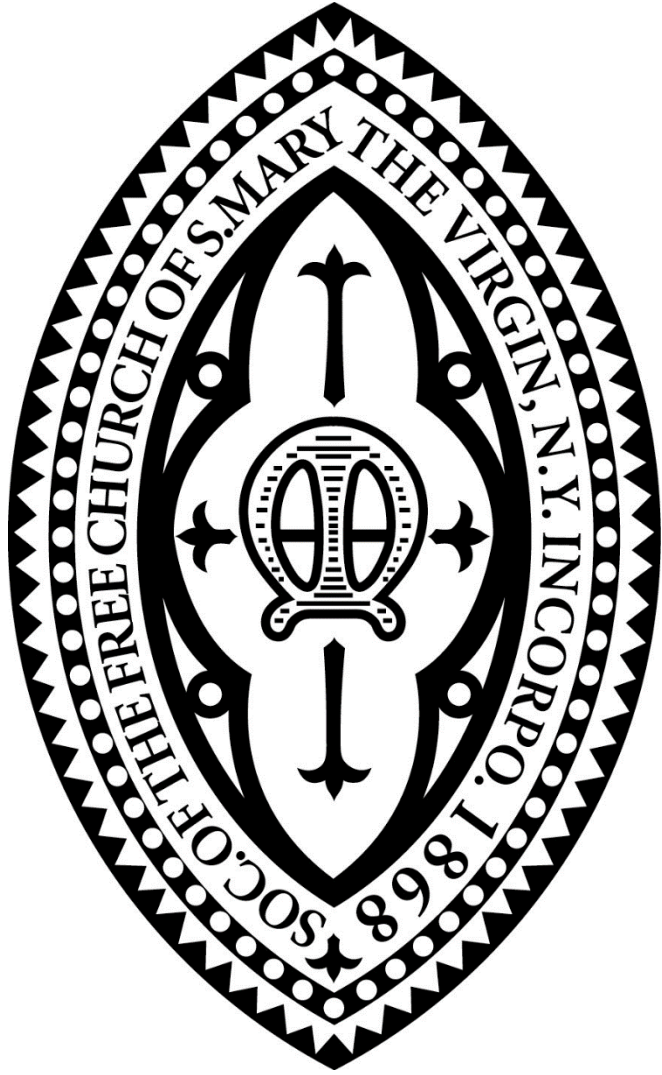


*The Fifth Sunday
after the Epiphany*

SOLEMN MASS

Sunday, February 6, 2022, 11:00 AM

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



About this Service

This is the Fifth Sunday after the Epiphany. This period in the Church year is known as the Epiphany season. During these weeks between Christmastide and the beginning of Lent, the Gospel passages at Mass focus on the beginning of Jesus' ministry and how he is revealed to the world as the Christ. This year—the third year in the three-year lectionary cycle—most, though not all, of the Gospel passages are taken from the Gospel according to Luke. The Old Testament lesson and the psalm are chosen because they usually relate in some way to the words and message of Jesus contained in the day's gospel. The New Testament lesson is independent of those readings and is almost always taken from one of the letters in the New Testament that discuss the common life and mission of the first Christian communities.

About the Choral and Organ Music

Johann Sebastian Bach (1685–1750) composed nearly a dozen organ settings of *Allein Gott in der Höh sei Ehr*, the popular German chorale which paraphrases *Gloria in excelsis* (“All glory be to God on High”). This chorale had been adorned with organ arrangements before Bach's time and in our own day one finds its melody paired with translated and paraphrased text in the hymnals of many denominations. Today's prelude is a setting of *Allein Gott* from Bach's miscellaneous chorale preludes. It is a *bicinium*, a piece in two voices. The upper voice is a modestly ornamented version of the chorale melody; the lower voice's accompaniment clearly outlines the harmonies which support the melody. The postlude today is another setting of the same chorale found among Bach's miscellaneous chorales. In this short piece, Bach separates phrases of the chorale melody, stated in unabashedly vivid harmony, with free fantasia passages sounding very much like they might have been improvised.

