

*The Third Sunday
after Pentecost*

SOLEMN MASS

June 18, 2023, 11:00 AM

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

About the Music

The organ prelude and postlude today are three of *Four Spiritual Preludes* by David Hurd, organist and music director at Saint Mary's. *Four Spiritual Preludes* is a suite of pieces modeled broadly on chorale preludes of the baroque era. Each prelude presents a well-known spiritual melody in a unified texture and individual harmonic context. The first prelude of the set, *Oh! What a beautiful City*, was completed in February 2001 and was the last of the set to be composed. It states the spiritual melody above accompaniment in the left hand and pedal. The accompaniment patterns feature triplets and other groups of threes, representing the four sets of three gates referred to in the words of the spiritual. In the measure where the text cites twelve gates, the left hand responds by playing four triplet patterns: twelve notes for the twelve gates. This prelude may seem to have a busy urban flavor with impressions of start-and-stop traffic, and more than a few taxi horns. *Go down, Moses* is structured over the gradual chromatic descent of the pedal voice for the equivalent of more than two octaves. The spiritual melody is in the uppermost voice, and two additional accompanying voices converse with one another to provide a fluid if not anguished harmonization. The third prelude, *Were you there*, dates from 1994 and was the first of the preludes to be composed. (It will not be played this morning.) *Deep River*, today's postlude, finishes the set. The melody of its chorus is largely supported by augmented triads and thirds in triplet figures. In the verse, the melody is superimposed over chords in triplet patterns. This suite of preludes was inspired by and is dedicated to distinguished Washington, DC-based organist and historian, Dr. Mickey Thomas Terry.

The musical setting of the Mass today is *New Plainsong*, also by David Hurd. 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" 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 accompaniment is provided but its movements may also be sung unaccompanied. *New Plainsong* has been subsequently published in *The Hymnal 1982* and in worship resources of several other denominations. A revised edition of *New Plainsong* issued in 2018 also accommodates newer Roman Catholic usage.

COPYRIGHT ACKNOWLEDGMENTS

The settings of *Glory to God in the highest; Holy, holy, holy; Blessed are you; Lamb of God; Sursum corda* and the Lord's Prayer are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The setting of the *Nicene Creed* is Credo 3; adapted by Bruce Ford. Copyright © Bruce Ford. Used with permission. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

The cantor this morning is soprano, Emma Daniels, a member of the Choir of Saint Mary's. During the Communion, she will sing *Quia respexit* from *Magnificat*, BWV 243, by Johann Sebastian Bach (1685–1750). Bach's *Magnificat* is a major multi-movement work dating originally from early in his Leipzig period. The singing of elaborate settings of *Magnificat* in Latin on Christmas and major feasts of Saint Mary was common practice in Lutheran Leipzig at that time, so it is not surprising that Bach's *Magnificat* in E-flat Major for five-voice chorus, soloists, and orchestra was likely first performed at the Saint Thomas Church, Leipzig, in 1723 shortly after his appointment there. Several versions of this piece with various interpolated movements probably were performed in succeeding years, but the version which became the best known after 1733 was a twelve-movement work in D Major drawing its Latin text entirely from Luke 1:46–55. The aria *Quia respexit* is the third movement of the work and features the soprano soloist in dialogue with oboe d'amore. It sets the third verse of the *Magnificat* minus its last two words, *omnes generationes* ("all generations"), which Bach tone-paints by summoning the full five-voice chorus and orchestra.

About the Cantor

Emma Daniels is a conductor, composer, and soprano and is originally from Chicago. She is the Music Director of Philomusica Concert Choir and a founding member of Triad: Boston's Choral Collective, an organization made up of singers, composers, and conductors, who share artistic responsibility and perform new music. Today, she sings, conducts, and composes with C4: the Choral Composer/Conductor Collective in New York City, the choir after which Triad was modeled. Emma's compositions have been performed by Triad: Boston's Choral Collective, Westminster Chapel Choir, Tufts Chamber Singers, and other college, synagogue, and church choirs from Boston to Los Angeles. As a vocalist, she has performed both solo and ensemble work in the Midwest and on the East Coast, with, among others, Saint Matthew's Episcopal Church in Wilton, Connecticut; Saint James Cathedral Choir of Chicago; Philadelphia Symphonic Choir; Princeton Society of Musical Amateurs; and Hans Zimmer Live US Tour. Emma holds an MM in Choral Conducting from Westminster Choir College and a BA in Music from Tufts University.

SOLEMN MASS

The Prelude

Four Spiritual Preludes

David Hurd (b.1950)

Oh, what a beautiful city

Go down, Moses

THE ENTRANCE RITE

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

Hymn: We the Lord's people

The Hymnal 1982 #51

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.

