

*The Eve of the
Epiphany of Our Lord Jesus Christ*

PROCESSION & SOLEMN MASS

Friday, January 5, 2024, 6:00 PM

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

A Vision for Saint Mary's

Saint Mary's is a vibrant Anglo-Catholic witness in the heart of New York City. With our identity in Christ and a preference for the poor, we are an inclusive, diverse community called to love God and each other for the life of the world.

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.

About the Music

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

During Communion, the choir will sing di Lasso's Epiphany motet *Omnes de Saba venient*. This motet is scored for two choirs of four voices each and takes its text from Isaiah 60:6 and Psalm 72:10 with Alleluias appended to both verses.

The Organ Recital

5:30 PM

*Gregory Eaton, Organist & Choirmaster,
All Saints' Episcopal Church, Austin, Texas*

Grande Pièce Symphonique, Op. 17

César Franck (1822–1890)

Notes on the Program

In musicological terms, we can talk about the *Grande Pièce* as one of the seminal works of César Franck, who may be called the founder of the French Romantic organ genre. The piece can be called the inspiration and progenitor of the tradition of the ‘Organ Symphony’ in France, exemplified by the works of Charles-Marie Widor and Louis Vierne. It is monumental in concept, and cyclical in form, with themes growing out of each other. Depending on your viewpoint, it can be described as being in one single movement; in three linked sections; or even in many smaller but related gestures. Like all of the other works of Franck, it is also particularly suited to the Aeolian-Skinner organ of Saint Mary the Virgin.

But why program this for the Feast of the Epiphany? Looking at the beginning of the liturgical year, Advent begins in retrospection and darkness, just as the *Grande Pièce* with its dark opening in F#-minor. After exploring this darkness, the very sweet *Andante* in B-major can easily evoke the Nativity, while the B-minor scherzo-like movement serves as a reflection of Mary’s pondering of the future of her infant Son, before we return to the sweet babe in the manger. After a short recap of the main themes (very like Beethoven in the last movement of the 9th Symphony), the real Epiphany of the music occurs. The key shifts to F#-major and takes the listener to a musical epiphany of the light and triumph inherent in the originally dark material of the work. In this way, it serves as a single encapsulation of the beginning of the liturgical year and the light and joy of the revelation of the infant Jesus as the Messiah, the promised one of God. — *Gregory Eaton*

About the Organist

Gregory Eaton is organist & choirmaster at All Saints’ Episcopal Church in Austin, Texas, and is the adjunct lecturer in organ and harpsichord of the Butler School of Music, University of Texas. He also serves as president of the board for Ensemble VIII, and secretary of the board for La Follia Austin Baroque Orchestra. Prior to moving to Texas, he was director of music at St. Ann & the Holy Trinity, Brooklyn, from 1993 to 2014, and lecturer in church music at the General Theological Seminary from 1984 to 2010. He also served at both Trinity Church and Church of the Epiphany in New York. While at Saint Ann’s, Gregory founded a weekly recital series, on which he played over 600 concerts between 1999 and 2014. He was also a founding member of Chelsea Winds recorder ensemble and plays in the Austin Recorder Quartet. Gregory has been very involved in the American Guild of Organists, serving as dean of both the Brooklyn, New York and Austin, Texas, chapters, and as district convener for Central Texas.

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:
et regnum in manu eius,
et potestas, et imperium.
Deus, iudicium tuum regi da:
et iustitiam tuam filio regis.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Behold, the Lord of hosts is coming:
in his hands are kingship,
power and might.
Give the King your justice, O God,
and your righteousness to the King's son.
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 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

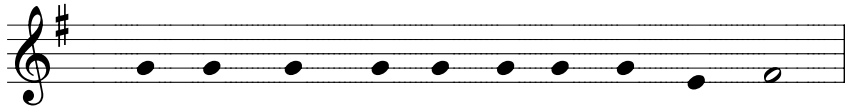
The Hymnal 1982 # 128

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

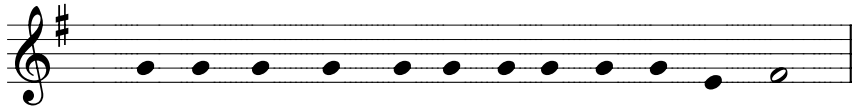
The Hymnal 1982 #124

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

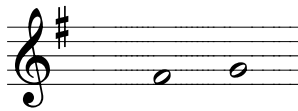
The glory of the Lord has been revealed:



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 Missa Octavi Toni by Orlando di Lasso (1532–1594).

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

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.

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

*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.*

*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.*

*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.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 60:1–6, 9, is now read.

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising. Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms. Then you shall see and be radiant, your heart shall thrill and rejoice; because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Mid'ian and E'phah; all those from She'ba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the LORD. For the coastlands shall wait for me, the ships of Tarshish first, to bring your sons from far, their silver and gold with them, for the name of the LORD your God, and for the Holy One of Israel, because he has glorified you.

