



# The Cathedral of the Incarnation

Garden City, NY

25 January 2026 at 11:15 AM  
Choral Mass

## THE THIRD SUNDAY AFTER THE EPIPHANY

*Page numbers in this leaflet refer to the red **Book of Common Prayer** (BCP). The Holy Eucharist Rite II begins on page 355 of the BCP. The hymns are sung from either the blue **Hymnal 1982** or the red & green hymnals, **Lift Every Voice and Sing**, found under the seats.*

VOLUNTARY: *Canzonetta in F*

Charles Ives  
(1874-1954)

PROCESSIONAL HYMN 371

*Italian Hymn*

OPENING ACCLAMATION

*Presider*      Blessed be God: Father, Son, and Holy Spirit.

*People*      **And blessed be God's kingdom, now and forever. Amen.**

THE COLLECT FOR PURITY (*said by the presider*)

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

GLORIA IN EXCELSIS: *Missa Brevis*

Grayston Ives  
(b. 1948)

THE COLLECT OF THE DAY

*Presider*      The Lord be with you.

*People*      **And also with you.**

*Presider*      Let us pray.

**G**ive us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE WORD OF GOD

### THE FIRST LESSON

*Isaiah 9:1-4*

**T**here will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness-- on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

*Lector*      The Word of the Lord.

*People*      **Thanks be to God.**

### PSALM 27

*sung by the Choir/chant by Ivor Atkins*

1 The Lord is my light and my salvation; whom then shall I fear? \*  
the Lord is the strength of my life; of whom then shall I be afraid?

5 One thing have I asked of the Lord; one thing I seek; \*  
that I may dwell in the house of the Lord all the days of my life;

6 To behold the fair beauty of the Lord \*  
and to seek him in his temple.

7 For in the day of trouble he shall keep me safe in his shelter; \*  
he shall hide me in the secrecy of his dwelling  
and set me high upon a rock.

8 Even now he lifts up my head \*  
above my enemies round about me.

9 Therefore I will offer in his dwelling an oblation with sounds of great gladness; \*  
I will sing and make music to the Lord.

10 Hearken to my voice, O Lord, when I call; \*  
have mercy on me and answer me.

11 You speak in my heart and say, "Seek my face." \*  
Your face, Lord, will I seek.

## THE EPISTLE

*1 Corinthians 1:10-17*

I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

*Lector*      The Word of the Lord.

*People*      **Thanks be to God.**

SEQUENCE HYMN 630

*Wylde Green*

THE HOLY GOSPEL

*Matthew 4:12-23*

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

*People*      **Glory to you, Lord Christ.**

**N**ow when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled: "Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near." As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

*Deacon*      The Gospel of the Lord.

*People*      **Praise to you, Lord Christ.**

THE SERMON

*Lisa DeBenedittis,  
Curate*

## THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

## THE PRAYERS OF THE PEOPLE

*Deacon* Let us pray for the Church and for the world.

*Intercessor* Lord, hear us.

*People* **Lord, graciously hear us.**

## THE CONFESSION OF SIN

*Deacon* Let us confess our sins against God and our neighbor.

*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.**

*Presider* 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. **Amen.**

## THE PEACE

*Presider* The peace of the Lord be always with you.

*People* **And also with you.**

**Rev. Lisa DeBenedittis**  
**Third Sunday after the Epiphany, Year A**  
**Cathedral of the Incarnation, Garden City NY**  
**January 25, 2026**

**“Give us grace, O Lord, to answer readily the call.”**

Today’s collect begins with “Give us grace, O Lord, to answer readily the call.” I’ve grown to especially appreciate our opening collects, because they provide us with a specific lens through which to hear and understand the good news of the Gospel. I lean on them for framing.

And today’s collect speaks clearly. We are asking God for grace, and for a specific reason: not only to *hear* God’s call, but to answer it readily, poised toward *yes*. That our “yes” will be the consent of a person who recognizes the costly commitment of transformation. And so... let’s consider this when we imagine ourselves into Matthew’s (4:12-23) story of the beginning of Jesus’ Galilean ministry and this encounter between Jesus and two sets of brothers.

