

The Last Sunday after Pentecost
Christ the King

SOLEMN MASS

Sunday, November 26, 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.

About the Music

Today's organ voluntaries are based upon the chorale *Nun danket alle Gott* ("Now thank we all our God"). Both prelude and postlude are by German composers, but they are two centuries apart in origin. The chorale itself, now sung internationally and interdenominationally, was authored in 1630 by Martin Rinckart (1586–1649), archdeacon in Eilenburg, Saxony. Johann Crüger (1598–1662) is credited with composing the melody for Rinckart's words which appeared in the 1647 third edition of his *Praxis Pietatis Melica*. This text and melody combination, in English translation by Catherine Winkworth (1827–1878), has been in Episcopal hymnals since 1871. The prelude by Johann Sebastian Bach is one of his Leipzig Eighteen Great Chorales. Each phrase of the melody is introduced in turn by three accompanying voices before being presented in unornamented form in the soprano register. The postlude, from Sigfrid Karg-Elert's *Choral Improvisationen*, Opus 65, is one of the composer's most popular organ pieces. It is subtitled *Marche triomphale* and marked *Pomposo e con brio*. The chorale melody is not stated literally and may not be recognized immediately, but a spirit of exuberance and joy is clearly present in the opening and final sections of this setting.

The musical setting of the Mass today is the *Missa Simile est regnum caelorum* of Tomás Luís de Victoria (c.1548–1611). Victoria is considered the most important Spanish composer of Renaissance polyphony. Born in Avila, the seventh of eleven children, he began his musical education as a choirboy at Avila Cathedral, and began his classical education at San Gil, a Jesuit school for boys founded in 1554. By 1565, Victoria had entered the Jesuit *Collegio 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 published many of his compositions. He was ordained priest in 1575 after a three-day diaconate. There are twenty authenticated Mass settings of Victoria in addition to two Requiems. The *Missa Simile est regnum* is one of Victoria's twelve parody masses in which he quotes musical ideas from pre-existing musical composition. In this case, Victoria's musical quotes are from a motet by his friend and contemporary, Francisco Guerrero (1528–1599). Guerrero's motet on Matthew 20:1–4 likens the Kingdom of God to a landowner justly hiring laborers for his

vineyard. Victoria's Mass skillfully reutilizes distinctive melodic features of Guerrero's motet, such as the rising perfect fifth which begins most of its movements. With the exception of the *Benedictus* in three voices, Victoria's Mass, like Guerrero's motet, is voiced in four parts. However, the final *Agnus Dei* spectacularly employs two choirs of four voices each which sing in strict canon.

Clifford Maxwell (1917–1999), a native of Barbados, grew up in Brooklyn and was very active in the New York community of church musicians for many years. He served various Episcopal and Lutheran congregations in Brooklyn and Manhattan as organist and choirmaster for decades and spent several summers traveling and studying in France and Germany. In retirement he was active as a volunteer in Trinity Parish's noonday music ministry. He composed his setting of two stanzas from George Hugh Bourne's powerful hymn *Lord, enthroned in heavenly splendor* (307 in *The Hymnal 1982*) in 1949 while under the tutelage of Harold Friedell at St. Bartholomew's Church, Manhattan. Maxwell's setting, sung today during the administration of Communion, is more reflective than triumphal in reflecting musically on the image of the risen enthroned Christ.

What Is a “Collect”?

A particularly prominent element of Anglican liturgy is a form of prayer known as a “collect.” A bit unusually, the stress in this word is on the *first* syllable, and not on the second: *col-lect*, not *col-lect*. There is at least one collect in every Anglican liturgy and sometimes more than one. (There are exceptions to most rules, so if you locate a service without a collect, let me know.)

What is a “collect”? Marion Hatchett, in his *Commentary on the American Prayer Book*, writes, “The opening prayer [of the ancient Latin liturgies] was later [called] the ‘collect,’ a word which may signify the summing up of the prayers of the individuals who have been called to pray. Or it may designate the prayer said at the collecting of the people at the start of the Mass, for the collect was inserted immediately after the salutation, which, at an earlier stage, had served to call the people to attention before the reading of the first [passage from Scripture].” Though for a time the word “collect” meant an opening prayer, before long it was a word that “came to be applied to a particular *form* of prayer which is as rigid in structure as a sonnet or a haiku. The simplest form of a collect has three parts: preamble (the address or invocation), a petition, and a conclusion. Collects of more complex structure include in the preamble a descriptive phrase or attribution . . .” (Hatchett, p. 164). This phrase explains why it's meet and right to ask God to do what we're about to ask him to do.

Today, the “Collect of the Day”—which is to say the collect to be said at all of the services on this the Last Sunday after Pentecost and at many of the services on the

six days that follow—goes like this, “[preamble] Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: [petition] Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; [conclusion] who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.”

