

*The Thirteenth Sunday
after Pentecost*

SOLEMN MASS

Sunday, September 4, 2022, 11:00 AM

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

About the Music

The name of Healey Willan (1880–1968) is well known to Episcopalians because of his *Missa de Santa Maria Magdalena*, composed in 1928, which appeared in *The Hymnal 1940* and was retained in *The Hymnal 1982*. This setting, which we will sing this morning, has been sung widely throughout the Episcopal Church, as well as in other denominations, for decades. Willan's career and reputation, however, went far beyond composing this beloved Mass. He composed more than eight hundred works including operas, symphonies and other music for orchestra and band, chamber music, and music for piano and organ, in addition to a great quantity of choral music. His liturgical music includes fourteen choral Masses, occasional motets, canticles, and hymn settings. Willan was born in England and began his career as an organist in London parish churches. He joined the faculty at Toronto University in 1914, later becoming professor of music there. In 1921, he was named organist at Toronto's Church of Saint Mary Magdalene, a position he retained until his death. Said to have described himself as "English by birth; Canadian by adoption; Irish by extraction; Scotch by absorption," Willan was a champion of historic liturgical chant and the aesthetic of Renaissance church music. He incorporated these influences and mingled them with an appreciation of the rich harmonic palette of the late nineteenth-century masters. Through his compositions and choral direction, he significantly set the standard for North American Anglo-Catholic church music in his time. In 1956, Willan became the first non-English church musician to be awarded the Lambeth Doctorate, Mus.D. *Cantuar*.

How Can I Keep From Singing? was originally composed as a Christian hymn by American Baptist minister Robert Lowry (1826–1899). Though erroneously cited as a traditional Quaker or Shaker hymn, it is now considered by many to be an American folksong, having entered the public domain, and been performed and expanded upon by artists such as Pete Seeger. It currently appears in several modern hymnals and song collections, both in its original form and with variously revised stanzas which are more or less explicitly Christian. Notably, Quakers have adopted it as their own in the twentieth century and continue to use it widely. Of particular note to us at Saint Mary's is that, in the fall of 2020 when the parish choir was only able to sing together remotely due to pandemic concerns, Sharon Harms, a longtime member of the choir, composed a wonderful choral arrangement of *How can I keep from singing* which the choir recorded and issued on YouTube. Today's cantor, tenor Christopher Howatt, will sing a vocal solo setting of *How can I keep from singing* by British composer, Alan Bullard (b. 1947). Like the familiar melody of Lowry's hymn, Bullard's melody is also pentatonic, using five-note scale: *do, re, fa, so, la*, a characteristic of many traditional folk melodies. Bullard's strophic setting has a lyrical innocence and shifts gently between duple and triple meter with the vocal line in dialogue with accompanying melodic figures.

About the Cantor

Christopher Howatt has been a regular member of the Choir at the Church of Saint Mary the Virgin since 2008 and stepped into the role of parish administrator more recently. An actively performing singer in the realms of musical theatre and cabaret, he was a member of the Associate Chorus of the Metropolitan Opera for two seasons. He has been heard on recordings as diverse as Jessye Norman's Christmas CD *In the Spirit*, to singing backup

for The Pet Shop Boys on their cover of the Village People's "Go West." As an accompanist and music director he has worked with such talents as David Hyde Pierce, Howard McGillin, Tyne Daly, Rita Moreno, Brad Oscar, Cady Huffman, and others. He has served as musical supervisor for productions of *Sylvia*, *Lend Me a Tenor* and *Inspecting Carol* at George Street Playhouse as well as musical director for their world premiere production of *Come Back, Come Back, Wherever You Are*, written and directed by the late theatrical legend, Arthur Laurents. For several years he displayed both pianistic and vocal talents as music director/arranger and performer with the two-time MAC Award nominated vocal group Boulevard East, producing and recording their CD, *Timeless*, as well as performing with them in various cabaret venues.



