

*The Third Sunday in Lent*

SOLEMN MASS

Sunday, March 20, 2022, 11:00 AM

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

## **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 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 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 Season of Lent*

After the legalization of the Christian community in the Roman world in A.D. 313, a forty-day period of preparation for Easter and for baptism at Easter was adopted by most Christian communities in the Mediterranean world. We know this season as “Lent.” However the origins of Lent, that is, what came before and why it spread so widely so quickly, remain obscure—and this issue is a matter of continuing study and debate by liturgical scholars. Recent scholarship has shown that the fourth-century preference for baptism at Easter, especially in Rome and in the churches of North Africa, did not really take root elsewhere. That said, there is much to commend Lent as a time for Christians to prepare for the celebration of Easter and for those coming to faith to prepare for baptism at the Great Vigil of Easter.

For Episcopalians, the ordinary weekdays of Lent are observed by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord. In addition, the ordinary Fridays of Lent are traditionally days of abstinence from flesh meats. Ash Wednesday and Good Friday are days of fasting. Outward signs of the season of Lent are the liturgical colors of purple and, on the fourth Sunday, rose. Except on the Fourth Sunday and on the Feast of the Annunciation, flowers are not used in the church, and the organ is played more sparingly.

## *About the Music*

The organ prelude today is a setting of *Von Gott will ich nicht lassen*, BWV 658, one of the eighteen Leipzig Chorales of Johann Sebastian Bach (1685–1750). The “Great Eighteen” were collected and published in the final decade of Bach’s life and are considered to represent the summit of chorale-based baroque organ composition. In this case, the chorale text, the first phrase of which is interpreted as “I shall not abandon God, for he does not abandon me,” is attributed to Ludwig Helmbold and dated 1563. Its melody, from an anonymous 1557 source, is set by Bach to be played on the organ pedals in the alto register surrounded by a gentle three-voice lace of manual accompaniment. The ending of this chorale prelude is notably prolonged, and with an additional voice added, as if to tone-paint a steadfast desire to remain and not leave. There are four additional four-voice harmonizations of this same chorale melody by Bach, only one of which has its source in one of his cantatas. Bach’s harmonization of *Von Gott will ich nicht lassen*—cataloged as BWV 418 and about which there is no further source data—is the postlude today.

The Mass setting today is the Communion Service, subtitled *Missa Salve Regina*, by the American composer Everett Titcomb (1884–1968). Titcomb was born in Amesbury, Massachusetts, and was nurtured in the climate of such Boston area composers as Eugene Thayer, Dudley Buck, and Horatio Parker. In 1910 he became organist and choirmaster at Boston’s Church of Saint John the Evangelist, Bowdoin Street, a position he retained for fifty years. This parish, founded in 1883 and administered by the Order of Saint John the Evangelist (the Cowley Fathers), strongly espoused the values of the Oxford Movement expressed both in service to the urban poor and in recovery of a rich Catholic liturgical practice within Anglicanism. Titcomb was a major force in introducing plainsong

and renaissance polyphony to twentieth century Anglicans. The Schola Cantorum at Saint John's in the 1930s and 40s, under his direction, was notable for its singing of chant and polyphony at a time when such music was rarely heard. Titcomb's own choral and organ compositions, many of which contain references to chant melodies, united elements of ancient expressions with the artistic palette of twentieth century America in a parallel manner to what Healey Willan (1880–1968) was doing at Saint Mary Magdalene, Toronto. In addition to Titcomb's service at Saint John the Evangelist, he taught chant and sacred music at New England Conservatory and Boston University. Titcomb's compositions conservatively reflect the musical aesthetics of his time. His Communion Service, *Missa Salve Regina*, sets the words of the 1928 Book of Common Prayer Order for Holy Communion and was published in 1939.

