



The First Sunday after the Epiphany – The Baptism of Our Lord
January 8th, 2023

Solemn Mass at Eleven O’Clock

Missa octavi toni “Missa Venatorum” — Roland de Lassus (c1530–1594)

Celebrant: Fr James

Prelude *Partita on ‘Salzburg’*
Chorale & Seven Variations

Johann Pachelbel (1653–1706)

Hymn 120 *The sinless one to Jordan came*

Solemnis hæc festivitas

Asperges me

Mode VII

*Ant. Asperges me, Domine, hyssopo et mundabor,
Lavabis me, et super nivem de albor. Psalm.
Miserere mei, Deus, secundum magnam
misericordiam tuam. Gloria Patri. Ant.*

*Ant. Thou shalt purge me, O Lord, with hyssop,
and I shall be clean: thou shalt wash me, and I shall
be whiter than snow. Psalm. Have mercy upon me,
O God: after thy great goodness. Gloria Patri. Ant.*

Ÿ. O Lord, show thy mercy upòn ús.
Ř. **And grant us thy salvation.**
Ÿ. O Lord, hear mỳ práyer.
Ř. **And let my cry come untò thée.**
Ÿ. The Lord be with you.
Ř. **And with thy spirit.**

Collect for Purity

Introit *Dilexisti justitiam*

Mode VII

*Ant. Thou hast loved righteousness, and hated iniquity: therefore God even thy God hath anointed thee
with the oil of gladness above thy fellows. Psalm. My heart is inditing of a good matter: I speak of the
things which I have made unto the King. Gloria Patri. Ant.*

Kyrie

*Kyrie eleison.
Christe eleison.
Kyrie eleison.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Gloria

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu 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, Jesu Christe, cum Sancto Spiritu: ✠ in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace, good will towards men, we praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, ✠ art most high in the glory of God the Father. Amen.

Collect

Father in heaven, who at the baptism of Jesus in the River Jordan didst proclaim him thy beloved Son and anoint him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with thee and the same Holy Spirit liveth and reigneth, one God, in glory everlasting. **Amen.**

Epistle Acts 10:34-38

Peter opened his mouth and said: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him. You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him.

Gradual *Benedictus Dominus Deus*

Mode V

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *℣.* The mountains also shall bring peace, and the little hills righteousness unto the people.

Alleluia *Inveni David servum meum*

Mode VI

℣. Alleluia, *℞.* Alleluia. *℣.* I have found David my servant. With my holy oil have I anointed him.
℞. Alleluia.

Holy Gospel Matthew 3:13–17

℞. **Glory be to thee, O Lord.**

Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now; for thus it is fitting for us to fulfil all righteousness.” Then he consented. And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, “This is my beloved Son, with whom I am well pleased.”

℞. **Praise be to thee, O Christ.**

Hymn 135 *Songs of thankfulness and praise*

Salzburg

Sermon

Fr Macdonald-Radcliff

Nicene Creed

Credo III, Mode V / Et incarnatus by Giovanni Pierluigi da Palestrina (c1525–1594)

¶ *See card in pew for music.*

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: **And in one Lord Jesus Christ, the only-begotten Son of God;** Begotten of his Father before all worlds, **God of God, Light of Light, Very God of very God;** Begotten, not made; Being of one substance with the Father; By whom all things were made: **Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried:** And the third day he rose again according to the Scriptures: **And ascended into heaven, And sitteth on the right hand of the Father:** And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end. **And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son;** Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: **And I believe one holy Catholic and Apostolic Church:** I acknowledge one Baptism for the remission of sins: **And I look for the Resurrection of the dead: ☩ And the life of the world to come. Amen.**

General Intercession

Confession of Sin

ALMIGHTY GOD, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

¶ *The Celebrant pronounces the Absolution, and the people are seated for the Offertory Verse.*

Blessed is he that cometh in the Name of the Lord, we bless ye from the house of the Lord: God is the Lord, who hast shewed us light, alleluia, alleluia.

Offertory Anthem *The Baptism of Christ*

Peter Hallock (1924–2014)

Jesus autem hodie regressus est a Jordane. (But Jesus on this day returned from the Jordan.)

Refrain: "*Hic est Filius meus: ipsum intende.*" (This is my Son: hear him.)

