

*The Fifteenth Sunday
after Pentecost*

SOLEMN MASS

Sunday, September 18, 2022, 11:00 AM

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

About the Music

The musical setting of the Mass today is *New Plainsong* by David Hurd, organist and music director here at Saint Mary's. This setting was composed in 1978 at the request of the Standing Commission on Church Music of the Episcopal Church as the revision of *The Hymnal 1940* was gaining momentum. The Commission desired a setting which would be for the contemporary language Eucharistic texts what John Merbercke's 1550 setting had been for the traditional English words. As such, *New Plainsong* is chant-like and almost entirely syllabic, that is, only one note is sung per syllable. Modest keyboard accompaniments are provided in this Mass setting, but its vocal lines alternatively may be sung unaccompanied. *New Plainsong* subsequently has been included in *The Hymnal 1982* and in worship resources of other denominations. A revised edition of *New Plainsong* issued in 2018 accommodates newer Roman Catholic usage.

The Twenty-third Psalm is probably the best known and most quoted of all the psalms. It fits all occasions and speaks to our understanding of the nature of God and our relationship to God. It is regularly recited at baptisms, at marriages, and at funerals, and the lectionary prescribes its recitation more than once a year as the gradual psalm for Sunday Mass. During the administration of Communion this morning, the cantor, mezzo-soprano, Kirsten Ott, will sing a setting of Psalm 23 by Antonín Dvořák (1841–1901). In March 1894, while Dvořák was living here in New York City, he composed a cycle of ten Biblical Songs, Opus 99, of which *God is my Shepherd* is the fourth. These ten songs all derive their texts from the Psalter and were first published in Czech with English and German translations in 1895. Scored originally quite simply for piano and voice, Dvořák orchestrated only the first five of the songs in a manuscript which was published posthumously in 1914. These Biblical Songs are notable for their simplicity of means and effectiveness of expression. They are often performed as a cycle or in select groupings as well as offered liturgically. — *David Hurd*

Today's organ voluntaries are the four movements of Baldassare Galuppi's *Sonata in D minor* for organ. Galuppi (1706–1785) is little known or performed today but was considered one of the outstanding composers, conductors, and keyboard players of his time. A native of Venice, he eventually became *maestro di cappella* at Saint Mark's. But he was famous primarily for his operas and keyboard performances. He hit the European circuit, as it were, and his fame became such that Catherine the Great invited him to Saint Petersburg, where he composed and performed operas and instrumental music for the Russian imperial court. After his death back in Venice, Galuppi's music was largely forgotten, a victim of fashion, perhaps, as the sprightly Italian baroque style lost its attraction. Written for the small and usually pedal-less Italian organs of the time, the *Sonata in D minor* is for keyboard alone. Simple, accessible, and charming, the work is especially fun to hear in Saint Mary's acoustic, with its echoes of the famous reverberation at Saint Mark's.— *Clark Anderson*

About the Cantor

Kirsten Ott, mezzo-soprano, has been a member of the Choir of Saint Mary's since the fall of 2021. She sings frequently with Libero Canto, an organization which stages both opera and song programs, and she has also produced several of her own recital programs. She has previously sung with local groups such as Vox Vocal Ensemble and the Manhattan Chamber Choir. Before joining the choir at Saint Mary's, she had sung for many seasons in the choirs of the Church of the Holy Apostles, Chelsea, and the Church of the Epiphany, Yorkville. Kirsten has extensive acting training and has coached both classical and musical theater performers. She studied oboe at Manhattan School of Music and is also a pianist.



**The service this morning is played by
Clark Anderson, a faithful member of the parish.
As always, we are grateful to Clark for
his generosity and his artistry.**



THE FLOWERS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GREATER GLORY OF GOD
AND IN HONOR OF JOSEPHA ROSSEELS ON THE OCCASION OF HER
NINETIETH BIRTHDAY BY HER SISTER, MARIE ROSSEELS.

THE FLOWERS WERE DESIGNED AND ARRANGED BY
A MEMBER OF THE FLOWER GUILD OF
THE CHURCH OF SAINT MARY THE VIRGIN.

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SOLEMN MASS

The Prelude

Andante–Allegro–Siciliana from *Sonata in D Minor*

B. Galuppi (1706–1785)

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.

Salus populi ego sum,
dicit Dominus: de quacumque
tribulatione clamaverunt ad me,
exaudiam eos: et ero illorum
Dominus in perpetuum.
Attendite popule meus legem meam:
incline aurem vestram
in verba oris mei.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*I am the salvation of the people,
says the LORD: in whatever
tribulation they cry out to me
I will hear them; and I will be their
Lord forever.
Hear my teaching, O my people;
incline your ears to
the words of my mouth.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever.
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 Congregation sings the song of praise, Glory to God in the highest.



1. Glo - ry to God in the high-est, and peace to his peo - ple on earth.



2. Lord God, hea-ven-ly King, al-might-y God and Fa-ther, we wor-ship you,



we give you thanks, we praise you for your glo - ry. 3. Lord Je - sus Christ,



on - ly Son of the Fa - ther, Lord God, Lamb of God,



4. you take a - way the sin of the world; have mer - cy on us;



5. you are seat - ed at the right hand of the Fa - ther; re - ceive our prayer.



6. For you a - lone are the Ho - ly One, you a - lone are the Lord,



7. you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,



in the glo - ry of God the Fa - ther. A - men.

Setting: *New Plainson*, David Hurd (b. 1950)

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God forever and ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Amos 8:4–7, is now read.

Hear this, you who trample upon the needy, and bring the poor of the land to an end, saying, “When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the e'phah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat?” The LORD has sworn by the pride of Jacob: “Surely I will never forget any of their deeds.”

