

*The Eighteenth Sunday
after Pentecost*

SOLEMN MASS

Sunday, October 1, 2023, 11:00 AM

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

About the Music

Jean Adam Guilain is the composer of today's organ voluntaries. His dates are not certain, his nationality was actually German, and his original name was Johann Adam Wilhelm Freinsberg. However, he came to Paris sometime before 1702 and probably soon became a student of Louis Marchand (1669–1732). In 1706, he published his two-volume *Pièces d'orgue pour le Magnificat sur les huit tons différents de l'église* (Organ pieces for the Magnificat on the eight church tones). Only the first of these two volumes is extant. It contains a suite of seven pieces for each of the first four church modes. The lost volume undoubtedly contained pieces of very similar character for tones five through eight. Guilain's suites were intended to be played at Vespers, their movements in alternation with chanted verses of the canticle. Despite his German origin, Guilain's organ suites are idiomatically very French. Typical of organ suites of his time, each movement is designated by a description of the character of the piece, indicating the organ stops intended to be used. Thus, in the course of such a suite, one hears the characteristic timbres of the instrument in stylized segments. The first three movements of Guilain's suite on the second tone are played for the prelude this morning, and the sixth movement is the postlude.

The setting of the Mass today is the four-voice *Missa secunda* of Hans Leo Hassler. Born in Nuremberg and baptized on October 26, 1564, Hassler's musical career bridged the late Renaissance to the early Baroque periods. His initial musical instruction was from his father, Isaak Hassler (c. 1530–1591). Hans Leo left home in 1584 to study in Venice with Andrea Gabrieli (c. 1532–1585) and become a friend and fellow pupil with Gabrieli's nephew Giovanni (c. 1554–1612). Thus, Hassler was one of the first of a succession of German composers to experience in Italy the musical innovations that were shaping what would later be identified as Baroque style. Hassler was recognized in his day not only as a composer, but also as an organist and a consultant on organ design. Although he was a Protestant, Hassler's early compositions were for the Roman church. His *Missa secunda*, first published in Nuremberg in 1599, is a model of efficient and concise text setting. The text is mostly set syllabically, and much of the musical texture is homophonic and rhythmically energetic. Hassler often has the higher two voices and lower two voices singing phrases in playful alternation. These aspects all help to set forth the text with particular clarity.

The Communion motet, *An Angel Stood*, was composed by Walter Hilse (1941–2022). It was commissioned by the New York City Chapter of the American Guild of Organists for the Guild's Centennial National Convention in New York City in July 1996. Dr. Hilse was a much-esteemed scholar, teacher, composer, and performer in the New York music community. He was a faculty member at the Manhattan School of Music and performed collaboratively with many ensembles throughout the city. Several of his solo organ recitals were played at Alice Tully Hall and at Saint Peter's Lutheran Church in midtown Manhattan where he was Artist-in-Residence. In the 2019–2020 season Dr. Hilse performed one of the feast-day recitals here at Saint Mary's. His compositions include over eighty art songs, keyboard and other instrumental music, a Mass, and varied other choral music. His motet *An Angel Stood* draws its text from the eighth chapter of the

Book of Revelation. The writing is finely crafted modern counterpoint throughout as it presents the text, the content of which is particularly suitable to be sung at Saint Mary's, especially in the octave of the Feast of Saint Michael and All Angels.



Please join us this afternoon for

Evensong & Benediction at 5:00 PM

*The music at Evensong will include works by
David Hurd, Martin Luther, Thomas Tallis, and William Munday.*

*A quartet from the Choir of Saint Mary the Virgin
will sing the service.*

A brief reception in Saint Joseph's Hall follows the service.



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SOLEMN MASS

The Prelude

Suite du Second Ton

Prélude

Tierce en Taille

Duo

Jean Adam Guilain (c. 1700)

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Cantor sings the appointed Introit.

In Nomine Domini
omne genu flectatur,
coelestium, terrestrium et infernorum:
quia Dominus factus
obediens usque ad mortem,
mortem autem Crucis:
ideo Dominus Iesus Christus
in gloria est Dei Patris.
Domine exaudi orationem meam:
et clamor meus ad te veniat.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*At the Name of the Lord
let every knee bend,
in heaven, on earth and under the earth;
for the Lord became
obedient unto death,
even death on the Cross;
that is why Jesus Christ is the Lord,
to the glory of God the Father.
O Lord, hear my prayer,
and let my cry come unto you.
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. The setting is Missa secunda by Hans Leo Hassler (1564–1612).

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.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Ezekiel 18:1–4, 25-32, is now read.

The word of the LORD came to me again: “What do you mean by repeating this proverb concerning the land of Israel, ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge’? As I live, says the Lord GOD, this proverb shall no more be used by you in Israel. Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul that sins shall die. Yet you say, ‘The way of the Lord is not just.’ Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? When a righteous man turns away from his righteousness and commits iniquity, he shall die for it; for the iniquity which he has committed he shall die. Again, when a wicked man turns away from the wickedness he has committed and does what is lawful and right, he shall save his life. Because he considered and turned away from all the transgressions which he had committed, he shall surely live, he shall not die. Yet the house of Israel says, ‘The way of the Lord is not just.’ O house of Israel, are my ways not just? Is it not your ways that are not just? Therefore, I will judge you, O house of Israel, everyone according to his ways, says the Lord GOD. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions which you have committed against me and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord GOD; so turn, and live.”