Saint Michael and All Angels

Thursday, September 29, 6:00 PM

Sung Mass

Sermon by the Reverend Dr. Lloyd A. Lewis, Jr.

A quartet from the Choir of Saint Mary the Virgin will sing at the Mass.



**For your safety and security, please do not leave valuables unattended
at any time in the Church or in Saint Joseph's Hall.**

**Items such as phones, keys, and other valuables should always
be stored in a bag, purse, or pocket, and
not left on a pew or a bench.**

Thank you for helping us keep Saint Mary's safe for all.

COPYRIGHT ACKNOWLEDGMENTS

The settings of *Gloria in excelsis*, *Sanctus* and *Benedictus*, *Agnus Dei*, *Sursum corda* and the Lord's Prayer are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The setting of the *Nicene Creed* is by Calvin Hampton and is Copyright © 1976, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net License #A-718785. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

SOLEMN MASS

The Prelude
Improvisation

THE ENTRANCE RITE

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Cantor sings the appointed Introit.

Iustus es Domine,
et rectum iudicium tuum:
fac cum servo tuo
secundum misericordiam tuam.
Beati immaculati in via:
qui ambulant in lege Domini.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*You are righteous, O LORD,
and upright are your judgments;
deal with your servant
according to your loving-kindness.
Blessed are those whose way is blameless,
who walk in the law of the LORD.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Opening Acclamation

The Celebrant sings



Bless-ed be God: Fa-ther, Son, and Ho-ly Spi-rit.

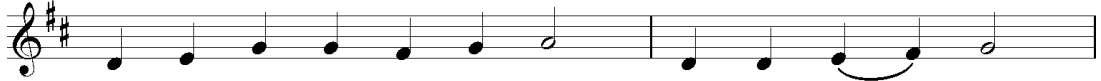


People And bless-ed be his king-dom, now and for ev-er. A-men.

Setting: Louis Weil (1935–2022)

The Song of Praise

The Congregation sings Glory to God in the highest. *The setting is* Missa de Sancta Maria Magdalena *by* Healey Willan (1880–1968).



1. Glo - ry be to God on high, and on earth peace,



good will towards men. 2. We praise thee, we bless thee,



we wor - ship thee, we glo - ri - fy thee, we give



thanks to thee for thy great glo - ry, 3. O Lord God, heaven - ly



King, God the Fa - ther Al - might - y.



4. O Lord, the on - ly be - got - ten Son, Je - sus Christ;



5. O Lord God, Lamb of God, Son of the Fa - ther, that



ta - kest a - way the sins of the world, have mer - cy up -



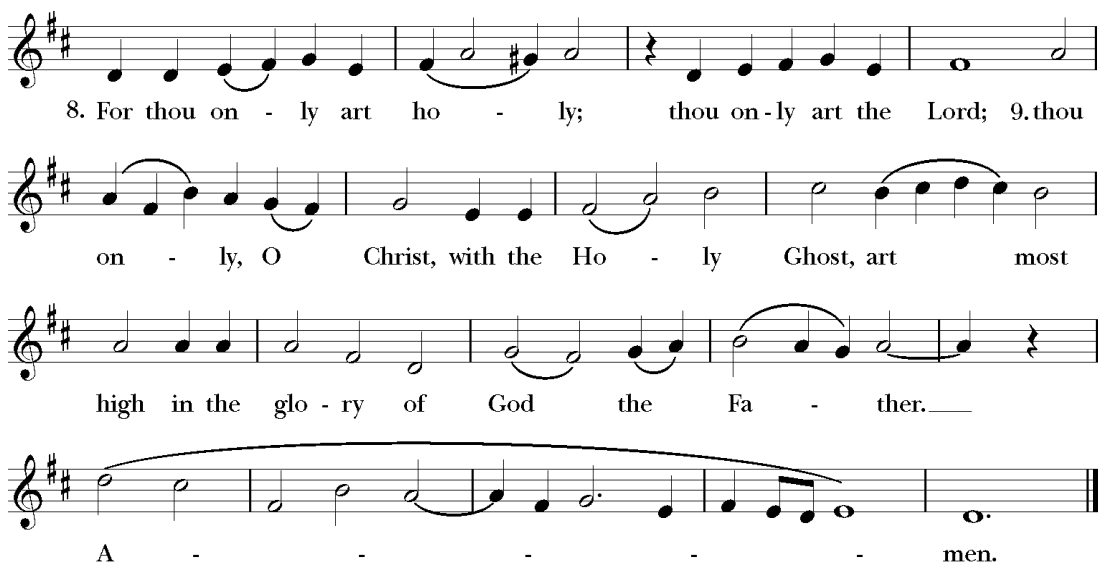
on us. 6. Thou that ta - kest a - way the sins of the



