

*The Sixth Sunday  
after the Epiphany*

SOLEMN MASS

Sunday, February 12, 2023, 11:00 AM

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

# Our Guest Organist

David Hurd, Saint Mary's organist and music director, is in Boston this weekend, teaching a master class for the members of that city's Anglican Guild of Organists and playing the service at Boston's historic Old South Church. We are happy, and blessed, that Clark Anderson has agreed once again to play the service here and conduct the choir in David's absence.

Clark took his first job as church organist at the age of thirteen and went on to hold a variety of organist and music director positions over the following thirty years, until his day job as a banker forced him to retire from the organ bench. Since then he has performed and accompanied periodically, and he tells us that he is always happy to be at the Saint Mary's console. Clark holds degrees from Princeton University (where he was University Organist and Assistant Conductor) and Pomona College. Clark is currently a Managing Director at Morgan Stanley here in the city, and he and his husband Zachary have been members of Saint Mary's since 2014.

## About the Music

Today's voluntaries are by Olivier Alain (1918–1994), of the famous musical Alain family. Both his father Albert and elder brother Jehan were composers and organists, and his younger sister, Marie-Claire, was one of the most renowned organists of her generation. Olivier studied at the Paris Conservatoire at the same time as Messiaen and Aubin and went on to become director of the conservatory in Saint-Germain-en-Laye, the École César Franck, and finally the Conservatoire National de Région in Paris. His music clearly shows the tonal and rhythmic experimentation emerging in the second half of the twentieth century. The prelude is the first movement of his *Suite for Organ* (1951, dedicated to Marie-Claire). This compact movement is built around a six-note figure he varies chromatically throughout, adding a sustained chromatic descending scale above. The postlude is a setting of the introit for the second Sunday after Epiphany. Alain sets the introit around a jagged, dramatic texture in the hands, with the pedal declaiming the chant. The result very effectively captures the text: "Let all the earth adore Thee, O God...Shout with joy to God, all the earth..." Alain's expert use of modality, atonality and the organ's more striking colors heightens the drama. — *Clark Anderson*

The setting of the Mass today is *Canterbury Mass* by Anthony Piccolo. Piccolo's note on the 1996 published edition reads, 'Written in 1978 for Dr. Allan Wicks and the Choir of Canterbury Cathedral, these settings were intended for use in the Cathedral's resonant nave during the rebuilding of the organ. They are here presented somewhat revised and in accordance with current liturgical practice.' The Mass is scored for unaccompanied mixed choir, mostly in four parts but with occasional further division of voices. The text is disposed efficiently with occasional overlapping of text phrases. Piccolo grew up in New Jersey and completed a master's degree at Peabody Conservatory in Baltimore, Maryland. During a subsequent nine-year residence in England, he sang with cathedral choirs of Litchfield, Canterbury and St. Paul's, London, and performed extensively as a pianist.

Returning to the United States, he has remained very active as a composer, pianist, and conductor in a variety of venues.

The beloved English priest and poet George Herbert (1593–1633) offered his reflection and prayer to Jesus as the way, truth, and life in “The Call” (*The Temple*, 1633). Herbert’s prayer-poem has inspired many musical settings over the years. One of the most well-known is from *Five Mystical Songs* by Ralph Vaughan Williams (1872–1958), which has been distilled into many modern hymnals. (See 487 in *The Hymnal 1982*.) The setting of Herbert’s “The Call,” sung today as the Communion motet, is by Richard DeLong (1951–1994), a prolific American composer whose life was unfortunately cut short. Born in Mansfield, Ohio, DeLong flourished as an organist, harpsichordist, conductor, and composer in the orbit of Dallas, Texas. He served the Roman Catholic parish of Saint Mark the Evangelist, Plano, for the last twelve years of his life. Many of his choral compositions were first given voice by the choir of that parish. Published in 1992, DeLong’s *Come, my Way, my Truth, my Life* for unaccompanied mixed voices was commissioned by Barbara Ilacqua in honor of her parents’ fortieth wedding anniversary. It is dated June 16, 1987. — *David Hurd*



**Did you keep your palms last year?  
Did you make a palm cross on Palm Sunday?  
You are invited to bring last year’s palms to church,  
so they may become this year’s ashes.  
Place them in the basket on the ushers’ table.  
They will be burned later this month and  
the ashes will be used on Ash Wednesday.**



**You are invited to join us for Coffee Hour  
after Mass in Saint Joseph’s Hall.  
Please ask an usher for directions to the Hall.**

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# SOLEMN MASS

## The Prelude

Prélude from Suite pour Orgue, Op. 135 (1951)

Olivier Alain (1918–1994)

## 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.*

Esto mihi in Deum protectorem,  
et in locum refugii, ut salvum me facias:  
quoniam firmamentum meum,  
et refugium meum es tu:  
et propter nomen tuum  
dux mihi eris, et enutries me.  
In te Domine speravi,  
non confundar in aeternum:  
in iustitia tua libera me.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*Be to me a strong rock, O God,  
and a castle to keep me safe,  
for you are my crag  
and my stronghold;  
for the sake of your name  
lead me and guide me.  
In you, O Lord, have I taken refuge;  
let me never be put to shame;  
deliver me in your righteousness.  
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 dealbabor.  
Miserere mei, Deus,  
secundum magnam misericordiam tuam.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen

*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.  
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. The setting is Canterbury Mass by Anthony Piccolo (b. 1946).*

Glory to God in the highest,  
and peace to his people on earth.

Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.

