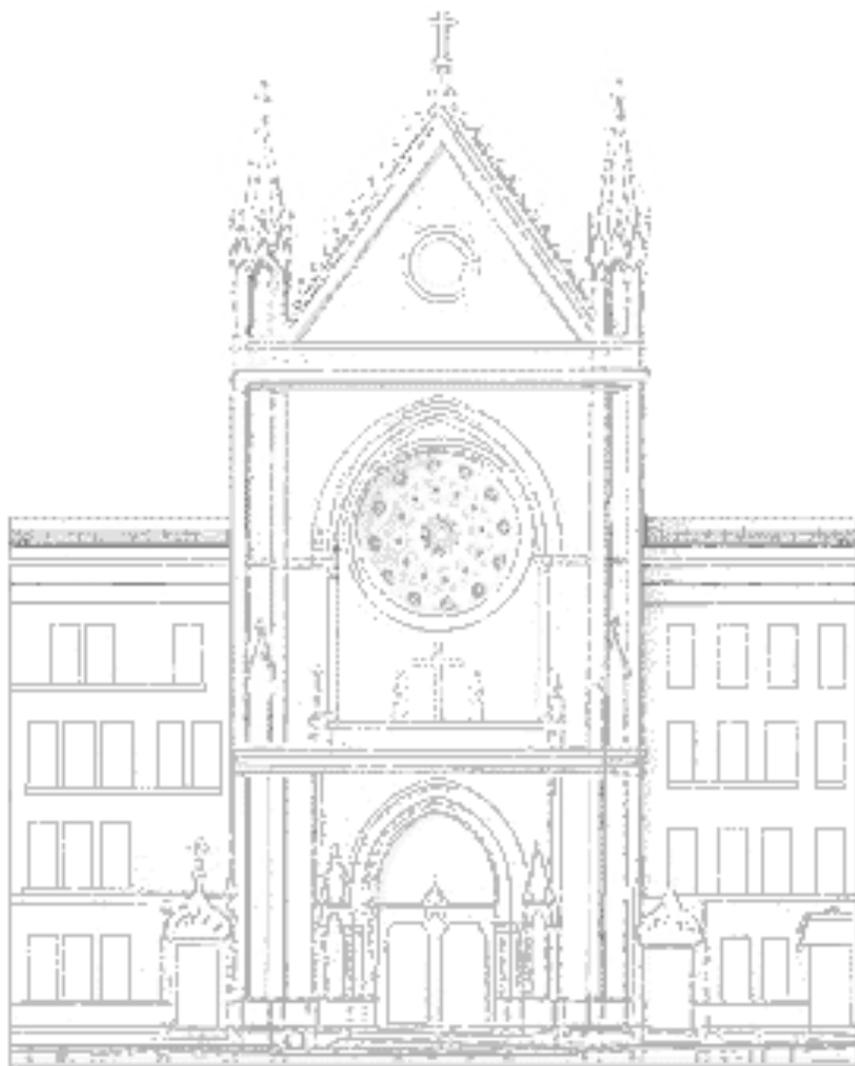


*The Epiphany of
Our Lord Jesus Christ*

PROCESSION & SOLEMN MASS

Friday, January 6, 2023, 6:00 PM

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



Welcome to Saint Mary's

Solemn Mass is a traditional form of Christian worship on Sunday mornings and the great holy days. Week by week, the congregation gathers to hear the Word of God, to sing God's praises, to offer thanks for God's gifts, to receive Holy Communion and to be sent forth to love and serve. Before God's Holy Table, we unite as the Body of Christ and respond to God's call to proclaim Christ in our lives by word and deed. The service itself is not the focus of our worship, but God and God's people. The ministers of the congregation, like the service itself, are servants of the congregation so that the people of God can praise and respond to the presence of God. Newcomers to this tradition are invited to participate along with everyone else, from the youngest to the oldest. Many friends visit us throughout the year—and we look forward to welcoming those whom the Holy Spirit is bringing together in this place for the very first time.

