

*The Third Sunday
after the Epiphany*

SOLEMN MASS

Sunday, January 22, 2023, 11:00 AM

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

We Welcome Our Guest Preacher

The General Convention of The Episcopal Church recently approved Resolution 2022-B004, “Foundation of Religious Life Sunday,” which is to be commemorated each year on the Third Sunday after the Epiphany. The purpose of this observance is to share with all Episcopalians an awareness of, and a gratitude for, the Church’s vowed religious orders and communities, their residential and dispersed ways of life, and the resources and support they offer the wider church.

On this first Religious Life Sunday, we are pleased and honored to welcome Brother Robert Sevensky, OHC, to Saint Mary’s. Brother Robert is a member of the Order of the Holy Cross. He resides at Holy Cross Monastery, West Park, New York, where he serves as Assistant Superior, archivist, health-care coordinator, and, so he says, general factotum.

A native of Scranton, Pennsylvania, Brother Robert did undergraduate studies at the University of Scranton and the Catholic University of Louvain (Belgium). He holds a doctorate in philosophy from Boston College. Prior to entering monastic life in 1986, he taught in the field of ethics, religion, and medicine.

Brother Robert has filled many roles in the Order, including novice master, director of Associates, and Prior of Mount Calvary Monastery in Santa Barbara. He was the Superior of OHC from 2008 until 2017. He continues to offer retreats, conferences, and spiritual direction. He is a member of the Commission on Ministry for the Diocese of New York and serves as chair of the Board of Examining Chaplains for the diocese.

Brother Robert will be leading a discussion of the religious life in Saint Joseph’s Hall today beginning around 12:45 PM. All are invited to stay and to join the conversation.

About the Music

The setting of the Mass today is *Missa Petre ego pro te rogavi* by Alonso Lobo (c. 1555–1617). Lobo was one of the most highly regarded Spanish composers of polyphony in his time, being a slightly younger contemporary and friend of Tomás Luís da Victoria (c. 1548–1611). Having previously been named a canon in the collegiate church of his hometown of Osuna, Lobo was appointed assistant to Francisco Guerrero (1528–1599) in Seville in 1591. Two years later, Lobo was elected Chapel Master at Toledo Cathedral. In 1604 he returned to Seville as Chapel Master, where he served until his death. His surviving works, published in 1602 in Madrid, include six Masses and seven motets. *Missa Petre ego pro te rogavi*, dated 1595, is based on Guerrero’s motet of the same name. It was composed for the feast of Saint Peter and Saint Paul, traditionally commemorated on June 29. This Mass setting is sung today in recognition of the Confession of Saint Peter, commemorated four days ago, and the Conversion of Saint Paul, to be observed in three days. These two commemorations bookend the annual ecumenical Week of Prayer for Christian Unity. Lobo’s setting of the Mass is for four voices until the final *Agnus Dei* where the addition of a second soprano part expands the texture to five voices.

The French composer and organist Maurice Duruflé (1902–1986) was steeped in liturgical chant from his childhood as a chorister at the Rouen Cathedral choir school. He first entered the Paris Conservatory in 1920, becoming Professor of Harmony in 1943, a position he retained for nearly thirty years. He is remembered for his lifelong association with the stunningly beautiful church of St. Étienne-du-Mont, Paris, where he was named titular organist in 1929. The first of his *Quatre motets sur des thèmes grégoriens* (1960) is his setting of the Maundy Thursday antiphon *Ubi caritas*, sung today during the administration of Communion. This setting, which quotes the ancient Gregorian melody for this antiphon, is elegant in its expressive simplicity and it has become the virtual default choral setting of this beloved liturgical text which beckons us to unity in God's love.

Today's organ voluntaries also are both compositions of Maurice Duruflé. *Prélude sur l'introît de l'épiphanie* quotes the plainsong introit chant for Epiphany and dates from 1961. The *Fugue*, Opus 12, dates from 1962. It is dedicated to Duruflé's friend, Canon Henri Doyen, organist of the Grand Orgue at Soissons Cathedral. Like several of his other compositions which are built upon pre-existing melodies, the Fugue is based upon the eight-note melody played on the hour by the Cathedral's bells. These two pieces, released later than the larger organ works for which Duruflé is best remembered, are both finely crafted works exhibiting the composer's textural refinement and conservatively distinctive harmonic palette.



**Please join us in Saint Joseph's Hall
following Mass for refreshments
and for a conversation with
Brother Robert Sevensky, OHC, our preacher.**

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SOLEMN MASS

The Prelude

Prélude sur l'introït de l'épiphanie, Op. 13

Maurice Duruflé (1902–1986)

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.

