

*The Assumption of the
Blessed Virgin Mary*

PROCESSION & SOLEMN MASS

Monday, August 15, 2022, 6:00 PM

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

About this Service

Today is the Feast of Saint Mary the Virgin, Mother of Our Lord Jesus Christ. Traditionally in Western Christianity, this day is known as the Feast of the Assumption of the Blessed Virgin Mary. It is a principal feast of this parish church, which was organized under the title of Saint Mary the Virgin. The first commemorations on August 15 seem to have been associated with Jesus' conception. (In Jerusalem, Jesus' birth was first celebrated on May 15.) By the end of the fifth century, the commemoration on August 15 had shifted to a rather general celebration of Mary *Theotokos*, that is Mary "the God-bearer," or "Mary, the Mother of God." By the end of the sixth century, however, the feast becomes a more focused commemoration of Mary's *Natale*, or "birthday," which is to say, the day of her death (Latin: *dormitio*, meaning "falling asleep"). Christians have long thought in this way, regarding the day of one's death as one's true "birthday," that is the day of one's birth, through death, to eternal life.

About the Music

The organ prelude today consists of two organ settings of *Magnificat* by Dieterich Buxtehude (1637–1707), the first based on psalm-tone one and the second based upon psalm-tone nine, commonly called the wandering tone or *tonus peregrinus*. Buxtehude composed two organ settings for *Magnificat* on the first tone, the shorter of which begins today's prelude. This shorter setting resembles many organ *Praeludien* of the period; it consists of several sections of imitative counterpoint preceded by an improvisatory opening section. These several sections, taken together, are a grand embellishment of psalm tone one. *Magnificat noni toni*, by contrast, consists of two distinct versets. These two may be the only extant movements of an originally larger set of versets. The ninth tone melody had been adapted as a chorale for the German *Magnificat* translation *Meine Seele erhebt den Herren*. This chorale melody can be heard clearly as a *cantus firmus* in the first of Buxtehude's two *noni toni* versets. The second verset, which is labeled "Versus 5," is a fugal treatment featuring the opening pitches of this plainsong-derived chorale melody.

Jean Langlais (1907–1991) was one of several notable twentieth-century organist-composers to have been strongly associated with prominent Paris churches. In Langlais's case, the church was the Basilica of Sainte-Clotilde where in 1945 he followed in the footsteps of César Franck (1822–1890) and Charles Tournemire (1870–1939) being named

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organiste titulaire, a title he retained until 1988. Langlais, who lost his sight to glaucoma at age two, began organ study with André Marchal (1894–1980), a prominent Paris organist and teacher who was also blind. He was later a prize-winning student at the Paris Conservatory where his studies included composition with Paul Dukas (1865–1935) and Marcel Dupré (1886–1971). Langlais also had a distinguished teaching career at the *Schola Cantorum* in Paris, where he taught from 1961 to 1976. In addition, he toured widely in Europe and the United States as a concert organist and composed extensively for the organ. His choral and organ compositions frequently have chant references or other neo-medieval characteristics. Langlais's *Messe en style ancien*, Opus 75, dates from 1952 and was scored for mixed choir of four voices with or without organ. The *Gloria* of this setting declaims the text with great clarity; voice parts singing syllables in rhythmic unison throughout in chordal fashion. In contrast, the voices enter individually and move more independently in the *Sanctus* and *Agnus Dei* of this Mass. The harmonic palette is restrained throughout, reflecting the modal character of earlier choral music, yet Langlais's setting is clearly a work of his own time and place.

The motet to be sung during the administration of Communion is *Assumpta est Maria* by William Byrd (c. 1543–1623). This five-voice motet is the twenty-fourth entry in Byrd's *Gradualia 1* which was first published in 1605. The text which Byrd set is that of the proper Offertory for the Feast of the Assumption of the Blessed Virgin Mary, which we commemorate today. This text also closely parallels the text of the verse sung with *Alleluia* before the Gospel on this day. Byrd, like the slightly older Thomas Tallis, enjoyed the favor of Queen Elizabeth I and composed extensively for both the Anglican and Latin Rites of his time, a freedom which few composers of his time enjoyed.