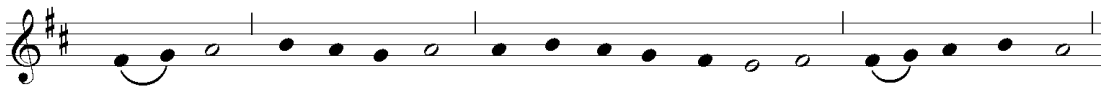
Setting: Louis Weil (1935–2022)

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 Plainsong*, 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.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness and minister your justice with compassion; for the sake of our Savior Jesus Christ, 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, Exodus 19:2–8a, is now read.

When the people of Israel set out from Reph'idim and came into the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. And Moses went up to God, and the LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel." So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. And all the people answered together and said, "All that the LORD has spoken we will do."

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

Psalm 100

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.



We are his peo - ple and the sheep of his pas - ture.



Tone 3.6

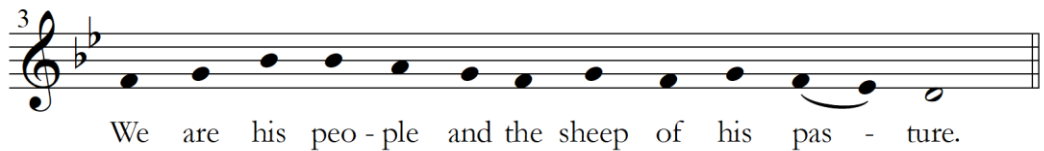
Cantor 1 *Be joy-ful* in the / LORD, all you lands; *
All serve the LORD with gladness
and come before his pre-/sence with a song.

2 Know this: The / LORD himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of / his pasture.



3 Enter his gates with thanksgiving;
 go / into his courts with praise; *
 give thanks to him and call / upon his Name.

4 For the LORD is good;
 his mercy is / ever-last-ing; *
 and his faithfulness endures / from age to age. *Refrain*



The second Lesson, Romans 5:6–11, is now read.

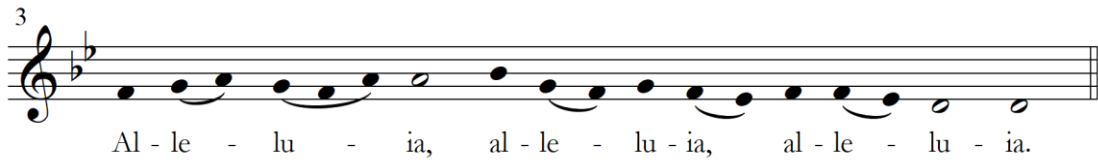
While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

After the Lesson, the Reader says

People The Word of the Lord.
 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.



The Lord is faithful in all his words *
And merciful in all his deeds.

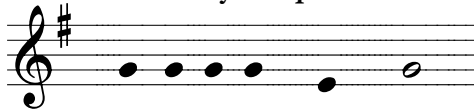
Psalm 145:14

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 Matthew.**



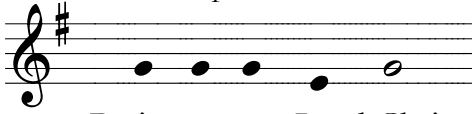
People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 9:35–10:8, is now proclaimed.

Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.” And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zeb'edee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him. These twelve Jesus sent out, charging them, “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay.”

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.

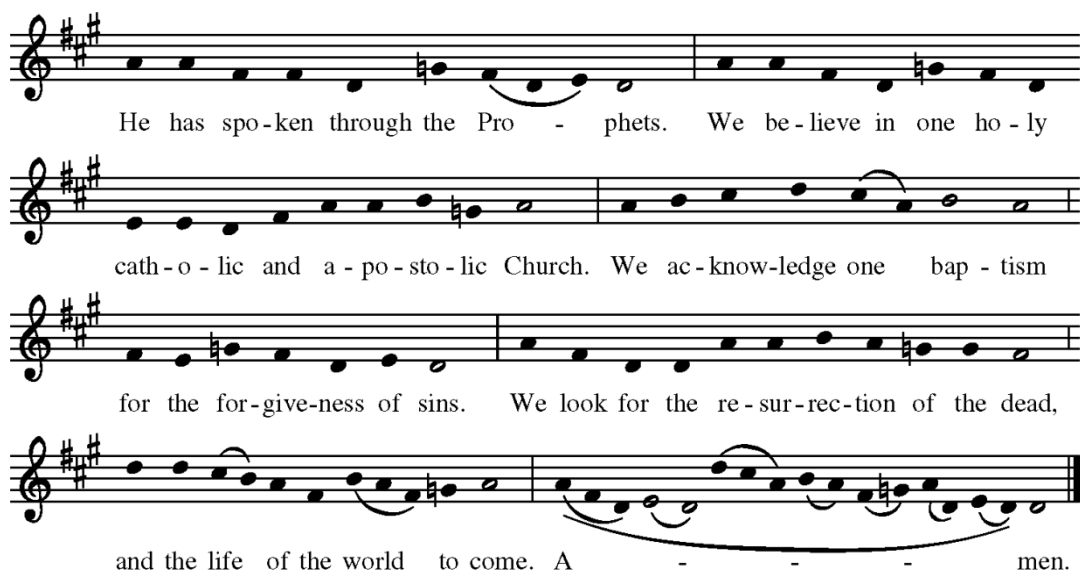
A series of seven lines of musical notation for the Nicene Creed. Each line consists of a treble clef, a key signature of three sharps (F#, C#, G#), and a melody line. The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The text is: "We be - lieve in one 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:"