world, re - ceive our prayer. 7. Thou that sit - test at the



right hand of God the Fa - ther, have mer - cy up - on us.



8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. thou
on - ly, O Christ, with the Ho - ly Ghost, art most
high in the glo - ry of God the Fa - ther. —
A - - - - - men.

The Collect of the Day

The Celebrant sings

The Lord be with you.

People

And also with you.

Celebrant

Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; 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, Deuteronomy 30:15–20, is now read.

Moses said to all Israel the words which the LORD commanded him, “See, I have set before you this day life and good, death and evil. If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess. I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live, loving the LORD your God, obeying his voice, and cleaving to him; for that means life to you and length of days, that you may dwell in the land which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

After the Lesson, the Reader says

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

The Congregation sings Psalm 1 to plainsong tone 4.4.



Cantor 1 *Hap-py* are they who have not walked in the counsel / of the wicked, *
All nor lingered in the way of sinners,
 nor sat in the / seats of the scornful!

2 Their delight is in the law / of the LORD, *
 and they meditate / on his law day and night.

3 They are like trees planted by streams of water,
 bearing fruit in due season, with leaves that / do not wither; *
 everything / they do shall prosper.

4 It is not so / with the wicked; *
 they are like chaff / which the wind blows away.



5 Therefore the wicked shall not stand upright when / judgment comes, *
 nor the sinner in the coun-/cil of the righteous.

6 For the LORD knows the way / of the righteous, *
 but the way of / the wicked is doomed.

The second Lesson, Philemon 1–20, is now read.

Paul, a prisoner for Christ Jesus, and Timothy our brother, To Phile'mon our beloved fellow worker and Ap'phia our sister and Archip'pus our fellow soldier, and the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always when I remember you in my prayers, because I hear of your love and of the faith which you have toward the Lord Jesus and all the saints, and I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ. For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you. Accordingly, though I am bold enough in Christ to command you to do what is required, yet for love's sake I prefer to appeal to you—I, Paul, an ambassador and now a prisoner also for Christ Jesus—I appeal to you for my child, Ones'imus, whose father I have become in my imprisonment. (Formerly he was useless to you, but now he is indeed useful to you and to me.) I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel; but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will. Perhaps this is why he was parted from you for a while, that you might have him back for ever, no longer as a slave but more than a slave, as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, receive him as you would receive me. If he has wronged you at all, or owes you anything, charge that to my account. I, Paul, write this with my own hand, I will repay it—to say nothing of your owing me even your own self. Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

After the Lesson, the Reader says

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

The Gospel Acclamation

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

Alleluia, alleluia.

Domine, exaudi orationem meam,
et clamor meus ad te veniat.

Alleluia.

Alleluia, alleluia.

*O LORD, hear my prayer;
and let my cry come unto you.*

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 Luke.**



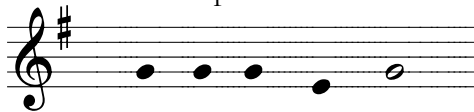
People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 14:25–35 is now proclaimed.

