

*The Eighth Sunday
after Pentecost*

SOLEMN MASS

Sunday, July 23, 2023, 11:00 AM

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

About the Music

Today's organ voluntaries are two of the *Eight Little Preludes and Fugues*, a set of concise organ pieces traditionally attributed to Johann Sebastian Bach (1685–1750). More recent scholarship suggests that they might actually have been composed by a Bach pupil, very likely Johann Tobias Krebs (1690–1762), or his son, Johann Ludwig Krebs (1713–1780). The uncertainty of the origin of these works notwithstanding, these well-known eight Preludes and Fugues have figured largely in the instruction of generations of organists and are very suitable as voluntaries in liturgical settings. BWV 555 in E minor, played for the Prelude, is the third of the set of eight. It begins in a rather introspective mood. The fugue subject skillfully employs chromaticism. BWV 557 in the relative major key of G, played for the Postlude, is a more extroverted work and is the fifth of the set of eight. It begins grandly and then takes on the free spirit of the keyboard toccatas of its time. The fugue is stately and is a study in melodic suspensions. The remaining six of the *Eight Little Preludes and Fugues* will be offered as voluntaries on subsequent Sundays in pairings by relative major and minor keys.

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 several 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.

The cantor at Mass today is tenor Christopher Howatt, parish administrator at Saint Mary's, and long-time member of the parish choir. During the distribution of Communion,

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he will sing *A Simple Song* from *Mass* (1971) by Leonard Bernstein (1918–1990). Bernstein, a giant of American twentieth-century musical life, called the piece “Hymn and Psalm: A Simple Song.” The text consists of verses taken from a number of psalms, which have been adapted and woven together by the composer in collaboration with Stephen Schwartz (b.1948).

About the Cantor

Christopher Howatt is the parish administrator here at Saint Mary’s. He was also until recently a regular member of the Choir here at the parish. An actively performing singer in the realms of musical theater and cabaret, he was a member of the Associate Chorus of the Metropolitan Opera for two seasons. He has been heard on recordings as diverse as Jessye Norman’s Christmas CD, *In the Spirit*, to singing backup for The Pet Shop Boys on their cover of the Village People’s “Go West.” As an accompanist and music director he has worked with such talents as David Hyde Pierce, Howard McGillin, Tyne Daly, Rita Moreno, Brad Oscar and Cady Huffman, among others. He has served as musical supervisor for productions of *Sylvia*, *Lend Me a Tenor* and *Inspecting Carol* at George Street Playhouse as well as musical director for George Street’s world-premiere production of *Come Back, Come Back, Wherever You Are*, written and directed by the late theatrical legend, Arthur Laurents. For several years he displayed both pianistic and vocal talents as music director/arranger and performer with the two-time MAC Award nominated vocal group Boulevard East, producing and recording their CD, *Timeless*, as well as performing with them in various cabaret venues.



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



**The Transfiguration of
Our Lord Jesus Christ**
Sunday, August 6, 2023

Solemn Mass 11:00 AM
Evening Prayer 5:00 PM



SOLEMN MASS

The Prelude

Prelude and Fugue in E minor, BWV 555

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

All stand at the signal of the bell. The following hymn is sung as the ministers of the assembly enter.

Hymn: Give praise and glory unto God

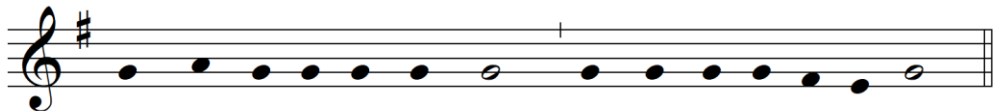
The Hymnal 1982 #375

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.

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

All Amen.

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Wisdom of Solomon 12:13, 16–19, is now read.

For neither is there any god besides thee, whose care is for all men, to whom thou shouldst prove that thou hast not judged unjustly; for thy strength is the source of righteousness, and thy sovereignty over all causes thee to spare all. For thou dost show thy strength when men doubt the completeness of thy power, and dost rebuke any insolence among those who know it. Thou who art sovereign in strength dost judge with mildness, and with great forbearance thou dost govern us; for thou hast power to act whenever thou dost choose. Through such works thou has taught thy people that the righteous man must be kind, and thou hast filled thy sons with good hope, because thou givest repentance for sins.

After the Lesson, the Reader says

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

Psalm 86:11–17

A Cantor sings the Refrain, and the Congregation repeats it. The Cantor intones the Psalm verses which are sung by All as indicated, ending with a repetition of the Refrain.

8

You, O Lord, are good and for - giv - ing.

