

*The Holy Name of
Our Lord Jesus Christ*

SOLEMN MASS

Sunday, January 1, 2023, 11:00 AM

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

About this Service

The celebration of a feast for the Holy Name of Jesus dates from the Middle Ages when it was celebrated on January 14 (eight days after the Epiphany). It was moved several times: first to the Second Sunday after Epiphany, then to the Sunday between the Feast of the Circumcision (January 1) and Epiphany (January 6) or, in any year where there was no such Sunday, to January 2. In the English church, since the late medieval period, it has been celebrated on August 7. The 1979 Book of Common Prayer and most other modern calendars follow Luke 2:21 by combining the circumcision and the naming of Jesus on the eighth day after Christmas, which is to say, on January 1.

About the Music

The musical setting of the Mass today is *Missae Octavi Toni* by Orlando di Lasso (1532–1594). Lassus, as he was also known, was one of the most prolific and admired European composers of his time. Born at Mons in the Franco-Flemish province of Hainaut, Lassus was well traveled particularly in northern Italy, but was centered in Munich much of his adult life. His compositions include about sixty authenticated Mass settings, most of which are elaborate parody works based upon motets, often his own, as well as French chansons, and Italian madrigals from such composers as Gombert, Willaert, Resta, Arcadelt, Rore, and Palestrina. *Missae Octavi Toni* is one of the more succinct of Lassus' Masses. It is in four voices throughout. Much of the *Gloria* is declaimed syllabically, and the polyphony in other movements is relatively restrained. Lassus shone perhaps with greater compositional distinction in his motets, but his compact Mass settings such as *Missae Octavi Toni* have demonstrated their liturgical suitability over generations.

During the administration of Communion, the choir will sing *Revelation* by Dennis Michno (1947–2018). Dennis Michno was an energetic and multi-gifted priest and musician. Originally from Chicago, and a graduate of Saint John's University, Collegeville, Minnesota, Michno came to New York for advanced studies in harpsichord, organ, and piano at The Juilliard School. Prior to his ordination in 1977, he held music positions at Trinity Church, Wall Street, and at All Saints Church on East Sixtieth Street where he continued as both Curate and Director of Music until 1985. Concurrently, he was an active synagogue musician and he coordinated major annual diocese-wide acolyte and choir festivals at the Cathedral of Saint John the Divine. Slowed by a battle with multiple sclerosis, Michno retired from his New York activities, but merciful periods of remission allowed him to resume his musical and priestly life for periods of time in Massachusetts and Wisconsin. Notably, Michno was the author of *A Priest's Handbook* (1983) which remains a vital resource for clergy and students of liturgy. During the years of Michno's service at All Saints Church, the Reverend R. DeWitt Mallery was rector. In 1980, Michno composed his setting for four voices of Father Mallery's poetic reflection on Hebrews 1:1-2, which is entitled *Revelation*.

The organ prelude today is a setting from the *Orgelbüchlein* (Little Organ Book) of Johann Sebastian Bach (1685–1750). Bach's *Orgelbüchlein* is a collection of forty-six chorale

preludes, mostly composed between 1708 and 1717 when he was organist at the ducal court in Weimar. Although he had originally planned to compose 164 organ chorales for his collection, the smaller realized collection still spans the year's liturgical cycle very usefully. These *Orgelbüchlein* chorales are modest in length but are compact masterworks of construction and expression. *Das alte Jahr vergangen ist* (The old year now has passed away), BWV 614, is based on a New Year's hymn by Johannes Steurlein and Jakob Tapp published in 1588. The hymn sings of thankfulness with supplication for grace and increase of faith. Bach's meditative organ setting presents the chorale melody in poignantly ornamented form over a slow-moving accompaniment and gives a suggestion of longing remembrance of the old year now past. This chorale prelude will be introduced today by Bach's own four-voice harmonization which is cataloged as BWV 288.



The Epiphany of Our Lord Jesus Christ

Friday, January 6, 2023

Morning Prayer 8:00 AM

Mass 12:10 PM

Sermon by the Reverend Sammy Wood

Organ Recital 5:30 PM

*Dr. Gail Archer, Director of the Music Program,
Barnard College, New York City*

Solemn Mass 6:00 PM

Sermon by Brother Jim Woodrum, S.S.J.E.

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SOLEMN MASS

The Prelude

Das alte Jahr vergangen ist, BWV 614

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Choir sings the appointed Introit.

Puer natus est nobis,
et Filius datus est nobis:
cuius imperium super humerum eius:
et vocabitur nomen eius,
magni consilii Angelus.
Cantate Domino canticum novum:
quia mirabilia fecit.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*To us a Child is born,
to us a Son is given.
The government is upon his shoulder,
and his name will be called
the Messenger of Great Counsel.
Sing to the Lord a new song,
for he has done marvelous deeds.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

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 Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Missa Octavi Toni by Orlando di Lasso (1532-1594.)