Great multitudes accompanied Jesus; and he turned and said to them, “If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build, and was not able to finish.’ Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple. Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

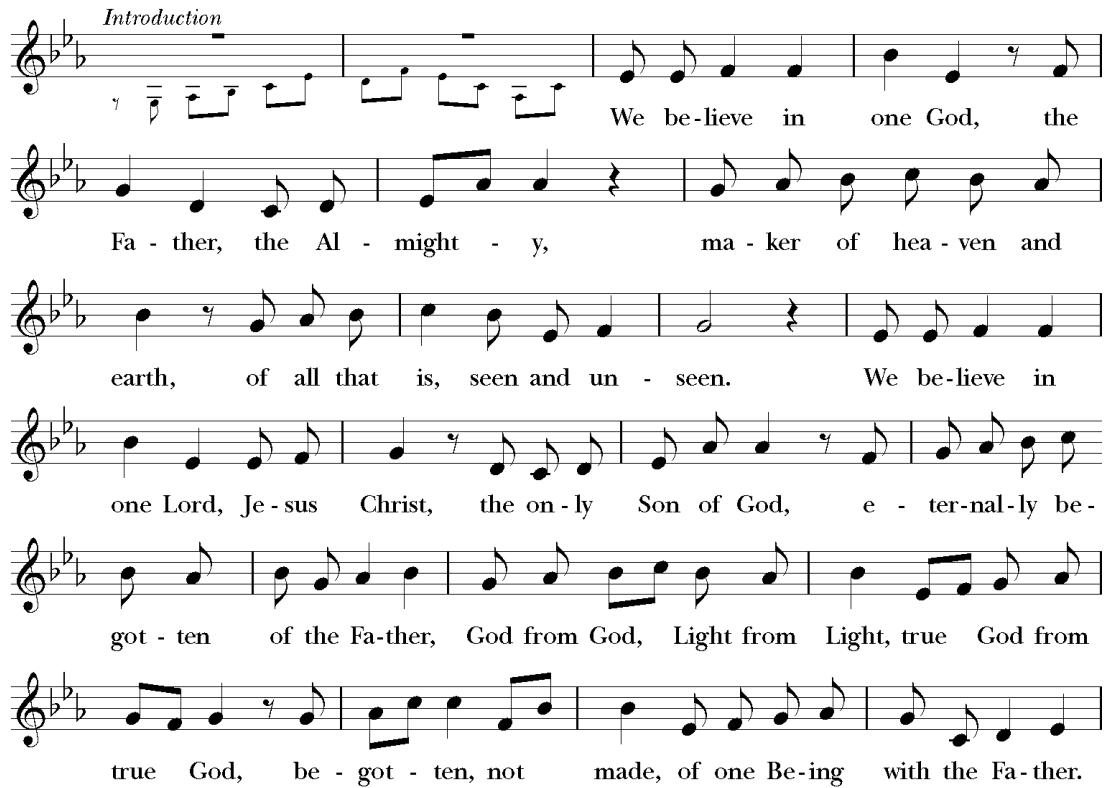
The Sermon

The Reverend Dr. Matthew D. Jacobson

The Nicene Creed

All stand. The Creed is sung by all.

Introduction



We be-lieve in one God, the
Fa - ther, the Al - mighty - y, ma - ker of hea - ven 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.

Bow



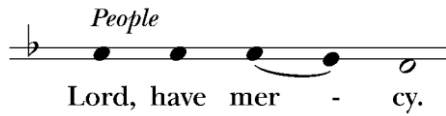
Through him all things were made. For us and for our sal - va - tion
he came down from hea - ven:
by the pow-er of the Ho-ly Spi - rit
he be-came in-car-nate from the Vir - gin Ma - ry,
and was made man.