The setting of the Mass today is the double-choir *Missa octo vocum* of Hans Leo Hassler (1564–1612). Hassler was born in Nuremberg and baptized on October 26, 1564. His musical career bridged the late Renaissance and the early Baroque periods. His initial musical instruction was from his father, Isaak Hassler (c. 1530–1591). Hans Leo left home in 1584 to study in Venice with Andrea Gabrieli (c. 1532–1585) and become a friend and

COPYRIGHT ACKNOWLEDGMENTS

The settings of *Sursum corda*; *Our Father*; and the hymns *O Zion, haste, thy mission high fulfilling*; *O Love of God, how strong and true*; and *Ye servants of God, your Master proclaim* are 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 G.I.A. Publications, Inc. All rights reserved. Reprinted under OneLicense.net License #A-718785. The music for the Prayers is copyright © 1982 by David Hurd 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 (1933–1991) and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund.

fellow pupil with Gabrieli's nephew Giovanni (c. 1554–1612). Thus, Hassler was one of the first of a succession of German composers to experience in Italy the musical innovations that were shaping what would later be identified as Baroque style. Hassler was recognized in his day not only as a composer, but also as an organist and a consultant on organ design. Although he was a Protestant, Hassler's early compositions were for the Roman church. His *Missa octo vocum*, Mass for eight voices, was first published in Nuremberg in 1599. It is organized largely as a dialogue between two four-voice choirs which sing in antiphonal alternation, but then come together strategically in the splendid richness of eight parts. The established Venetian polychoral style is evident in this Mass setting, along with the harmonic clarity characteristic of the emerging Baroque style in Hassler's time.

The motet sung during the Communion is a setting of Psalm 133 for five voices (SATTB), also by Hans Leo Hassler. The style of the music is more chordal than polyphonic, with voices often singing text in rhythmic alignment. Imitative passages along the way suggest the Venetian polychoral style for which Hassler was also known.



The Prelude

Allein Gott in der Höb sei Ehr, BWV 711

Johann Sebastian Bach (1685–1750)



The Sixth Sunday after the Epiphany

February 13, 2022

Adult Education 9:30–10:30 AM

Led by the Reverend Dr. Peter Powell

Solemn Mass 11:00 AM

Sermon by the Reverend Dr. Peter Powell

Evening Prayer 5:00 PM

SOLEMN MASS

THE WORD OF GOD

The Entrance Song

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

Venite, adoremus Deum,
et procedamus ante Dominum:
ploremus ante eum, qui fecit nos:
quia ipse est Dominus Deus noster.
Venite, exultemus Domino:
iubilemus Deo salutari nostro.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Come, let us worship God
and bow down before the Lord;
let us shed tears before the Lord who created us,
for he is the Lord our God.
Come, let us sing to the Lord;
let us shout for joy to the God of our salvation.
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

✠ Blessed be God: Father, Son, and Holy Spirit.



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

Setting: Louis Weil (b. 1935)

The Song of Praise

The Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Missa octo vocum by Hans Leo Hassler (1564–1612).

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.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Judges 6:11–24, is now read. After the Lesson, the Reader says

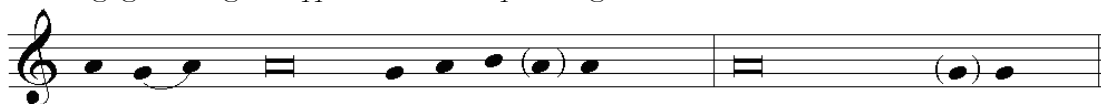
The Word of the Lord.

People

Thanks be to God.

Psalm 85:7–13

The Congregation sings the appointed Psalm to plainsong tone 4.6.



Cantor 7 *Show us your mer-/cy, O LORD, **
All and grant us your salva-/tion.

8. I will listen to what the LORD / God is saying, *
for he is speaking peace to his faithful people
and to those who turn their hearts to / him.
- 9 Truly, his salvation is very near to / those who fear him, *
that his glory may dwell in our / land.
- 10 Mercy and truth have / met together; *
righteousness and peace have kissed each o-/ther.
- 11 Truth shall spring up / from the earth, *
and righteousness shall look down from heav-/en.
- 12 The LORD will indeed / grant prosperity, *
and our land will yield its in-/crease.
- 13 Righteousness shall / go before him, *
and peace shall be a pathway for his / feet.

The second Lesson, 1 Corinthians 15:1–11, is now read. 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 while the appointed antiphon is sung.

Alleluia, alleluia.

