

The Twenty-third Sunday after Pentecost

SOLEMN MASS

Sunday, November 13, 2022, 11:00 AM

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

About the Music

The organ voluntaries at today's Mass are portions of *Partita on "Detroit"* by David Hurd, organist and music director at Saint Mary's. This *Partita* (set of variations) on an American shape-note hymn tune was commissioned in 1984 by T. Lance Nicolls, organ builder, for the dedication of his Opus 1, an eleven-stop instrument at The Community Baptist Church in Plainfield, New Hampshire. Notably, the *Partita* was later performed by its composer at Ford Auditorium in Detroit, Michigan, on the closing evening of the 1986 National Convention of the American Guild of Organists in that city. The source of the tune "Detroit" upon which the variations are based is *Supplement to Kentucky Harmony*, 1820. In recent years, forms of this tune have appeared in several major hymnals including *The Hymnal 1982* where it is paired with Rosamond Herklots's text "Forgive our sins as we forgive." The first and last variations of the *Partita* are modestly embellished forms of the original harmonization found in *The Sacred Harp*. Those in between are a combination of canons and ostinatos, two treatments of the melody's inversion, and a fugal treatment with the melody in the bass. The Theme and Variations 1-8 will be played as the prelude. Variations 9-10 will be played as the postlude.

The setting of the Mass today is *Missa brevis in d*, Opus 83, 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 d* is for four-voices unaccompanied. While *Gloria* and *Sanctus* are clearly in the major mode, *Benedictus* is in F Major and *Agnus Dei* returns to the mass's original key of D minor.

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 untimely death, he was organist and choirmaster at Saint Bartholomew's, Park Avenue. *Come, my*

Way is one of the many fine choral anthems written by this distinguished New York composer and church musician.



**Please join us in Saint Joseph's Hall
following Mass for refreshments.**



The Eve of Thanksgiving Day

Wednesday, November 23

Sung Mass 6:00 PM

Thanksgiving Day

Thursday, November 24

Mass 10:00 AM

*The church opens at 9:00 AM and closes at 12:00 PM
on Thanksgiving Day. The parish offices are closed.*

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SOLEMN MASS

The Prelude

Theme & Variations 1–8 (Partita on “Detroit”)

David Hurd (b. 1950)

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.

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

The Opening Acclamation

The Celebrant sings



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



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

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Missa brevis in d, Op. 83, by Josef Rheinberger (1839–1901).

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 be to God on high,
and on earth peace
to those of good will.
We praise you. We bless you.
We worship you. We glorify you.
We give thanks to you
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

 The Lord be with you.
People 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.

People **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Malachi 3:13–4:6, is now read.

“Your words have been stout against me, says the LORD. Yet you say, ‘How have we spoken against thee?’ You have said, ‘It is vain to serve God. What is the good of our keeping his charge or of walking as in mourning before the LORD of hosts? Henceforth we deem the arrogant blessed; evildoers not only prosper but when they put God to the test they escape.’” Then those who feared the LORD spoke with one another; the LORD heeded and heard them, and a book of remembrance was written before him of those who feared the LORD and thought on his name. “They shall be mine, says the LORD of hosts, my special possession on the day when I act, and I will spare them as a man spares his son who serves him. Then once more you shall distinguish between the righteous and the wicked, between one who serves God and one who does not serve him. For behold, the day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the LORD of hosts, so that it will leave them neither root nor branch. But for you who fear my name the sun of righteousness shall rise, with healing in its wings. You shall go forth leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.

"Remember the law of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. “Behold, I will send you Eli’jah the prophet before the great and terrible day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse.”

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 verses 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, hear 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 Luke.**



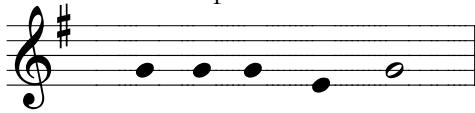
People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 21:5–19, is now proclaimed.

And as some spoke of the temple, how it was adorned with noble stones and offerings, Jesus said, “As for these things which you see, the days will come when there shall not be left here one stone upon another that will not be thrown down.” And they asked him, “Teacher, when will this be, and what will be the sign when this is about to take place?” And he said, “Take heed that you are not led astray; for many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. And when you hear of wars and tumults, do not be terrified; for this must first take place, but the end will not be at once.” Then he said to them, “Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name’s sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name’s sake. But not a hair of your head will perish. By your endurance you will gain your lives.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew Jacobson

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

A series of ten staves of musical notation in a single system. The key signature has three flats (B-flat, E-flat, A-flat). The melody is written on a treble clef staff. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes. The text is: "We be-lieve in one God, the Fa-ther, the Al-might-y, ma-ker of hea-ven and earth, of all that is, seen and un-seen. We be-lieve in one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-got-ten of the Fa-ther, God from God, Light from Light, true God from true God, be-got-ten, not made, of one Be-ing with the Fa-ther. Through him all things were made. For us and for our sal-va-tion he came down from hea-ven:"

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

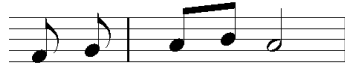
Bow



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



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



and was made man.



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



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



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



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



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



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



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



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



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



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

We ac-know-ledge one bap-tism for the for-give-ness of sins.
 We look for the re-sur-rec-tion of the dead.____
 and the life of the world to come. A-men. A-men.____

Setting: Calvin Hampton (1938–1984)

The Prayers of the People

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

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

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

The Celebrant says

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

People **AMEN.**

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.

*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.*

Hymn: The Lord will come and not be slow

The Hymnal 1982 #462

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

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant, followed by the People, then Celebrant, People, Celebrant, and People. The lyrics are: 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 proceeds

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 for ever 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 There - fore we pro-claim the mys-ter - y of faith:



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

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

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

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



All **A-MEN.**

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

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

Then all sing the Lord's Prayer.

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

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings



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



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

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

The Choir sings Agnus Dei. The setting is by 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 and Motet

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

Amen, dico vobis,
quidquid orantes petitis,
credite quia accipietis,
et fiet vobis.

*Amen, I say to you,
whatever you ask in prayer,
believe that you shall receive it,
and it will be yours.*

During the ministration of Communion, the Choir sings Come, my Way, my Truth, my Life 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: O day of God, draw nigh

The Hymnal 1982 #600

All stand and sing the hymn.

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

All we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

The Celebrant says

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

Celebrant The blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: “Thy kingdom come!” on bended knee


The Hymnal 1982 #615


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

Variations 9 & 10 (Partita on “Detroit”)

David Hurd

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, *interim rector*

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,

The Reverend Alison J. Turner, *assisting priests*

The Music Program

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Mr. Lawrence Trupiano, *organ curator*

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by the financial gifts of those
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