

*The Epiphany of
Our Lord Jesus Christ*

SOLEMN MASS

Thursday, January 6, 2022, 6:00 PM

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

All Are Welcome at Saint Mary's

All are welcome to enter and pray at Saint Mary's and to join in our services of worship. If you believe God may be calling you to a new relationship with him through Jesus Christ, we want to be of help. If you would like to learn more about Saint Mary's, about its history, traditions, people, and ministries, please speak to a member of the clergy, or to one of the members of the parish; and please take a moment to fill out an information request card, found on the ushers' table at the back of the church, near the Forty-sixth street entrance. If you think that a friend, a co-worker, or a member of your family might like to visit Saint Mary's, please tell them about us and invite them to visit our website, www.stm virgin.org. We are happy that you have joined us this evening and we thank you.

About Epiphany

In the late second or early third century Christians in Egypt began to celebrate a feast for Jesus' birth and his baptism, but in the Eastern Christian communities it would be his baptism that became the main focus of the celebration we call "The Epiphany of Our Lord Jesus Christ." The Greek word *epiphaneia* in the New Testament means "appearance." It's usually translated in English as "manifestation" and carries the sense of "disclosure." At Jesus' baptism, the Father reveals that Jesus is his Son. In the West things are different. The first evidence for a celebration of the Epiphany comes from Paris in 361. (It's worth noting that the first evidence for a December 25 feast of the nativity in the West is from Rome in 354.) In the West, the Epiphany celebrates the visit of the wise men, the miracle at Cana, and, to a lesser extent, Jesus' baptism. In the centuries to come, it is the wise men whose story will come to have the greater place in the celebrations and in the devotional life of the church in Europe at Epiphany. In the East and in the West, these celebrations emerge as the church is working out its understanding of God's revelation of God's self as the Holy Trinity and how we are to speak of Jesus as both human and divine. It is worth noting that the earliest gospel appointed for Christmas Day in the West also may be the earliest gospel for Epiphany at Ephesus: the beginning of the gospel of John.

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About the Choral and Organ Music

The choral setting of the Introit, *In Epiphania Domini* (“Behold the Lord the Ruler is come”), is by David Hurd, organist and music director at Saint Mary the Virgin. This setting of the traditional text for the entrance of the ministers on the Feast of the Epiphany is for unaccompanied mixed voices and was composed in 2008 as music for the composer’s annual Christmas greeting. The text is declaimed clearly in four-to-six voice chordal textures.

The choral setting of the Mass this evening is *Mass in the Dorian Mode* by Herbert Howells (1892–1983). This posthumously published work of Howells was his first to receive a professional London performance when it was sung at Mass in Westminster Cathedral in November 1912 under the direction of Sir Richard Terry, just six months after Howells became a student at the Royal College of Music. Over the next four years Howells composed several more pieces in Latin for the liturgy at Westminster Cathedral, all of which soon slipped into obscurity, and none of which were published in his lifetime. Fortunately, these remarkable earlier pieces subsequently have been published and are taking their place along with Howells’s many later beloved settings for Anglican services. Howell’s *Dorian Mass* is clearly a product of the resurgence of renaissance polyphony which the papal *Motu proprio* of 1903 had encouraged, and which Dr. Terry’s work at Westminster Cathedral had anticipated. Almost a decade later Ralph Vaughan Williams’s *Mass in G minor* (1921) would similarly reflect the inspiration and influence of renaissance church music in early twentieth-century England.

The motet sung during the administration of Communion is David Hurd’s *We have seen his star* which was composed in 1974 for The Church of the Intercession, Harlem, where he was director of music at the time. The text quotes the question asked by the wise men from the East in Matthew 2:2 and appears liturgically both as the Alleluia and the Communion proper for the Feast of the Epiphany. The musical setting is for five voices with a brief soprano solo near the end. Since much of the motet rests on a G pedal-point, the motet has a gently hovering quality suggestive of the star gently hovering in the eastern sky, leading the Magi to worship the Christ child.

The organ postlude will be improvised.

The Organ Recital

5:30 PM

*Dr. Jason Roberts,
The Church of the Blessed Sacrament
New York, New York*

The Program

Improvisations on Themes of Epiphany

Themes for improvisation will include the chorale *Wie schön leuchtet der Morgenstern* (How bright appears the Morning Star) and the nineteenth century American Carol *We three kings of Orient are*. These are found at 496/497 and 128 respectively in *The Hymnal 1982*. Jason Roberts will present these themes in a half-hour program of improvisation ranging in style from German baroque to modern French.

