

*The Transfiguration of
Our Lord Jesus Christ*

SOLEMN MASS

Sunday, August 6, 2023, 11:00 AM

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

About the Music

The organ voluntaries today are settings by Johann Sebastian Bach (1685–1750) of two different chorale paraphrases of the Nicene Creed. The prelude is Bach's *Wir glauben all an einen Gott, Vater*, ("We all believe in one God, Father"), BWV 740, which is based on the melody for Tobias Clausnitzer's German metrical creed of 1668. Bach's setting is in five voices, two of which are played on the pedals. Bach presents the chorale melody, one phrase at a time, with the upper pedal voice always melodically anticipating its eventual appearance in the soprano register. This prelude has a gentle and lyric tone and reflects a confident reverence. By contrast, in other settings Bach expresses the creed in strong and angular music. Such is the case with *Wir glauben all an einen Gott, Schöpfer* ("We all believe in one God, Creator"), BWV 680, offered today as the postlude. This setting from Bach's "German Organ Mass" is based upon the modal melody of Martin Luther's creedal chorale. The theme of its three-voice fugue played by the hands derives from the first six pitches of the chorale melody's opening phrase. This counterpoint for the hands is punctuated at regular intervals by recurrences of a striding pedal figure which is suggestive of climbing stairs, two at a time, and then hastening down to the bottom again. For this reason, this setting has been nicknamed the "Giant" fugue. At the very end of it, the remaining melody notes of the chorale's first phrase are cleverly embedded in the midst of the counterpoint.

The settings for the Mass today are from *Christ Church Service* by David Hurd, Organist and Music Director at Saint Mary's. *Christ Church Service*, a setting of the traditional Rite I Ordinary, was commissioned in 1998 by Christ Episcopal Church, New Haven, Connecticut. It is scored for unison voices and organ and therefore is also suitable to be sung by a single cantor, as it will be offered at Mass today. The melodic shapes of the *Kyrie* (not sung this morning) and *Gloria* are inspired by modal chant style, although set with accompaniment in a more modern harmonic context. The vocal line of the triple-meter *Sanctus* is punctuated by a bold succession of major and minor chords, interrupted only by the rhythmic shifts of *hemiola* at two cadences. The melody of *Agnus Dei* is derived from the *Kyrie* but accompanied more simply than at the *Kyrie*.

During the communion today, bass-baritone Jonathan Roberts, will sing *O Light of Light, Love given birth* by Cary Ratcliff (b. 1955). Laurence Housman (1865–1939) produced a translation of the anonymous Latin Transfiguration hymn, *O nata lux de lumine*, for *The English Hymnal* (1906). Housman's seven-stanza translation was distilled down to three

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Long Meter stanzas for inclusion in *The Hymnal 1982* where it was paired with Ratcliff's musical setting. Ratcliff's music was originally intended for Charles Wesley's hymn "Forth in thy name, O Lord, I go," the text of which was in *The Hymnal 1940* but not retained in *The Hymnal 1982*. The tune, named *Elmburst*, won the 1982 National American Guild of Organists' Hymn Tune Competition. It is in the art-song mold and flows continuously between the stanzas of the text. The final stanza is harmonized differently and has its own distinctive final cadence. Its lyric melody and rich harmony combine effectively with the abridged Housman hymn, translated from a tenth-century source.

About the Cantor

Bass-baritone Jonathan Mark Roberts has performed over two dozen principal roles and solo masterworks from the sixteenth century to world premieres. Selected appearances include Opera du Périgord, France; the Kapitelsaal, Salzburg; the Mois Molière Festival, Versailles; the Boston Early Music Festival Fringe; Emmanuel Music; and the Celebrity Series at Boston Opera House. Jonathan was previously soloist and artist-in-residence at the First Unitarian Society in Newton and has performed with renowned New York ensembles including the Choral Society of Grace Church, C4, and the Canticum Novum singers. He is a two-time New Jersey Governors Award recipient and a finalist in the Grand Concours de Chant, Austin, Texas. Jonathan is a graduate of Harvard College, where he was a Choir Secretary and Choral Fellow with the Harvard University Choir. He joined Saint Mary's choir in October 2022.



*Please join us in Saint Joseph's Hall
following Mass for refreshments
and for a celebration in honor of Mr. Harka Gurung,
who is retiring after many years of
dedicated service to Saint Mary's.
All are invited.*

We need your help to keep holding our services. Scan the QR code for our donations page, where you can make one-time or recurring donations to support Saint Mary's.



SOLEMN MASS

The Prelude

Wir glauben all an einen Gott, Vater, BWV 740

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: When morning gilds the skies

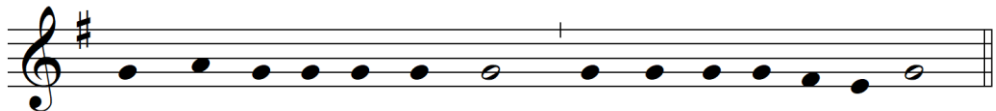
The Hymnal 1982 #427

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 Christ Church Service by David Hurd (b. 1950).

