



*The Twelfth Sunday
after Pentecost*

SOLEMN MASS

Sunday, August 28, 2022, 11:00 AM

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

About the Music

Today's organ voluntaries conclude a series, begun four weeks ago, of the eight "Little" Preludes and Fugues, traditionally attributed to J. S. Bach (1685–1750). These pieces are now widely believed to have been composed by one of his pupils, possibly Johann Tobias Krebs (1690–1762), or his son Johann Ludwig Krebs (1713–1780). Of these eight preludes and fugues, four are in major keys of C, F, G and B-flat, and the remaining four are in their relative minors of A, D, E, and G. The standard ordering of these eight pieces begins with BWV 553 in C Major and progresses up the scale to BWV 560 in B-flat. This morning's prelude will be BWV 558 in G minor, and the postlude will be BWV 560 in the relative major key of B-flat. BWV 558, for the prelude, begins with a clear harmonic plan, almost suggestive of a *chaconne*, simply and directly stated. Its accompanying fugue has a charmingly delicate quality. BWV 560, the last of the collection and played for the postlude, is probably the most extraverted of the eight preludes and fugues. Its prelude includes a distinctive pedal solo, and its fugue is angular and emphatic.

The settings for the Mass today are from *Music for the Lord's Supper* by McNeil Robinson (1943–2015). Robinson was an internationally celebrated organist, composer, improvisateur, and teacher. He headed the organ department at the Manhattan School of Music for many years in addition to serving religious institutions. In 1965 while still a student at the Juilliard School he began long and well-remembered associations with the Church of Saint Mary the Virgin and with Park Avenue Synagogue. While he remained organist at Park Avenue Synagogue until retiring in 2012, he left Saint Mary's in 1982 and subsequently served at Park Avenue Christian Church and at Holy Trinity Roman Catholic Church before failing health necessitated his retirement. Robinson's reputation as a virtuoso organist, improviser, and composer became established during his years at Saint Mary's. *Music for the Lord's Supper*, a setting for Rite II Eucharist for unison voices and organ, was published in 1979. Its *Kyrie* and widely sung *Lord's Prayer* are found in *The Hymnal 1982*. At Mass today the cantor will sing the *Gloria*, *Sanctus*, *Benedictus*, and *Agnus Dei* from this setting. These movements are composed in a conventional style with a fine economy of melodic grace and harmonic interest.

During the Communion, this morning's cantor, Charlotte Mundy, will sing *Letzte Stunde, brich herein*, the eighth of the nine movements of *Cantata 31* by Johann Sebastian Bach (1685–1750). Bach's *Cantata 31, Der Himmel lacht! die Erde jubiliert* ("The heavens laugh! The earth shouts with joy") was composed for Easter Day, April 21, 1715, a little more than a year after his appointment as concertmaster at the Ducal court at Weimar. The *Cantata's* libretto, like that of many other Bach cantatas, is by Salomon Franck (1659–1725). It is a free poetic reflection on Easter themes from 1 Corinthians 5:6–8 and Mark 16:1–8. Bach later carried *Cantata 31* to Leipzig and performed it there several times between 1724 and 1735. The soprano aria *Letzte Stunde* is in a graceful triple meter and was originally scored for oboe, violins, violas, cello, and continuo.

About the Cantor

Vocalist Charlotte Mundy has been called a “daredevil with an unbreakable spine” (*SF Classical Voice*). Recent performances include George Benjamin’s one-act opera *Into the Little Hill* at the 92nd Street Y, George Crumb’s *Night of the Four Moons* with Emerald City Music, the world premiere recording of *Unisono II* by Agata Zubel with cellist Inbal Segev, and a set of music for voice and electronics presented by New York Festival of Song, described as “an oasis of radiant beauty” by the *New York Times*. In 2020–21 she developed and presented a sound/light/wind installation titled *Light as a Feather* at the Harvestworks House on Governor’s Island, and in 2022, Ekmeles premiered her ritual for four singers, *SWEET FLAG!* at the University of New Mexico’s Robb Composers Symposium. Charlotte is a member of TAK ensemble and Ekmeles vocal ensemble.



For your safety and security, please do not leave valuables unattended at any time in the Church or in Saint Joseph’s Hall.

Items such as phones, keys, and other valuables should always be stored in a bag, purse, or pocket, and not left on the seat of a pew or bench.

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SOLEMN MASS

The Prelude

Prelude and Fugue in G minor, BWV 558

Johann Sebastian Bach (1685–1750)

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.