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 - 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-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



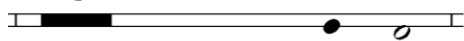
Lord, have mer - cy.

Then, the final petition is sung by the Minister,

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

Benedicam Dominum,
qui mihi tribuit intellectum:
providēbam Deum
in conspectu meo semper:
quoniam a dextris est mihi,
ne commovear.

*I will bless the Lord
who gives me understanding,
I set [my] God
always in my sight,
because he is at my right hand,
I shall not be moved.*

Hymn: Lift every voice and sing

Hymnal 1982 #599

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.

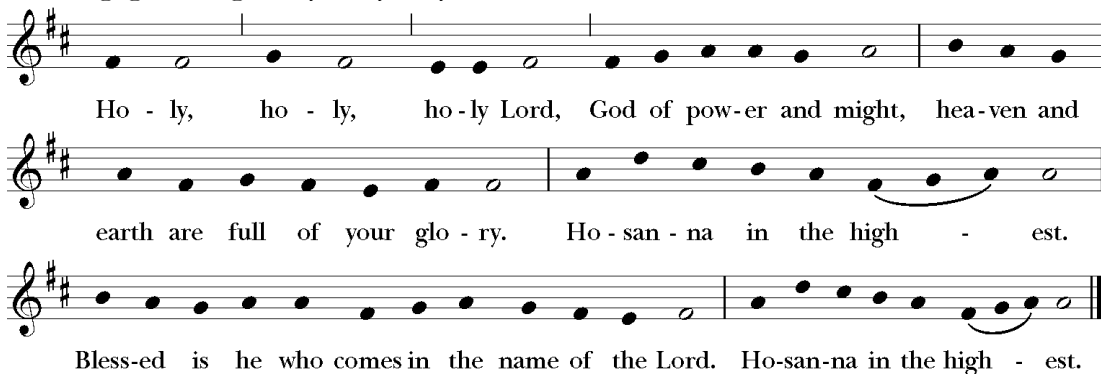
People We lift them to the Lord.

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; for by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. 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 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:



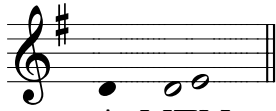
All Christ has died. Christ is ri - sen. Christ will come a - gain.

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.

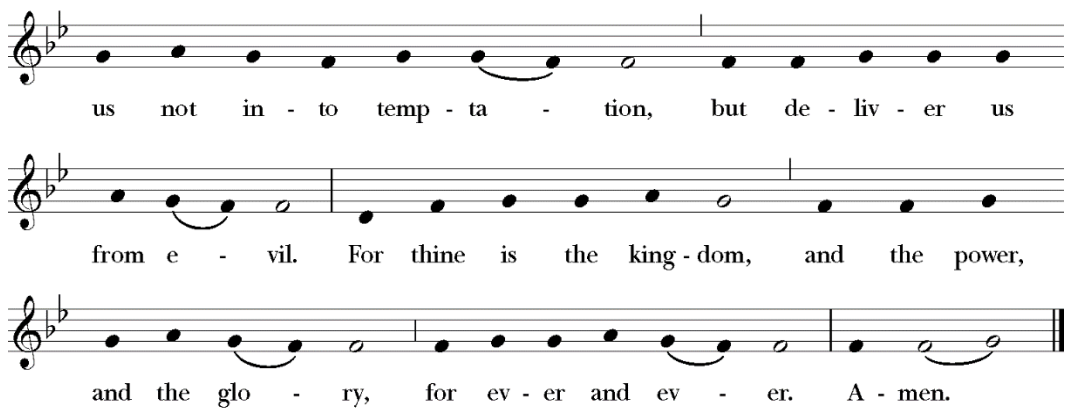
Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