After the Lesson, the Reader says

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

Psalm 25:3–9

The Refrain is introduced by a cantor and repeated by all. The psalm verses are sung by the choir to an Anglican chant by Ivor Atkins (1869–1953), and the congregation responds with the Refrain as indicated.

Re-mem-ber, O Lord, your com-pas-sion and love,
for they are from ev - er - last - ing.

- 3 Show me your ways, O LORD, *
and teach me your paths.
- 4 Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long. *Refrain*
- 6 Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O LORD.
- 7 Gracious and upright is the LORD; *
therefore he teaches sinners in his way. *Refrain*
- 8 He guides the humble in doing right *
and teaches his way to the lowly.
- 9 All the paths of the LORD are love and faithfulness *
to those who keep his covenant and his testimonies. *Refrain*

The second Lesson, Philippians 2:1–13, is now read.

So, if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the

earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure.

After the Lesson, the Reader says

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

The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel as Alleluia and the appointed verse are sung.

Alleluia, alleluia.
Paratum cor meum, Deus,
paratum cor meum:
cantabo, et psallam tibi
gloria mea.
Alleluia.

*Alleluia, alleluia.
My heart is firmly fixed, O God,
my heart is fixed.
I will sing to you, yes, I will sing praises to you,
even with my glory.
Alleluia.*

The Holy Gospel

A Minister proclaims the Gospel, first singing

 The Lord be with you.
People And also with you.
Minister ✠ **The Holy Gospel of our Lord Jesus Christ according to Matthew.**



People Glo-ry to you, Lord Christ.

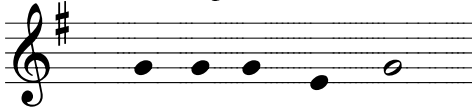
The appointed Gospel, Matthew 21:23–32, is now proclaimed.

When Jesus entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” Jesus answered them, “I also will ask you a question; and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men?” And they argued with one another, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ But if we say, ‘From men,’ we are afraid of the multitude; for all hold that John was a prophet.” So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I do these things. What do you think? A man had two sons; and he went to the first and said, ‘Son, go and work in the vineyard today.’ And he

answered, 'I will not'; but afterward he repented and went. And he went to the second and said the same; and he answered, 'I go, sir,' but did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believe him."

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

Musical notation for the Nicene Creed, consisting of seven staves of music in G minor (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.

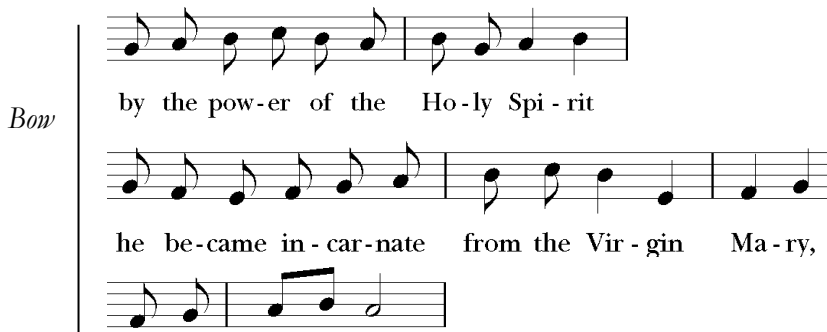


Through him all things were made. For us and for our sal - va - tion



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 Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

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

The Celebrant says

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

The Peace



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



People And al - so with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

All are seated as the appointed antiphon is sung and the offerings of the assembly are collected.

Super flumina Babylonis,
illic sedimus, et flevimus,
dum recordaremur tui, Sion.

*By the rivers of Babylon
we sat down and wept,
when we remembered you, O Zion.*

Hymn: All praise to thee, for thou, O King divine

Hymnal 1982 #477

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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Hans Leo Hassler.

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 Hans Leo Hassler.

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.

Memento verbi tui servo tuo,
Domine, in quo mihi spem dedisti:
haec me consolata est
in humilitate mea.

*Be mindful of your word to your servant,
O Lord, in which you caused me to hope;
this has been my comfort
in my affliction.*

During the ministration of Communion, the Choir sings An Angel Stood. The setting is by Walter Hilse (1941–2022).

An angel stood at the altar of the temple, with a golden censer in his hand. And he was given much incense; and the smoke of the incense ascended before the presence of God. Alleluia.

Text: Revelation 8:3

Hymn: Let thy Blood in mercy poured

Hymnal 1982 #313

The Congregation stands and sings 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: Praise, my soul, the King of heaven

Hymnal 1982 #410

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

Dialogue (Suite du Second Ton)

Jean Adam Guilain (c. 1700)



THE FLOWERS ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
THOMAS MCKEE BROWN, GEORGE MARTIN CHRISTIAN,
JOSEPH GAIL HURD BARRY,
SELDEN PEABODY DELANY, GRANVILLE MERCER WILLIAMS, S.S.J.E.,
GRIEG TABER, DONALD LOTHROP GARFIELD,
AND EDGAR FISHER WELLS, JR.,
PRIESTS AND RECTORS OF THIS PARISH.

THE FLOWERS ON THE ALTAR AND AT THE SHRINES WERE ARRANGED
BY A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.



THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

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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.**