SOLEMN MASS

The Prelude

Two Magnificats

Dieterich Buxtehude (1637–1707)

Magnificat primi toni, BuxWV 204

Magnificat noni toni, BuxWV 205

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.

Signum magnum apparuit in caelo:
mulier amicta sole,
et luna sub pedibus eius,
et in capite eius
corona stellarum duodecim.
Cantate Domino canticum novum:
quia mirabilia fecit.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*A great sign appeared in the sky:
a woman robed in the sun,
and the moon under her feet,
and on her head
a crown of twelve stars.
Sing to the LORD a new song,
for he has done marvelous things.
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: Ye who claim the faith of Jesus

Hymnal 1982 #269

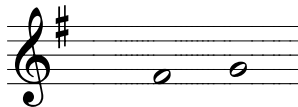
The Congregation sings the hymn as the procession moves to the first station.

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, all creation rightly gives you praise, for all life and all holiness come from you. In the plan of your wisdom, she who bore the Christ in her womb was raised in glory to be with him in heaven. May we follow her example in reflecting your holiness and join in her hymn of endless life and praise; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.



People **A-MEN.**

Hymn: By all your saints still striving

Hymnal 1982 #232

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

The words for stanza 2 of this hymn are found on the right-hand page under the heading, "Saint Mary the Virgin August 15."

The Station at the Rood

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

Celebrant The Holy Mother of God is exalted.
People Above choirs of angels to the heavenly kingdom.
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, for ever and 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 Messe en style ancien by Jean Langlais (1907–1991).

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

The Lord be with you.
People And also with you.
Celebrant Let us pray.

O God, you have taken to yourself the blessed Virgin Mary, mother of your incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of your eternal kingdom; 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 **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 61:10–11, is now read.

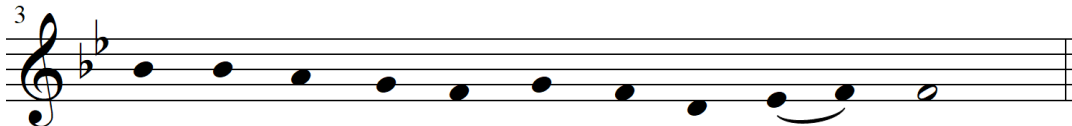
I will greatly rejoice in the LORD, my soul shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

After the Lesson, the Reader says

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

Psalm 34:1–3, 5, 7–10

The Congregation remains seated. The Cantor sings the Refrain, and the Congregation repeats it. Then the Choir will sing the psalm verses to a double Anglican chant by Ivor Atkins (1869–1953), and the Congregation sings the Refrain.

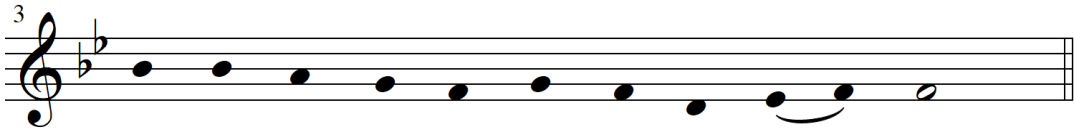


Pro - claim with me the great - ness of the Lord.

1 I will bless the LORD at all times; *
his praise shall ever be in my mouth.

2 I will glory in the LORD; *
let the humble hear and rejoice.

Refrain



Pro - claim with me the great - ness of the Lord.

3 Proclaim with me the greatness of the LORD;
let us exalt his Name together.

5 Look upon him and be radiant, *
and let not your faces be ashamed.

Refrain

7 The angel of the LORD encompasses those who fear him, *
and he will deliver them.

8 Taste and see that the LORD is good; *
happy are they who trust in him!

Refrain

9 Fear the LORD, you that are his saints, *
for those who fear him lack nothing.

10 The young lions lack and suffer hunger, *
but those who seek the LORD lack nothing that is good.

Refrain

The second Lesson, Galatians 4:3–7, is now sung.

So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So through God you are no longer a slave but a son, and if a son then an heir.

After the Lesson, the Reader sings

The Word of the Lord.