When Jesus Christ baptised was, the Holy Ghost descended with grace; the Father's voice was heard in the place: *Refrain*

There were Three Persons and one Lord, the Son baptised with one accord, the Father said this blessed word: *Refrain*

Now Jesus, as thou art both God and man, and were baptised in from Jordan, at our last end, we pray thee, say then: *Refrain*

[Words: vss 1,2 & 4 of a Carol in London: British Lib. Additional MS. 5665, c. 1500: perhaps by Richard Smert, Rector of Plymtree (near Exeter), (1435–1477) or by John Trouuffe, of the same era.]

Sursum Corda

- ✠. The Lord be with you.
✠. **And with thy spirit.**
✠. Lift up your hearts.
✠. **We lift them up unto the Lord.**
✠. Let us give thanks unto our Lord God.
✠. **It is meet and right so to do.**

¶ *When the bell tolls, please kneel.*

Sanctus & Benedictus

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

Holy, holy, holy,
Lord God of hosts,
heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.
✠ Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

Canon of the Mass

Our Father

Prayer for Peace

- ✠. The peace of the Lord be always with you.
✠. **And with thy spirit.**

Prayer of Humble Access

WE DO NOT PRESUME to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

Agnus Dei

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

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

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

Invitation to Communion

✠. Behold the Lamb of God; behold him that taketh away the sins of the world.

℟. **Lord, I am not worthy that thou shouldst come under my roof,
but speak the word only, and my soul shall be healed.**

All persons baptized in the Name of the Father and of the Son and of the Holy Spirit are invited to the Altar to receive the Body and Blood of our Lord and Savior Jesus Christ. If you wish to receive a blessing, come to the Altar and cross your arms over your chest. For those who prefer to receive by intinction, the chalice bearer will take your wafer, dip it in the chalice, and place it on your tongue.

Communion Verse *Quicumque enim*

Mode I

For as many of you as have been baptized into Christ: have put on Christ, Alleluia.

Communion Motet *Sicut cervus desiderat*

Juan Vásquez (1500–1560)

*Sicut cervus desiderat ad fontes aquarum: ita desiderat
anima mea ad te, Deus.*

Like as the hart desireth the waterbrooks: so longeth
my soul after thee, O God. (*Ps 42:1*)

Postcommunion Collect

ALMIGHTY AND EVERLIVING GOD, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Blessing & Dismissal

☩. The Lord be with you.
☩. **And with thy spirit.**
☩. Depart in peace.
☩. **Thanks be to God.**

☩ *The people stand.*

The Last Gospel

☩. The Lord be with you.
☩. **And with thy spirit.**
☩. The beginning of the Holy Gospel according to St John.
☩. **Glory be to thee, O Lord.**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made: In him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not the Light, but was to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(genuflect) *And the Word was made flesh, (rise)*

and dwelt among us: and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

☩. **Thanks be to God.**

Hymn 127 *O sola magnarum urbium*

Stuttgart

Angelus *(See card in pew)*

Postlude *Water Music, HWV 348*
 XII. Allegro mæstoso (alla Hornpipe)

George Frederick Handel (1685–1759)

Just when is Christmas over?

It depends whom you ask. For many, Christmas “the Holidays” begin sometime after Hallowe’en and run until December 26th, when Christmas trees are cast to the curb. Liturgically, the Church has traditionally observed twelve days of Christmas, or alternatively an octave of Christmas, running until January 1st, the feast of the Circumcision and Naming of Christ. A more modern understanding of the calendar (since the Vatican II reforms) has the Christmas cycle ending with the feast of the Baptism of Christ, always kept on the Sunday after the Epiphany, and usually in white vestments. [Previously, the Baptism of Christ was kept on the Octave Day of the Epiphany, January 13th.]

Whereas ancient calendars numbered the Sundays “after (or of) the Epiphany” for the remainder of the season, the present practice in some churches has the Sundays after the Epiphany beginning the *Tempus per annum*, unfortunately rendered into English as “Ordinary Time.” A more salubrious name would have been “Ordinal Time” reflecting the sequential numberings of Sundays. In any case, apart from the Baptism of Christ, the Sundays of Epiphanytide or Ordinary Time are normally observed with green vestments, except when a major feast such as Candlemas is kept on a Sunday.

