

*The Fourth Sunday
after the Epiphany*

SOLEMN MASS

Sunday, January 29, 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 both works of the Danish composer Dieterich Buxtehude (1637–1707) who is widely recognized as the most significant composer for the organ in the generation before J. S. Bach. For the prelude today, Buxtehude's *Passacaglia in d* is one of his many compositions which are built on recurring bass themes. Typically, in baroque *Passacaglias* the recurring bass theme which undergirds several variations built above it, all remaining in the same key. Buxtehude's *Passacaglia*, however, consists of four sections in different keys, separated by brief transitions. The second and third sections transpose the bass melody to F Major and A-minor respectively, and the final section returns to D minor. Today's postlude is Buxtehude's Fugue in C Major, often referred to as the "Gigue" Fugue due to its dance-like 12/8 meter and joyful character.

The setting of the Mass this morning is *Missa Tu es Petrus* by Giovanni Pierluigi da Palestrina (1525–1594). Palestrina, a giant among composers of church music in renaissance Italy, stood on foundations largely laid by the Netherlandish composers Guillaume Dufay (c. 1397–1474) and Josquin des Prez (c. 1450–1521). That said, Palestrina is largely credited with setting the canons for Renaissance polyphony and the standards for Catholic liturgical music that remain in place even to this day. Among his hundreds of compositions are over one hundred Masses, most of which were published in thirteen volumes between 1554 and 1601. *Missa Tu es Petrus* is based upon a motet of the same name and intended for the feast of Saint Peter and Saint Paul, celebrated traditionally on 29 June. It was published in Palestrina's motet collection of 1572. Both the motet and the Mass that evolved from it are set for six voices (SSATBB) and convey a bright energy. With the Confession of Peter (18 January) and the Conversion of Paul (25 January) having been commemorated within the past two weeks, the singing of this mass setting, and the motet upon which it was based, recognizes the individual commemorations of these two saints and octave between their feast days which is recognized ecumenically as the Week of Prayer for Christian Unity.



**Please join us in Saint Joseph's Hall
following Mass for refreshments.**

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SOLEMN MASS

The Prelude

Passacaglia, BuxWV 161

Dieterich Buxtehude (1637–1707)

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.

Laetetur cor quaerentium Dominum:
quaerite Dominum, et confirmamini:
quaerite faciem eius semper.
Confitemini Domino,
et invocate nomen eius:
annuntiate inter gentes opera eius.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Let the hearts of those who seek the Lord rejoice;
search for the Lord and be strengthened;
continually seek his face.
Give thanks to the Lord
and call upon his name;
make his deeds known among the peoples.
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.

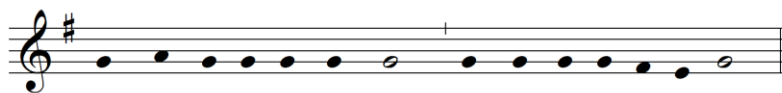
*You will sprinkle me with hyssop, O Lord,
and I shall be cleansed; you will wash me
and I shall be made whiter than snow.
Have mercy upon me, O Lord,
according to your great mercy.*

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 Tu es Petrus by Giovanni Pierluigi da Palestrina (1525–1594).

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.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Micah 6:1–8, is now read.

Hear what the LORD says: Arise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the LORD, and you enduring foundations of the earth; for the LORD has a controversy with his people, and he will contend with Israel. “O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of bondage; and I sent before you Moses, Aaron, and Miriam. O my people, remember what Ba'lak king of Moab devised, and what Ba'laam the son of Be'or answered him, and what happened from Shit'tim to Gilgal, that you may know the saving acts of the LORD.” “With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?” He has showed you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

After the Lesson, the Reader says

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

The Congregation sings Psalm 37:1–6 to plainsong tone 1B4.



- Cantor* 1 *Do not* fret yourself because of / evildoers; *
All do not be jealous of / those who do wrong.
- 2 For they shall soon / wither like the grass, *
 and like the / green grass fade away.
- 3 Put your trust in the / LORD and do good; *
 dwell in the land and feed / on its riches.
- 4 Take de-/light in the LORD, *
 and he shall give / you your heart's desire.
- 5 Commit your way to the LORD and / put your trust in him, *
 and he will / bring it to pass.
- 6 He will make your righteousness as / clear as the light *
 and your just dealing / as the noonday.