About the Epiphany

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

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Our Guest Preacher

We are pleased to welcome **Brother Jim Woodrum, SSJE**, as our guest preacher this evening. Brother Jim is a native of Bristol VA/TN. He studied music and euphonium performance at the University of South Carolina and went on to teach and play music professionally. In 2004, he began a long discernment to the “consecrated life” and arrived at the Society of Saint John the Evangelist as a postulant in January of 2012. He was initially professed in 2014 and life professed in 2017. He has served the SSJE community as sacristan, choir brother, facilities brother, and vocations brother, where he helped create the Society’s vocations website <https://catchthelife.org>. He is currently the brother that guides mission and communications and is the editor of SSJE’s *Cowley Magazine*. He has authored essays for *Cowley*, the “Earth and Altar” blog, the Saint Mary Magdalen School of Theology blog, and *Attention! Magazine* (a publication of CHADD—Children and Adults with Attention-Deficit/Hyperactivity Disorder). He is an active preacher, retreat leader, and spiritual director. When Brother Jim is away from his desk (and that “Office” in the monastery chapel), he enjoys photography as a means to contemplative prayer, cooking Southern cuisine, and exploring Boston’s neighborhoods. He also has a keen interest in craft beer.

About the Music

The musical setting of the Mass this evening is the five-voice *Missa Prima Sexti Toni* by priest and musician, Giovanni Croce (c. 1557–1609). Croce, though overshadowed in historic reflection by certain other Venice-centered composers of the late Renaissance, was well known in his time for his madrigals and secular compositions as well as his extensive output of church music. Croce sang as a boy chorister under Gioseffo Zarlino (1517–1590) at Saint Mark’s, Venice, eventually succeeding Zarlino as *maestro di cappella* there. He remained in that position until his death in 1609, four years before the position went to Claudio Monteverdi (1567–1643). Croce’s *Missa Prima Sexti Toni* dates from 1596. It is a bright and succinct setting, embodying the character of its period with economy and grace.

The motet sung during the administration of Communion is *We have seen his star* by David Hurd, organist and music director at Saint Mary’s. This motet was composed in 1974 for the Feast of the Epiphany at the Chapel of the Intercession, Harlem, where he was director of music at the time. Its text quotes from the question asked King Herod by the wise men from the east in Matthew 2:2 about the whereabouts of the one born King of the Jews. This text appears liturgically both as the Alleluia and the Communion minor proper for the Feast of the Epiphany. This motet setting is for five-voices with a brief soprano solo near the end. The music rests largely on a G pedal-point and, thereby, seeks a gently hovering quality suggestive of the star gently hovering in the eastern sky, leading the Magi eventually to worship the Christ Child.

The Organ Recital

5:30 PM

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

Tadeusz Machl (1922–2003)	Piece in Five Movements
Svitlana Ostrova (b. 1961)	Chacona
Victor Goncharenko (b. 1959)	Fantasia
Mykola Kolessa (1903–2006)	Passacaglia

Notes on the Program by Dr. Gail Archer

Tadeusz Machl was both an organist and composer. Born and trained in Lviv, he served as organist at Saint Elizabeth Cathedral in his native city. After the Second World War, he moved to Szczecin, and then to Cracow, Poland. In the 1950s, Machl received a scholarship that allowed him to travel to Paris to study the music of French contemporary composers. His organ works include seven organ concertos and twenty-two solo organ pieces, as well as a Requiem for mezzo-soprano, baritone, mixed choir and organ (1981). The Piece in Five Movements is a late work influenced by the improvisational techniques Machl observed in Paris. There is a freedom in these short pieces that allows for creative interpretation while balancing the duplet against triplet figures that appear in both hands and pedal passages. While the movements conclude with a major or minor harmony, the ambiguity of Machl's harmonic language demands acute listening on the part of the performer in order to bring out the spare beauty of these musical miniatures.