Orlando Gibbons (1583–1625) was baptized on Christmas Day 1583 in Oxford, where his father, William Gibbons, was employed as a town musician. He was a chorister at King's College, Cambridge, between 1596 and 1598, while his elder brother, Edward (1568-1650), was master of the choristers. King James I appointed Orlando Gibbons a Gentleman of the Chapel Royal, where he served as an organist for the last ten years of his life. He was active as a court musician and served as organist at Westminster Abbey. In his relatively short life, Gibbons composed generously for keyboard, for viols, and for voices in both sacred and secular realms. His sacred works include two service settings, several verse anthems, and several full anthems including today's Communion motet, *Almighty and everlasting God*, a setting of the collect formerly attached to the Third Sunday after Epiphany. Although one of the more modest of Gibbons' compositions for the English service, it is an important early example of the English full anthem and served as a model for the close-following generations of distinguished church music composers that included John Blow and Henry Purcell.



### The Prelude

*Von Gott will ich nicht lassen*, BWV 658

J.S. Bach (1685–1750)



#### **COPYRIGHT ACKNOWLEDGMENTS**

*We believe in one God; Sursum corda; Our Father*; and the hymns *Let the blood in mercy poured; O Jesus Christ, may grateful hymns*; and *What wondrous love is this* are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. 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.

# THE HOLY EUCHARIST

## THE WORD OF GOD


### The Entrance Song

*All stand at the signal of the bell. The ministers of the assembly enter as the appointed Introit is sung.*

Oculi mei semper ad Dominum,  
quia ipse evellet de laqueo pedes meos:  
respice in me, et miserere mei,  
quoniam unicus et pauper sum ego.  
Ad te Domine levavi animam meam:  
Deus meus, in te confido,  
non erubescam.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*My eyes are ever looking to the Lord;  
for he shall pluck my feet out of the net;  
turn to me and have pity on me,  
for I am left alone and in misery.  
To you, O Lord, I lift up my soul;  
my God, I put my trust in you,  
let me not be put to shame.  
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



*Celebrant* ✠ Bless the Lord who for-gives all our sins.

*People* His mer-cy en-dures for ev-er.





- 3 He for-/gives all your sins \*  
and heals all / your in-fir-mities;
- 4 He redeems your / life from the grave \*  
and crowns you with mercy and / loving-kind-ness.
- 5 He satis-/fies you with good things, \*  
and your youth is renewed / like an ea-gle's.
- 6 The LORD / executes righteousness \*  
and judgment for / all who are oppressed.
- 7 He made his ways / known to Moses \*  
and his works to the chil-/dren of Is-rael.
- 8 The LORD is full of com-/passion and mercy, \*  
slow to anger and / of great kind-ness.
- 9 He will not / always accuse us, \*  
nor will he keep his an-/ger for ev-er.
- 10 He has not dealt with us ac-/cording to our sins, \*  
nor rewarded us according / to our wick-edness.
- 11 For as the heavens are / high above the earth, \*  
so is his mercy great upon / those who fear him.

*The second Lesson, 1 Corinthians 10:1–13, is now read. After the Lesson, the Reader says*

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

## The Tract Psalm 123

*All stand. The Choir and the Congregation sing the appointed tract to plainsong tone 8.1 as the ministers of the assembly prepare for the proclamation of the Gospel.*



- Cantor* 1 To you I lift up my / eyes, \*  
*All* to you enthroned / in the heavens.
- 2 As the eyes of servants look to the hand of their / masters, \*  
and the eyes of a maid to the hand / of her mistress,
- 3 So our eyes look to the / LORD our God, \*  
until he show / us his mercy.
- 4 Have mercy upon us, O LORD, have / mercy, \*  
for we have had more than e-/nough of contempt,
- 5 Too much of the scorn of the indolent / rich, \*  
and of the de-/rision of the proud.

## The Holy Gospel

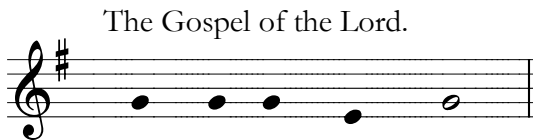
*A Minister proclaims the Gospel, first singing*

- People* The Lord be with you.  
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 13:1–9, is now proclaimed. After the Gospel, the Minister sings*



*People* Praise to you, Lord Christ.