The second Lesson, 1 Corinthians 1:18–31, is now read. After the Lesson, the Reader says

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.” Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, “Let him who boasts, boast of the Lord.”

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.

Adorabo ad templum sanctum tuum:
et confitebor nomini tuo.

Alleluia.

Alleluia, alleluia.

*I will bow down toward your holy temple
and praise your name.*

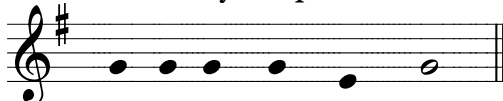
Alleluia.

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.**



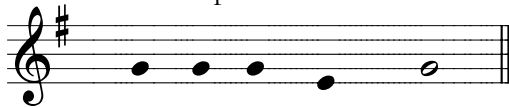
People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 5:1–12, is now proclaimed.

Seeing the crowds, Jesus went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

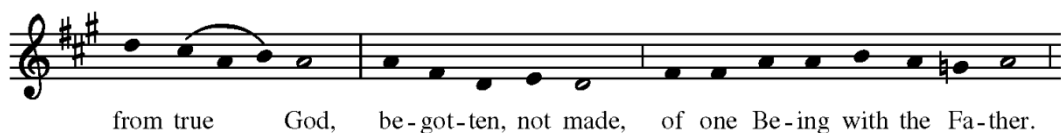
The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

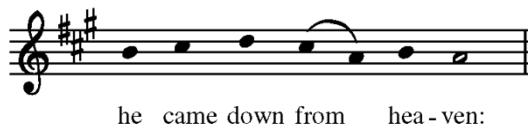
Musical notation for the Nicene Creed on four treble clef staves. The key signature has three sharps (F#, C#, G#). The lyrics are: We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of heaven and earth, of all that is, seen and un - seen. We be-lieve in one Lord, Je - sus Christ, the on -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

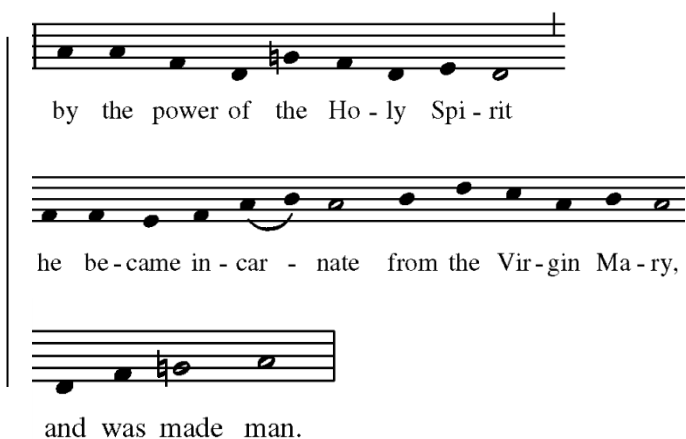


Through him all things were made. For us and for our sal - va - tion



he came down from hea - ven:

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.



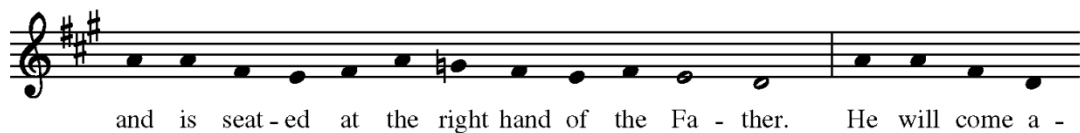
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;



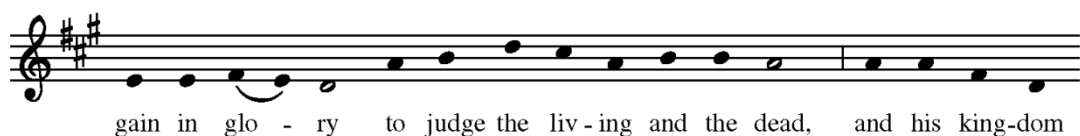
he suf - fered death and was bur - ied. On the third day he rose a - gain



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 -



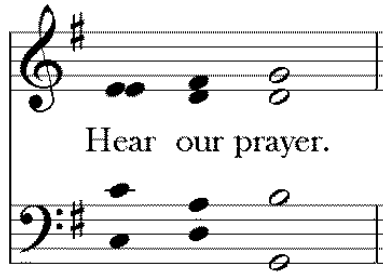
gain in glo - ry to judge the liv - ing and the dead, and his king - dom

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.