People

Thanks be to God.

The Gospel Acclamation

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

Alleluia, alleluia.

Assumpta est Maria in caelum:

gaudet exercitus angelorum.

Alleluia.

Alleluia, alleluia.

Mary has been taken up into heaven;

the host of angels rejoices.

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.**



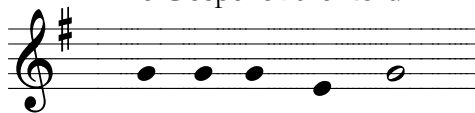
People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 1:46–55, is now proclaimed.

Mary said, “My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. And his mercy is on those who fear him from generation to generation. He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity forever.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

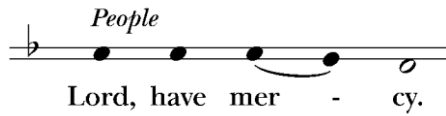
We be-lieve in one God, the
Fa-ther, the Al-might-y, ma-ker of hea-ven and
earth, of all that is, seen and un-seen. We be-lieve in
one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-
got-ten of the Fa-ther, God from God, Light from Light, true God from
true God, be-got-ten, not made, of one 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

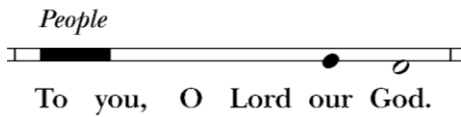
A Minister bids the prayers of the assembly. At the end of each petition, except for the last, the People sing



Then, the final petition is sung by the Minister,

Rejoicing in the fellowship of the glorious and ever-blessed Virgin Mary and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

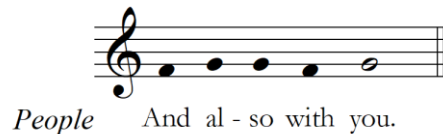
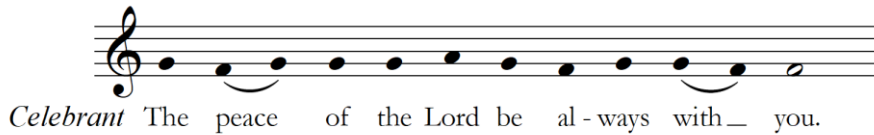
Then the People respond to the final petition, singing



Setting: Mason Martens (1933–1991)

After a period of silence, the Celebrant adds a concluding collect.

The Peace



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.

Immisset angelus Domini
in circuitu timentium eum,
et eripiet eos: gustate et videte,
quoniam suavis est Dominus.

*The angel of the LORD encompasses
those who fear him
and he shall deliver them;
taste and see that the LORD is good.*

Hymn: Sing we of the blessed Mother

Hymnal 1982 #278

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; 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 forever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Jean Langlais.

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 then a Minister 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.

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

The Choir sings Agnus Dei. The setting is by Jean Langlais.

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 ministrations of Communion begins, the appointed antiphon is sung.

Beatam me dicent omnes generationes,
quia fecit
mihi magna qui potens est.

*All generations shall call me blessed;
because he has done
great things for me, he who is the Almighty One.*

During the ministrations of Communion, the Choir sings the motet, Assumpta est Maria. The setting is by William Byrd (c. 1543–1623).

Assumpta est Maria in coelum:
gaudent angeli,
collaudantes benedicunt Dominum,
alleluia.

*Mary has been taken up into heaven:
the Angels rejoice:
they join together to praise and bless the Lord,
alleluia.*

Hymn: Sing of Mary, pure and lowly

All stand and sing the hymn.

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

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.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Ye watchers and ye holy ones

The Congregation stands and sings the hymn.

Hymnal 1982 #618

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



THE FLOWERS ON THE ALTAR AND IN THE CHURCH ARE GIVE
TO THE GLORY OF GOD AND IN LOVING MEMORY OF
JAMES DENNIS, GEORGE HANDY, DENNIS SMITH,
AND BROTHER EMIL DENWORTH, FMS,
FAITHFUL MEMBERS OF THE SAINT RAPHAEL'S GUILD OF USHERS.



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



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

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*

Mr. Harka Gurung, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

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