Glory be to God on high,
and on earth peace, good will towards men.

We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ;
O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,
have mercy upon us.

Thou that takest away the sins of the world,
receive our prayer.

Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art holy;
Thou only art the Lord;
Thou only, O Christ,
with the Holy Ghost,
art most high 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.

O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever.

All **AMEN.**

THE WORD OF GOD

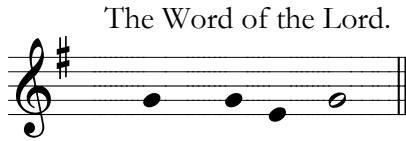
The Lessons

All are seated for the Lessons. The first Lesson, Exodus 34:29–35, is now read.

When Moses came down from Mount Sinai, with the two tables of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. And when Aaron and all the people of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. And afterward all the people of Israel came near, and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. And when Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the LORD to speak with him, he took the veil off, until he came out; and when he came out, and told the people of Israel what he was

commanded, the people of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses would put the veil upon his face again, until he went in to speak with him.

After the Lesson, the Reader sings



People Thanks be to God.

Psalm 99:1–3, 6–9

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.



Pro - claim the great - ness of the Lord our God;



he is the Ho - ly One.



Tone 7.3

- Cantor* 1 The LORD is King;
let the / people tremble; *
- All* he is enthroned upon the cherubim;
/ let the earth shake.
- 2 The LORD is / great in Zion; *
 he is high a-/bove all peoples.
- 3 Let them confess his Name, which is / great and awesome; *
 — / he is the Holy One.
- 6 Moses and Aaron among his priests,
and Samuel among those who / call upon his Name, *
 they called upon the LORD, / and he answered them.
- 7 He spoke to them out of the / pillar of cloud; *
 they kept his testimonies and the de-/cree that he gave them.



8 “O LORD our God, you / answered them indeed; *
you were a God who forgave them,
yet punished them / for their evil deeds.”

9 Proclaim the greatness of the LORD our God
and worship him up-/on his holy hill; *
for the LORD our / God is the Holy One.

Refrain



Pro - claim the great - ness of the Lord our God;



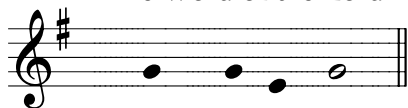
he is the Ho - ly One.

The second Lesson, 2 Peter 1:13–21, is now sung.

I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” we heard this voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.

After the Lesson, the Reader sings

The Word of the Lord.

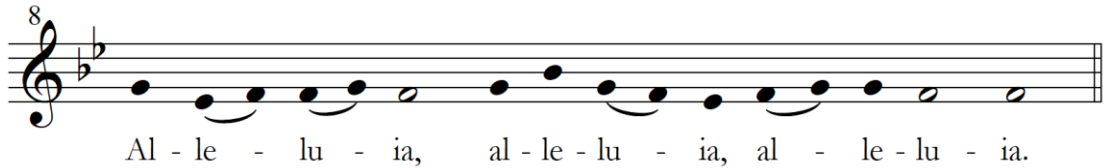


People

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.



This is my Son, my beloved, *
with whom I am well pleased.

Matthew 17:5

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 9:28–36, is now proclaimed.

About eight days after Jesus had foretold his death and resurrection, he took with him Peter and John and James, and went up on the mountain to pray. And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. And behold, two men talked with him, Moses and Eli'jah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem. Now Peter and those who were with him were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him. And as the men were parting from him, Peter said to Jesus, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Eli'jah"—not knowing what he said. As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is my Son, my Chosen; listen to him!" And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.

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.

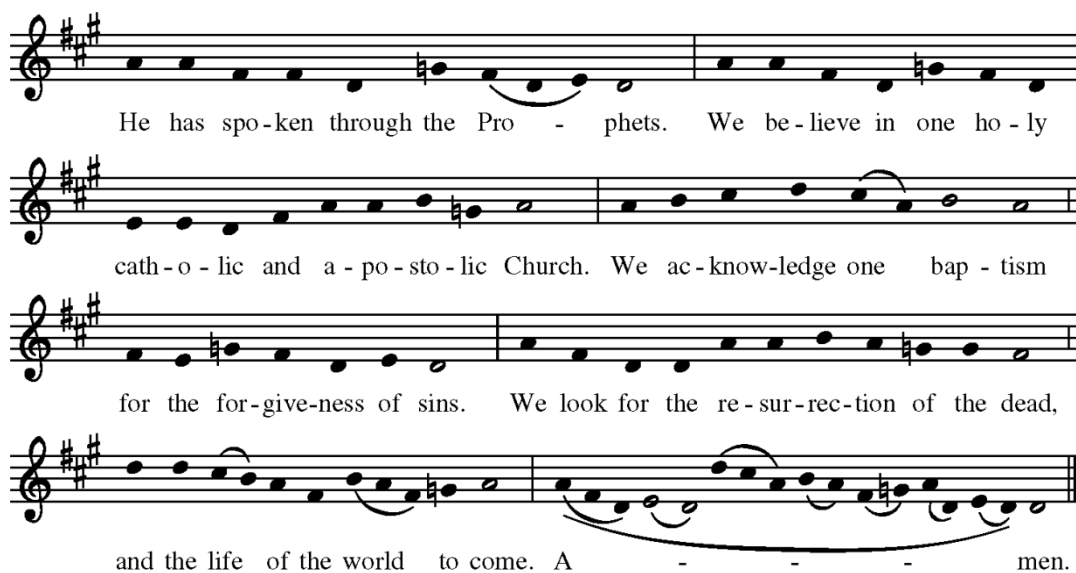
Musical notation for 'The Nicene Creed' on seven treble clef staves. The key signature has three sharps (F#, C#, G#). The lyrics are: We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of heaven and earth, of all that is, seen and un - seen. We be-lieve in one Lord, Je - sus Christ, the on - 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.



