

*The Sixteenth Sunday
after Pentecost*

SOLEMN MASS

Sunday, September 17, 2023, 11:00 AM

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

Our Guest Preacher

The Reverend Deacon Rebecca Weiner Tompkins was a member of Saint Mary's, and then, after her ordination to the diaconate, was assigned by the bishop to be our parish's deacon. She has served the parish in many ways over the years. She helped lead mission trips to Honduras. She taught our children on Sunday mornings, using the Catechesis of the Good Shepherd. She visited the sick, showed us how poetry could be a source of great spiritual wisdom, and served as deacon during the liturgy. She was and has remained a great friend to many here at Saint Mary's. Rebecca now lives mostly in Nashville, Tennessee, where she has been serving at a local parish, and where she often preaches on Sunday mornings. We are very happy to be able to welcome her back to the parish.

About the Music

José Jiménez (c. 1601–1672) (or José Ximenes), composer of today's organ prelude, was an organist at Saragossa in 1654. Apart from that fact, thirty-four organ works and his death date (1672), nothing is known about him. In *The History of Keyboard Music to 1700*, musicologist Willi Apel wrote that, in the hands of such composers as Jiménez, “the Baroque *Tiento* evolved into a national type, which cannot be likened to anything else. The peculiarity of the species consists in a wealth of formulae, which may best be called pictorial, for indeed these compositions acquire a picturesque, scenic quality. They represent a kind of drama, a colorful theater, on which certain figures appear, linger for a while, and then make room for others—all without real continuity or unification, but in a loose array whose meaning and attraction lies in its kaleidoscopic changes.” Today's postlude is also from a Spanish composer, but from one who flourished around one hundred and fifty years after Jiménez. José Lidón entered the Royal Chapel of Madrid as an altar boy in 1758 and was taught by organist Antonio de Literes. From 1768 he held music directing positions at Orense Cathedral and the Madrid Royal Chapel, successively serving Kings Charles IV and Ferdinand VII. From 1805 until his death, he was *Maestro de la Capilla Real* in Madrid. Where the *Tiento* by Jiménez demonstrates an improvisational late Renaissance/early Baroque keyboard practice, José Lidón's *Sonata*, also on the first tone, presents a clear late Baroque Italianate two-sectioned structure. The first section leads to a dominant cadence and the second returns to the home key. Lidón's *Sonata* is intended for harpsichord or organ with a “royal” trumpet.

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The musical setting of the Mass today is *Grosse Pointe Service* by David Hurd, organist and music director at Saint Mary's. This setting was commissioned by Christ Church, Grosse Pointe, Michigan, to honor Frederic DeHaven at the time of his anticipated retirement as organist and choirmaster of that parish. This unpublished setting is for unison voices and organ and was premiered at Christ Church, Grosse Pointe, in 2007. It was subsequently sung as the setting for daily Eucharist at the 2008 Sewanee Church Music Conference. It utilizes the Rite II Eucharist texts and includes *Kyrie* and *Trisagion* in addition to the *Gloria in excelsis*, *Sanctus*, and *Agnus Dei* to be sung at Mass today.

At the River, the familiar shortened title for *Shall We Gather at the River*—also known variously as *Beautiful River* and *Hanson Place*—is a hymn written in 1864 by American poet and gospel music composer Robert Lowry (1826–1899). The pertinent scripture reference for this hymn is Revelation 22:1. The title *Hanson Place* recalls the original Hanson Place Baptist Church in Brooklyn, where Lowry, a Baptist minister, sometimes served. *At the River* has been arranged by many composers over the years including a well-known treatment in Aaron Copland's *Old American Songs* (1952), which will be sung during Communion by our cantor, Jonathan Roberts.

About the Cantor

Bass-baritone Jonathan Mark Roberts has performed over two dozen principal roles and solo masterworks from the 16th century to world premieres. Selected appearances include Opera du Périgord, France; the Kapitelsaal, Salzburg; the Mois Moliere festival, Versailles; the Boston Early Music Festival Fringe; Emmanuel Music; and the Celebrity Series at Boston Opera House. Jonathan was previously soloist and artist-in-residence at the First Unitarian Society in Newton and has performed with renowned New York ensembles including the Choral Society of Grace Church, C4, and the Canticum Novum singers. He is a two-time New Jersey Governors Award recipient and a finalist in the Grand Concours de Chant, Austin, Texas. Jonathan is a graduate of Harvard College, where he was a Choir Secretary and Choral Fellow with the Harvard University Choir. He joined Saint Mary's choir in October 2022.



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



SOLEMN MASS

The Prelude

Tiento lleno. 1o tono

Joséph Jiménez (c. 1601–1672)

THE ENTRANCE RITE

All stand at the signal of the bell. The following hymn is sung as the ministers of the assembly enter.