Collects of the Western or Latin rite and their descendants in the Prayer Book tradition are notable for their conciseness and what Hatchett describes as a “certain rhythm and symmetry.” There are collects in the Book of Common Prayer that are more well-known and perhaps more beloved than today’s collect, but, still, today’s is a good one. It has all of the standard elements. It’s not too wordy. It contains vivid, rhythmic phrases, which are not only memorable but also pleasant to hear, say, and sing— “...well beloved Son, the King of kings and Lord of lords . . .” But most important, this collect gives us a lot to think and pray about during the coming week. It gives us the Trinity. God is almighty and everlasting but is in relationship with “the Son,” who is both king and the highest of Lords; and both “God” and this “Son, who is also Lord” reign with the “Holy Spirit.” Then, using words derived from the world of human politics, power, and history, the prayer tells us where true power resides and what it looks like. We live in a world filled with violence, division, and cruelty, where power is often selfish and arbitrary. But the Son’s reign has the power to unite and it is always gracious. I invite you to pay attention to these collects week after week, to see what they have to say to you. Then see what you have to say in return. — *JRS*

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SOLEMN MASS

The Prelude

Nun danket alle Gott, BWV 657

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.

Dignus est agnus, qui occisus est,
accipere virtutem, et divinitatem,
et sapientiam, et fortitudinem,
et honorem.
Ipsi gloria et imperium
in saecula saeculorum.
Deus, iudicium tuum regi da:
et iustitiam tuam filio regis.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Worthy is the Lamb who was slain
to receive power, and divinity,
and wisdom, and might,
and honor.
To him be glory and dominion
unto the ages of ages.
Give the king your justice, O God,
and your righteousness to the king's son.
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

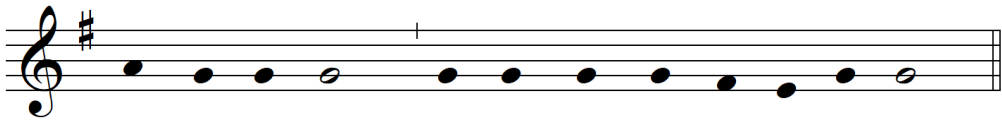
The assembly is sprinkled with holy water while Asperges me is sung.

Asperges me, Domine, hyssopo,
et mundabor: lavabis me,
et super nivem dealabor.
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 Simile est regnum caelorum of 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.

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.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and forever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Ezekiel 34:11–17, is now read.

For thus says the Lord GOD: “Behold, I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the fountains, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and on fat pasture they shall feed on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice. As for you, my flock, thus says the Lord GOD: Behold, I judge between sheep and sheep, rams and he-goats.”

After the Lesson, the Reader says

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

Psalm 95:1–7

The Refrain is introduced by a Cantor and repeated by all. The psalm verses are sung by the Choir to an Anglican chant by William Lawes (1596–1662), and the Congregation responds with the Refrain as indicated.



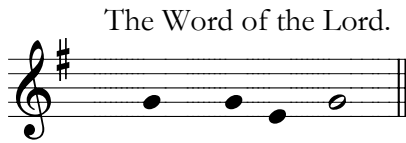
We are the peo-ple of his pas-ture and the sheep of his hand.

- 1 Come, let us sing to the LORD; *
let us shout for joy to the Rock of our salvation.
- 2 Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms. *Refrain*
- 3 For the LORD is a great God, *
and a great King above all gods.
- 4 In his hand are the caverns of the earth, *
and the heights of the hills are his also. *Refrain*
- 5 The sea is his, for he made it, *
and his hands have molded the dry land.
- 6 Come, let us bow down, and bend the knee, *
and kneel before the LORD our Maker.
- 7 For he is our God,
and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice! *Refrain*

The second Lesson, 1 Corinthians 15:20–28, is now sung.

But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. “For God has put all things in subjection under his feet.” But when it says, “All things are put in subjection under him,” it is plain that he is excepted who put all things under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one.

After the Lesson, the Reader sings



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.

Potestas eius, potestas aeterna,
quae non auferetur:
et regnum eius,
quod non corrumpetur.
Alleluia.

Alleluia, alleluia.

*His dominion is an everlasting dominion
which shall not pass away,
and his kingdom one that
shall not be destroyed.
Alleluia.*

The Holy Gospel

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 Matthew.**



People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 25:31–46, is now proclaimed.

Jesus said, “When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’ Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was

hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ Then he will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to me.’ And they will go away into eternal punishment, but the righteous into eternal life.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood


The Nicene Creed

All stand. The Creed is sung by all.

Introduction

Musical notation for the Nicene Creed, consisting of seven staves of music in B-flat major (two flats) with a treble clef. The lyrics are written below the notes.

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.