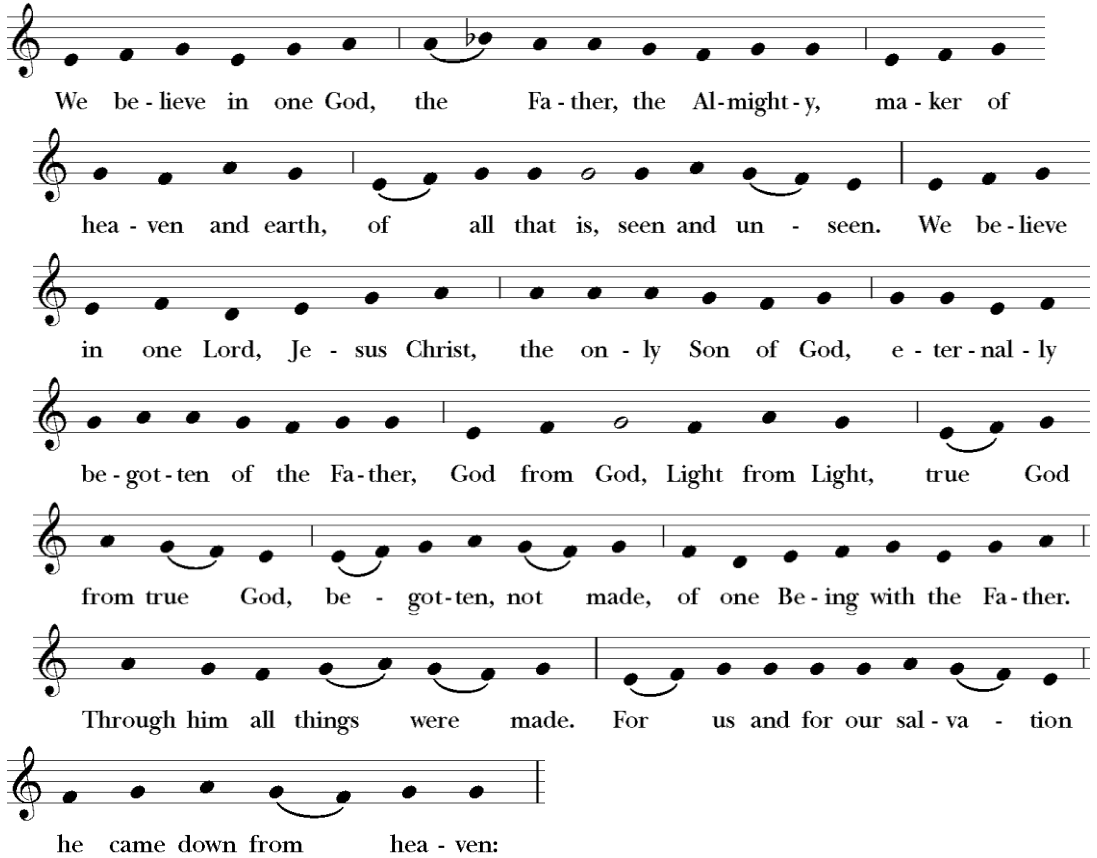
## The Sermon

The Reverend Dr. Matthew Daniel Jacobson



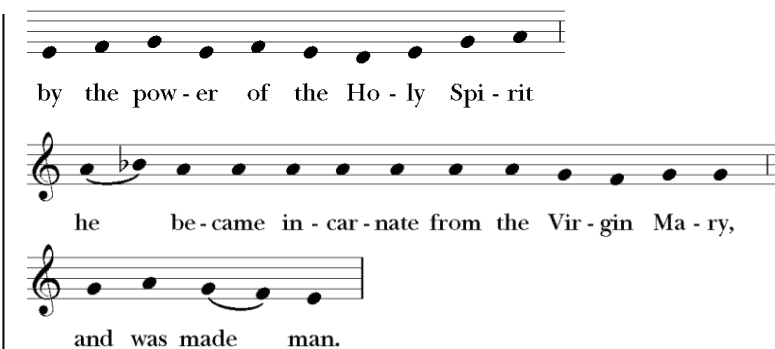
# The Nicene Creed

*All stand. The Creed is sung by all.*

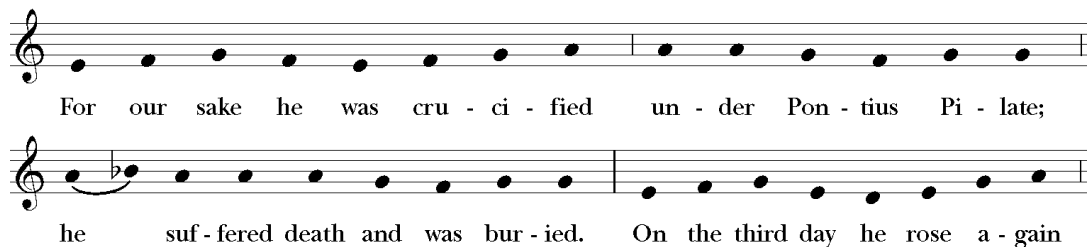


We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of  
hea - ven and earth, of all that is, seen and un - seen. We be - lieve  
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly  
be - got - ten of the Fa - ther, God from God, Light from Light, true God  
from 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.



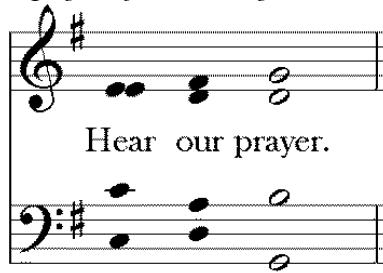
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;  
he suf - fered death and was bur - ied. On the third day he rose a - gain