Svitlana Ostrova studied choral conducting, composition, and organ at the Music Academy in Kyiv, where she was born and raised. An author of methodological texts and a devoted music educator, she teaches at children's music schools and directs a vocal ensemble in Kyiv, Shchedrivochka, which promotes both traditional Classical music and music by contemporary composers. Her works for organ include the *Symphony of Creation* and *Dyptych: Golgotha and Eucharist*. The Chacona in this program has four short sections: a simple presentation of the theme in block chords, an improvisatory variation in sixteenth notes, a triplet version of the theme, and a final chromatic version with an elegant flourish to the top of the keyboard at the conclusion.

Victor Goncharenko hails from the city of Dnipro. He studied composition with Vitaliy Liefko at the Kyiv Conservatory from which he graduated in 1983. Today, he is active as

a music editor and computer modeling specialist for various publishers in Kyiv, including Music Ukraine, SAN, Kovydav and Careta. His interest in organ music dates back to his student years, but more recently, he has composed several organ fantasies, a prelude and fugue, dialogues for organ and piano, and a chaconne. The second Fantasie has an ABA structure and an entirely irregular metric scheme. The inner accompaniment, built in fourths and fifths, give both an ancient and modern sound to the opening and concluding sections. The central section moves twice as fast as the rest of the piece and has a thicker texture with full chords. Both the first and last sections conclude with a charming staccato melody which is doubled two octaves lower with legato articulation in the left hand.

Mykola Kolessa was born in Sambir near Lviv, to a musical family; his father, Filaret Kolessa, was an ethnomusicologist and composer. Mykola's studies took him to Prague, where he graduated from the Prague Conservatory (1928) and received an advanced degree from its School of Master Artists (1931). A fine teacher, he worked at the Lysenko Higher Institute of Music and then at the Lviv Conservatory, which he later headed as Rector. Kolessa wrote two organ works, a Prelude and Fugue (1978) and the Passacaglia (1929). A tonal composer, he employs an original chromaticism, thick chords juxtaposed with rapid running figures and double pedaling, demanding technical precision from the performer.

About the Artist

Dr. Gail Archer is director of the music program at Barnard College, Columbia University. She is an international concert organist, recording artist, choral conductor, and lecturer who draws attention to composer anniversaries or musical themes with her annual recital series including her 2021 series, *A Slavic Celebration*, and *Max Reger, The Muse's Voice, An American Idyll, Liszt, Bach, Mendelssohn, and Messiaen*. She was the first American woman to play the complete works of Olivier Messiaen for the centennial of the composer's birth in 2008. *Time Out New York* recognized the Messiaen cycle as "Best of 2008" in classical music and opera. Her recordings include her August 2020 release, *Chernivtsi*, recorded at the Armenian Catholic Church, Chernivtsi, Ukraine, featuring contemporary Ukrainian composers, *A Russian Journey, The Muse's Voice, Franz Liszt: A Hungarian Rhapsody, Bach: The Transcendent Genius, An American Idyll, A Mystic In the Making* (Meyer Media), and *The Orpheus of Amsterdam: Sweelinck and his Pupils* (CALA Records). Her 2022 European tour took her to Switzerland, Germany, Poland, and Lithuania. She is the founder of Musforum—www.musforum.org—an international network for women organists to promote and affirm their work. She is college organist at Vassar College, director of the music program at Barnard College, Columbia University, where she conducts the Barnard-Columbia Chorus and Chamber Singers, and a faculty member of Harriman Institute, Columbia University. She is artistic director of the artist and young artist recital series at historic Central Synagogue, New York City.

THE ANGELUS

6:00 PM

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

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

Minister Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women

People and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

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

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

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

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

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

The Minister says

Let us pray.

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

People Amen.

SOLEMN MASS

THE 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.

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

The Procession

Incense is made at the Altar, and the procession is formed. A Minister then intones the procession.

Let us go forth in peace.



People

In the name of Christ. A-men.