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

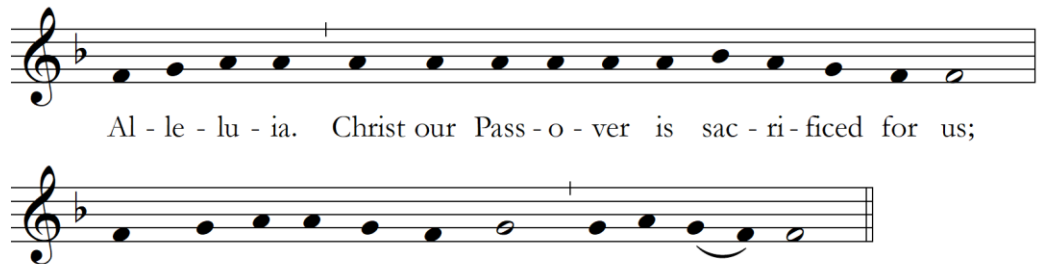


us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread, and then a Minister sings

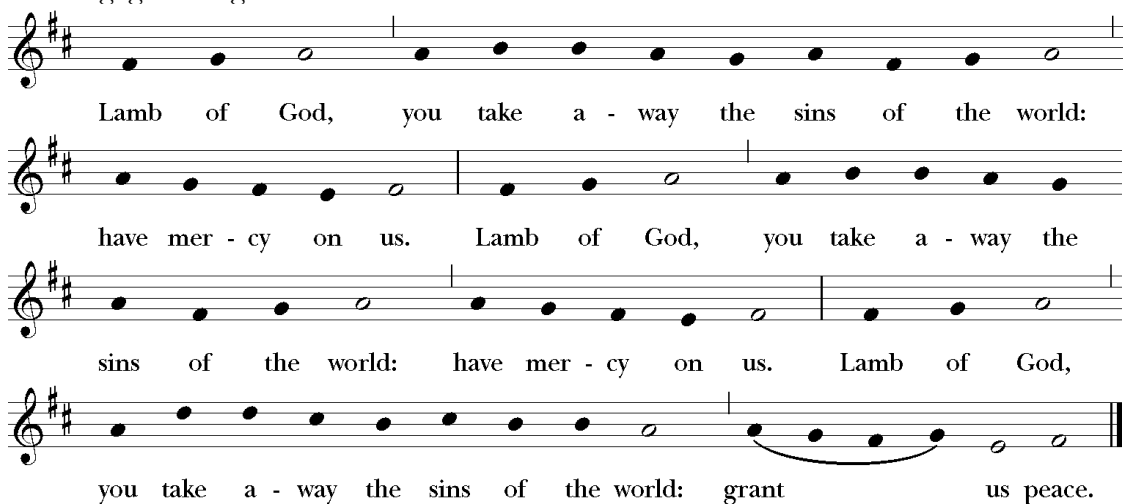


Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

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

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

The 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.

Unam petii a Domino,
hanc requiram:
ut inhabitem in domo Domini
omnibus diebus vitae meae.

*One thing have I asked of the Lord,
one thing I seek:
that I may dwell in the house of the Lord
all the days of my life.*

The Vocal Solo at Communion

During the ministrations of Communion, the Cantor sings Quia respexit, by Johann Sebastian Bach (1685–1750).

Quia respexit humilitatem ancillae suae;
ecce enim ex hoc beatam me dicent
[omnes generationes].

*He has looked with favor on his humble servant;
from this day all generations will call me blessed.*

Hymn: O Love of God, how strong and true

All stand and sing the hymn.

Hymnal 1982 #455

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

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

The Blessing

The Celebrant says

The Lord be with you.

People And also with you.

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

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Ye servants of God

The Congregation stands and sings the hymn.

Hymnal 1982 #535

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

Deep River (*from* "Four Spiritual Preludes")

David Hurd



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



Saint John the Baptist

Saturday, June 24, 2023

Said Mass 12:10 PM

Evening Prayer 5:00 PM

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, *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. Shalim Peña,

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

The Board of Trustees

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;

Mr. Clark Mitchell; Dr. Charles Morgan, *vice president*;

Mr. Dale Reynolds; Mr. Luis Reyes; Ms. Mary Robison, *secretary*;

Ms. Marie Rosseels; Dr. Leroy Sharer; Ms. Reha Sterbin;

The Reverend Sammy Wood, *president*

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