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.

Setting: Plainsong, Mode 4; Credo I; adapted by Mason Martens (1933–1991)

## 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

*The Congregation is seated as the Choir sings the appointed song.*

Iustitiae Domini rectae,  
laetificantes corda,  
et dulciora super mel et favum:  
nam et servus tuus custodiet ea.

*The statutes of the Lord are just,  
and rejoice the heart,  
sweeter far than honey, than honey in the comb.  
Therefore your servant will observe them.*

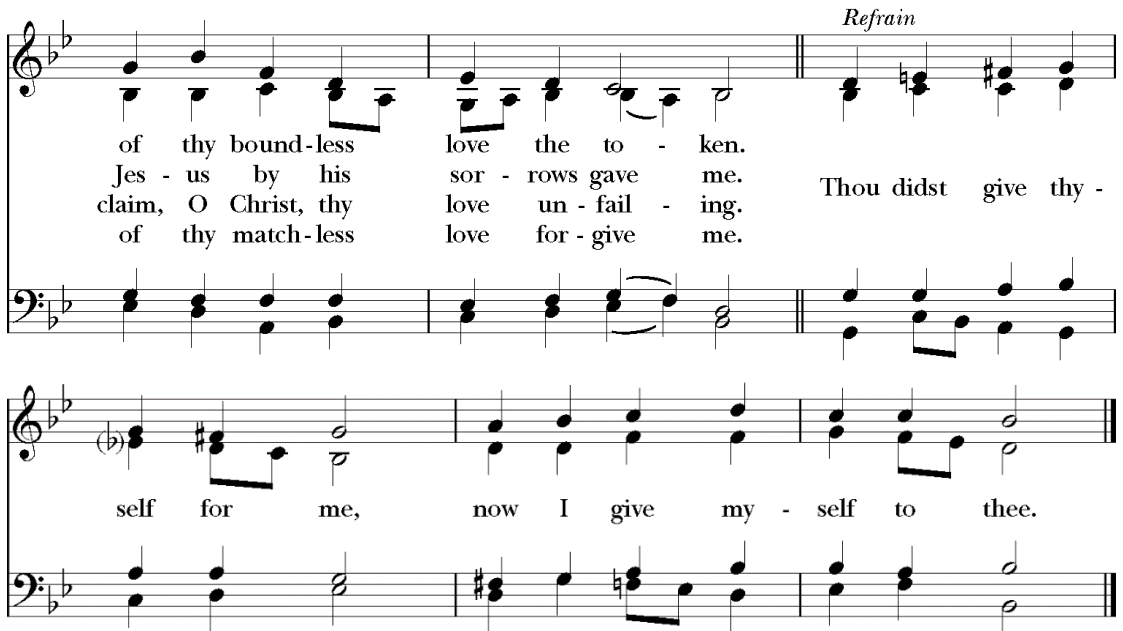
## Hymn: Let the Blood in mercy poured

*All stand and sing the hymn as the People's gifts of bread and wine are brought forward, and the Altar is prepared.*