Hymn: We three kings of Orient are

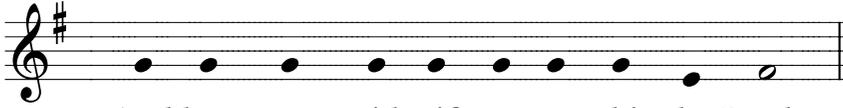
The Hymnal 1982 # 128

The Congregation remains standing and sings the hymn as the Ministers process to the first station.

The Station at the Crèche

The Procession stops at the first station. The Celebrant sings

We have seen his star in the East;



People

And have come with gifts to wor-ship the Lord.

Celebrant

Let us pray.

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.



People

A-MEN.

Hymn: What star is this with beams so bright

The Hymnal 1982 #124

The Congregation remains standing and sings the hymn as the Ministers process to the second station.

The Station at the Rood

The Procession stops at the second station. The Celebrant sings

The glory of the Lord has been revealed:



People And all flesh shall see the sal-va-tion of our God.

Celebrant Let us pray.

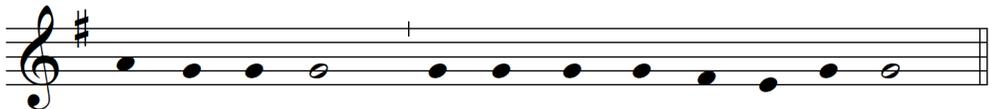
Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.



People A-MEN.

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 Missa. The setting is Missa Prima Sexti Toni by Giovanni Croce (c. 1557–1609).

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

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

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

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

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

*For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.*

The Collect of the Day

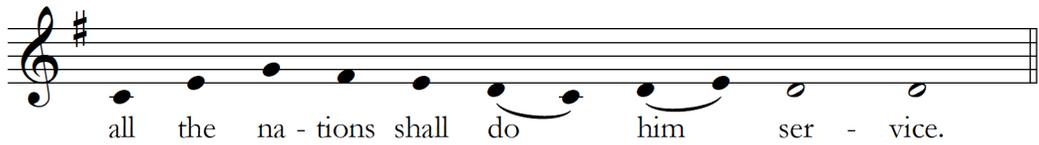
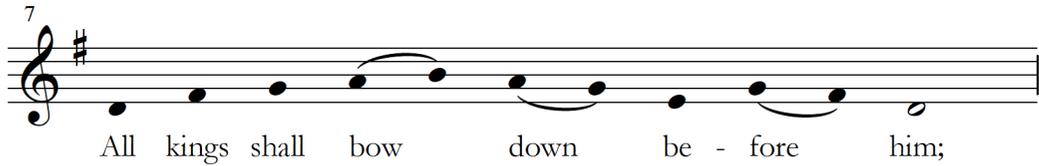
The Celebrant sings

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

Celebrant Let us pray.

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

All **AMEN.**



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

The second Lesson, Ephesians 3:1–12, is now sung.

I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles, assume that you have heard of the stewardship of God's grace that was given to me for you, how the mystery was made known to me by revelation, as I have written briefly. When you read this you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit; that is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. Of this gospel I was made a minister according to the gift of God's grace which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. This was according to the eternal purpose which he has realized in Christ Jesus our Lord, in whom we have boldness and confidence of access through our faith in him.

After the Lesson, the Reader sings

The Word of the Lord.



People

Thanks be to God.

The Gospel Acclamation

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

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

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

The Holy Gospel

A Minister proclaims the Gospel, first singing

The Lord be with you.

People

And also with you.

Minister

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



People

Glo-ry to you, Lord Christ.

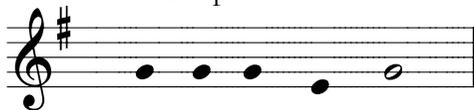
The appointed Gospel, Matthew 2:1–12, is now proclaimed.

Now when Jesus was born in Bethlehem of Jude'a in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Jude'a; for so it is written by the prophet: 'And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.'" Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him." When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him.

Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ

The Sermon

Brother Jim Woodrum, SSJE

The Nicene Creed

All stand. The Creed is sung by all.

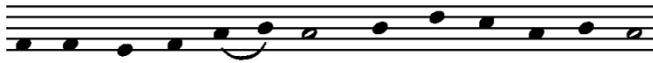
Musical notation for 'The Nicene Creed'. It consists of seven staves in treble clef with a key signature of three sharps (F#, C#, G#). The lyrics are: We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of heaven and earth, of all that is, seen and un - seen. We be-lieve in one Lord, Je - sus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

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 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.

Reges Tharsis
et insulae munera offerent:
reges Arabum et Saba dona adducent:
et adorabunt eum omnes reges terrae,
omnes gentes servient ei.

*The kings of Tarshish
and of the isles shall pay tribute;
and the kings of Arabia and Saba offer gifts;
all the kings of the earth shall bow down before him,
and all the nations shall do him service.*

Hymn: Brightest and best of the stars of the morning The Hymnal 1982 #117

All stand and sing the hymn.

The Reception of the Gifts

As the People sing the hymn, the gifts of bread, wine, and money are brought to the altar and received by the Ministers. A basket containing chalk is also presented. The chalk, which is to be used by members of the Congregation for the blessing of their homes, is blessed following the preparation of the altar.

Celebrant: Our help is in the Name of the Lord.

People: The maker of heaven and earth.

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

Bless, O Lord, this chalk that it may be an effective sign of your blessing upon the homes of your people. Watch over our going out and our coming in, and grant that the love of Christ and the wonder of his grace may be bestowed on every inhabitant and every guest. We pray that, like the wise men of old, we may serve him as our only King, worship him as the one true God, and honor him with lives of sacrifice and praise, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Great Thanksgiving

The Celebrant faces the People and sings

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Giovanni Croce

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.

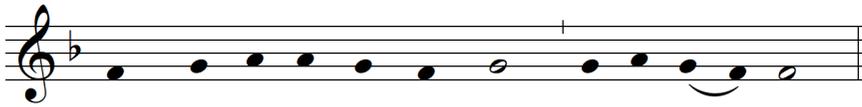
Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

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 Croce.

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 ministrations of Communion begins, the appointed antiphon is sung.

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

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

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

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

Hymn: Earth has many a noble city

All stand and sing the hymn.

The Hymnal 1982 #127

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.

The Proclamation of the Date of Easter

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

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

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

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

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

Welcome and Announcements

All are seated for the announcements.

Hymn: As with gladness men of old

All stand and sing the hymn.

The Hymnal 1982 #119

The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.

People

And also with you.



Minister

Let us go forth in the name _____ of _____ Christ.



People

Thanks _____ be _____ to _____ God.

Setting: *Missa orbis factor*



The Postlude

Improvisation



Kontakion for the Feast of the Holy Theophany

Today You appeared to the world,
and Your light, O Lord, has left its mark upon us
as in fuller understanding we sing to You:

“You came, You were made manifest,
the unapproachable light.”





THE FLOWERS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD AND
IN THANKSGIVING FOR ALL THOSE WHO SEEK
TRUTH, LIBERTY, JUSTICE, AND DEMOCRATIC RULE.



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



The Presentation

Thursday, February 2, 2023

Morning Prayer 8:00 AM

The Angelus 12:00 PM

Said Mass in the Lady Chapel 12:10 PM

Organ Recital 5:30 PM

*Dr. David Hurd, Organist and Music Director,
Church of Saint Mary the Virgin*

The Blessing of Candles, Procession &
Solemn Mass 6:00 PM

We Need Your Help

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish during the extraordinary events of the past thirty-four months. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2023 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you are able to make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website; by accessing the Giving section, 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.



We are grateful to you for your crucial support of Saint Mary's at this time.

THE CHURCH OF SAINT MARY THE VIRGIN

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

Web: www.stmvirgin.org

Phone: 212.869.5830

The Parish Clergy

The Reverend 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*

The Board of Trustees

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