Tone 8.2

- Cantor* 11 *Teach me* your way, O LORD,
and I will walk in your / truth; *
- All* knit my heart to you that / I may fear your Name.
- 12 I will thank you, O LORD my God, with / all my heart, *
and glorify your / Name for evermore.
- 13 For great is your / love toward me; *
you have delivered me from the / nethermost Pit.
- 14 The arrogant rise up against me, O God,
and a band of violent men / seeks my life; *
they have not set / you before their eyes.
- 15 But you, O LORD, are gracious and full of com-/passion, *
slow to anger, and full of / kindness and truth.
- 16 Turn to me and have mercy up-/on me; *
give your strength to your servant;
and save the child / of your handmaid.
- 17 Show me a sign of your favor,
so that those who hate me may see it and / be ashamed; *
because you, O LORD, have helped me and / comforted me.

Refrain

The second Lesson, Romans 8:18–25, is now read.

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that

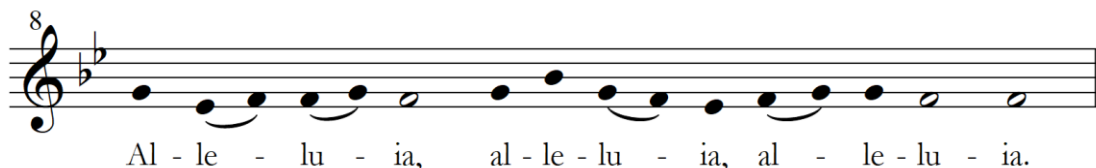
the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

After the Lesson, the Reader says

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

The Gospel Acclamation

The Cantor sings the following Alleluias and the congregation repeats them. The Cantor then sings the appointed verse, and the Congregation again repeats the Alleluias.



Open my eyes, O Lord, *
That I may see the wonders of your law.

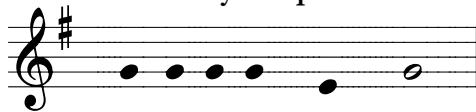
Psalm 119:18

The Holy Gospel

A Minister proclaims the Gospel, first singing

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

Minister ✠ **The Holy Gospel of our Lord Jesus Christ according to Matthew.**



People Glo-ry to you, Lord Christ.

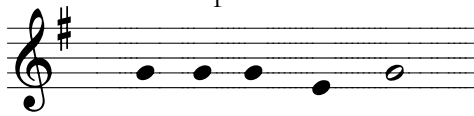
The appointed Gospel, Matthew 13:24–30, 36–43, is now proclaimed.

Another parable Jesus put before the crowd, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. So, when the plants came up and bore grain, then the weeds appeared also. And the servants of the householder came and said to him, ‘Sir, did you not sow good seed in your field? How then has it weeds?’ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Then do you want us to go and gather them?’ But he said, ‘No; lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in

bundles to be burned, but gather the wheat into my barn.’’ Then he left the crowds and went into the house. And his disciples came to him, saying, ‘‘Explain to us the parable of the weeds of the field.’’ He answered, ‘‘He who sows the good seed is the Son of man; the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, and throw them into the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.’’

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.

Five lines of musical notation on a five-line staff, all in treble clef and key of D major (two sharps). The lyrics are written below the notes.

We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of
 heaven 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

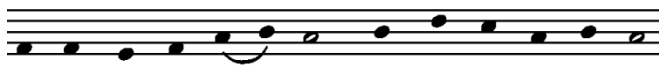


he came down from hea - ven:

Bow



by the power 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



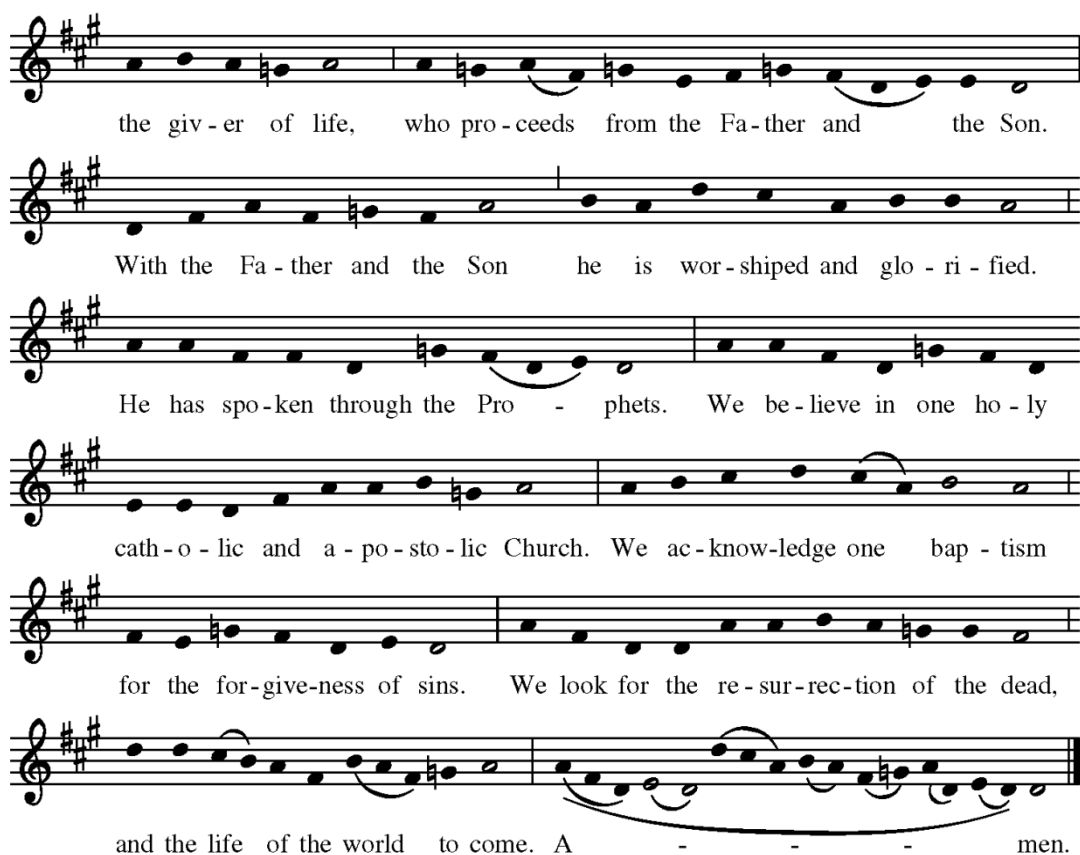
and is seat - ed at the right hand of the Fa - ther. He will come a -



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.

Setting: Plainsong Mode 5; Credo 3; adapted by Bruce Ford (b. 1947). Copyright © Bruce Ford. Used with permission.

The Prayers of the People

The People stand or kneel as they are able. 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, John Cassian, 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 as they are able. 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.

Iustitiae Domini rectae,
laetificantes corda,
et iudicia eius dulciora
super mel et favum:
nam servus tuus custodiet ea.

*The statutes of the Lord are just
and rejoice the heart;
his judgments sweeter far than honey,
than honey in the comb.
By them also is your servant enlightened.*

Hymn: Light's abode, celestial Salem

Hymnal 1982 #621

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 as they are able. 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;



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 begin, the appointed antiphon is sung.

Acceptabis sacrificium iustitiae,
oblaciones et holocausta,
super altare tuum, Domine.

*You will accept a sacrifice of righteousness,
oblations and burnt offerings,
placed on your altar, O Lord.*

The Vocal Solo at Communion

During the ministrations of Communion, the Cantor sings A Simple Song from Mass (1971) by Leonard Bernstein (1918–1990).

Sing God a simple song: Lauda, laude...
Make it up as you go along:
Lauda, Laude...
Sing like you like to sing.
God loves all simple things,
For God is the simplest of all.

I will sing the Lord a new song—
To praise Him, to bless Him,
to bless the Lord.
I will sing his praises while I live
All of my days.

Blessed is the man who loves the Lord,
Blessed is the man who praises Him.
Lauda, Lauda, Laude...
And walks in his ways.

I will lift up my eyes
To the hills from whence comes my help.
I will lift up my voice to the Lord—
Singing Lauda, Laude.

For the Lord is my shade,
Is the shade upon my right hand,
And the sun shall not smite me by day—
Nor the moon by night.

Blessed is the man who loves the Lord,
Lauda, Lauda, Laude,
And walks in His ways.

Lauda, Lauda, Laude,
All of my days.

Hymn: O saving Victim, opening wide

All stand and sing the hymn.

Hymnal 1982 #310

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: Come we that love the Lord

The Congregation stands and sings the hymn.

Hymnal 1982 #392

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 G Major, BWV 557

J. S. Bach



THE FLOWERS ON THE ALTAR AND AT THE SHRINES ARE GIVEN BY
THOMAS KNOX AND CHARLES MORGAN TO THE GLORY OF GOD AND
IN LOVING MEMORY OF DR. MORGAN'S PARENTS,
IVY L. MORGAN AND SAMUEL MACKAY MORGAN.



THE CHURCH OF SAINT MARY THE VIRGIN

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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, *assisting priests*

The Music Program

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*

Mr. Shalim Peña, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

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