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.*

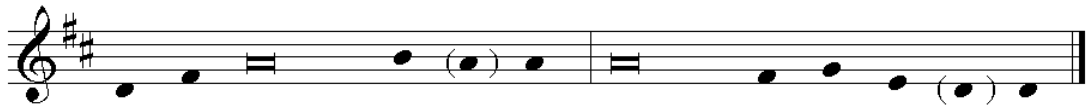
The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.
 Eternal Father, you gave to your incarnate Son the holy name of Jesus to
be the sign of our salvation: Plant in every heart, we pray, the love of him
who is the Savior of the world, our Lord Jesus Christ; who lives and reigns
with you and the Holy Spirit, one God, in glory everlasting.

All **AMEN.**



- 6 You have made him but little lower than the / angels; *
you adorn him with glo-/ry and honor;
- 7 You give him mastery over the works of your / hands; *
you put all things / under his feet:
- 8 All sheep and / oxen, *
even the wild / beasts of the field,
- 9 The birds of the air, the fish of the / sea, *
and whatsoever walks in the / paths of the sea.
- 10 O LORD our / Governor, *
how exalted is your / Name in all the world!

The second Lesson, Romans 1:1–7, is now sung.

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including yourselves who are called to belong to Jesus Christ; To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

After the Lesson, the Reader sings

The Word of the Lord.



People Thanks be to God.

The Holy Gospel

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

Alleluia, alleluia.
Multifarie olim
Deus loquens in prophetis,
novissime diebus istis
locutus est nobis in Filio suo.
Alleluia.

*Alleluia, alleluia.
In many and various ways,
God spoke of old through the prophets;
at long last, in these present days,
he has spoken to us through his Son.
Alleluia.*

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.**

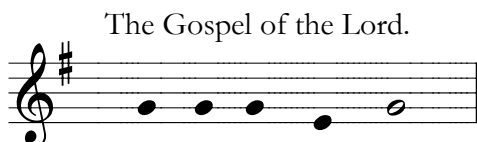


People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 2:15–21, is now proclaimed.

When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them. But Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

After the Gospel, the Minister sings



People Praise to you, Lord Christ.

The Sermon

The Reverend James Ross Smith

The Nicene Creed

All stand. The Creed is sung by all.

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

heaven and earth, of all that is, seen and un - seen. We be-lieve

in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly

be-got-ten of the Fa - ther, God from God, Light from Light, true God

from true God, be-got-ten, not made, of one Be-ing with the Fa-ther.

Through him all things were made. For us and for our sal - va - tion

he came down from hea - ven:

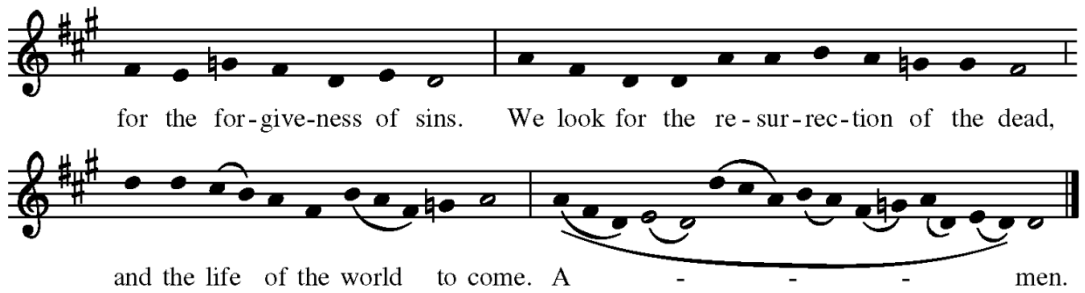
Bow

by the power of the Ho - ly Spi - rit

he be - came in - car - nate from the Vir - gin Ma - ry,

and was made man.

For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
he suf - fered death and was bur - ied. On the third day he rose a - gain
in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven
and is seat - ed at the right hand of the Fa - ther. He will come a -
gain in glo - ry to judge the liv - ing and the dead, and his king - dom
will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,
the giv - er of life, who pro - ceeds from the Fa - ther and the Son.
With the Fa - ther and the Son he is wor - shipped and glo - ri - fied.
He has spo - ken through the Pro - phets. We be - lieve in one ho - ly
cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism

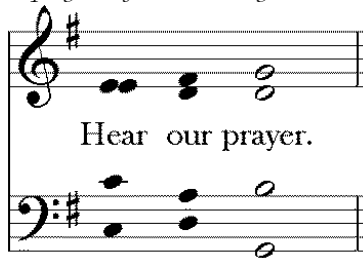


for the for-give-ness of sins. We look for the re-sur-rec-tion of the dead,
and the life of the world to come. A - - - men.

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

The Prayers of the People

A Minister bids the prayers of the assembly. At the end of each petition the People sing



Hear our prayer.