1 Let thy Blood in mer - cy poured, let thy gra - cious  
2 Thou didst die that I might live; bless - ed Lord, thou  
3 By the thorns that crowned thy brow, by the spear-wound  
4 Wilt thou own the gift I bring? All my pen - i -

Bo - dy bro - ken, be to me, O gra - cious Lord,  
cam'st to save me; all that love of God could give  
and the nail - ing, by the pain and death, I now  
tence I give thee; thou art my ex - alt - ed King,

*Refrain*



of thy bound-less love the to - ken.  
 Jes - us by his sor - rows gave me. Thou didst give thy -  
 claim, O Christ, thy love un - fail - ing.  
 of thy match-less love for - give me.

self for me, now I give my - self to thee.

Words: John Brownlie (1859–1925)

Music: *Jesus, meine Zuversicht*, melody Johann Cruger (1598–1662); harm. after *The Chorale Book for England*, 1863

## 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, you bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come

to the fullness of grace which you have prepared for those who love you. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

*The Choir sings Sanctus and Benedictus. The setting of is by Everett Titcomb.*

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

*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:

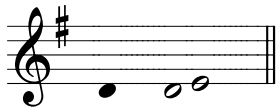


*All* Christ has died. Christ is — ri - sen. Christ will come a-again.

*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.*

*A period of silence is kept. Then the Celebrant sings*

Christ our Pass - o - ver is sac - ri - ficed for us;  
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 Everett Titcomb.*

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.





### **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 & Motet**

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

Qui biberit aquam,  
quam ego do,  
dicit Dominus Samaritanae,  
fiet in eo fons aquae  
salientis in vitam aeternam.

*“Whosoever drinks of the water  
that I shall give,”  
said the Lord to the Samaritan woman,  
“shall have within him a spring of water  
welling up unto eternal life.”*

*Then the motet, Almighty and everlasting God, is sung. The setting is by Orlando Gibbons (1583–1625).*

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us: through Christ our Lord. Amen.

*Text: Book of Common Prayer 1549*

## Hymn: What wondrous love is this

*The Congregation stands and sings the hymn.*



1 What won - drous love is this, O my soul, O my soul! What  
2 To God and to the Lamb, I will sing, I will sing, to  
3 And when from death I'm free, I'll sing on, I'll sing on, and



won - drous love is this, O my soul! What won - drous love is this that  
God and to the Lamb, I will sing. To God and to the Lamb who  
when from death I'm free, I'll sing on. And when from death I'm free I'll



caused the Lord of bliss to lay a - side his crown for my  
is the great I AM, while mil - lions join the theme, I will  
sing and joy - ful be, and through e - ter - ni - ty I'll sing



soul, for my soul, to lay a - side his crown for my soul.  
sing, I will sing, while mil - lions join the theme I will sing.  
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Words: American folk hymn, ca. 1835 Music: *Wondrous Love*, from *The Southern Harmony*, 1835

## 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 Solemn Prayer over the People

*A Minister gives the invitation, saying*

Let us bow our heads and pray for God's blessing.

*The Celebrant extends his hands and sings*

Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore, through Christ our Lord.

*People*            **AMEN.**

## Welcome and Announcements

*All are seated for the announcements.*

## Hymn: O Jesus Christ, my grateful hymns

*The Congregation stands and sings the hymn.*

The musical score is written for a congregation and consists of two systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are printed below the vocal line.

1 O bless the Lord, my soul! His grace to thee pro - claim!  
2 O bless the Lord, my soul! His mer - cies bear in mind!  
3 He will not al - ways chide; he will with pa - tience wait;  
4 He par - dons all thy sins, pro - longs thy fee - ble breath;  
5 He clothes thee with his love, up - holds thee with his truth;

1 And all that is with - in me join to bless his ho - ly Name!  
2 For - get not all his ben - e - fits! The Lord to thee is kind.  
3 his wrath is ev - er slow to rise and rea - dy to a - bate.  
4 he heal - eth thine in - fir - mi - ties and ran - soms thee from death.  
5 and like the ea - gle he re - news the vi - gor of thy youth.

6 Then bless his holy Name,  
whose grace hath made thee whole,  
whose loving-kindness crowns thy days:  
O bless the Lord, my soul!