*As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him.*

In this tale of vocation, (vocation coming from the Latin “to call”) of being invited to join the emerging party of Jesus’ apostles, a growing band of brothers, it’s important to understand that Peter and Andrew were doing what they already knew how to do – what they did well and was their livelihood: fishing. The region of Galilee was central to Jesus’ ministry and fishing was an important and lucrative activity within the local economy. Jesus assured, bring what you already know. Bring the nets, bring the skill. Bring the life that you have been living.

*Follow me, and I will make you fish for people.*

While I like to imagine that whether or not they could be certain, they immediately left their nets and followed him. But I suspect it wasn’t quite so easy. Although Jesus used the familiar language of fishing, he was actually asking them, *singling them out in the call*, to give up the

certainty of a life and a livelihood that likely ordered their very existence.

No more day's wages.

No safety net.

No clear plan.

Instead, a radical reordering of their social identities.

*As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.*

At this point, I realize that I am lulled into the story. I've already read Jesus' encounter with the first two brothers, and now, at first glance, it seems to repeat with two more brothers, and concluding with Jesus taking the four to begin his journey of ministry. But whenever I feel too comfortable, too assured that I know what's going on within a Gospel passage, I want to take a pause. What am I *not* paying attention to? What's hiding in plain sight? In fact, this is *\*not\** just a repetition with two more brothers. If we really pay attention, we realize that Jesus is not simply meeting *two* more people, but he is meeting *three*. Do you see the third? It's Zebedee. There in the background, quietly sitting in the boat with his sons. And we need to pay careful attention to this father, because in fact, he signals a shift in the call.

Zebedee's involvement raises the stakes of this call to ministry. What are we to make of James and John leaving their boat and their father? Are you confused like I was? Unsettled? Scared? Does Jesus ask us to leave our families, our histories and all that grounds us in order to follow him? Must we abandon everything in order to answer a call to discipleship?

The stakes are raised in what the 20<sup>th</sup> century theologian Dietrich Bonhoeffer refers to as "costly grace". In his text, "The Cost of Discipleship", Bonhoeffer posits the difference between "cheap grace" and "costly grace". Cheap grace, he says, leaves our lives intact, whereas costly grace demands that we reorder our loyalties, who we belong to, and who we serve.

I don't think a call to discipleship demands that we literally abandon our families, but instead is

an instruction to individuate, to symbolically separate from the easy and the familiar. Jesus asks us to redirect, to reorient our love, our purpose, service and loyalty. In the ancient world, a father wasn't a parent in the same way we think of a parent in modern times. For a young man in the ancient world, the father represented one's future: your trade, your place in the world, your economic security, your inheritance. James and John were mending nets with their father. This is how life was supposed to go and it is what they were being prepared for. James and John didn't abandon their father, but rather they reordered their priorities, their "father principle".

Where I grew up in Queens, there were many storefronts with names like Ben & Sons Hardware, or John & Sons Lumber. The names themselves told a story of commitment to the lineage of the family. That seemed very comforting to me at the time. It suggested that this is whose you are, this is what you do, and this is where your future will go. This way of inheriting a future: through work, familial identity, and expectation, is not unique to our neighborhoods and memories, but shows up as a familiar theme in Scripture, as well. I think of Luke 2:41-52 -- the story of Jesus in the Temple. Mary and Joseph were returning from Jerusalem where they had been celebrating Passover, and realized that they'd lost track of their twelve-year-old boy. They frantically backtracked to locate him, only to find him teaching in the temple. When Mary said, "Your father and I have been searching for you", Jesus replied, "Did you not know that I must be in my father's house?" At that moment, Jesus set a precedent in his bold and courageous act of individuation. He established a prototype for later calls of discipleship. He set an example of costly reorientation, locating his identity, authority, and future in God's call, rather than in the expectations of his personal parents.

So now returning to Jesus in that moment early in his ministry, before the nets were cast, when they were still being mended, when the future was being carefully prepared, when he said, "Follow me", and the four immediately did. The call of Jesus reclaims and reorients everything that we have already been given. Torn nets are not cast aside and boats are not sunk. Instead, they are now being used for different ends, and this is what it means to readily answer the call, with costly grace.