Hymn: O splendor of God's glory bright

The Hymnal 1982 #5

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 Cantor sings Gloria in excelsis. The setting is Grosse Point Service by David Hurd (b. 1950).

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

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

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

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

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Ecclesiasticus 27:30–28:7, is now read.

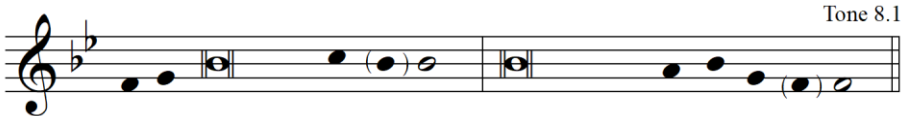
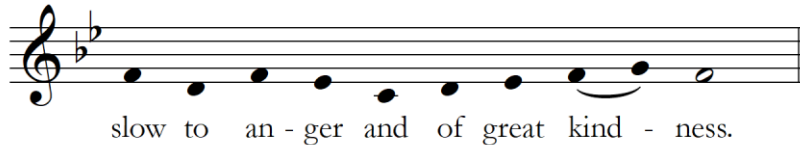
Anger and wrath, these also are abominations, and the sinful man will possess them. He that takes vengeance will suffer vengeance from the Lord, and he will firmly establish his sins. Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray. Does a man harbor anger against another, and yet seek for healing from the Lord? Does he have no mercy toward a man like himself, and yet pray for his own sins? If he himself, being flesh, maintains wrath, who will make expiation for his sins? Remember the end of your life, and cease from enmity, remember destruction and death, and be true to the commandments. Remember the commandments, and do not be angry with your neighbor; remember the covenant of the Most High, and overlook ignorance.

After the Lesson, the Reader says

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

Psalm 103:1–2, 8–14

A Cantor sings the Refrain, and the Congregation repeats it. The Cantor intones the Psalm verses which are sung by All as indicated, ending with a repetition of the Refrain.



- Cantor* 1 *Bless the LORD, / O my soul, **
All and all that is within me, / bless his holy Name.
- 2 *Bless the LORD, / O my soul, **
and forget not / all his benefits.
- 9 He will not always ac-/cuse us, *
nor will he keep his an-/ger for ever.
- 10 He has not dealt with us according to our / sins, *
nor rewarded us according / to our wickedness.
- 11 For as the heavens are high a-/bove the earth, *
so is his mercy great upon / those who fear him.
- 12 As far as the east is / from the west, *
so far has he re-/moved our sins from us.
- 13 As a father cares for his / children, *
so does the LORD care for / those who fear him.
- 14 For he himself knows whereof / we are made; *
he remembers / that we are but dust. *Refrain*

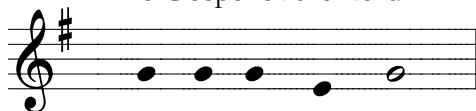
The second Lesson, Romans 14:5–12, is now read.

One man esteems one day as better than another, while another man esteems all days alike. Let everyone be fully convinced in his own mind. He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he

king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

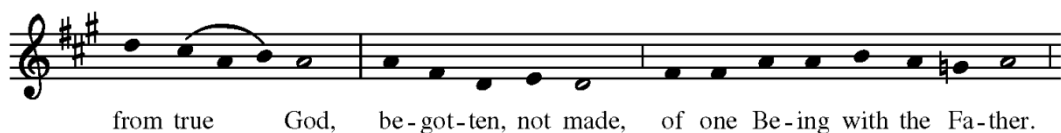
The Sermon The Reverend Deacon Rebecca Weiner Tompkins

The Nicene Creed

All stand. The Creed is sung by all.

 Four lines of musical notation for the Nicene Creed. Each line is on a five-line staff with a treble clef and a key signature of three sharps (F#, C#, G#). The lyrics are:

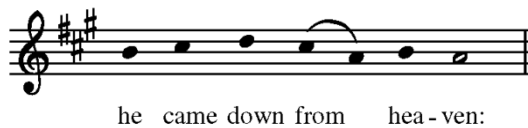
We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of
 heaven and earth, of all that is, seen and un - seen. We be-lieve
 in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
 be-got-ten of the Fa - ther, God from God, Light from Light, true God



from true God, be-got-ten, not made, of one Be-ing with the Fa-ther.