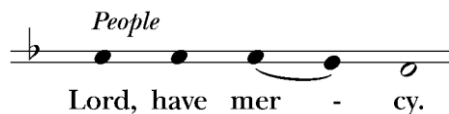
He has spo-ken through the Pro - phets. We be-lieve in one ho - ly
 cath - o - lic and a - po - sto - lic Church. We ac-know-ledge one bap - tism
 for the for-give-ness of sins. We look for the re-sur-rec-tion of the dead,
 and the life of the world to come. A - - - men.

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



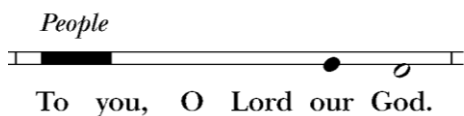
Lord, have mer - cy.

Then, the final petition is sung by the Minister,

Rejoicing in the fellowship of the glorious and ever-blessed Virgin Mary, 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 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.

Gloria et honore coronasti eum:
et constituisti eum
super opera manuum tuarum,
Domine.

*You have crowned him with glory and honor,
and you have placed him
over the work of your hands, O Lord.*

Hymn: O wondrous type! O vision fair

Hymnal 1982 #137

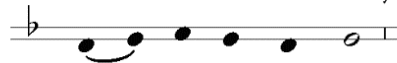
The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine, and money.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings



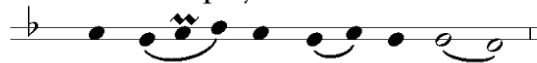
Celebrant The Lord be with you.



People And al - so with you.



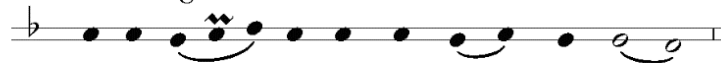
Celebrant Lift up your hearts.



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; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Cantor sings Sanctus and Benedictus. The setting is Christ Church Service by David Hurd.

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh 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 Christ Church Service by David Hurd.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.
O Lamb of God, that takest away the sins of the world,
have mercy upon us.
O Lamb of God, that takest away the sins of the world,
grant us thy 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.

Visionem quam vidistis,
nemini dixeritis,
donec a mortuis resurgat
Filius hominis.

*As for the vision you have seen,
tell no one
until the Son of Man
has risen from the dead.*

The Vocal Solo at Communion

During the ministrations of Communion, the Cantor sings O light of Light, love given birth by Cary Ratchiff (b. 1955).

O Light of Light, love given birth;
Jesus, Redeemer of the earth:
more bright than day your face did show,
your raiment whiter than the snow.

Two prophets, who had faith to see,
with your elect found company;
the heavens above your glory named,
your Father's voice his son proclaimed.

May all who seek to praise aright
through purer lives show forth your light.
To you, the King of glory, now
all faithful hearts adoring bow.

Text: O nata lux de lumine, Office Hymn appointed for Lauds on the Feast of the Transfiguration, trans. Laurence Housman (1865–1939).

Hymn: Christ, whose glory fills the skies

The Hymnal 1982 #7

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: Christ upon the mountain peak

Hymnal 1982 #129

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

Wir glauben all an einen Gott, Schöpfer, BWV 680

J. S. Bach



THE FLOWERS ON THE ALTAR AND AT THE SHRINES ARE GIVEN
BY FATHER JAY SMITH AND JOSÉ VIDAL
TO THE GLORY OF GOD AND IN THANKSGIVING FOR
THE DEDICATION, COMMITMENT, AND WISDOM OF
MR. HARKA GURUNG

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



The Assumption of The Blessed Virgin Mary

Tuesday, August 15, 2023, 6:00 PM

Sermon by the Reverend Dr. Norman Whitmire
*Rector, All Saints Church
Woodhaven, New York*

THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

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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.**