After the Lesson, the Reader says

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

The Congregation sings Psalm 138 to plainsong tone 8.2.



Cantor 1 *I will* give thanks to you, O LORD, with my whole / heart; *
All before the gods / I will sing your praise.

2 I will bow down toward your holy temple
and praise your / Name, *
because of your / love and faithfulness;



- 3 For you have glorified your / Name *
and your / word above all things.
- 4 When I called, you / answered me; *
you increased my / strength within me.
- 5 All the kings of the earth will praise you, O / LORD, *
when they have heard the / words of your mouth.
- 6 They will sing of the ways of the / LORD, *
that great is the / glory of the LORD.
- 7 Though the LORD be high, he cares for the / lowly; *
he perceives the / haughty from afar.
- 8 Though I walk in the midst of trouble, you keep me / safe; *
you stretch forth your hand against the fury of my enemies;
your right / hand shall save me.
- 9 The LORD will make good his purpose for / me; *
O LORD, your love endures for ever;
do not abandon the / works of your hands.

The second Lesson, 1 Timothy 2:1–8, is now read.

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. I desire then that in every place the men should pray, lifting holy hands without anger or quarreling.

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.
Confitemini Domino,
et invocate nomen eius:
annuntiate inter gentes
opera eius.
Alleluia.

*Alleluia, alleluia.
Give thanks to the LORD,
and call upon his Name;
make known among the peoples
his [great] deeds.
Alleluia.*

The Holy Gospel

A Minister proclaims the Gospel, first singing

People The Lord be with you.
 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 16:1–13, is now proclaimed.

Jesus said to the disciples, “There was a rich man who had a steward, and charges were brought to him that this man was wasting his goods. And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your stewardship, for you can no longer be steward.’ And the steward said to himself, ‘What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that people may receive me into their houses when I am put out of the stewardship.’ So, summoning his master’s debtors one by one, he said to the first, ‘How much do you owe my master?’ He said, ‘A hundred measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’ Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’ The master commended the dishonest steward for his shrewdness; for the sons of this world are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations. He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another’s, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Canon Victor Conrado

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.

Bow

Through him all things were made. For us and for our sal - va - tion
he came down from hea - ven:



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 ever-blessed Virgin Mary, your servant, Edward Bouverie Pusey, 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.

Si ambulavero in medio tribulationis,
vivificabis me, Domine:
et super iram inimicorum meorum
extendes manum tuam,
et salvum me fecit dextera tua.

*Though I walk in the midst of trouble,
you will keep me safe, O LORD.
Against the fury of my enemies
you stretch forth your hand.
Your right hand has saved me.*

Hymn: Holy Father, great Creator

Hymnal 1982 #368

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.

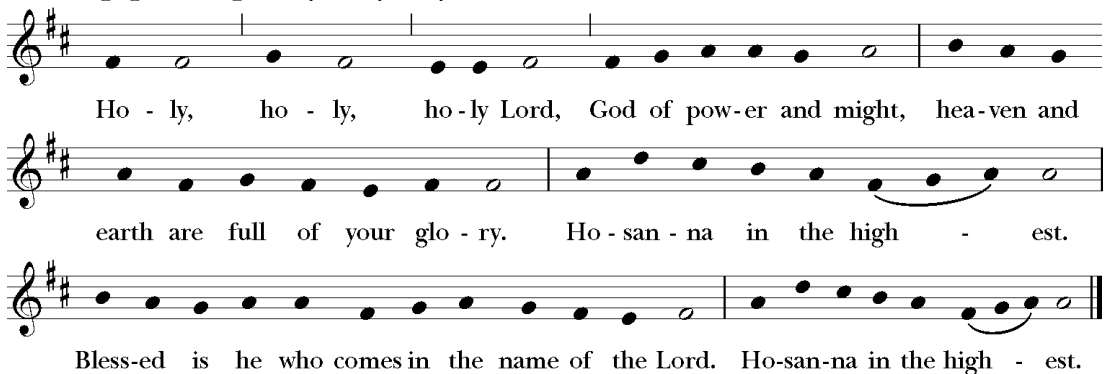
People We lift them to the Lord.

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 Congregation sings Holy, holy holy.



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

Setting: *New Plainsong*, David Hurd

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 - gain.

Celebrant

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

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

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



All

A-MEN.

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

Celebrant

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

Then all sing the Lord's Prayer.

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead

us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings

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

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

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

The Congregation sings Lamb of God.

Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

Setting: *New Plainsong*, David Hurd



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.

Tu mandasti mandata tua
custodiri nimis:
utinam dirigantur viae meae,
ad custodiendas iustificationes tuas.

*You laid down your commandments
that we might fully keep them;
Oh that my ways were made so direct that
I might keep your statutes!*

The Vocal Solo at Communion

During the ministration of Communion, the Cantor sings Psalm 23 (Opus 99, 4) by Antonín Dvořák (1841–1901).

God is my shepherd, I want for nothing.
My rest is in the pleasant meadows,
He leadeth me where quiet waters flow.
My fainting soul doth He restore,
and guideth me in the ways of peace,
to glorify His name.
And though in death's dark valley
my steps must wander,
my spirit shall not fear,
for thou art by me still;
Thy rod and staff are with me,
and they shall comfort me.

Hymn: Take my life, and let it be consecrated

Hymnal 1982 #707

All stand and sing the hymn.

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant

Almighty and everliving God,

All

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

The Blessing

The Celebrant says

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

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

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Be thou my vision

Hymnal 1982 #488

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

Allegro e spiritoso from *Sonata in D Minor*

B. Galuppi (1706–1785)

THE CHURCH OF SAINT MARY THE VIRGIN

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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*

The Music Program

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Mr. Lawrence Trupiano, *organ curator*

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