About the Organist

Jason Roberts is director of music ministries at the Church of the Blessed Sacrament in New York City. He has also served at St. Bartholomew's Church in New York and at St. James' Episcopal Church in West Hartford, Connecticut. He is a winner of the American Guild of Organists National Competition in Organ Improvisation and has been a finalist at competitions in St Albans, England, and Haarlem, the Netherlands. He keeps an active recital schedule and enjoys accompanying silent films. He has served on the faculty at Westminster Choir College, and his compositions have been performed at such diverse venues as Princeton University Chapel in New Jersey, Walt Disney Concert Hall in Los Angeles, and Westminster Abbey in London.

THE ANGELUS

6:00 PM

All stand at the signal of the bell. A Minister says

People ✠ The angel of the Lord announced unto Mary,
And she conceived by the Holy Spirit.

Minister Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.

People Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

Minister Behold, the handmaid of the Lord.
People Be it unto me according to thy Word.

Minister Hail Mary, full of grace ...
People Holy Mary, Mother of God ...

Minister And the Word was made flesh,
People And dwelt among us.

Minister Hail Mary, full of grace ...
People Holy Mary, Mother of God ...

Minister Pray for us, O holy Mother of God.
People That we may be made worthy of the promises of Christ.

The Minister says

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts,
that we who have known the incarnation of thy Son Jesus
Christ, announced by an angel to the Virgin Mary, may by
his ✠ cross and passion be brought unto the glory of his
resurrection; who liveth and reigneth with thee, in the unity
of the Holy Spirit, one God, now and for ever.

People Amen.

SOLEMN MASS

THE WORD OF GOD

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Choir sings the appointed Introit. The setting, In Epiphania Domini, is by David Hurd (b. 1950).

Ecce advenit dominator Dominus:	<i>Behold, the Lord of hosts is coming;</i>
et regnum in manu eius,	<i>in his hands are kingship,</i>
et potestas, et imperium.	<i>power and might.</i>
Deus, iudicium tuum regi da:	<i>Give the King your justice, O God,</i>
et iustitiam tuam filio regis.	<i>and your righteousness to the King's son.</i>
Gloria Patri,	<i>Glory to the Father,</i>
et Filio, et Spiritui Sancto.	<i>and to the Son, and to the Holy Spirit:</i>
Sicut erat in principio, et nunc,	<i>as it was in the beginning, is now,</i>
et semper, et in saecula saeculorum.	<i>and will be for ever.</i>
Amen.	<i>Amen.</i>

The Opening Acclamation

The Celebrant sings

✠ Blessed be God: Father, Son, and Holy Spirit.



People And bless-ed be his king-dom, now and for ev-er. A-men.

Setting: Louis Weil (b. 1935)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Mass in the Dorian Mode by Herbert Howells (1892–1983).

Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.
Laudamus te, benedicimus te,
adoramus te, glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam.

*Glory to God in the highest,
and on earth peace
to people of good will.
We praise you, we bless you,
we worship you, we glorify you,
we give you thanks
for your great glory.*

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe,
Domine Deus, Agnus Dei, Filius Patris;
qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.

*O Lord God, heavenly King,
almighty God and Father,
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the Father;
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.*

Quoniam tu solus Sanctus,
Tu solus Dominus,
Tu solus Altissimus,
Iesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*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.

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 60:1–6, 9, is now read. After the Lesson, the Reader says

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

Psalm 72:1–2, 8–10, 12–13, 17

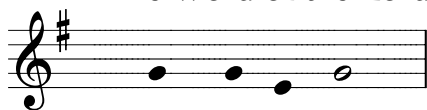
The Congregation remains seated. The Cantor sings the Refrain. The Congregation then repeats the Refrain. Then the Choir sings the psalm verses to an Anglican chant by Ivor Algernon Atkins (1869–1953), and the Congregation sings the Refrain following the appointed verses.

All kings shall bow down be - fore him;
all the na - tions shall do him ser - vice.

- 1 Give the King your justice, O God, *
and your righteousness to the King's Son;
- 2 That he may rule your people righteously *
and the poor with justice. *Refrain*
- 8 He shall rule from sea to sea, *
and from the River to the ends of the earth.
- 10 The kings of Tarshish and of the isles shall pay tribute, *
and the kings of Arabia and Saba offer gifts. *Refrain*
- 12 For he shall deliver the poor who cries out in distress, *
and the oppressed who has no helper.
- 13 He shall have pity on the lowly and poor; *
he shall preserve the lives of the needy. *Refrain*
- 17a May his Name remain for ever *
and be established as long as the sun endures;
- 17b May all the nations bless themselves in him *
and call him blessed. *Refrain*

The second Lesson, Ephesians 3:1–12, is now sung. After the Lesson, the Reader sings

The Word of the Lord.



People

Thanks be to God.

The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel while the appointed antiphon is sung.

Alleluia, alleluia.

Vidimus stellam eius in Oriente,

et venimus cum muneribus

adorare Dominum.

Alleluia.