Dominus secus mare Galilaeae
vidit duos fratres, Petrum
et Andream,
et vocavit eos: Venite post me:
faciam vos fieri piscatores hominum.
Coeli enarrant gloriam Dei:
et opera manuum eius
annuntiat firmamentum.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum. Amen.

*As the Lord walked by the sea of Galilee,
he saw two brothers, Peter
and Andrew,
and he said to them, "Come, follow me,
and I will make you fishers of men and women."
The heavens declare the glory of God,
and the firmament
shows his handiwork.
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 Sprinkling of Holy Water

The assembly is sprinkled with holy water while Asperges me is sung.

Asperges me, Domine, hyssopo,
et mundabor: lavabis me,
et super nivem dealabor.
Miserere mei, Deus,
secundum magnam misericordiam tuam.

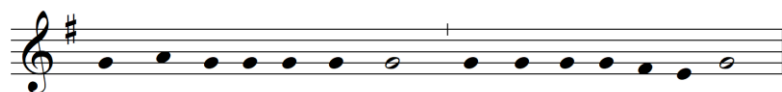
*You will sprinkle me with hyssop, O Lord,
and I shall be cleansed; you will wash me
and I shall be made whiter than snow.
Have mercy upon me, O Lord,
according to your great mercy.*

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 is Missa Petre ego pro te rogavi by Alonso Lobo (c. 1555–1617).

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.

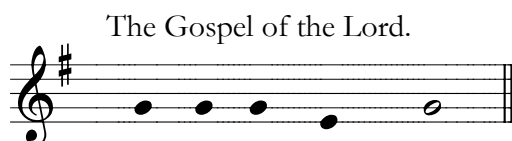
Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

The appointed Gospel, Matthew 4:12–25, is now proclaimed.

When Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Caper'na-um by the sea, in the territory of Zeb'ulun and Naph'tali, that what was spoken by the prophet Isaiah might be fulfilled: “The land of Zeb'ulun and the land of Naph'tali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.” From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.” As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, “Follow me, and I will make you fishers of men.” Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zeb'edee and John his brother, in the boat with Zeb'edee their father, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decap'olis and Jerusalem and Jude'a and from beyond the Jordan.

After the Gospel, the Minister sings



People Praise to you, Lord Christ.

The Sermon

Brother Robert Sevensky, OHC,
Holy Cross Monastery, West Park, New York

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:
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.

Bow

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

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

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond

A - men.

The Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. 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.

Dextera Domini fecit virtutem,
dextera Domini exaltavit me:
non moriar, sed vivam,
et narrabo opera Domini.

*The right hand of the Lord has done great things,
The right hand of the Lord has exalted me;
I shall not die, but live;
and declare the works of the Lord.*

Hymn: Jesus calls us; o'er the tumult

The Hymnal 1982 #550

All stand and sing the hymn.

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 for ever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Alonso Lobo.

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.

Musical notation for the Lord's Prayer, consisting of four staves of music in a single system. The key signature is one flat (Bb) and the time signature is common time (C). The lyrics are: 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,

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 Alonso Lobo.

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 and Motet

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

Venite post me:
faciam vos piscatores hominum:
at illi, relictis retibus et navi,
secuti sunt Dominum.

*'Follow me;
I will make you fishers of women and men."
And immediately they left their nets and their boat,
and followed the Lord.*

During the ministration of Communion, the Choir sings the motet, Ubi caritas. The setting is by Maurice Duruflé (1902–1986).

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus, et in ipso jucundamur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Amen.

*Where charity and love are, there is God.
The love of Christ has brought us together into one flock. Let us rejoice and let us take delight in his love. And so, let us love the living God, offering him our worship, and loving him with a pure heart.
Amen.*

Hymn: The people who in darkness walked

All stand and sing the hymn.

The Hymnal 1982 #125

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: Thy strong word did cleave the darkness

All stand and sing the hymn.

The Hymnal 1982 #381

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

Fugue sur le thème du Carillon des Heures
de la Cathédrale de Soissons, Opus 12

Maurice Duruflé



THE FLOWERS ON THE ALTAR AND IN THE CHURCH ARE GIVEN TO THE GLORY OF GOD
AND IN THANKSGIVING FOR THE SISTERS AND BROTHERS OF
THE VOWED RELIGIOUS ORDERS AND COMMUNITIES IN THE EPISCOPAL CHURCH AND
IN THE WORLDWIDE ANGLICAN COMMUNION BY CLARK MAURER.



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THE CHURCH OF SAINT MARY THE VIRGIN

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The Parish Clergy

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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*

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