

*The Conception of
the Blessed Virgin Mary*

SOLEMN MASS

Friday, December 8, 2023, 6:00 PM

**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.

The Conception of the Blessed Virgin

Today, the Saint Mary's community gathers to celebrate the Feast of the Conception of the Blessed Virgin Mary. It is true that the feast has never been in the calendar of the Episcopal Church, but the Church of England has celebrated it since 1662, and the feast remains in the calendar of that church's liturgical book, *Common Worship*. The day and the celebration were clearly important to this parish's founders. Today is the one-hundred-and-fifty-third anniversary of the first service in Saint Mary's first church home, located at 245 West Forty-fifth Street, on December 8, 1870. On that day, Saint Mary's Roman Catholic neighbors had surely gathered to celebrate the Feast of the Immaculate Conception, a more precise statement of the doctrine that had been formally defined only sixteen years earlier, in 1854, after centuries of theological discussion. It is probable that the recent dogmatic definition was in the minds of Father Thomas McKee Brown and his friends as they planned New York's new Anglo-Catholic parish, whose patroness was to be the Blessed Virgin Mary.

Then, on December 8, 1895, the first service was held in this, our second and present church home. The parish was organized for the then "uptown" neighborhood of Longacre Square, now Times Square, when clergy of the Protestant Episcopal Church were taking the common life of parish churches in a new direction. In the wake of the Oxford Movement in the Church of England, the revival of catholic Christian traditions and practices spread among Anglicans everywhere. In New York, one of the leaders of the movement was the first rector of this parish, the Reverend Thomas McKee Brown. A man of great warmth and a generous spirit, he gave energy and direction to what began to be called Anglo-Catholicism. With the full support of the Right Reverend Horatio Potter, Bishop of New York, Saint Mary's was founded, to use Father Brown's words, "for the renewal of congregational worship" on a "thoroughly catholic basis." We remain

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thankful on this day especially for the vision and generosity of those who have bequeathed to us such a rich heritage for the work of Christ.

About the Music

The musical setting of the Mass today is the *Missa Alma redemptoris mater* 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 Alma redemptoris mater*, published in 1600, is one of Victoria's twelve parody Masses in which he quotes musical ideas from pre-existing musical compositions. In this case, Victoria's musical quotes are from his own settings of the Marian antiphon traditionally sung at Compline from the first Sunday of Advent until the feast of the Presentation on February 2. Victoria composed two settings of the antiphon *Alma Redemptoris Mater*, one for five voices and one for eight-voice double choir, the latter of which is sung this evening as the Communion motet. The Mass setting is also for eight-voice double choir.

The Organ Recital

5:30 PM

David Hurd,
Organist & Music Director,
The Church of Saint Mary the Virgin

Sonate I Paul Hindemith (1895-1963)
Mäßig schnell
Sehr langsam — Phantasie, frei — Ruhig bewegt

Arioso and Finale David Hurd (b.1950)

About the Organist & Composer

David Hurd has been Organist and Music Director at the Church of Saint Mary the Virgin since spring 2016. He has previously served in several other Manhattan Episcopal parishes including Trinity Wall Street, Church of the Intercession, Saint James, All Saints Church, and the Church of the Holy Apostles. He was professor of church music and organist at The General Theological Seminary for nearly four decades. He has also taught

at Duke University, Yale University, the Manhattan School of Music, and Westminster Choir College. A graduate of New York's High School of Music and Art, his music studies continued at The Juilliard School, Oberlin College, and the University of North Carolina, Chapel Hill. His musical accomplishments have been recognized with four honorary doctorates and various other awards including first prizes both in organ playing and in improvisation from the International Congress of Organists, and the 2010 Distinguished Composer Award of the American Guild of Organists. He has composed extensively, particularly in the genres of choral and organ music. His commissioned works have been premiered in such New York venues as Carnegie Hall, Avery Fisher Hall (now David Geffen Hall), Alice Tully Hall, the Cathedral Church of Saint John the Divine, Trinity Church, and Riverside Church, as well as other venues both domestic and abroad. His compositions include over eighty published hymn settings, several of which appear in major denominational hymnals. *O the Depth of Love Divine*, a CD including fourteen of his choral anthems, was released by Oregon Catholic Press in 2018. His recently completed commissioned works include a Latin choral Mass for Saint Mark's Church, Philadelphia; Evensong Canticles for Saint Luke's Church, Atlanta; and *Sing to the Lord a New Song* for the upcoming annual Carol Service at Trinity College, Hartford. He is represented by Phillip Truckenbrod Concert Artists.