Alleluia, alleluia.

We have seen his star in the East,

and we have come with gifts,

to worship the Lord.

Alleluia.

The Holy Gospel

A Minister proclaims the Gospel, first singing

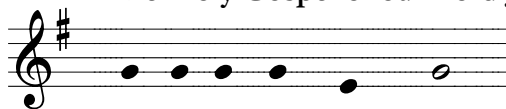
The Lord be with you.

People

And also with you.

Minister

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



People

Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 2:1–12, is now proclaimed. After the Gospel, the Minister sings



People

Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Peter Ross Powell

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

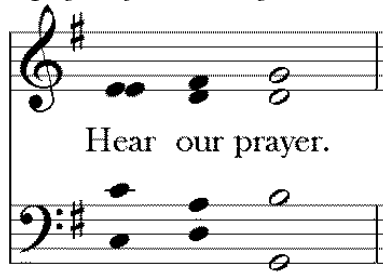
We be-lieve in one God, the
Fa - ther, the Al - mighty - y, ma - ker of hea - ven and
earth, of all that is, seen and un - seen. We be-lieve in
one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly be -
got - ten of the Fa - ther, God from God, Light from Light, true God from
true God, 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:
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-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. 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



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond



The Peace

The Celebrant sings

The Peace of the Lord be always with you.

People And also with you.

Then the Ministers and People may share with one another a sign of Christ's peace.

THE HOLY COMMUNION

The Preparation of the Gifts

Hymn: Brightest and best of the stars of the morning

All stand and sing the hymn while the ushers bring forward the People's gifts of bread and wine, and the Altar is prepared.



1 Bright - est and best of the stars of the morn - ing,
2 Cold on his cra - dle the dew - drops are shin - ing,
3 Shall we then yield him, in cost - ly de - vo - tion,
4 Vain - ly we of - fer each am - ple o - bla - tion,
*5 Bright - est and best of the stars of the morn - ing,



1 dawn on our dark - ness, and lend us thine aid;
2 low lies his head with the beasts of the stall;
3 o - dors of E - dom, and of - ferings di - vine,
4 vain - ly with gifts would his fa - vor se - cure,
5 dawn on our dark - ness, and lend us thine aid;



1 star of the east, the hor - i - zon a - dorn - ing,
2 an - gels a - dore him in slum - ber re - clin - ing,
3 gems of the moun - tain, and pearls of the o - cean,
4 rich - er by far is the heart's a - dor - a - tion,
5 star of the east, the hor - i - zon a - dorn - ing,



1 guide where our in - fant Re - deem - er is laid.
2 Ma - ker and Mon - arch and Sa - vior of all.
3 myrrh from the for - est, and gold from the mine?
4 dear - er to God are the prayers of the poor.
5 guide where our in - fant Re - deem - er is laid.



Bright - est and best of the stars of the morn - ing,



dawn on our dark - ness, and lend us thine aid;



star of the east, the hor - i - zon a - dorn - ing,



guide where our in - fant Re - deem - er is laid.

Words: Reginald Heber (1783–1826), alt.

Music: *Star in the East*, from *The Southern Harmony*, 1835

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 Choir sings Sanctus and Benedictus. The setting is by Howells.

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

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered

us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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."

Therefore, according to his command, O Father,

The Celebrant and the People sing



We re-mem-ber his death, We pro-claim his res-ur-rec-tion,



We a-wait his com-ing in glo-ry.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the Virgin Mother of God, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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; adapt. Charles Winfred Douglas (1867–1944)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then the Celebrant sings

Christ our Passover is sacrificed for us:



People There-fore let us keep the feast.

Music: Memorial Acclamation & Fraction Anthem, Ambrosian Chant, adapted by Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Howells.

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

*Lamb of God,
you take away the sins of the world;
have mercy on us.*

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

*Lamb of God,
you take away the sins of the world;
have mercy on us.*

Agnus Dei,
qui tollis peccata mundi;
dona nobis pacem.

*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

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are invited to receive the Body of Christ.

If you wish to receive Communion, please proceed down the center aisle maintaining social-distancing. The ushers will gladly answer any questions and will provide directions.

The Bread is carefully placed in the hand of each Communicant.

Please return to your seat via the side aisles.

The Celebrant will be happy to offer a blessing to those who do not wish to receive Communion.



The Communion Song and Motet

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

Vidimus stellam eius in Oriente,
et venimus cum muneribus
adorare Dominum.

*We have seen his star in the East
and we have come with our gifts
to worship the Lord.*

During the ministration of Communion, the Choir sings the motet, We have seen his star. The setting is by David Hurd (b. 1950).

Alleluia. We have seen his star in the east, alleluia; and have come with offerings to worship the Lord. Alleluia.

Hymn: What star is this, with beams so bright

The Congregation stands and sings the hymn.

