

The Eliot Church of Newton

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Sixth Sunday of Easter May 16, 2010 Music Appreciation Sunday

Welcome guest! Here is a sample of a Sunday Worship Bulletin at Eliot Church, to give you a sense of the order of service and the music of our prayer life. We hope you can join us soon in person for our 10:00 Sunday service.

Pastors Tony Kill & Karla Miller

Program Notes

Of the sacred works that Mozart composed in Salzburg, none is as well known or as popular as the Coronation Mass in C. In 1779 Mozart returned from his disastrous trip to Paris and, partly out of material necessity and also to please his father, he took up a position in the Archbishop's service in Salzburg. He was to "unbegrudgingly and with great diligence discharge his duties both in the cathedral and at court and in the chapel house, and as occasion presents, to provide the court and church with new compositions of his own creation." At the first opportunity Mozart fulfilled this demand, composing the mass for the Easter Day service on 4th April 1779.

The musical style of the piece corresponds to the hybrid form that was preferred by the Archbishop: its use of wind instruments suggests a "Solemn Mass," and its length suggests a "Short Mass." Mozart himself described his task in a letter: "Our church music is very different to that of Italy, all the more so since a mass with all its movements, even for the most solemn occasions when the sovereign himself reads the mass [e.g. Easter Day], must not last more than 3 quarters of an hour. One needs a special training for this kind type of composition, and it must also be a mass with all instruments - war trumpets, tympani etc." It therefore had to be a grand ceremonial setting, but the mass also needed to have a compact structure. Mozart therefore omits formal closing fugues for the *Gloria* and *Credo*, the *Credo* with its problematic, vast text is in a tight rondo form, and the *Dona nobis pacem* recalls the music of the *Kyrie*.

Even as early as the 19th Century the mass was already popularly referred to as the "Coronation Mass." The nickname grew out of the misguided belief that Mozart had written the mass for Salzburg's annual celebration of the anniversary of the crowning of the Shrine of the Virgin. The more likely explanation is that it was one of the works that was performed during the coronation festivities in Prague, either as early as August 1791 for Leopold II, or certainly for Leopold's successor Francis I in August 1792. (There is a set of parts dating from 1792, and the same parts were probably used the year before). It seems that Mozart must have seen the chance to be represented at the coronation festivities in 1791, not only with *La clemenza di Tito*, but also with a mass composition: he wrote from Prague requesting that the parts for his old Mass in C be sent to him there. He was held in very high regard in Prague: *The Marriage of Figaro* had been a smash hit there, and they had commissioned *Don Giovanni*. It seems likely therefore that the city would have taken on the mass as its own, and the nickname would have grown from there.

Certainly the music itself is celebratory in nature, and would have fitted a coronation or Easter Day service perfectly. The soloists are continually employed either as a quartet, in pairs or in solo lines that contrast with the larger forces of the choir. The most stunning examples are the central hushed section of the *Credo*, and later when the *Hosanna* section of the *Benedictus* is well under way, the quartet begins the piece again, seemingly in the wrong place! Perhaps the most obvious reason for the mass's popularity in Prague in 1791/2 was the uncanny similarity between the soprano solo *Agnus Dei* and the Countess's aria *Dove sono* from *Figaro* which had been so successful there in the 1780's.

Program notes compiled and written by the Aylesbury Choral Society



Prelude

Lobe den Herrnen, den den mächtigen König der Ehren
Wunderbarer König
Op. 135a, Nos 15 & 30

Max Reger
(1873 – 1916)

Greeting and Welcome

Call to Worship from Psalm 95

R: O come, let us sing to the Lord;
let us make a joyful noise to the rock of our salvation!

C: *Let us come into God's presence with thanksgiving;
let us make a joyful noise to God with songs of praise!*

R: For the Lord is our God,

C: *and we are the people of God's pasture, and the sheep of God's hand.*

* **Hymn** **Holy, Holy Holy**

Invocation

Confession of Sin

Invitation

Prayer of Confession

Touch us, O God, through the ministry of melody, through the sounds and senses of song, through the wordless wonder which fills our souls with heaven. When our ears are stopped and our hearts closed to the mystery and magic of your music flowing through the universe, forgive us our tunelessness. Teach our spirits to dance and our souls to sing once again, in harmony with all that is, through the healing mercy that you alone can give. Amen

Silent Prayer

Assurance of Pardon

Gloria

The Life and Mission of the Church

The Children's Time

The Lord's Prayer

Sung Blessing of the Children

The Word

Psalm 98

"Coronation Mass" No. 15 in C major, KV 317

W. A. Mozart

I. Kyrie

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

II. Gloria

Gloria in excelsis Deo.
Et in terra pax
hominibus bonæ voluntatis.