Notes on the Program

Paul Hindemith's expansive cycle of sonatas for solo instruments and various combinations includes three sonatas for the organ. These sonatas were composed at a time when post-romantic and neo-classical impulses were in dialogue throughout 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. 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. While terrace dynamics are indicated in the score, Hindemith provided instruction that gradations of volume and tone color may bridge the terraces at the player's discretion when the instrument is equipped to do these shadings. *Sonate I*, composed in 1937, is the most expansive and romantic of the three organ sonatas. Beginning and ending in the unlikely key of E-flat minor, its first movement spins an economical parcel of melodic and rhythmic shapes into a piece of considerable charm, wit, and emotional impact. Seeming content to end in the key in which it began, its final E-flat minor chord surprisingly shifts to major at the very end as if it were a musical wink of the eye. The second movement is a succession of three distinct sections. The first, marked *Sehr langsam* (very slow) and set a half-step higher in the slightly brighter key of E-minor, is essentially a treble "song (sometime duet) without words" accompanied by a countermelody with simple bass punctuation. Simplicity and elegance in this section give way to the *Phantasie* section which is the most dramatic part of the entire sonata. This rhapsodic and craggy sub-movement drives to an insistent and decisive final arrival in D-

major. The mood changes abruptly as the final section, marked *Rubig bewegt* (quietly moving) begins. Shifting from an impetuous D-major up a half-step to a modally ambiguous E-flat key-orientation seems to repeat the feeling of lift one had between the first and second movements of the sonata. This final section, with its playful innocence and modal androgyny, finally seeks a quiet conclusion in the original key of E-flat minor, and perhaps with a touch of melancholy.

Arioso and Finale was commissioned in 1992 by the Queens Chapter of the American Guild of Organists for the celebration of its thirty-fifth anniversary and in honor of Lily Andújar Rogers, (1915–2005), one of two co-founders of the chapter. It was first performed by the late Richard Amend at a chapter-sponsored concert. In 1998, concert organist Stephen Tharp recorded it here at Saint Mary's on his *World Premieres and Transcriptions Volume 1* CD. These two contrasting movements may be performed together as a concert piece or may be played as organ voluntaries framing a service of worship. The opening of *Arioso* foreshadows thematic material to be developed in *Finale*. *Arioso* continues by presenting its principal melody in three variations: the first two are in trio texture and the third in the style of a chorale. *Finale* is, in effect, a fourth variation. It begins with full sonority and in a majestic spirit, drawing directly upon the harmonies of the last three measures of *Arioso* and utilizing fragments of its melody. This opening is followed by the first "recitative." This section is essentially a running passage in octaves, with rhythmic pedal punctuation, based upon material from the introduction of *Arioso*. The next section retreats to the smaller divisions of the organ and presents the primary melody above whole-tone scale fragments. Just as the final phrase of the melody is about to be heard, a second recitative breaks in. This second recitative is a bit more urgent than the first one, and it includes an insistent rhythmic cadence figure. A recapitulation of the bold opening section follows and leads to a brief coda in which the theme of the final phrase of *Arioso's* melody is quoted.

*

THE FLOWERS ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF THE DEPARTED TRUSTEES OF
THE SOCIETY OF THE FREE CHURCH OF SAINT MARY THE VIRGIN
IN THE CITY OF NEW YORK
BY THE MEMBERS OF THE BOARD OF TRUSTEES.