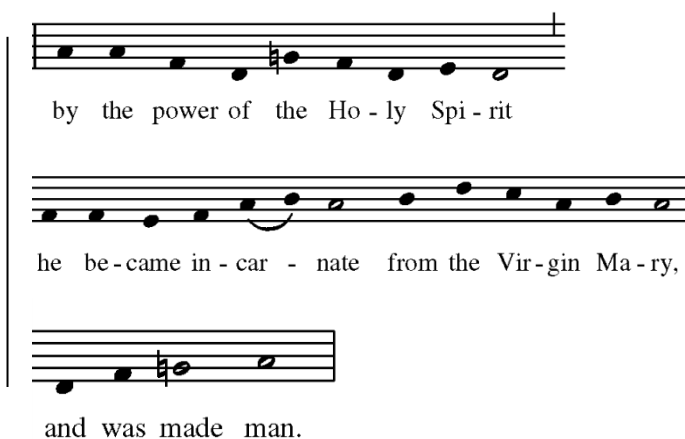


Through him all things were made. For us and for our sal - va - tion



he came down from hea - ven:

Bow



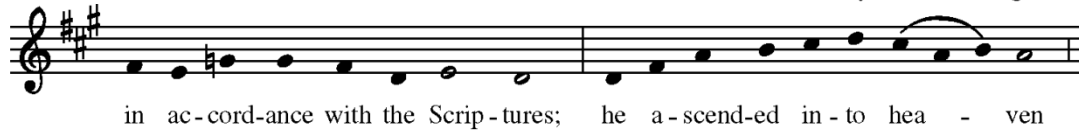
by the power of the Ho - ly Spi - rit
he be - came in - car - nate from the Vir - gin Ma - ry,
and was made man.



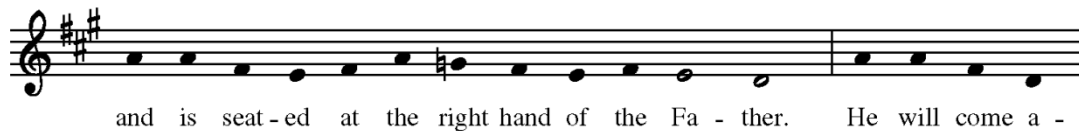
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;



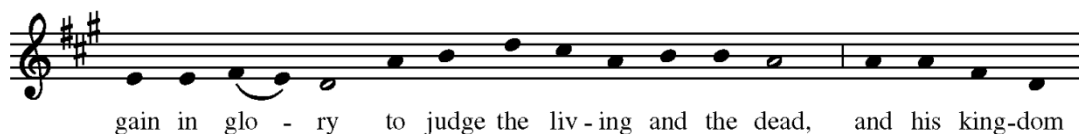
he suf - fered death and was bur - ied. On the third day he rose a - gain



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.

Setting: Plainsong Mode 5; Credo 3; adapted by Bruce Ford (b. 1947). Copyright © Bruce Ford. Used with permission.

The Prayers of the People

The People stand or kneel as they are able. A Minister bids the prayers of the assembly. At the end of each petition, except for the last, the People sing

People



Lord, have mer - cy.

Then, the final petition is sung by the Minister,

Rejoicing in the fellowship of the blessed Virgin Mary, your servant, Hildegard of Bingen, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

Then the People respond to the final petition, singing

People



To you, O Lord our God.

Setting: Mason Martens (1933–1991)

After a period of silence, 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 as they are able. 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.

Sanctificavit Moyses altare Domino,
offerens upper illud holocausta,
et immolans victimas:
fecit sacrificium vespertinum
in odorem suavitatis Domino Deo,
in conspectu filiorum Israel.

*Moses consecrated an altar to the Lord,
and presented thereupon burnt offerings
and sacrificial victims;
he made an evening sacrifice
as a fragrant offering to the Lord,
in the presence of the sons of Israel.*

Hymn: Now that the daylight fills the sky

Hymnal 1982 #3

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

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Cantor sings Sanctus and Benedictus. The setting is Grosse Point Service by David Hurd.

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 as they are able. 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.