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. A - men. —

Setting: Calvin Hampton (1938–1984)

The Prayers of the People

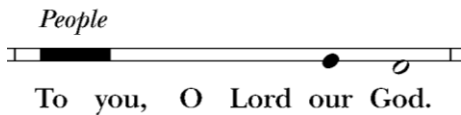
A Minister bids the prayers of the assembly. At the end of each petition, except for the last, the People sing



Then, the final petition is sung by the Minister,

Rejoicing in the fellowship of the glorious and ever-blessed Virgin Mary and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

Then the People respond to the final petition, singing



Setting: Mason Martens (1933–1991)

After a period of silence, the Celebrant adds a concluding collect.

The Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

Most merciful God,
we confess that we have sinned against you
in thought, word and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Celebrant says

Almighty God have mercy on you, ✠ forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

People **AMEN.**

The Peace



Celebrant The peace of the Lord be al-ways with_ you.



People And al - so with you.

Then the Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Preparation of the Gifts

All are seated as the appointed antiphon is sung and the offerings of the assembly are collected.

Oravi Deum meum ego Daniel,
dicens: Exaudi, Domine,
preces servi tui:
illumina faciem tuam
super sanctuarium tuum:
et propitius intende populum istum,
super quem invocatum est
nomen tuum, Deus.

*I, Daniel, prayed to the LORD, my God
and said, "O LORD, listen to
the prayer of your servant
and let your face shine
upon your sanctuary;
look with forgiveness upon your people
who have been called
by your name, O God."*

Hymn: Take up your cross, the Savior said

Hymnal 1982 #675

The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread, wine and money.

The Great Thanksgiving

All remain standing. 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; for by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Congregation sings Sanctus and Benedictus. The setting is by Healey Willan.

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

The People stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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."



Celebrant There - fore we pro-claim the mys-ter - y of faith:



All Christ has died. Christ is — ri - sen. Christ will come a-again.

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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.

Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

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; adapted by 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 Congregation sings Agnus Dei. The setting is by Healey Willan.



O Lamb of God, that ta - kest a -



way the sins of the world, have mer - cy up -



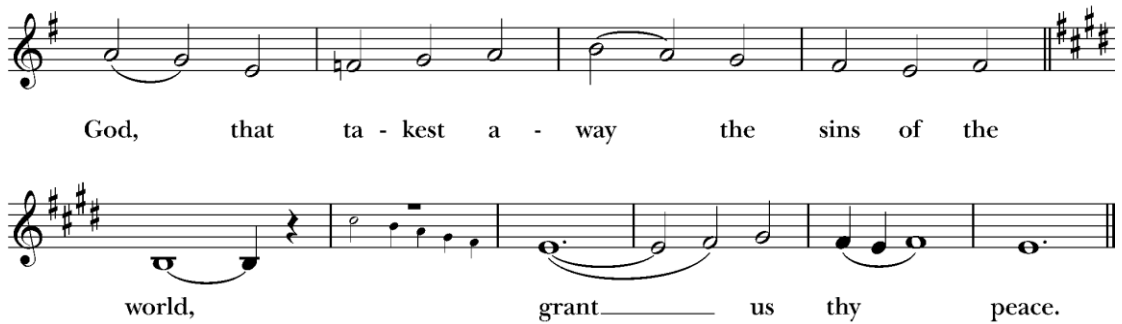
on us. O Lamb of God, that



ta - kest a - way the sins of the world, have



mer - cy up - on us. O Lamb of



God, that ta - kest a - way the sins of the
world, grant us thy 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.

If you wish to learn more about baptism or confirmation in the Episcopal Church, please speak to a member of the clergy. They would all be very happy to answer any questions you might have.

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

As the ministrations of Communion begins, the appointed antiphon is sung.

Vovete et reddite
Domino Deo vestro,
omnes qui in circuitu eius
affertis munera:
terribili, et ei qui
aufert spiritum principum:
terribili apud omnes reges terrae.

*Make a vow to the
Lord your God and keep it;
let all around him
bring gifts
to him who is worthy to be feared, to him who
breaks the spirit of princes,
and strikes terror in the kings of the earth.*

The Vocal Solo at Communion

During the ministrations of Communion, the Cantor sings "How can I keep from singing" by Alan Bullard (b.1947).