THE FLOWERS THIS EVENING WERE DESIGNED BY A MEMBER OF
THE FLOWER GUILD OF THE CHURCH OF SAINT MARY THE VIRGIN.

*

**Please join us for a reception in
Saint Joseph's Hall following Mass.
All are welcome.**

*

THE ANGELUS

6:00 PM

All stand at the signal of the bell. A Minister says

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

Minister Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women

People and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

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

Minister Hail Mary, full of grace ...
People Holy Mary, Mother of God ...

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

Minister Hail Mary, full of grace ...
People Holy Mary, Mother of God ...

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

The Minister says

Let us pray.

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

People Amen.

THE HOLY EUCHARIST

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.

Gaudens gaudebo in Domino
et exsultabit anima mea in Deo meo:
quia induit me vestimentis salutis,
et indumento iustitiae circumdedit me,
quasi sponsam ornatam monilibus suis.
Exaltabo te, Domine,
quoniam suscepisti me:
nec delectasti inimicos meos super me.
Gloria Patri, et Filio,
et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*I will greatly rejoice in the Lord,
my soul shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bride adorns herself with her jewels.
I will exalt you, O Lord,
because you have lifted me up,
and have not let my enemies triumph over me.
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 Procession

Incense is made at the Altar, and the procession is formed. A Minister then intones the procession.

Let us go forth in peace.



People

In the name of Christ. A-men.

Hymn: Virgin born we bow before thee

The Hymnal 1982 #258

The Congregation sings the hymn as the procession moves to the first station.

The Station at the Shrine of Our Lady

At the Shrine, the Celebrant sings the versicle, and the People respond.

Celebrant Hail Mary, full of grace,
People The Lord is with you.
Celebrant Let us pray.

Father in heaven, by your grace the Virgin Mother of your incarnate Son was blessed in bearing him, but still more blessed in keeping your word: Grant us who honor the exaltation of her lowliness to follow the example of her devotion to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever.



People **A-MEN.**

Hymn: Sing we of the blessed Mother

The Hymnal 1982 #278

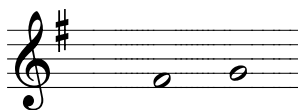
The Congregation sings the hymn as the procession moves to the second station.

The Station at the Rood

At the Rood, the Celebrant sings the versicle, and the People respond.

Celebrant Blessed are they who dwell in your house.
People They will always be praising you.
Celebrant Let us pray.

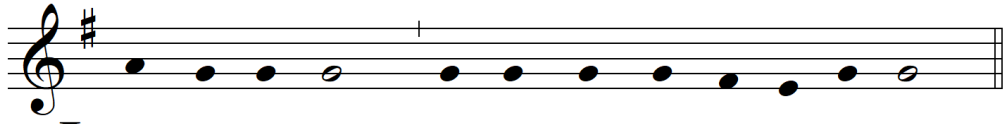
Almighty God, to whose glory we celebrate the founding of this parish and the dedication of this house of prayer: We give you thanks for the fellowship of those who have worshiped in this place, and we pray that all who seek you here may find you, and be filled with your joy and peace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.



People **A-MEN.**

The Opening Acclamation

The Celebrant sings



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



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

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Missa alma redemptoris mater by Tomás Luís de Victoria (c. 1548–1611).

Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.
Laudamus te, benedicimus te,
adoramus te, glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam.

*Glory to God in the highest,
and on earth peace
to people of good will.
We praise you, we bless you,
we worship you, we glorify you,
we give you thanks
for your great glory.*

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe,
Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.

*O Lord God, heavenly King,
almighty God and Father,
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.*

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

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

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

Almighty and everlasting God, who raised fallen humanity through the child-bearing of the Blessed Virgin Mary: grant that we who have seen your glory revealed in our human nature may daily be renewed in your image through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All Amen.

The Lessons

All are seated for the Lessons. The first Lesson, Genesis 3:8–15, 20, is now read.