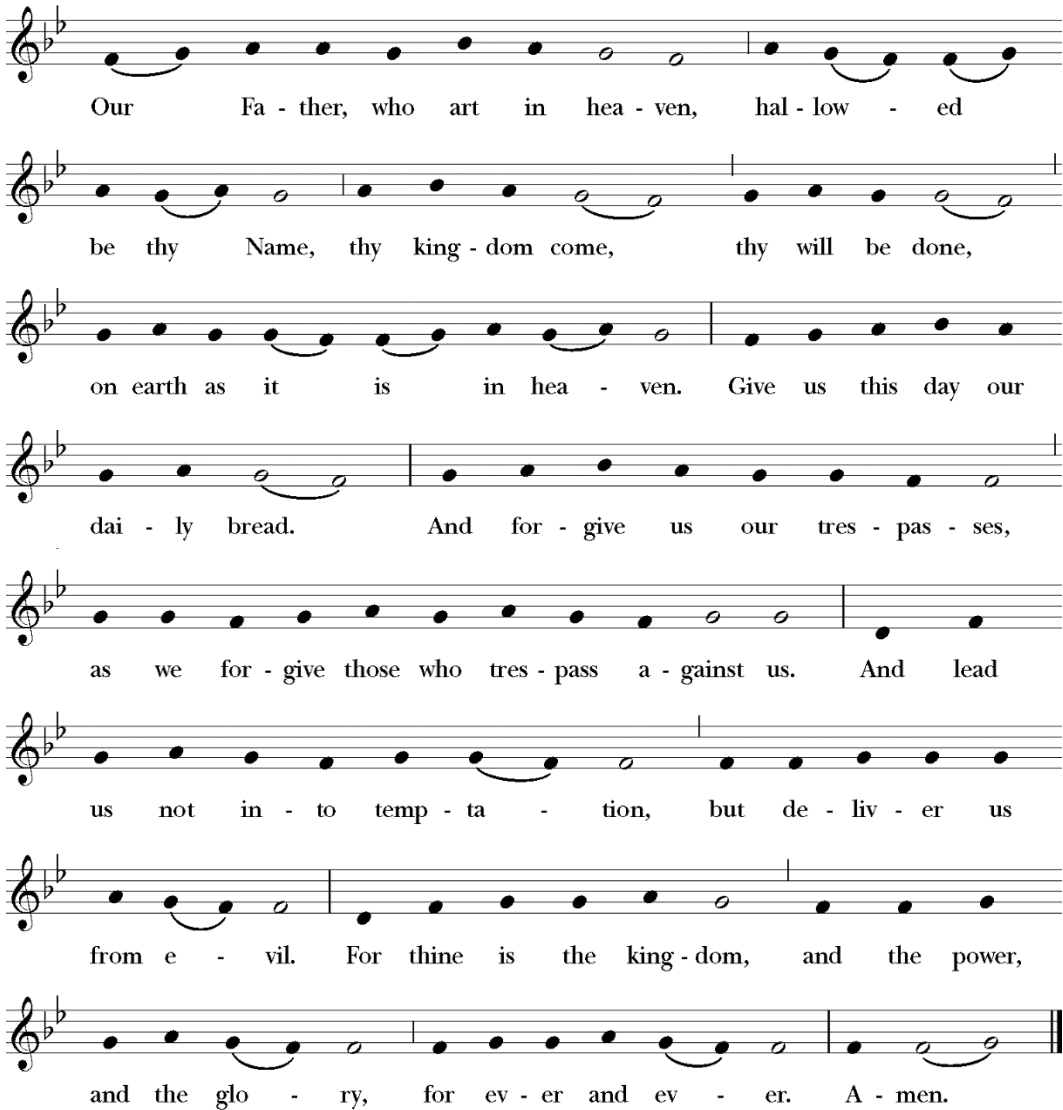
All

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 then a Minister 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 Cantor sings Agnus Dei. The setting is by Grosse Pointe Service by David Hurd.

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

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

Tollite hostias,
et introite in atria eius:
adorate Dominum
in aula sancta eius.

*Bring up your sacrifices
and come into his courts:
adore the Lord
in his holy temple.*

The Vocal Solo at Communion

During the ministrations of Communion, the Cantor sings At the River, text and music by Robert Lowry (1826–1899), arranged by Aaron Copland for Old American Songs (1952).

Shall we gather by the river,
Where bright angels feet have trod,
With its crystal tide forever
Flowing by the throne of God.
Yes, we'll gather by the river,
The beautiful, the beautiful river,
Gather with the saints by the river
That flows by the throne of God.

Soon we'll reach the shining river,
Soon our pilgrimage will cease,
Soon our happy hearts will quiver
With the melody of peace.
Yes, we'll gather by the river,
The beautiful, the beautiful river,
Gather with the saints by the river
That flows by the throne of God.

Hymn: Where charity and love prevail

All stand and sing the hymn.

The Hymnal 1982 #581

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

The Lord be with you.

People

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. *Amen.*

Welcome and Announcements

All are seated for the announcements.

Hymn: Sing praise to God who reigns above

The Hymnal 1982 #408

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

Sonata de 1^o tono

José Lidon (1752–1827)



THE FLOWERS ON THE ALTAR AND AT THE SHRINES
ARE GIVEN TO THE GREATER GLORY OF GOD
AND IN LOVING MEMORY OF GRETA ROSSELS
BY THE MEMBERS OF THE TUESDAY NIGHT
ANTI-RACISM DISCUSSION GROUP.

We need your help to keep holding our services. Scan the QR code for our donations page, where you can make one-time or recurring donations to support Saint Mary's.

We are very grateful to all those who continue to support Saint Mary's so generously.



THE CHURCH OF SAINT MARY THE VIRGIN

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