After the Lesson, the Reader says

The Word of the Lord.

People

Thanks be to God.

Psalm 72:1–2, 8 & 10, 12–13, 17

The Congregation remains seated. The Cantor sings the Refrain. The Congregation then repeats the Refrain. Then the Choir sings the psalm verses to an Anglican chant by Ivor Algernon Atkins (1869–1953), and the Congregation sings the Refrain following the appointed verses.

7
All kings shall bow down be - fore him;
all the na - tions shall do him ser - vice.

- 1 Give the King your justice, O God, *
and your righteousness to the King's Son;
- 2 That he may rule your people righteously *
and the poor with justice.

Refrain

7

All kings shall bow down be - fore him;
all the na - tions shall do him ser - vice.

- 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.

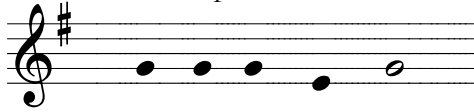
Now when Jesus was born in Bethlehem of Jude'a in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." When Herod the king heard this, he was troubled, 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

The Reverend James Ross Smith

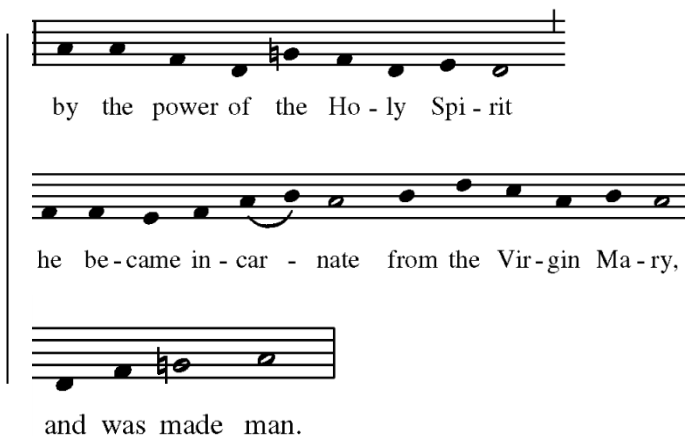
The Nicene Creed

All stand. The Creed is sung by all.

Musical notation for 'The Nicene Creed' on seven 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:

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 #118

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 Orlando di Lasso.

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.
Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.*

The People stand or kneel. Then the Celebrant continues

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

Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."



There - fore, ac - cord - ing to his com - mand, O Fa - ther,



We re - mem - ber his death, We pro - claim his re - sur - rec - tion,



We a - wait his com - ing in glo - ry.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the Virgin Mother of God, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



All

A - MEN.

Celebrant And now, as our Savior Christ has taught us, we are bold to say,

Then all sing the Lord's Prayer.

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

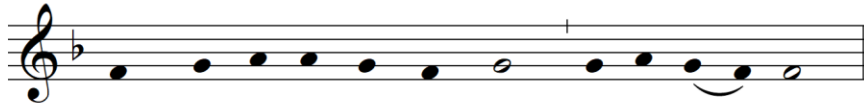
Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and sings



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;



People There-fore let us keep the feast. Al - le - lu - ia.

Setting: Ambrosian Chant adapt. Mason Martens (1933–1991)

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

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi;
dona nobis pacem.

*Lamb of God,
you take away the sins of the world;
grant us peace.*

The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers.

At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion.

Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ.

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.

If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.

The Communion Song 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, Omnes de Saba venient.
The setting is by Orlando di Lasso.*

Omnes de Saba venient,
aurum et thus deferentes,
et laudem Domino annuntiantes.
Alleluia.

*All they from Sheba shall come,
bringing gold and frankincense,
and showing forth praise to the Lord.
Alleluia.*

Reges Tharsis et insulae
munera offerent,
reges Arabum et Saba
dona adducent.
Alleluia.

*The kings of Tharsis and the islands
shall offer gifts,
the kings of the Arabians and Sheba
shall bring gifts.
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 twenty-eighth of March and the evening of the thirty-first of March.

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 fourteenth of February. Ascension Day will be celebrated on the ninth of May. The Day of Pentecost, the joyful conclusion of the Easter Season, will be celebrated on the nineteenth of May. And this year the First Sunday of Advent will be on the first 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.*

*

THE FLOWERS ON THE ALTAR
AND AT THE SHRINES
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
GEORGE HANDY
BY STEVEN ELDREDGE.

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

*

We are not enemies, but friends. We must not be enemies.
Though passion may have strained
it must not break our bonds of affection.
The mystic chords of memory,
stretching from every battlefield and patriot grave
to every living heart and hearthstone
all over this broad land,
will yet swell the chorus of the Union,
when again touched, as surely they will be,
by the better angels of our nature.

Abraham Lincoln
First Inaugural Address
March 4, 1861

THE CHURCH OF SAINT MARY THE VIRGIN

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Phone: 212.869.5830

The Parish Clergy

The Reverend Sammy Wood, *priest-in-charge*

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, *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. Shalim Peña, 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.**