Glory to God in the highest.
And on earth peace
to people of good will.

Laudamus te; benedicimus te;
adoramus te; glorificamus te.

We praise you. We bless you.
We worship you. We glorify you.

Gratias agimus tibi
propter magnam gloriam tuam.

We give you thanks
because of your great glory.

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite Jesu Christe.
Domine Deus, Agnus Dei,
Filius Patris.

Lord God, King of heaven,
God the Father almighty.
Lord Jesus Christ, only begotten Son.
Lord God, Lamb of God,
Son of the Father.

Qui tollis peccata mundi,
miserere nobis.
Qui tollis peccata mundi,
suscipe deprecationem nostram.

Who take away the sins of world,
have mercy on us.
Who take away the sins of world,
receive our prayer.

Qui sedes ad dextram Patris,
O miserere nobis.

Who sit at the right hand of the Father,
have mercy on us.

Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe.

For you alone are holy.
You alone are Lord.
You alone are most high, Jesus Christ.

Cum Sancto Spiritu
in gloria Dei Patris.
Amen.

With the Holy Spirit
in the glory of God the Father.
Amen.

III. Credo

Credo in unum Deum;
Patrem omnipotentem,
factorem coeli et terrae,
visibilibus omnium et invisibilibus.

I believe in one God, the
Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

Credo in unum Dominum Jesum Christum,
Filium Dei unigenitum,
Et ex Patre natum ante omnia sæcula.
Deum de Deo, lumen de lumine,
Deum verum de Deo vero,
Genitum non factum,
consubstantialem Patri.
Per quem omnia facta sunt.
Qui propter nos homines,
et propter nostram salutem
descendit de coelis.
Et incarnatus est de Spiritu Sancto
ex Maria Virgine: et homo factus est.

I believe in one Lord, Jesus Christ,
the only son of God,
eternally begotten of the Father
God from God, Light from Light,
true God from true God,
begotten, not made,
in one being with the father.
Through him all things were made.
for us and
for our salvation
he came down from heaven:
by the power of the Holy Spirit he was born
of the Virgin Mary, and became human.

Crucifixus etiam pro nobis
sub Pontio Pilato,
passus et sepultus est.

For our sake he was crucified
under Pontius Pilate;
he suffered, died and was buried.

Et resurrexit tertia die

On the third day he rose again

secundum Scripturas.
Et ascendit in coelum:
sedet ad dexteram Patris.
Et iterum venturus est cum gloria,
iudicare vivos et mortuos:
cujus regni non erit finis.

in fulfillment of the scriptures;
he ascended into heaven;
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

Credo in Spiritum Sanctum,
Dominum, et vivificantem:
qui ex Patre Filioque procedit.
Qui cum Patre et Filio simul
adoratur et conglorificatur:
qui locutus est per Prophetas.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son
he is worshiped and glorified.
He has spoken through the prophets.

Et unum sanctum catholicam
et apostolicam ecclesiam.

I believe in one holy, catholic
and apostolic church.

Confiteor unum baptisma,
in remissionem peccatorum.

I acknowledge one baptism
for the forgiveness of sins.

Et expecto resurrectionem mortuorum
et vitam venturi sæculi.
Amen.

I look for the resurrection of the dead
and the life of the world to come.
Amen.

IV. Sanctus

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Osanna in excelsis.

Holy, Holy, Holy
Lord God of hosts!
Heaven and earth are full of your glory!
Hosanna in the highest!

V. Benedictus

Benedictus qui venit
in nomine Domini.
Osanna in excelsis.

Blessed is the one who comes
in the name of the Lord.
Hosanna in the highest.

VI. Agnus Dei

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.
Agnus Dei,
qui tollis peccata mundi,
Dona nobis pacem.

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.

Pastoral Prayer

A Time For Thanksgiving

Offering

Offertory Music

Liebster Jesu, wir sind hier

Op. 135a, No. 14

Max Reger
(1756-1791)

Doxology

Dedication of Offering

Hymn **Joyful, Joyful We Adore Thee**

Benediction

Postlude

Toccata in D minor, *Op. 55 No. 5*

Max Reger
(1873 – 1916)

**Thank you for reading the Order of Service
for this week's Worship Service.**

Please join us on any Sunday at 10:00 am.

No matter where you are on your spiritual journey, you are welcome here!