

Seventeenth Sunday after Pentecost

SOLEMN MASS

Sunday, October 2, 2022, 11:00 AM

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

About this Service

Solemn Mass is the full traditional form of Sunday morning Christian worship. Week by week, the assembly gathers to hear the Word of God, to sing God's praises, to offer thanks for God's gifts, to receive Holy Communion, and to be sent forth to love and serve. The service, with its words, ceremonies and music, enables the congregation to respond to God's call in Christ. The rite is not the focus of our worship, but God and God's people. The ministers of the assembly, like the service itself, are servants of the congregation so that the assembly can praise and respond to God.

About the Music

The musical setting of the Mass this morning is the four-voice *Missa Octavi Toni* by the Italian Baroque composer Antonio Lotti (1667–1740). Lotti was born in Venice, his father Matteo having been *Kappellmeister* at Hanover at the time. Lotti's career took shape at Saint Mark's, Venice, where he was an alto singer, organist, and eventually *maestro di cappella* from 1736 until his death four years later. In addition to his well-known church music—Masses and cantatas—Lotti composed madrigals and about thirty operas, some of which were produced in Dresden where he was employed from 1717 to 1719. Lotti's liturgical compositions retain Renaissance characteristics but also bear evidence of the emerging Baroque styles in approach to harmony and functional bass. His *Missa Octavi Toni* is a setting for four voices and, while polyphonic in construction, may well be more tonal than modal in harmonic conception. It imparts the liturgical text clearly and efficiently.

The Communion motet is a choral setting of *Salve regina*, the Marian antiphon traditionally sung daily in the interval between Trinity Sunday and the beginning of Advent. It is also by Antonio Lotti and is a setting for four voices. It begins with a hint of a traditional chant incipit for this antiphon, which is then imitated by other voices. Much of the text to follow is set in a homophonic texture with occasional two-voice pairings.



**The members of the Choir of Saint Mary's return today.
They will be with us to sing at Solemn Mass
on Sundays and major feasts
until Corpus Christi, June 11, 2023.**

**We welcome all our singers back to Sunday worship.
We look forward to meeting the choir's new members.
We are grateful to all our singers for their
commitment and their artistry.**

SOLEMN MASS

The Prelude
Improvisation

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.

In voluntate tua, Domine,
universa sunt posita,
et non est qui possit
resistere voluntati tuae:
Dominus universorum tu es.
Beati immaculati in via:
qui ambulant in lege Domini.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Under your will, O LORD,
have all things been placed,
and there is no one who can
resist your purposes.
You are the Lord of the universe.
Happy are they whose way is blameless,
who walk in the law of the Lord.
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 Collect of the Day

The Celebrant sings

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

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Habakkuk 1:1–6, 12–13, 2:1–4, is now read.

The oracle of God which Habak'kuk the prophet saw. O LORD, how long shall I cry for help, and thou wilt not hear? Or cry to thee “Violence!” and thou wilt not save? Why dost thou make me see wrongs and look upon trouble? Destruction and violence are before me; strife and contention arise. So the law is slacked and justice never goes forth. For the wicked surround the righteous, so justice goes forth perverted. Look among the nations, and see; wonder and be astounded. For I am doing a work in your days that you would not believe if told. For lo, I am rousing the Chalde'ans, that bitter and hasty nation, who march through the breadth of the earth, to seize habitations not their own. Art thou not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, thou hast ordained them as a judgment; and thou, O Rock, hast established them for chastisement. Thou who art of purer eyes than to behold evil and canst not look on wrong, why dost thou look on faithless men, and art silent when the wicked swallows up the man more righteous than he? I will take my stand to watch, and station myself on the tower, and look forth to see what he will say to me, and what I will answer concerning my complaint. And the LORD answered me: “Write the vision; make it plain upon tablets, so he may run who reads it. For still the vision awaits its time; it hastens to the end—it will not lie. If it seem slow, wait for it; it will surely come, it will not delay. Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith.”

After the Lesson, the Reader says

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

The Congregation sings Psalm 37:3–10 to plainsong tone 8.2.



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 verses are sung.

Alleluia, alleluia.
In exitu Israel ex Aegypto,
domus Iacob de populo barbaro.
Alleluia.

*Alleluia, alleluia.
When Israel came out of Egypt;
the house of Jacob from a people of strange speech.
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.**



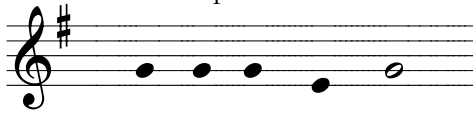
People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 17:1–10, is now proclaimed.