My life flows on in endless song,
Above earth's lamentation;
I hear the sweet though far off hymn
That hails a new creation.

No storm can shake my inmost calm,
While to that refuge clinging;
Since love is Lord of heav'n and earth,
How can I keep from singing?

Through all the tumult and the strife,
I hear the music ring-ing;
It finds an echo in my soul,
How can I keep from singing?

When tyrants tremble sick with fear,
And hear their death knell ringing;
When friends rejoice both far and near,
How can I keep from singing?

What though my joys and comforts die,
The Lord my savior liveth;
What though the darkness gather 'round,
Songs in the night sweet songs he giveth.

In prison cell and dungeon vile,
Our thoughts to them go winging
When friends by shame are undefiled;
How can I keep from singing?

Hymn: Creating God, your fingers trace

All stand and sing the hymn.

Hymnal 1982 #394

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

The Lord be with you.

People 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.

Welcome and Announcements

All are seated for the announcements.

Hymn: Joyful, joyful we adore thee

Hymnal 1982 #376

The Congregation stands and sings the hymn.

The Dismissal

A Minister dismisses the assembly, first singing

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



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



People Thanks _____ be _____ to _____ God.

Setting: *Missa orbis factor*

The Postlude

Improvisation



THE FLOWERS ON THE ALTAR AND IN THE CHURCH ARE GIVEN BY
LUIS REYES TO THE GREATER GLORY OF GOD
AND IN THANKSGIVING FOR GOD'S MANY BLESSINGS
ON THE OCCASION OF HIS BIRTHDAY.

THE FLOWERS WERE DESIGNED AND ARRANGED BY A
MEMBER OF THE FLOWER GUILD OF
THE CHURCH OF SAINT MARY THE VIRGIN.



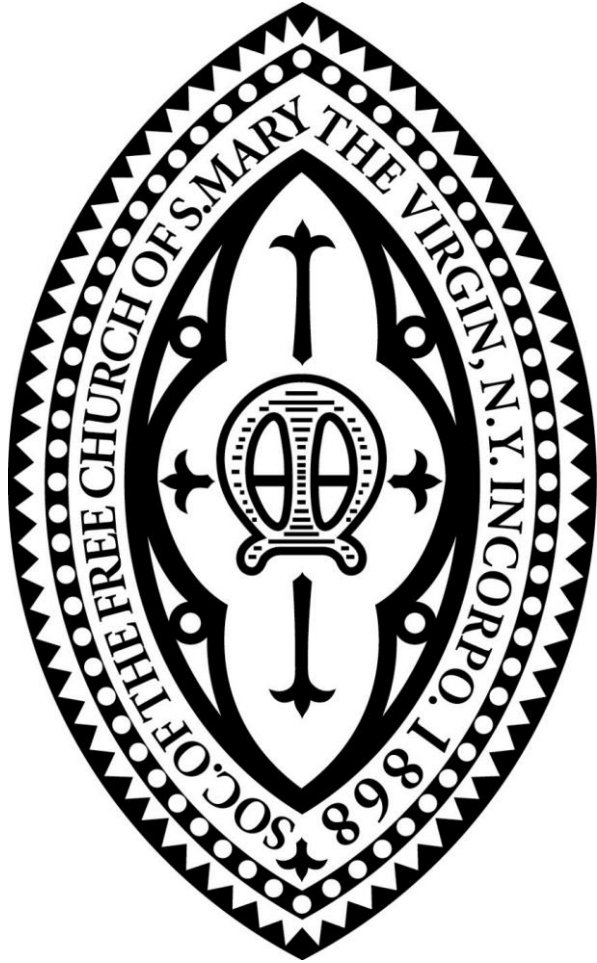
We Need Your Help

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 months. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2022 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. You may also arrange 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.

If you have questions about pledging, please speak to a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

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

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;

Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;

Ms. Mary Robison *secretary*; Ms. Marie Rosseels; Dr. Leroy Sharer

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