alabama, Father Kimbrough grew up living in North Carolina, New Jersey, and West Germany. He holds B.A. and M.Div. degrees from Duke University. He has served congregations in North Carolina, South Carolina, New Jersey, Tennessee, South Africa, and the Philippines. At Duke, Kimbrough teaches courses in Anglican studies with a special emphasis on the Book of Common Prayer and Canon Law. We are pleased and honored to be able to welcome Father Kimbrough to Saint Mary's.

About the Liturgy

Starting today you will notice some additional little ✠ signs scattered throughout the bulletin at different places—at the Opening Acclamation and in the *Gloria*, at the proclamation of the Gospel*, during the Creed and at the Absolution, and at the words “Blessed is he who comes in the name of the Lord” during the *Sanctus*. The ✠ symbol indicates a specific point in the liturgy where it is appropriate (though certainly not required) to make the “sign of the cross” by touching your right hand first to your forehead, then to your chest or stomach, and then the left and right shoulders. This manual action has been around for a long time, and the church fathers interpreted each action to mean something particular—for instance, the forehead symbolizing heaven, the stomach the earth, and the shoulders the place of strength. Indeed, it can be a primer on Christian doctrine because we remember the Incarnation—when God “came down”—when we move our hand from forehead to breast, and we sign the Trinity in the three-fold nature of the act itself. Pope Francis has suggested that this sign is at the heart of our worship, when he says, “Mass begins with the sign of the Cross [because our] whole prayer moves within the space of the Most Holy Trinity—in the name of the Father, the Son, and the Holy Spirit.” In *If Your Mind Wanders at Mass*, Thomas Howard has written, “Hell cannot speak this formula . . . It is a formula not to be spoken lightly. It opens out upon the liturgy for us where, by word and ceremony, we begin to taste and to learn how to behave in heaven.”

By making this sign, we acknowledge ourselves to be crucified with Christ (Galatians 2:20) in our thoughts, our affections, and our actions. The sign of the cross is a marker of Christian identity, a reminder of our baptism, and it is a prayer, because in it we offer ourselves to God to transform us into a cruciform, or “cross-shaped,” people. “Let us not then be ashamed to confess the Crucified,” wrote Cyril of Jerusalem in the fourth century, and “let the Cross be our seal made with boldness by our fingers on our brow, and on everything; over the bread we eat and the cups we drink; in our coming in, and goings out . . . It is the Sign of the faithful, and the dread of devils: for He triumphed over them in it.”

Of course, the practice will not be uniform in this or any church but will be as varied as our own individual pieties. Thomas Howard again: “There are no rules here — only

customs,” so the signs scattered throughout the bulletin are merely invitations to this small act of personal devotion during our prayer as a family at St. Mary’s. — *Sammy Wood*

* The sign at the beginning of the Gospel differs slightly and comprises three Crosses in one. With the thumb of the right hand, trace a small Cross on the forehead, then on the lips, and on the breast, which reminds us that we are redeemed as whole persons: mind, spirit and body. When we hear the Gospel, we pray to understand it with our minds, speak it with our lips, and believe it in our hearts.

Sources:

Thomas Howard, *The Liturgy Explained* (Wilton, Connecticut: Morehouse-Barlow, 1981): 42-43; Howard, *If Your Mind Wanders at Mass* (San Francisco: Ignatius, 1995): 48-49; “The Mass for Millennials: Sign of the Cross” (<https://churchlifejournal.nd.edu/articles/the-mass-for-millennials-sign-of-the-cross/>); “Why Do We Do That?” from the Mission Anglican Church: 12; Pope Francis, “Mass Begins with the Sign of the Cross” (<https://www.ewtn.com/catholicism/library/mass-begins-with-the-sign-of-the-cross-7431>).

About the Music

David Hurd is away this weekend, playing an organ recital at Market Square Presbyterian Church in Harrisburg, Pennsylvania. The service this morning is played by Clark Anderson. Clark is a member of the parish and a member of the Board of Trustees. We are very grateful to him for his assistance this morning.

Léon Boëllmann (1862-1897) studied at the École Niedermeyer and then became titular organist at St-Vincent-de-Paul in Paris before his untimely death at the age of 35. Best known today for his famous *Suite Gothique* for organ, he actually wrote some 160 compositions for keyboard, chamber groups and orchestra. Today’s voluntaries come from a collection of one hundred short works he composed specifically for church musicians to use in services. Titled *Heures mystiques* (“Mystical Hours”), these charming pieces reflect the elegant urbanity of the Belle Époque and the traditions of Saint-Saëns, Franck, and Gigout (Boëllmann’s father-in-law). They also reflect a fashion of the time in that they can be played either on the pipe organ or on the harmonium, a type of “free-reed” organ pumped with the feet that saw its heyday during this period in both France and the U.S. On the Saint Mary’s organ, they invite exploration of the instrument’s wonderful French colors, as well as the judicious addition of the pedal (no pumping required). This morning’s prelude consists of four of the collection’s fifty “versets”—short works suitable for use as interludes or preludes in a service. The postlude is one of the collection’s lively *sorties* (“recessionals”). — *Clark Anderson*