Laudate Dominum, omnes gentes:
et collaudate eum, omnes populi.

Alleluia.

Alleluia, alleluia.

*Praise the Lord, all you nations;
laud him, all you peoples.*

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.**

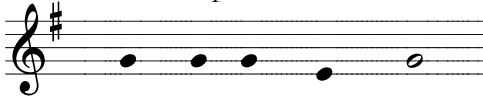


People

Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 5:1-11, is now proclaimed. After the Gospel, the Minister sings

The Gospel of the Lord.



People

Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew Daniel Jacobson

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

We be-lieve in one God, the
Fa - ther, the Al - might - 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.
 Through him all things were made. For us and for our sal - va - tion

he came down from hea - ven:

Bow

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.

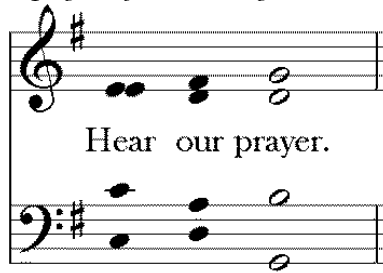
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
 he suf - fered death and was bur - ied. On the third day he
 rose a - gain in ac - cord - ance with the Scrip - tures; he a - scend - ed
 in - to hea - ven and is seat - ed at the right hand of the Fa - ther.

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 the People sing or say



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond



The Confession of Sin

The Celebrant says

Let us confess our sins against God and our neighbor.

Silence is kept. Then the Celebrant says

Most merciful God,

All

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

The Celebrant sings

The Peace of the Lord be always with you.

People

And also 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

Hymn: O Zion, haste, thy mission high fulfilling

All stand and sing the hymn while the ushers bring forward the People's gifts of bread and wine, and the Altar is prepared.

O Zi - on, haste, thy mis - sion high ful - fill - ing,
Pro - claim to ev - ery peo - ple, tongue, and na - tion
Send her - alds forth to bear the mes - sage glo - rious;
He comes a - gain! O Zi - on, ere thou meet him,

to tell to all the world that God is Light;
that God, in whom they live and move, is Love;
give of thy wealth to speed them on their way;
make known to ev - ery heart his sav - ing grace;

The musical score consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor). The time signature is common time (C). The lyrics are written below the vocal line.

that he who made all na - tions is not will - ing
 tell how he stooped to save his lost cre - a - tion,
 pour out thy soul for them in prayer vic - to - rious
 let none whom he hath ran - somed fail to greet him,

one soul should fail to know his love and might.
 and died on earth that all might live a - bove.
 till God shall bring his king - dom's joy - ful day.
 through thy ne - glect, un - fit to see his face.

Refrain

Pub - lish glad ti - dings: ti - dings of peace,

ti - dings of Je - sus, re - demp - tion and re - lease.

Words: Mary Ann Thomson (1834–1923), alt.
 Music: *Tidings*, James Walch (1837–1901)

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant, and the second is for the People. This pattern repeats for the third and fourth staves, and the fifth and sixth staves. The lyrics are: 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 for ever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Hans Leo Hassler.

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

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

The People stand or kneel. Then the Celebrant continues

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

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

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

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

Therefore, according to his command, O Father,

The Celebrant and the People sing



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



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

The Celebrant continues

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

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

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



All **A - MEN.**

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

Then all sing the Lord's Prayer.

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

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then the Celebrant sings

Christ our Passover is sacrificed for us:



People There-fore let us keep the feast.

Music: Memorial Acclamation & Fraction Anthem, Ambrosian Chant, adapted by Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Hans Leo Hassler.

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

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are invited to receive the Body of Christ.

If you wish to receive Communion, please proceed down the center aisle maintaining social-distancing. The ushers will gladly answer any questions and will provide directions.

The Bread is carefully placed in the hand of each Communicant.

Please return to your seat via the side aisles.

The Celebrant will be happy to offer a blessing to those who do not wish to receive Communion.

The Communion Song and Motet

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

Introibo ad altare Dei,
ad Deum qui laetificat
iuventutem meam..

*I will go to the altar of God,
to the God who gives joy
to my youth.*

During the ministrations of Communion, the Choir sings the motet, Ecce quam bonum. The setting is by Hans Leo Hassler.