And Jesus said to his disciples, “Temptations to sin are sure to come; but woe to him by whom they come! It would be better for him if a millstone were hung around his neck and he were cast into the sea, than that he should cause one of these little ones to sin. Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him; and if he sins against you seven times in the day, and turns to you seven times, and says, ‘I repent,’ you must forgive him.” The apostles said to the Lord, “Increase our faith!” And the Lord said, “If you had faith as a grain of mustard seed, you could say to this sycamine tree, ‘Be rooted up, and be planted in the sea,’ and it would obey you. Will any one of you, who has a servant plowing or keeping sheep, say to him when he has come in from the field, ‘Come at once and sit down at table?’ Will he not rather say to him, ‘Prepare supper for me, and gird yourself and serve me, till I eat and drink; and afterward you shall eat and drink?’ Does he thank the servant because he did what was commanded? So you also, when you have done all that is commanded you, say, ‘We are unworthy servants; we have only done what was our duty.’”

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

A series of ten staves of musical notation in a single system. The key signature has two flats (Bb and Eb). The lyrics are written below the notes. The text of the creed is: "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:

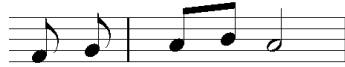
Bow



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 - shiped 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-knowledge 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

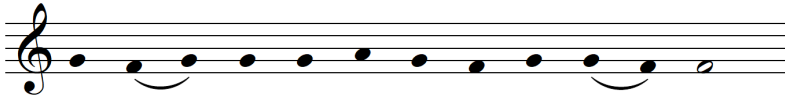
Most merciful God,
 we confess that we have sinned against you
 in thought, word and deed,
 by what we have done, and by what we have left undone.
 We have not loved you with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of your 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

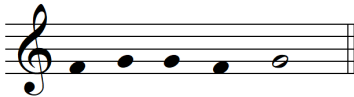
Almighty God have mercy on you, ✠ forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

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.

Vir erat in terra
nomine Iob,
simplex et rectus,
ac timens Deum:
quem Satan petiit, ut tentaret:
et data est ei potestas a Domino
in facultate et in carne eius:
perdiditque omnem
substantiam ipsius, et filios:
carnem quoque eius
gravi ulcere vulneravit.

*There was a man in the land [of Uz]
whose name was Job,
He was a blameless man and upright,
who feared God.
Satan asked to be allowed to tempt Job,
and so the Lord gave him power
over his possessions and his body also;
and he destroyed all
his possessions and his children also;
and his flesh,
with terrible sores, did he ravage.*

Hymn: Come, labor on

Hymnal 1982 #541

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

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

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.

The Celebrant proceeds

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

The Choir sings Sanctus and Benedictus. The setting is by Antonio Lotti.

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 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 and Motet

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

In salutari tuo anima mea,
et in verbum tuum speravi:
quando facies
de persecuentibus me iudicium?
Iniqui persecuti sunt me,
adiuva me, Domine Deus meus.

*My soul has longed for your salvation;
I have put my hope in your word.
When will you give judgment against
those who persecute me?
The wicked are persecuting me:
O Lord my God, come to my assistance.*

During the ministration of Communion, the Choir sings Salve, regina. The setting is by Antonio Lotti.

Salve, regina, mater misericordiæ,
vita, dulcedo, et spes nostra, salve.
Ad te clamamus exsules filii Hevæ,
Ad te suspiramus,
gementes et flentes
in hac lacrimarum valle.
Eia, ergo, advocata nostra,
illos tuos misericordes oculos
ad nos converte;
Et Jesum, benedictum
fructum ventris tui,
nobis post hoc exsilium ostende.

O clemens, O pia,
O dulcis Virgo Maria.

*Hail, holy Queen, Mother of Mercy.
Hail, our life, our sweetness, and our hope.
We, poor banished children of Eve, cry to thee.
To thee do we send up our sighs,
mourning and weeping
in this valley of tears.
O most gracious advocate,
with thine eyes of mercy,
gaze upon us.
And Jesus, who is the blessed
fruit of your womb,
[we beseech you] to show him to us
after this our exile.
O clement, O loving,
O sweet Virgin Mary.*

Hymn: O Master, let us walk with thee

Hymnal 1982 #659

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: Lord, whose love through humble service

Hymnal 1982 #610


The Congregation stands and sings the hymn.

The Dismissal

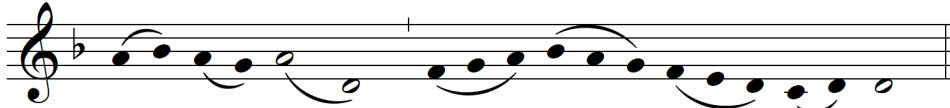
A Minister dismisses the assembly, first singing

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

Improvisation



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 IN THE CHURCH WERE ARRANGED
BY A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.



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



And please join us this evening at 5:00 PM for

Evensong and Benediction

Music to include works by
Joseph Barnby (1838–1896) and
Thomas Tallis (*c.* 1505–1585)

*The service will be sung by members of the
Choir of Saint Mary the Virgin.*

A brief reception will follow Evensong and Benediction.

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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**Saint Mary's ministries are supported
by the financial gifts of those
who worship here.**