Miserere mihi Domine,
quoniam ad te clamavi tota die:
quia tu Domine suavis ac mitis es,
et copiosus in misericordia
omnibus invocantibus te.
Inclina Domine aurem tuam
et exaudi me:
quoniam inops et pauper sum ego.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Be merciful to me, O LORD;
I call upon you all the day long;
for you, O LORD, are good and forgiving,
and great is your mercy
toward all who call upon you.
Incline your ear to me, O LORD,
and hear me,
for I am poor and needy.
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 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 from Music for the Lord's Supper by McNeil Robinson (1943–2015).

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.
Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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, Ecclesiasticus 10:12–18, is now read.

The beginning of man's pride is to depart from the Lord; his heart has forsaken his Maker. For the beginning of pride is sin, and the man who clings to it pours out abominations. Therefore, the Lord brought upon them extraordinary afflictions, and destroyed them utterly. The Lord has cast down the thrones of rulers and has seated the lowly in their place. The Lord has plucked up the roots of the nations and has planted the humble in their place. The Lord has overthrown the lands of the nations and has destroyed them to the foundations of the earth. He has removed some of them and destroyed them and has extinguished the memory of them from the earth. Pride was not created for men, nor fierce anger for those born of women.

After the Lesson, the Reader says

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

The Congregation sings Psalm 112 to plainsong tone 5.2.





- 8 Their heart is established and will not / shrink, *
until they see their desire up-/on their ene-mies.
- 9 They have given freely to the / poor, *
and their righteousness stands fast for ever;
they will hold up their / head with hon-or.
- 10 The wicked will see it and be angry;
they will gnash their teeth and pine a-/way; *
the desires of the / wicked will per-ish.

The second Lesson, Hebrews 13:1–8, is now read.

Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous. Keep your life free from love of money, and be content with what you have; for he has said, “I will never fail you nor forsake you.” Hence we can confidently say, “The Lord is my helper, I will not be afraid; what can man do to me?” Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and for ever.

After the Lesson, the Reader says

People The Word of the Lord.
 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.

Cantate Domino canticum novum:

quia mirabilia fecit Dominus.

Alleluia.

Alleluia, alleluia.

Sing to the Lord a new song;

for he has done marvelous things.

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 14:1–14 is now proclaimed.

One sabbath when Jesus went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. And behold, there was a man before him who had dropsy. and Jesus spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the sabbath, or not?” But they were silent. Then he took him and healed him and let him go. And he said to them, “Which of you, having a son or an ox that has fallen into a well, will not immediately pull him out on a sabbath day?” And they could not reply to this. Now he told a parable to those who were invited, when he marked how they chose the places of honor, saying to them, “When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; and he who invited you both will come and say to you, ‘Give place to this man,’ and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, go up higher’; then you will be honored in the presence of all who sit at table with you. For every one who exalts himself will be humbled, and he who humbles himself will be exalted.” He said also to the man who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just.”

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

Musical notation for the Nicene Creed, consisting of ten staves of music. The key signature has three flats (Bb, Eb, Ab). The lyrics are: 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-ship-ed 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

People

Lord, have mer - cy.

Then, the final petition is sung by the Minister,

Rejoicing in the fellowship of the glorious and ever-blessed Virgin Mary, your servant, Augustine of Hippo, 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. 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.

Domine, in auxilium meum respice:
confundantur et reveerantur,
qui quaerunt animam meam,
ut auferant eam:
Domine, in auxilium meum respice.

*O Lord, make haste to help me;
let them be ashamed and altogether dismayed
who seek after my life
to destroy it.
O Lord, make haste to help me.*

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; through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. 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 Cantor sings Sanctus and Benedictus. The setting is by McNeil Robinson.

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 Cantor sings Agnus Dei. The setting is by McNeil Robinson.

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.

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

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

Domine, memorabor
iustitiae tuae solius:
Deus, docuisti me a iuventute mea,
et usque in senectam et senium,
Deus, ne derelinquas me.

*O Lord, I will make mention
of your righteousness, even of yours only;
O God, you have taught me from my youth;
now also when I am old and greybearded,
O God, forsake me not.*

The Vocal Solo at Communion

During the ministration of Communion, the Cantor sings “Letzte Stunde, brich herein” (“O last hour, break in now upon me”) from Cantata 31 by J. S. Bach.

Letzte Stunde, brich herein,
Mir die Augen zuzudrücken!
Laß mich Jesu Freudenschein
Und sein helles Licht erblicken,
Laß mich Engeln ähnlich sein!
Letzte Stunde, brich herein!

*O last hour, break in now upon me
to close my eyes!
Let me gaze on the joyous radiance of Jesus
and his bright light.
Let me be like the angels!
Last hour, break in upon me!*

Hymn: Blest are the pure in heart

Hymnal 1982 #656

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

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: Tell out, my soul, the greatness of the Lord

Hymnal 1982 #437

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

Prelude and Fugue in B-flat Major, BWV 560

Johann Sebastian Bach



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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*

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