Words: James Montgomery (1771–1854); paraphrase of Psalm 103:1–5

Music: *St. Thomas* (Williams), melody Aaron Williams (1731–1776); harm. Lowell Mason (1792–1872)

## The Dismissal

*A Minister dismisses the assembly, first singing*

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

*Minister*                   *People*

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



## The Postlude

*Von Gott will ich nicht lassen, BWV 418*

J.S. Bach



**Please join us in Saint Joseph's Hall  
following Mass for refreshments.**



## **The Annunciation of Our Lord Jesus Christ**

*Friday, March 25, 2022*

Angelus 12:00 PM & Mass 12:10 PM

*Homily by Father Matt Jacobson*

Organ Recital 5:30 PM

*Nathaniel Gumbs, recitalist*

Solemn Mass 6:00 PM

*Sermon by Father Sammy Wood*

# Holy Week & Easter Day at Saint Mary's

*April 10*

## **Sunday of the Passion: Palm Sunday**

Liturgy of the Palms, Procession in the Church &

Solemn Mass 11:00 AM

Evening Prayer 5:00 PM

*April 11–13*

Angelus 12:00 PM

Mass 12:10 PM

Evening Prayer 5:00 PM

*April 14*

## **Maundy Thursday**

The Maundy Thursday Liturgy 6:00 PM

*The Watch before the Blessed Sacrament 7:30 PM–12:00 AM*

*April 15*

## **Good Friday**

The Good Friday Liturgy 12:30 PM

*Confessions will be heard by the parish clergy after the Good Friday liturgy.*

*Saturday, April 16*

## **Holy Saturday**

The Holy Saturday Liturgy 9:00 AM

## **Easter Eve**

The Great Vigil of Easter 7:00 PM

*Sunday, April 17*

## **The Sunday of the Resurrection: Easter Day**

Said Mass with Hymns 9:00 AM

Solemn Mass 11:00 AM

# Neighbors in Need

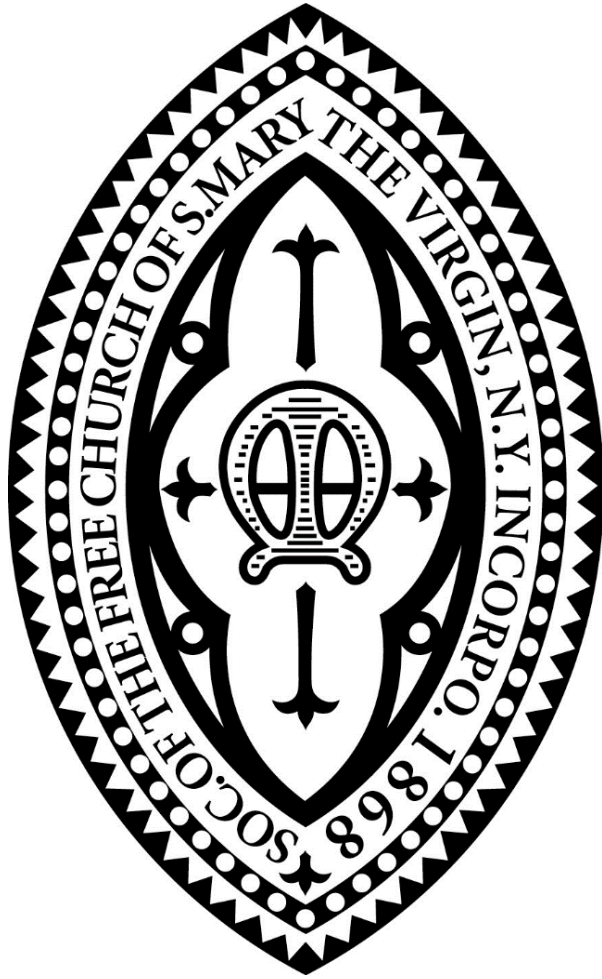
*Saint Mary's outreach program to those in need in the Times Square Neighborhood*

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.

**During the winter months we welcome donations of cold-weather coats in all sizes for both men and women. We ask that these coats be clean, new or lightly used, and with functioning zippers.**

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 around 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.



# THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street  
New York, New York 10036-8502

Web: [www.stmvirgin.org](http://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.**