The setting of the Mass today is *Missa brevis in F*, Opus 117, by Josef Gabriel Rheinberger (1839–1901). Rheinberger was a prodigy of his time; at the age of seven he was already serving as organist of the parish church in his hometown of Vaduz, a small town along the Rhine River, and compositions of his were performed shortly thereafter. In 1851 he entered the Munich *Conservatorium* where, not long after graduating, he was appointed

professor of piano and composition. Influences upon Rheinberger include his more famous contemporary Johannes Brahms and earlier notable German composers, including Felix Mendelssohn, Robert Schumann, and Franz Schubert. Rheinberger's works include two operas, two symphonies, songs, piano works, chamber works, and assorted other compositions. His twenty sonatas for organ, the next most significant body of organ pieces after Mendelssohn, continue to stand at the center of German romantic organ literature. Rheinberger's sacred choral works include a Christmas cantata, fourteen Masses, three Requiem settings, two settings of *Stabat Mater*, as well as motets and miscellaneous other compositions. *Missa brevis in F* is for four-voices unaccompanied. This Mass is subtitled in honor of the Most Holy Trinity. All of the movements of this Mass begin either with an ascending or a descending triad. While Rheinberger labels the key of this Mass as F, the *Credo* (not sung this morning) begins in D minor and ends in D major. The *Benedictus* also shifts the key to B-flat major. The texts of the Mass are set efficiently yet expressively in this relatively compact setting.

The beloved English priest and poet George Herbert (1593–1633) offered his reflection and prayer to Jesus as the Way, the Truth, and Life (John 14) in “The Call” (*The Temple*, 1633). While the setting of Herbert's prayer-poem for solo voice from *Five Mystical Songs* by Ralph Vaughan Williams (1872–1958)—distilled into many modern hymnals, including our own—is probably best known, Herbert's poem has also inspired a great many fine choral settings. Harold Friedell (1903–1958), composer of the four-voice choral setting to be sung this morning during the administration of Communion, was born in Jamaica, Queens. He studied and later taught at The Juilliard School. He served several New York area parishes as organist and choirmaster and was eventually appointed to the sacred music faculty at Union Theological Seminary. From 1946 until his unexpected death, he was organist and choirmaster at Saint Bartholomew's Church, Park Avenue. *Come, my Way* is one of the many fine choral anthems written by this distinguished New York composer and church musician. — *David Hurd*

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SOLEMN MASS

The Prelude

Four Versets from *Heures mystiques*, Op. 30 (1896)

Léon Boëllmann (1862-1897)

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.

Dicit Dominus:
Ego cogito cogitationes
pacis, et non afflictionis:
invocabitis me,
et ego exaudiam vos:
et reducam captivitatem
vestram de cunctis locis.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*The LORD says,
“For I know the thoughts I think towards you,
[thoughts] of peace, and not for affliction;
you shall call upon me,
and I will hear you;
and I will gather you from all the nations
where you have been held captive.”
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

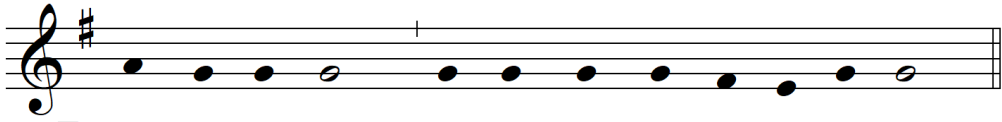
The assembly is sprinkled with holy water while Asperges me is sung.

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* Missa brevis in F, Opus 117, *by* Josef Gabriel Rheinberger.

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.

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.

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

*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.*

*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.*

*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.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; 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, Zephaniah 1:7, 12–18, is now read.

Be silent before the Lord GOD! For the day of the LORD is at hand; the LORD has prepared a sacrifice and consecrated his guests. At that time I will search Jerusalem with lamps, and I will punish the men who are thickening upon their lees, those who say in their hearts, 'The LORD will not do good, nor will he do ill.' Their goods shall be plundered, and their houses laid waste. Though they build houses, they shall not inhabit them; though they plant vineyards, they shall not drink wine from them. The great day of the LORD is near, near and hastening fast; the sound of the day of the LORD is bitter, the mighty man cries aloud there. A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. I will bring distress on men, so that they shall walk like the blind, because they have sinned against the LORD; their blood shall be poured out like dust, and their flesh like dung. Neither their silver nor their gold shall be able to deliver them on the day of the wrath of the LORD. In the fire of his jealous wrath, all the earth shall be consumed; for a full, yea, sudden end he will make of all the inhabitants of the earth.