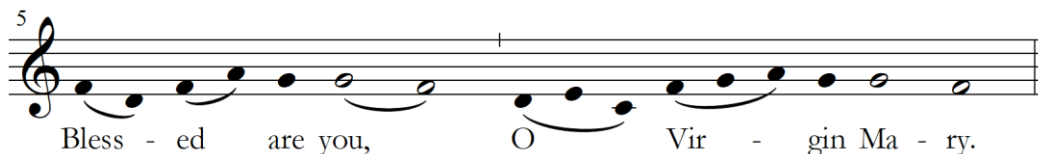
And the man and the woman heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate." Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent beguiled me, and I ate." The LORD God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel." The man called his wife's name Eve, because she was the mother of all living.

After the Lesson, the Reader says

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

Psalm 98:1-6

The Congregation remains seated. The Cantor sings the Refrain and the Congregation repeats it. Then the Choir sings the psalm verses to an Anglican chant by John Goss (1800-1880) and the Congregation sings the Refrain.

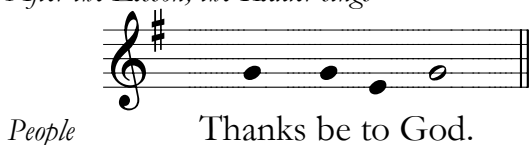


- 1 Sing to the LORD a new song, *
for he has done marvelous things.
- 2 With his right hand and his holy arm *
has he won for himself the victory. *Refrain*
- 3 The LORD has made known his victory; *
his righteousness has he openly shown
in the sight of the nations.
- 4 He remembers his mercy and faithfulness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

The second Lesson, Ephesians 1:3-6, 11-12, is now sung.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In him, according to the purpose of him who accomplishes all things according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory.

After the Lesson, the Reader sings



The Holy Gospel

All stand as the Choir sings Alleluia and the appointed verse.

Alleluia, alleluia.

Ave Maria, gratia plena:

Dominus tecum:

benedicta tu in mulieribus,

alleluia.

Alleluia, alleluia.

Hail Mary, full of grace,

the Lord is with thee;

blessed art thou among women,

alleluia.

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 Luke.**



People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 1:26–38, is now proclaimed.

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." And Mary said to the angel, "How shall this be, since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

After the Gospel, the Minister sings



People Praise to you, Lord Christ.

The Sermon

The Reverend James Ross Smith

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

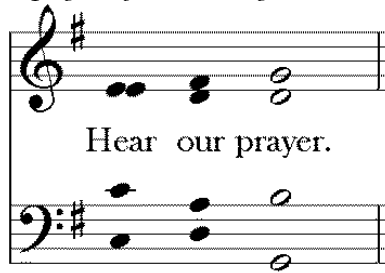
We be-lieve in one God, the
Fa - ther, the Al - might - y, ma - ker of hea - ven and
earth, of all that is, seen and un - seen. We be-lieve in
one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly be -
got - ten of the Fa - ther, God from God, Light from Light, true God from
true God, 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:
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



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Peace



Celebrant The peace of the Lord be al-ways with you.



People And al-so with you.

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Preparation of the Gifts

All are seated as the appointed antiphon is sung. The ministers prepare for the Offertory procession, while an offering is taken. If you would like to make an offering online, you may do so by using this code:



Ave Maria, gratia plena:
Dominus tecum:
benedicta tu in mulieribus,
alleluia.

*Hail Mary, full of grace,
the Lord is with thee;
blessed art thou among women,
alleluia.*

Hymn: Ye who own the faith of Jesus

The Congregation stands and sings the hymn while the ushers bring forward the People's gifts.



1. Ye who own the faith of Je - sus, sing the won - ders that were done
2. Bless - ed were the cho - sen peo - ple out of whom the Lord did come;
3. Where - fore let all faith - ful peo - ple tell the hon - or of her name;



when the love of God the Fa - ther o - ver sin the vict' - ry won,
bless - ed was the land of prom - ise fash - ioned for his earth - ly home;
let the Church, in her fore - shad - oved, part in her thanks - giv - ing claim;



when he made the Vir - gin Mar - y moth - er of his on - ly Son.
but more bless - ed far the moth - er, she who bare him in her womb.
what Christ's moth - er sang in glad - ness let Christ's peo - ple sing the same.