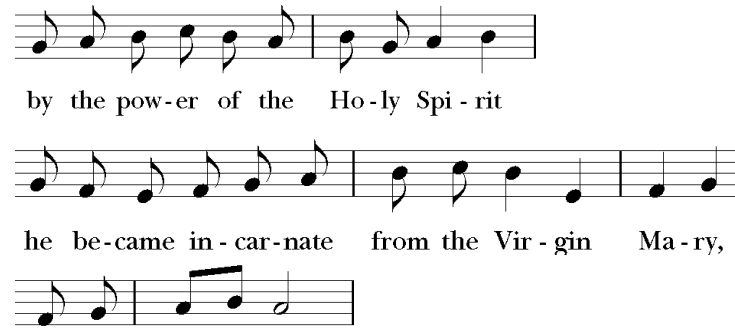


Through him all things were made. For us and for our sal - va - tion



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 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.

Postula a me, et dabo tibi
gentes hereditatem tuam,
et possessionem tuam terminos terrae.

*Ask of me, and I will give you
the nations for your inheritance
and the ends of the earth for your possession.*

Hymn: Rejoice, the Lord is King

Hymnal 1982 #481

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

The Receiving of the Gifts

The Ministers receive the gifts. A basket containing the People's pledged financial gifts is also received. The Altar is prepared, and incense is offered. The pledge cards are blessed.

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 in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth. 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 Luás 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

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;
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 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.

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.

Amen dico vobis:
quod uni ex minimis
meis fecistis,
mihi fecistis:
venite benedicti Patris mei,
possidete praeparatum vobis regnum
ab initio saeculi.

*Amen I say to you:
As you did it
to one of the least of these my brethren,
you have done it to me.
Come, O blessed of my father,
inherit the kingdom prepared for you
from the foundation of the world.*

*During the ministration of Communion, the Choir sings Lord, enthroned in heavenly splendor.
The setting is by Clifford D. Maxwell (1917–1999).*

Lord, enthroned in heavenly splendor,
 First begotten of the dead.
Thou alone, our strong defender,
 Liftest up thy people's head.
 Alleluya!
 Jesus, true and living bread.

Here our humblest homage pay we,
 Here in loving reverence bow;
Here for faith's discernment pray we,
 Lest we fail to know thee now.
 Alleluya!
 Thou art here, we ask not how.

Text: George Hugh Bourne (1840-1925)

Hymn: Where cross the crowded ways of life
The Congregation stands and sings the hymn.

Hymnal 1982 #609

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: Crown him with many crowns

Hymnal 1982 #494

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

Nun danket alle Gott, Opus 65/59

Sigfrid Karg-Elert (1877–1933)

*

THE FLOWERS ON THE ALTAR AND AT THE SHRINES
WERE GIVEN IN LOVING MEMORY OF
RANDOLPH GILBERTI AND HIS PARENTS,
RUDOLPH AND GRETCHEN GILBERTI.

*

The First Sunday of Advent

December 3, 2023

Low Mass (Rite One) 9:00 AM

Adult Formation 9:45 AM

Solemn Mass 11:00 AM

Evensong & Benediction 5:00 PM

*

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

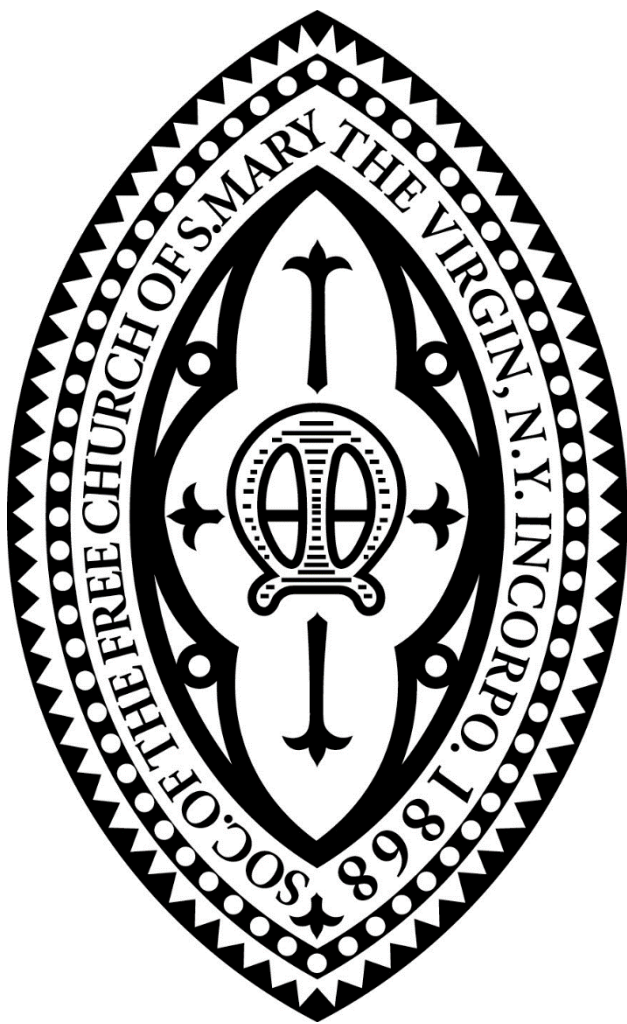
We invite you to join us

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

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

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The Reverend Sammy Wood, *president*

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