After the Lesson, the Reader says

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

Psalm 90:1–8

The Refrain is introduced by a Cantor and repeated by all. The psalm verses are sung by the Choir to an Anglican chant by Frederick A. Gore Ouseley (1825–1909), and the Congregation responds with the Refrain as indicated.



Teach us to num-ber our days



that we may ap - ply our hearts to wis-dom.

- 1 Lord, you have been our refuge *
from one generation to another.
- 2 Before the mountains were brought forth,
or the land and the earth were born, *
from age to age you are God. *Refrain*
- 3 You turn us back to the dust and say, *
“Go back, O child of earth.”
- 4 For a thousand years in your sight
are like yesterday when it is past *
and like a watch in the night. *Refrain*
- 5 You sweep us away like a dream; *
we fade away suddenly like the grass.
- 6 In the morning it is green and flourishes; *
in the evening it is dried up and withered. *Refrain*
- 7 For we consume away in your displeasure; *
we are afraid because of your wrathful indignation.
- 8 Our iniquities you have set before you, *
and our secret sins in the light of your countenance. *Refrain*

The second Lesson, 1 Thessalonians 5:1–10, is now read.

But as to the times and the seasons, brethren, you have no need to have anything written to you. For you yourselves know well that the day of the Lord will come like a thief in the night. When people say, “There is peace and security,” then sudden destruction will

come upon them as travail comes upon a woman with child, and there will be no escape. But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all sons of light and sons of the day; we are not of the night or of darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep sleep at night, and those who get drunk are drunk at night. But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we wake or sleep we might live with him.

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.

De profundis clamavi ad te,

Domine:

Domine exaudi vocem meam.

Alleluia.

Alleluia, alleluia.

Out of the depths have I called to you,

O Lord;

Lord, bear my voice.

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.

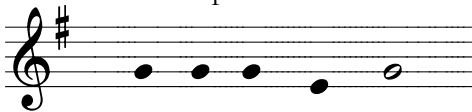
The appointed Gospel, Matthew 25:14–30, is now proclaimed.

Jesus said, “For the Kingdom of heaven will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master’s money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying,

‘Master, you delivered to me five talents; here I have made five talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’ And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents.’ For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.’ ”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Timothy Kimbrough
*Director of the Anglican Episcopal House of Studies &
 The Jack and Barbara Bovender Professor of the Practice of
 Anglican Studies at the Duke University Divinity School*

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

Three staves of musical notation in B-flat major (two flats) with a treble clef. The first staff is an introduction with a whole rest. The second and third staves contain the lyrics: '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.

De profundis clamavi ad te, Domine: Domine exaudi orationem meam: de profundis clamavi ad te, Domine.	<i>Out of the depths have I cried to you O LORD, O LORD hear my prayer; out of the depths have I cried to you, O LORD.</i>
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Hymn: Not here for high and holy things

Hymnal 1982 #9

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

<i>Celebrant</i>	
<i>People</i>	
<i>Celebrant</i>	
<i>People</i>	
<i>Celebrant</i>	
<i>People</i>	

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 Josef Rheinberger.

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

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."

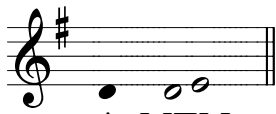


Celebrant

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

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

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

The Choir sings Agnus Dei. The setting is by Josef Rheinberger.

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.

Domine, quinque talenta tradidisti mihi:
ecce alia quinque superlucratum sum.
Euge serve fidelis,
quia in pauca fuisti fidelis,
supra multa te constituam,
intra in gaudium Domini tui.

*Master, you delivered to me five talents;
behold, I have gained five more.
"Well done, good and faithful servant;
because you have been faithful over a little,
I will set you over much.
Enter into the joy of your Master."*

*During the ministration of Communion, the Choir sings Come, my Way, my Truth, my Life.
The setting is by Harold Friedell (1903–1958).*

Come, my Way, my Truth, my Life!
Such a Way as gives us breath:
Such a Truth as ends all strife,
Such a Life as killeth Death.

Come, my Light, my Feast, my Strength!
Such a Light as shows a feast,
Such a Feast as mends in length,
Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart!
Such a Joy as none can move,
Such a Love as none can part,
Such a Heart as joys in love.

Text: George Herbert (1593-1633)

Hymn: Once he came in blessing

The Congregation stands and sings the hymn.

Hymnal 1982 #53

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: From glory to glory advancing

Hymnal 1982 #326

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

“Sortie in F Minor” from *Heures mystiques*

Léon Boëllmann

*

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

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 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

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