Some vocations require dramatic changes: a different name, a new outfit, getting out of bed at a

new time. Others require something quieter but equally challenging: the patience to stay with the life that you already have and consent to its reorientation. There are ways of following Jesus that look like leaving boats on the shore, and there are ways of following Jesus that look like continuing to fish, but no longer just for oneself alone. There are calls that take us elsewhere: toward distant shores with people we barely know. And there are calls that ask us to remain where we are, but angled differently toward a new future.

The grace we ask God for today is the grace to consent, like those first apostles, to participate in a reorientation – to leave the boats behind, and allow what is torn and in need of mending in our lives to be repurposed to serve something so much greater than ourselves. The good news is that Jesus' call is for every one of us: that no matter who we are or what we do when we get out of bed in the morning, that we are already poised toward the *yes* of divine purpose.

So give us grace, O Lord, to readily answer your call. With grace we may consent, and consent is the “x-factor” that turns everyday work into ministry, and people into disciples.

# THE HOLY COMMUNION

## OFFERTORY ANTHEM: *The Lord is my Light*

Peter Hallock  
(1924 – 2014)

The Lord is my light, the refuge of my life and my salvation; of whom then shall I be afraid? If I take the wings of the morning, or go up into heaven, in the shadow of your wings I will rejoice and bless your holy Name; and I will sing of your glory, O Lord my strength, as long as I live.

## OFFERTORY HYMN (*sung by ALL, standing*)

*Lasst uns erfreuen*

Let all things their Creator bless,  
and worship him in humbleness,  
O praise him, Alleluia.  
Praise God the Father, praise the Son,  
and praise the Spirit, Three in One:  
O praise him, O praise him, Alleluia, alleluia, alleluia.

## THE GREAT THANKSGIVING

The musical notation consists of four staves of music. The first staff shows the Celebrant singing "The Lord be with you. And al - so with you." The second staff shows the People singing "Lift up your hearts. We lift them to the Lord." The third staff shows the Celebrant singing "Let us give thanks to the Lord our God." The fourth staff shows the People singing "It is right to give him thanks and praise."

*The Presider sings the Preface, and at the conclusion the Choir sings*

**SANCTUS & BENEDICTUS, Missa Brevis**

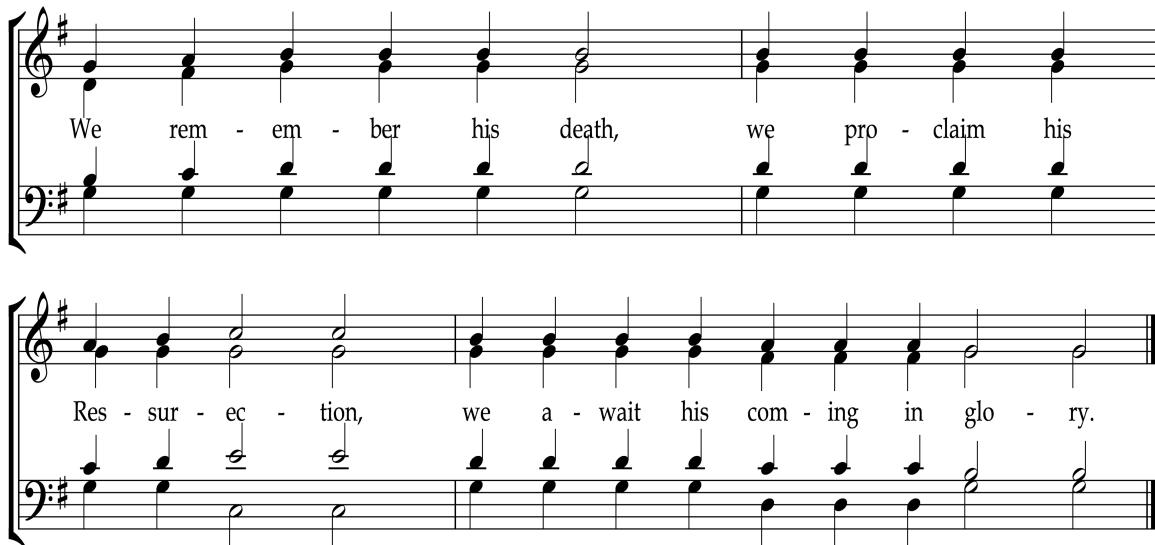
Ives

**EUCCHARISTIC PRAYER B**

BCP 367

## MEMORIAL ACCLAMATION

Kyiv Chant



We rem - em - ber his death, we pro - claim his  
Res - sur - ec - tion, we a - wait his com - ing in glo - ry.

