

*The First Sunday after the Epiphany*  
*The Baptism of Our Lord*

SOLEMN MASS

Sunday, January 8, 2023, 11:00 AM

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



## About this Service

This is the First Sunday after the Epiphany, traditionally observed as the Feast of the Baptism of Our Lord Jesus Christ. This period of 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 first year in the three-year lectionary cycle—most, though not all, of the Gospel passages are taken from the Gospel according to Matthew. 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 Music

The choral setting of the Mass this morning is *Mass in the Dorian Mode* by Herbert Howells (1892–1983). This posthumously published work of Howells was his first to receive a professional London performance when it was sung at Mass in Westminster Cathedral in November 1912 under the direction of Sir Richard Terry, just six months after Howells became a student at the Royal College of Music. Over the next four years Howells composed several more pieces in Latin for the liturgy at Westminster Cathedral, all of which soon slipped into obscurity, and none of which were published in his lifetime. Fortunately, these remarkable early pieces have been published subsequently and are taking their place along with Howells’s many later beloved settings for Anglican services. Howells’s *Dorian Mass* is clearly a product of the resurgence of Renaissance polyphony which the papal *Motu Proprio* of 1903 had encouraged, and which Dr. Terry’s work at Westminster Cathedral had anticipated. Almost a decade later Ralph Vaughan Williams’s *Mass in G minor* (1921) would similarly reflect the inspiration and influence of Renaissance church music in early twentieth-century England.

The motet sung during the administration of Communion is *God’s Child* by award-winning American composer, Stephen Paulus (1949–2014). Paulus’s more than six hundred compositions include significant works for chorus, orchestra, chamber ensemble, voice, band, piano, and organ, as well as twelve operas. A recipient of NEA and Guggenheim Fellowships, his works have been premiered by many leading American orchestras and received with enthusiastic published reviews. His motet *God’s Child* dates from 2004. It was commissioned by Saint Luke’s Episcopal Church in Atlanta, Georgia, and is dedicated “In loving appreciation for the ministry of the Reverend Dr. John H. Westerhoff.” John Westerhoff (1933–2022) was a noted American theologian and educator whose primary academic home was the Divinity School of Duke University where he had a distinguished two-decade teaching career. Ordained originally in 1958 by the United Church of Christ, Westerhoff was ordained an Episcopal priest early in his tenure at Duke and remained active as a theologian and priest in Atlanta parishes through his retirement years. The text of Paulus’s motet in Westerhoff’s honor is by the English poet, philosopher, and theologian Samuel Taylor Coleridge (1772–1834).

Today's postlude, like the prelude, is also a work of J. S. Bach. His *Fantasia in C minor* (the same key as today's prelude) may well have been modeled after the five-part fugues of Nicolas de Grigny. Its rich ornamentation, close imitation, and harmonic plan seem to combine features of the French, German, and Italian schools of Bach's time. The *Fantasia* begins as an extended tonic pedal-point with four imitative voices entering one at a time above it. After arriving at a cadence on the dominant, a section follows which is similar to the first except that it is based upon a dominant pedal. From this half-way point forward, the pedal becomes a more active member of the counterpoint, and the pace of harmonic activity quickens as the music gradually winds its way back to a final tonic pedal. It is possible that a fugue was meant to follow this *Fantasia*, and a fragment of such a work exists. — *David Hurd*



**You are invited to join us for  
refreshments in Saint Joseph's Hall  
at the end of Mass.  
An usher would be happy to show you  
the way to the Hall.**



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# SOLEMN MASS

## THE ENTRANCE RITE

### The Prelude

Chorale Prelude: *Christ, unser Herr, zum Jordan kam*,  
BWV 684

J. S. Bach (1685–1750)

### The Entrance Song

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

Dilexisti iustitiam,  
et odisti iniquitatem:  
propterea unxit te Deus, Deus tuus,  
oleo laetitiae prae consortibus tuis.  
Eructavit cor meum verbum bonum:  
dico ego opera mea regi.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*You have loved justice  
and hated iniquity;  
therefore God, your God, has anointed you  
with the oil of gladness above your fellows.  
My heart is stirring with a noble song:  
I recite what I have fashioned for the King.  
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 Sprinkling of Holy Water

*The assembly is sprinkled with holy water while Asperges me is sung.*

Asperges me, Domine, hyssopo,  
et mundabor: lavabis me,  
et super nivem dealbabor.  
Miserere mei, Deus,  
secundum magnam  
misericordiam tuam.