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, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; 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, Ecclesiasticus 15:11–20, is now read.*

Do not say, “Because of the Lord I left the right way”; for he will not do what he hates. Do not say, “It was he who led me astray”; for he has no need of a sinful man. The Lord hates all abominations, and they are not loved by those who fear him. It was he who created man in the beginning, and he left him in the power of his own inclination. If you will, you can keep the commandments, and to act faithfully is a matter of your own choice. He has placed before you fire and water: stretch out your hand for whichever you wish. Before a man are life and death, and whichever he chooses will be given to him. For great is the wisdom of the Lord; he is mighty in power and sees everything; his eyes are on those who fear him, and he knows every deed of man. He has not commanded any one to be ungodly, and he has not given any one permission to sin.

*After the Lesson, the Reader says*

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



## Verse before the Gospel

*All stand. The ministers of the assembly prepare for the Gospel as Alleluia and the appointed verse are sung.*

Alleluia, alleluia.  
Cantate Domino canticum novum:  
quia mirabilia fecit Dominus.  
Alleluia.

*Alleluia, alleluia.  
Sing to the Lord a new song;  
for the Lord has done marvelous things.  
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 Matthew.**



People                    Glo-ry to you, Lord Christ.

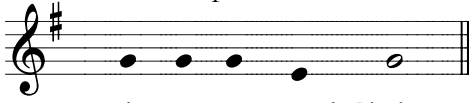
*The appointed Gospel, Matthew 5:21–37, is now proclaimed.*

Jesus said to the crowds and to his disciples, “You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ But I say to you that everyone who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell of fire. So, if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny. You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell. It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that everyone who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery. Again, you have heard that it was said to the men of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.”



*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

**The Sermon**

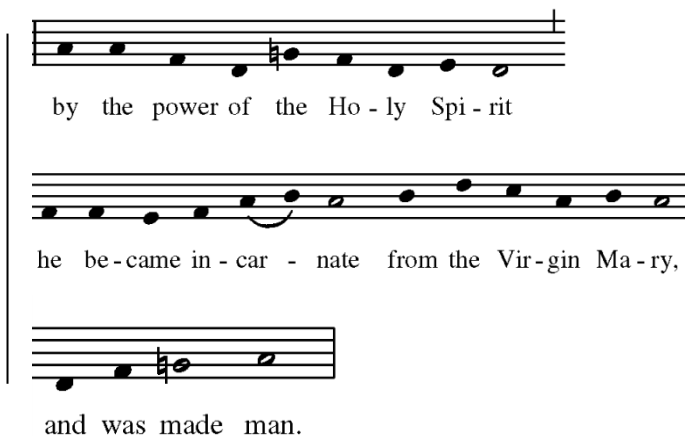
The Reverend Canon Victor Conrado

**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 - 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.*

Benedictus es Domine,  
doce me iustificationes tuas:  
benedictus es Domine,  
doce me iustificationes tuas:  
in labiis meis pronuntiavi  
omnia iudicia oris tui.

*Blessed are you, O Lord,  
instruct me in your statutes.  
Blessed are you, O Lord,  
instruct me in your statutes.  
With my lips will I recite  
all the judgments of your mouth.*

## Hymn: Forgive our sins as we forgive

*All stand and sing the hymn.*

The Hymnal 1982 #674

## The Great Thanksgiving

*All remain standing. The Celebrant faces the People and sings*

The musical notation consists of six systems, each with a vocal line and lyrics. The first system is for the Celebrant: "The Lord be with you." The second system is for the People: "And al - so with you." The third system is for the Celebrant: "Lift up your hearts." The fourth system is for the People: "We lift them to the Lord." The fifth system is for the Celebrant: "Let us give thanks to the Lord our God." The sixth system is for the People: "It is right to give him thanks and praise." Each system includes a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The lyrics are written below the notes, and the parts are labeled "Celebrant" or "People" on the left.

*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 Anthony Piccolo.*

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 4/4. 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 Anthony Piccolo.*

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

Manducaverunt, et saturati sunt nimis,	<i>They ate and were well filled;</i>
et desiderium eorum	<i>and what they desired</i>
attulit eis Dominus:	<i>is what the Lord gave them;</i>
non sunt fraudati a desiderio suo.	<i>they were not deprived of their desires.</i>

*During the ministration of Communion, the Choir sings the motet, Come, my Way, my Truth, my Life. The setting is by Richard DeLong (1951–1994).*

Come, my Way, my Truth, my Life:  
Such a Way as gives us breath:  
Such a Truth as ends all strife,  
Such a Life as killeth Death.

Come, my Light, my Feast, my Strength!  
Such a Light as shows a feast,  
Such a Feast as mends in length,  
Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart!  
Such a Joy as none can move,  
Such a Love as none can part,  
Such a Heart as joys in love.

*Text: George Herbert (1593–1633)*

**Hymn: I come with joy to meet my Lord**

*All stand and sing the hymn.*

**The Hymnal 1982 #304**

**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. *Amen.*

**Welcome and Announcements**

*All are seated for the announcements.*

**Hymn: Lord, dismiss us with thy blessing**

*All stand and sing the hymn.*

**The Hymnal 1982 #344**

## 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

Prélude-Introit-Récitatif, Op. 158 (1959)

Olivier Alain



THE FLOWERS ON THE ALTAR AND IN THE CHURCH  
ARE GIVEN TO THE GLORY OF GOD AND IN LOVING MEMORY OF  
VIVIAN MARIE MARTIN BY HER BROTHER,  
CHARLES CARSON, AND BY DANIEL HEISCHMAN.

THE FLOWERS WERE ARRANGED BY  
A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.



# THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

Web: [www.stmvirgin.org](http://www.stmvirgin.org)

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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**Saint Mary's ministries are supported  
by the financial gifts of those who worship here.**