## THE LORD'S PRAYER

BCP 364

## THE BREAKING OF THE BREAD

Presider Alleluia. Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia.**

## AGNUS DEI, *Missa Brevis*

Ives

## THE COMMUNION OF THE PEOPLE

*All baptized persons are invited to receive Holy Communion in the cathedral. Persons who do not wish to receive Communion may come forward and receive a blessing. If you would like to receive gluten-free Eucharist, please tell the priest when you come forward.*

## COMMUNION MOTET: *Eternal Light*

Leo Sowerby  
(1895-1968)

Eternal Light, shine into our hearts, Eternal Goodness, deliver us from evil, Eternal Power, be our support, Eternal Wisdom, scatter the darkness of our ignorance, Eternal Pity, have mercy upon us, through Jesus Christ our Lord. Amen.

## POSTCOMMUNION PRAYER (said by ALL)

Presider Let us pray:

People **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

## THE EPIPHANY BLESSING

May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

## RECESSIONAL HYMN 539

*Tidings*

## THE DISMISSAL

*Deacon*            Go in peace to love and serve the Lord.  
*People*            **Thanks be to God.**

## VOLUNTARY: *Improvisation*



## Announcements

**Candlemas Evensong** - Please join us next Sunday, February 1<sup>st</sup>, at 4 PM for our first Evensong of 2026. This service celebrates the Presentation of the Lord in the Temple, also known as "Candlemas." The liturgy will include a blessing of candles for home use. All are welcome to attend and receive a set of blessed candles to take home. A reception will follow in the Undercroft.

**In Good Company with the Dean** – Join us for the second meeting of this group on Ash Wednesday, February 18<sup>th</sup>. This event will occur at the historic deanery, directly across from the Cathedral.

The Mass today is in memory of Timothy Gilmartin by Helen Murray. "It is holy and wholesome to remember those who have died" for they are at rest in the arms of God.

## A letter from the Dean:

Dear Friends in Christ,

I am pleased to announce that the Cathedral will present *Gaia*, a jamor installation by internationally renowned artist Luke Jerram, from April 25 through May 31, 2026.

This exhibition follows last year's highly successful *Moon as Sacred Mirror* residency and represents the Cathedral's second major engagement with large-scale contemporary art. The 2026 program, entitled *This Fragile Earth, Our Island Home*, will provide opportunities for theological, educational, and artistic reflection on

humanity's relationship with creation. Notably, this presentation will mark the first time Gaia has been exhibited in a house of worship in the United States.

Gaia is a 20-foot, internally illuminated sculpture of Earth, created using detailed NASA satellite imagery and suspended within the Cathedral's neo-Gothic nave. The installation is designed to evoke the "Overview Effect," fostering a sense of awe and a renewed commitment to environmental responsibility.

The residency will include a broad range of programming in partnership with Adelphi University, as well as liturgical, musical, contemplative, and cultural offerings throughout the exhibition period, as well as reprising last spring's expanded yoga program, day and evening tours, and tribute band performances – all under the gentle glow of Gaia.

Further details will be shared in the coming months. We look forward to welcoming the wider community to the Cathedral for this significant and timely exhibition.

Faithfully,  
Michael+  
Dean of Long Island

*For more information about upcoming Cathedral events, please refer to our e-News and website.*

**THE CATHEDRAL OF THE INCARNATION**  
36 CATHEDRAL AVENUE, GARDEN CITY, NY 11530  
516.746-2955

For more information about the Cathedral,  
or for a complete staff directory, please see our website:  
[Incarnationgc.org](http://Incarnationgc.org)



*From the Brooklyn Bridge to Montauk Point  
A house of prayer for Long Island*