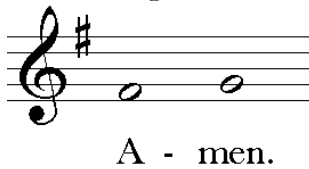
The Prayers of the People

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 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.

Bonum est confiteri Domino,
et psallere nomini tuo, Altissime.

*It is good to give thanks to the Lord,
and to sing in honor of your name, O Most High.*

Hymn: Hail to the Lord's anointed

All stand and sing the hymn.

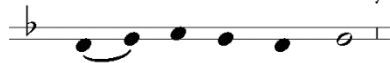
The Hymnal 1982 #616

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings



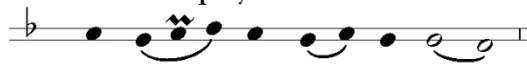
Celebrant The Lord be with you.



People And al - so with you.



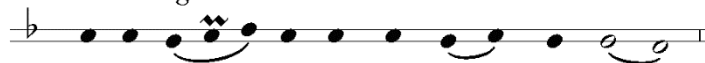
Celebrant Lift up your hearts.



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 Giovanni Pierluigi da Palestrina. (1525–1594).

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

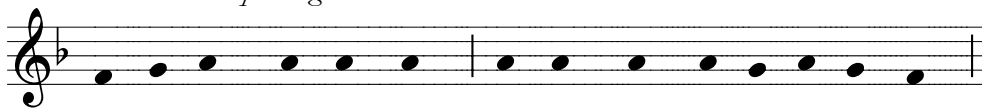
We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the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

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.

Beati mundo corde,
quoniam ipsi Deum videbunt:
beati pacifici,
quoniam filii Dei vocabuntur:
beati qui persecutionem
patiuntur propter iustitiam,
quoniam ipsorum est
regnum coelorum.

*Blessed are the pure in heart,
for they shall see God;
blessed are the peacemakers,
for they shall be called sons of God;
blessed are those who suffer
persecution for the sake of justice,
for theirs is the
kingdom of heaven.*

During the ministration of Communion, the Choir sings the motet, 'Tu es Petrus.' The setting is by Giovanni Pierluigi da Palestrina (1525–1594).

Tu es Petrus
et super hanc petram aedificabo
ecclesiam meam
et portae inferi non praevalent
adversus eam.
Et tibi dabo claves
regni caelorum.

*You are Peter,
And upon this rock I will build
my church:
and the gates of hell shall not prevail
against it.
And I will give to you the keys
of the kingdom of heaven.*

Hymn: Lord, make us servants of your peace

All stand and sing the hymn.

The Hymnal 1982 #593

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 is the world's true light

All stand and sing the hymn.

The Hymnal 1982 #542

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 in C Major, BuxWV 174

Dieterich Buxtehude



THE FLOWERS ARE GIVEN BY STEVEN ELDREDGE
TO THE GLORY OF GOD AND IN LOVING MEMORY OF
EUGENE LATIMER ELDREDGE,
ELAINE GOODWIN ELDREDGE, AND
BRUCE EMMETT ELDREDGE.

THE FLOWERS ON THE ALTAR AND IN THE CHURCH
HAVE BEEN ARRANGED BY A MEMBER OF
THE FLOWER GUILD OF THE CHURCH OF
SAINT MARY THE VIRGIN.



Please join us in our mission and worship in Times Square

Your presence is a blessing. If you are moved by your worship here today, we hope you will consider a donation to support all that we do in this place. We believe that God has blessed us with this ministry, and your contribution will help us enter into it more generously and effectively.

Donations to Saint Mary's may be made online via the Giving section of the parish website; by accessing the Giving section on the parish website, by scanning the QR code below with your smartphone; or by arranging to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.



THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street
New York, New York 10036-8502

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Phone: 212.869.5830

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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