Hail Mar - y, hail Mar - y, hail Mar - y, full of grace.

4. "Magnify, my soul, God's greatness; in my Savior I rejoice;
all the ages call me blessed, in his praise I lift my voice;
he has cast down all the mighty, and the lowly are his choice."
Hail Mary, hail Mary, hail Mary, full of grace.
5. Let us weave our supplications, she with us and we with her,
for th'advancement of the faithful, for each faithful worshipper,
for the doubting, for the sinful, for each heedless wanderer.
Hail Mary, hail Mary, hail Mary, full of grace.
6. May the Mother's intercessions on our homes a blessing win,
that the children all be prospered, strong and fair and pure within,
following our Lord's own footsteps, firm in faith and free from sin.
Hail Mary, hail Mary, hail Mary, full of grace.
7. For the sick and for the aged, for our dear ones far away,
for the hearts that mourn in secret, all who need our prayers today,
for the faithful gone before us may the holy Virgin pray.
Hail Mary, hail Mary, hail Mary, full of grace.
8. Praise, O Mary, praise the Father, praise thy Savior and thy Son,
praise the everlasting Spirit, who hath made thee ark and throne
o'er all creatures high exalted, lowly praise the Three in One.
Hail Mary, hail Mary, hail Mary, full of grace.

Words: Stanzas 1–3, 5–8, Vincent Stucky Stratton Coles (1845–1929); stanza 4, F. Bland Tucker (1895–1984)

Music: *Daily, daily*, melody from a French *Paroissien*

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.

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Tomás Luis de Victoria.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Hosanna in excelsis.
Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.*

The People stand or kneel. Then the Celebrant continues

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

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

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

Therefore, according to his command, O Father,

The Celebrant and the People sing



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



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

The Celebrant continues

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

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

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

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



All

A - MEN.

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

Then all sing the Lord's Prayer.

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

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings



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



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

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

The Choir sings Agnus Dei. The setting is by Tomás Luís de Victoria.

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

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

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

The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

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

At the rail, you may either stand or kneel.

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

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

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.

If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.

The Communion Song & Motet

As the ministration of Communion begins, the appointed antiphon is sung.

Gloriosa dicta sunt
de te, Maria:
quia fecit tibi magna
qui potens est.

*Glorious things have been spoken
of you, O Mary;
for the Almighty has done
great things for you.*

During the ministration of Communion, the Choir sings the motet, Alma redemptoris mater. The setting is by Tomás Luís de Victoria.

Alma redemptoris mater,
quae pervia caeli porta manes,
et stella maris, succurre cadenti
surgere qui curat populo:
Tu quae genuisti, natura mirante,
tuum sanctum Genitorem:
Virgo prius ac posterius,
Gabrielis ab ore sumens illud
Ave, peccatorum miserere

*Loving Mother of the Redeemer,
who remains the open gate of heaven
and star of the sea, help your fallen
people who strive to rise:
You who gave birth, while [all] nature marveled,
to your holy Creator:
Virgin before and after,
receiving from the mouth of Gabriel that
Hail, and have mercy on us sinners.*

Hymn: Sing of Mary, pure and lowly

All stand and sing the hymn.

The Hymnal 1982 #277

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: Ye watchers and ye holy ones

The Hymnal 1982 #618

The Congregation stands and sings 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 invite you to join us

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

We hope that you will consider making a pledge to the parish for 2024 this fall. If you can make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also arrange to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.

If you have questions about pledging, please speak to one of the members of the Stewardship Committee, Father Sammy Wood, MaryJane Boland, Steven Heffner, Marie Rosseels, or Father Peter Powell.

We are grateful to you for your crucial support of Saint Mary's at this time.

THE CHURCH OF SAINT MARY THE VIRGIN

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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*

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