1 What star is this, with beams so bright, more beau - teous
 2 True spake the pro - phet from a - far who told the
 3 The guid - ing star a - bove is bright; with - in them
 4 O Je - sus, while the star of grace im - pels us
 5 To God the Fa - ther, heaven - ly Light, to Christ, re -

1 than the noon - day light? It shines to her - ald
 2 rise of Ja - cob's star; and east - ern sa - ges
 3 shines a clear - er light, and leads them on with
 4 on to seek thy face, let not our sloth - ful
 5 vealed in earth - ly night, to God the Ho - ly

1 forth the King, and Gen - tiles to his crib to bring.
 2 with a - maze up - on the won - drous to - ken gaze.
 3 power be - nign to seek the Giv - er of the sign.
 4 hearts re - fuse the guid - ance of thy light to use.
 5 Ghost we raise our e - qual and un - ceas - ing praise.

Words: Charles Coffin (1676–1749–); tr. *Hymns Ancient and Modern*, 1861, after John Chandler (1807–1876), alt.

Music: *Puer nobis*, melody from Trier MS, fifteenth century; adapt. Michael Praetorius (1571–1621); harm. *Cowley Carol Book*, 1902

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.

The Proclamation of the Date of Easter

The People remain standing as a Minister announces the movable feasts of the New Year.

Dear brothers and sisters, the glory of the Lord has shone upon us, and shall ever be manifest among us, until the day of his return. Through the rhythms of time and seasons, let us celebrate the mysteries of salvation. Let us recall the year's culmination, the celebration of the Passover of the Lord: the supper on the night before he suffered, his crucifixion, his burial, and his rising from the dead. This year Maundy Thursday, Good Friday, and Easter Day will be celebrated between the evening of the fourteenth of April and the evening of the seventeenth of April.

Each Easter Day—as on each Sunday—the People of God recall Christ's death, resurrection, and ascension, by which he has for ever conquered sin and death. From Easter Day are reckoned all the days we keep holy. Ash Wednesday, the first day of Lent, will occur on the second day of March. Ascension Day will be celebrated on the twenty-sixth day of May. The Day of Pentecost, the joyful conclusion of the Easter Season, will be celebrated on the fifth day of June. And this year the First Sunday of Advent will be on the twenty-seventh day of November.

The People of God also celebrate the passover of Christ in all the feasts of Our Lord, in the feasts of the Blessed Virgin Mary, of the Apostles and Saints, and in the commemoration of the departed.

To Jesus Christ, who was, who is, and who is to come, Lord of time and history, be endless praise, for ever and ever. *Amen.*

Welcome and Announcements

All are seated for the announcements.

Hymn: Earth has many a noble city

The Congregation stands and sings the hymn.

1 Earth has man - ya no - ble ci - ty; Beth-lehem, thou dost all ex - cel:
2 Fair - er than the sun at morn - ing was the star that told his birth,
3 East - ern sa - ges at his cra - dle make ob - la - tions rich and rare;
4 Sa - cred gifts of mys - tic mean - ing: in - cense doth their God dis - close,
5 Je - sus, whom the Gen - tiles wor - shipped at thy glad e - piph - a - ny,

1 out of thee the Lord from hea - ven came to rule his Is - ra - el.
2 to the world its God an - nounc - ing seen in flesh - ly form on earth.
3 see them give, in deep de - vo - tion, gold and frank - in - cense and myrrh.
4 gold the King of kings pro - claim - eth, myrrh his sep - ul - cher fore - shows.
5 un - to thee, with God the Fa - ther and the Spi - rit, glo - ry be.

Words: Marcus Aurelius Clemens Prudentius (348–410?); tr. *Hymns Ancient and Modern*, 1861, alt. Music: *Stuttgart*, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715; adapt. William Henry Havergal (1793–1870); harm. K. D. Smith (b. 1928).

The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.

People

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 ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD AND
IN THANKSGIVING FOR ALL VALIANT SEEKERS AFTER
TRUTH, LIBERTY, JUSTICE, AND DEMOCRATIC RULE.



THE FLOWER ARRANGEMENTS AND THE
DECORATIONS IN THE CHURCH WERE CREATED BY
THE MEMBERS OF THE FLOWER GUILD OF THE
CHURCH OF SAINT MARY THE VIRGIN.



The Presentation

Wednesday, February 2, 2022

The Angelus 12:00 PM

Mass 12:10 PM

Organ Recital 5:30 PM

Solemn Mass 6:00 PM

*Sermon by the Reverend Alison Turner,
The Church of Saint Thomas Fifth Avenue*

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 James Ross Smith, *curate*
The Reverend Canon Victor Conrado,
The Reverend Dr. Matthew Daniel Jacobson,
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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by the financial gifts of those
who worship here.**