The Celebrant adds a concluding collect.

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 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.

Tui sunt coeli, et tua est terra:
orbem terrarum, et plenitudinem
eius tu fundasti:
iustitia et iudicium
praeparatio sedis tuae.

*Yours are the heavens, the earth is also yours;
you laid the foundations of the world
and all that is in it.
Righteousness and justice
are the foundations of your throne.*

Hymn: All hail the power of Jesus' name!

The Hymnal 1982 #450

All stand and sing 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 you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. 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 Orlando di Lasso.

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 and 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 Choir sings Agnus Dei. The setting is by Orlando di Lasso.

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

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.

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 & Motet

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

Domine Dominus noster,
quam admirabile est nomen tuum
in universa terra!

*O Lord our Governor,
how exalted is your name
in all the world!*

During the ministration of Communion, the Choir sings the motet, Revelation. The setting is by Dennis Michno (1947–2018).

In sundry forms and divers ways,
God spoke to men in ancient days;
Through prophet, seer, king and priest,
By fire and flood, by fast and feast.

But when at last God's time was full,
His Word took flesh. Invisible
took shape and put our nature on.
God in his love sent us his Son.

Hymn: To the name of our salvation

All stand and sing the hymn.

The Hymnal 1982 #249

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: All praise to thee, for thou, O King divine

The Congregation stands and sings the hymn.

The Hymnal 1982 #477

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

Improvisation



THE SERVICE THIS MORNING WAS SUNG BY
JOY TAMAYO, KIRSTEN OTT,
CHRISTOPHER HOWATT, AND JONATHAN ROBERTS.
THE CHOIR WAS CONDUCTED BY
DR. DAVID HURD, ORGANIST AND MUSIC DIRECTOR.



THE FLOWERS AND DECORATIONS IN THE CHURCH AND CHAPELS
ARE GIVEN IN LOVING MEMORY OF THOMAS MCKEE BROWN,
PRIEST AND FIRST RECTOR OF THE CHURCH OF SAINT MARY THE VIRGIN,
BY THE MEMBERS AND FRIENDS OF THIS PARISH.

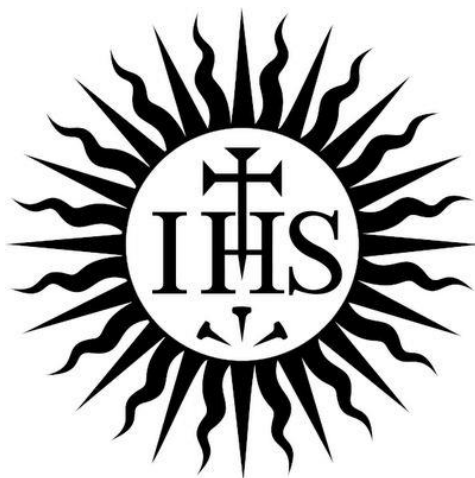
THE FLOWER ARRANGEMENTS AND THE DECORATIONS
THROUGHOUT THE CHURCH WERE CREATED BY
THE MEMBERS OF THE FLOWER GUILD OF THE
CHURCH OF SAINT MARY THE VIRGIN.



On the Holy Name of Jesus
from A Sermon on the Song of Songs XV, 6
by Saint Bernard of Clairvaux (1090–1153)

What can so enrich the soul that reflects upon it (the holy name of Jesus)? What can . . . strengthen the virtues, beget good and honorable dispositions, foster holy affections? Dry is every kind of spiritual food which this oil does not moisten. Tasteless, whatever this salt does not season. If thou writest, thy composition has no charms for me, unless I read there the name of Jesus. If thou dost debate or converse, I find no pleasure in thy words, unless I hear there the name of Jesus. Jesus is honey on the lips, melody in the ear, joy in the heart. Yet not alone is that name light and food. It is also a remedy. Is any one amongst you sad? Let the name of Jesus enter his heart; let it leap thence to his mouth; and lo! the light shining from that name shall scatter every cloud and restore peace. Has some one perpetrated a crime, and then misled, moved despairingly towards the snare of death? Let him but invoke this life-giving name, and straightway he shall find courage once more . . . Whoever, all a-tremble in the presence of danger, has not immediately felt his spirits revive and his fears depart as soon as he called upon this name of power? There is nothing so powerful as the name of Jesus to check anger, reduce the swelling of pride, heal the smarting wound of envy. . .

In Cantica, Serm. XV, 6; Migne, *Patrologia Latina* CLXXXIII, 846-d, 847-a, b



THE CHURCH OF SAINT MARY THE VIRGIN

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The Parish Clergy

The Reverend Sammy Wood, *interim rector*
The Reverend James Ross Smith, *associate rector*
The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*
The Reverend Canon Victor Conrado,
The Reverend Dr. Peter Ross Powell,
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.**