A much older tradition, which is still the norm in many Central and Eastern European countries, and was the norm in England until the nineteenth century, has Christmas running for 40 days, until the Presentation of Christ in the Temple (Candlemas) on February 2nd. There is a colonial era poem from Williamsburg which reads

*When New Year's Day is past and gone;
Christmas is with some people done;
But further some will it extend,
And at Twelfth Day their Christmas end.
Some people stretch it further yet,
At Candlemas they finish it.
The gentry carry it further still
And finish it just when they will;
They drink good wine and eat good cheer
And keep their Christmas all the year.*

–The Virginia Almanack for the Year, 1765

There is a vestige of this extended Christmastide in the Daily Office, where the Marian antiphon *Alma Redemptoris Mater* is appointed to be said until the Eve of the Presentation. (This reckoning also provides a satisfying symmetry with the 40 days of Lent and the 40 days of Easter.) In many places, including the Vatican and many English cathedrals, Christmas decorations, or at least the Nativity, are kept up until the Presentation.

Chalking of the Doors

This is a Christian custom with biblical precedent, as the Israelites marked their doors in order to be preserved from death. Chalk is blessed at the Epiphany Mass, for the faithful to take to their homes. Over the door of the house (or anywhere near the door), it is customary to write 20 + C M B + 23 (or 20 C + M + B 23, or many other variations). The 20 and 23 refer to the year. Historically, the C M B meant *Christus mansionem benedicat* (Latin: ‘Christ blesses this house’), but in popular piety, it came to represent the names of the Magi, Caspar, Melchior and Bathazar. Chalking is a tangible way of asking God’s blessing on all who live in, work in, and enter our homes. Blessed chalk and a short liturgy for the blessing of your home are available at the back of the church.

The Church of the Advent
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The Rev'd Douglas Anderson, *Rector*

The Rev'd Jay James, *Assisting Rector*

The Rev'd David Thompson, *Vicar*

The Rev'd Dr Jeffrey Hanson, *Priest Associate*

The Rev'd Thomas Adams, *Honorary Assistant*

The Rev'd Dr Clarence Butler, *Honorary Assistant*

Meg Nelson & Thatcher Gearhart, *Churchwardens*

Mark Dwyer, *DMus, Organist & Choirmaster*

Andrew Scanlon, *FAGO, Assoc. Organist & Choirmaster*

Raymond Porter, *Verger*

Karen Harrington, *Events & Communication Coord.*

Jim Singletary, *Parish Administrator*

Joe Brown, *Comptroller*

Rich Lyerla, *Property Manager*

Deacon Moses Buyondo, *Resident Sexton*

Monday–Tuesday, Thursday–Friday — Morning Prayer at 8:00am; Low Mass at 12:15pm; Evening Prayer, 5:30pm.

Wednesday — Morning Prayer at 8:00am; Evening Prayer, 5:30pm; Low Mass and Healing Service, 6pm.

Saturday (and legal holidays) — Morning Prayer at 8:30am; Low Mass at 9:00am.

Parish Notices

IF YOU ARE VISITING with us today, welcome!

- **PLEASE FILL OUT A VISITOR CARD** and put it in the collection plate at the Offertory, or hand it to an usher or a member of the clergy. You can find visitor cards on the backs of the pews.
- If you desire to receive **HOLY COMMUNION** on this occasion and are baptized with water in the Name of the Father, the Son, and the Holy Spirit, we invite you to do so. Please feel free to consult on this matter with a member of the Clergy.
- To sign up for our **OUR WEEKLY EMAIL**, please send a blank email (with “EMAIL” in the subject line) to office@theadventboston.org.

FLOWERS today are given to the glory of God and in memory of Adeline Blanchard Tyler, 1805–1875, first Deaconess in the Episcopal Church and faithful parishioner of the Advent.

PROFESSIONAL CHILD CARE is provided in Moseley Hall during the 9am and 11am Masses. Parents at the 11am Mass are kindly requested to keep their children with them in church after Communion so that the nursery area can be cleared before Coffee Hour begins. In Christian

charity, we do ask that you not bring children to the nursery if they have a cold or are sick.

COFFEE HOURS. Coffee hour hosts this Sunday are Cassie Gurnon and Clementine Tufts at 9am and Frank Olney at 11am.

We are in need of additional hosts for all Masses in this quarter. Please sign up in Moseley Hall, by emailing kharrington@theadventboston.org, or using the new electronic scheduler. To sign up for the new electronic scheduler for coffee hour please scan this QR code or contact Karen Harrington. Using this online system, you will be able to check your schedule from anywhere (there is a smartphone app), set up automatic email reminders, specify exactly what times do and do not work well for you to serve, and easily find a substitute when you can't make one of your scheduled dates.



Please be patient, ask questions, and let Karen know if you have any difficulty.

GIVING ENVELOPES. For those who requested weekly giving envelopes, there is a slight delay in part of our order. We should be able to distribute soon.