Ecce quam bonum et quam jucundum,
habitare fratres in unum.
Sicut unguentum in capite,
quod descendit in barbam Aaron,
quod descendit in oram vestimenti ejus;
sicut ros Hermon, qui descendit
in montem Sion: Quoniam illic mandavit
Dominus benedictionem
et vitam usque in saeculum.

*Behold, how good and joyful a thing it is,
for brethren to dwell together in unity!
It is like the precious oil upon the head,
that ran down unto the beard of Aaron,
and went down to the skirts of his clothing.
Like as the dew of Hermon, which fell upon the
hill of Sion. For there the Lord promised
his blessing,
and life for evermore.*

Hymn: O Love of God, how strong and true

All stand and sing the hymn.



1 O Love of God, how strong and true, e - ter - nal
2 O wide - em - brac - ing, won - drous Love, we read thee
3 We read thee best in him who came to bear for
4 We read thy power to bless and save e'en in the
and yet ev - er new; un - com - pre - hend - ed and un -
in the sky a - bove; we read thee in the earth be -
us the cross of shame, sent by the Fa - ther from on
dark - ness of the grave; still more in re - sur - rec - tion
bought, be - yond all know - ledge and all thought.
low, in seas that swell and streams that flow.
high, our life to live, our death to die.
light we read the full - ness of thy might.

Words: Horatius Bonar (1808–1889)

Music: *Dunedin*, Thomas Vernon Griffiths (1894–1985)

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: Ye servants of God, your Master proclaim

The Congregation stands and sings the hymn.

1 Ye ser - vants of God, your Mas - ter pro - claim,
 2 God rul - eth on high, al - might - y to save;
 3 Sal - va - tion to God who sits on the throne!
 4 Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;
 and still he is nigh: his pres - ence we have.
 Let all cry a - loud, and hon - or the Son.
 All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:
 The great con - gre - ga - tion his tri - umph shall sing,
 The prais - es of Je - sus the an - gels pro - claim,
 and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.
 as - crib - ing sal - va - tion to Je - sus our King.
 fall down on their fa - ces, and wor - ship the Lamb.
 and thanks nev - er - ceas - ing and in - fi - nite love.

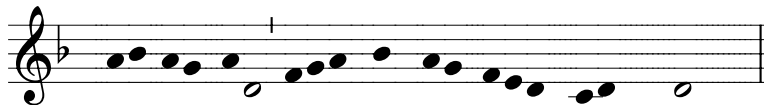
Words: Charles Wesley (1707–1788), alt.

Music: Paderborn, melody from *Catolisch-Paderbornisches Gesang-buch*, 1765; harm. Sydney Hugo Nicholson (1875–1947)

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

Allein Gott in der Höb sei Ehr, BWV 715

Johann Sebastian Bach



THE FLOWERS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD AND IN LOVING MEMORY OF
LINDA MUDD AND MARGARET ISENBERG BY
J. GRACE AND JASON MUDD &
KIMBERLY JOHNSON AND JOHN COLEY.

Neighbors in Need

*Saint Mary's outreach program to those in need in
the Times Square Neighborhood*

At our monthly Drop-by Days—and when we receive emergency requests—we distribute clothing, toiletry and hygiene items, and Metro Cards when they are available, to those in need in the Times Square neighborhood.

Since the weather is beginning to grow colder, we are looking to receive donations of sweatshirts, thermal underwear, jackets, and coats in all sizes for both men and women. All these will be much needed for the next few months.

We also welcome donations of socks and underwear in all sizes for both men and women. Our Drop-by Days usually take place on the third Friday of every month. Volunteers work from 1:30 PM until 3:30 PM. Our guests are invited into the church at 2:00 PM, and we close our doors at 3:00 PM. We need six (6) volunteers for each Drop-by. If you would like to volunteer, please contact Marie Rosseels, MaryJane Boland, or Father Jay Smith. You may reach them by calling the Parish Office at 212-869-5830.

We've learned, not surprisingly, that those we serve, some of whom are unsheltered, some of whom are not, are quite individual, each with different needs. They have become our neighbors. We try to take Saint Benedict's advice and to see Christ in them. It is our hope that they sometimes see Christ in us.

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 two years. 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 can 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 make arrangements for other forms of payment 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, *curate*
The Reverend Canon Victor Conrado,
The Reverend Dr. Matthew Daniel Jacobson,
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.**