*You will sprinkle me with hyssop, O Lord,  
and I shall be cleansed; you will wash me  
and I shall be made whiter than snow.  
Have mercy upon me, O Lord,  
according to your great  
mercy.*

## 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 Choir sings Gloria in excelsis Deo. The setting of the Mass ordinary is Mass in the Dorian Mode by Herbert Howells (1892–1983).*

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.

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting.

*All*               **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, Isaiah 42:1–9, is now read.*

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law. Thus says God, the LORD, who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: "I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the LORD, that is my name; my glory I give to no other, nor my praise to graven images. Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them."

*After the Lesson, the Reader says*

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

The Congregation sings Psalm 89:20–29 to plainsong tone 6C.



- Cantor* 20     “I have found David / my servant; \*  
*All*             with my holy oil have / I a-noint-ed him.
- 21     My hand / will hold him fast \*  
       and my / arm will make him strong.
- 22     No enemy shall / deceive him, \*  
       nor any wick-/ed man bring him down.
- 23     I will crush his foes / before him \*  
       and strike down / those who hate him.
- 24     My faithfulness and love / shall be with him, \*  
       and he shall be vic-/to-rious through my Name.
- 25     I shall make his domin-/ion extend \*  
       from the Great Sea / to the Ri-ver.
- 26     He will say to me, ‘You are / my Father, \*  
       my God, and the rock of / my sal-va-tion.’
- 27     I will make him / my first-born \*  
       and higher than / the kings of the earth.
- 28     I will keep my love for him / for ever, \*  
       and my covenant / will stand firm for him.
- 29     I will establish his line / for ever \*  
       and his throne as the / days of heav-en.”



*The second Lesson, Acts 10:34–38, is now sung.*

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

*After the Lesson, the Reader sings*

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.

Inveni David servum meum:  
oleo sancto meum unxi eum.  
Alleluia.

*Alleluia, alleluia.*

*I have found David my servant;  
with my holy oil have I anointed him.  
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 Matthew.**



*People*

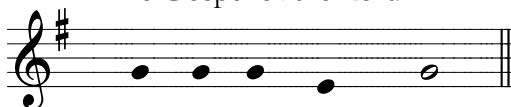
Glo-ry to you, Lord Christ.

*The appointed Gospel, 3:13–17, is now proclaimed.*

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

*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

**The Sermon**

The Reverend Dr. Peter Ross Powell

**The Nicene Creed**

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

We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of  
heaven 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

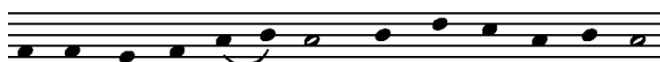


he came down from hea - ven:

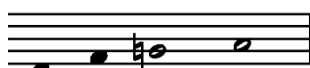
*Bow*



by the power 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 -



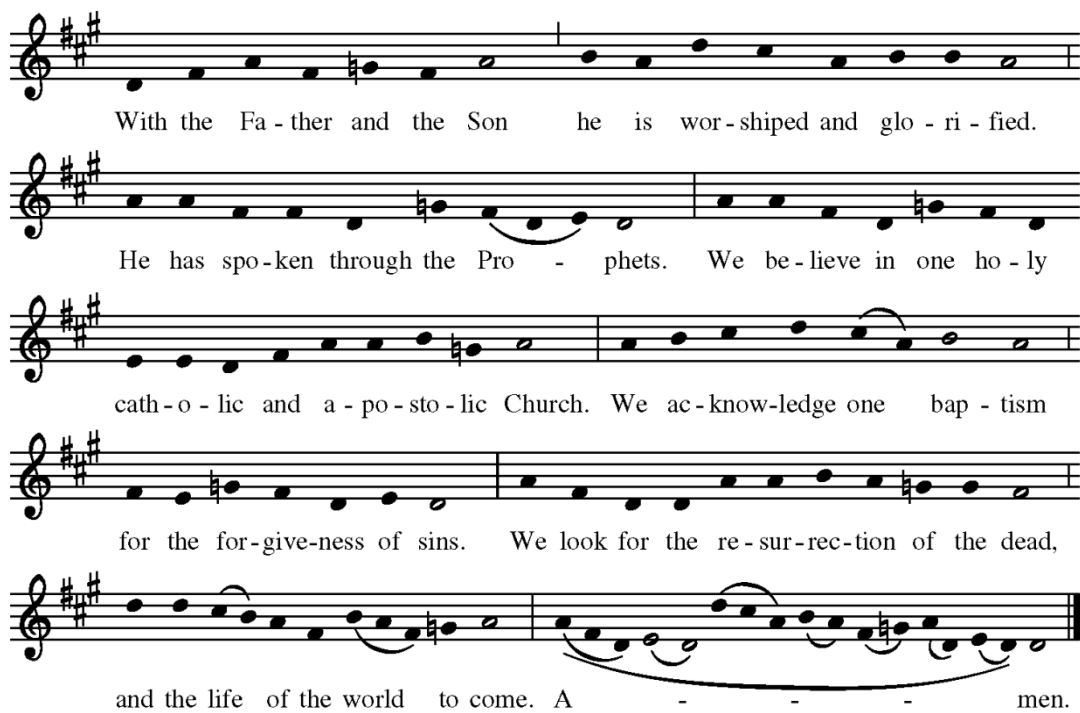
gain in glo - ry to judge the liv - ing and the dead, and his king - dom



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

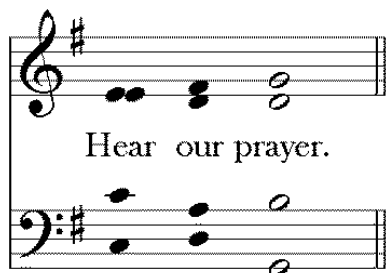
for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,

and the life of the world to come. A - - - men.

Setting: Plainsong Mode 5; Credo 3; adapted by Bruce Ford (b. 1947). Copyright © Bruce Ford. Used with permission.

### The Prayers of the People

*A Minister bids the prayers of the assembly. At the end of each petition the People sing*



Hear our prayer.

Setting: David Hurd (b. 1950)

*The Celebrant adds a concluding collect. The People respond*



A - men.

## 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.*

Benedictus qui venit in nomine Domini.  
Benediximus vobis de domo Domini.  
Deus Dominus,  
et illuxit nobis, alleluia.

*Blessed is he who comes in the name of the Lord.  
We bless you from the house of the Lord.  
The Lord is our God,  
and he has shined upon us, alleluia.*

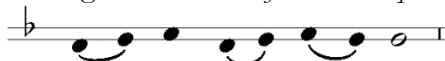
### Hymn: When Jesus went to Jordan's stream

The Hymnal 1982 #139

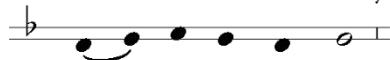
*All stand and sing the hymn.*

### The Great Thanksgiving

*All remain standing. The Celebrant faces the People and sings*



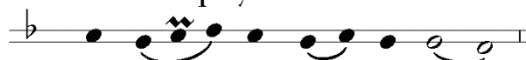
*Celebrant* The Lord be with you.



*People* And al - so with you.



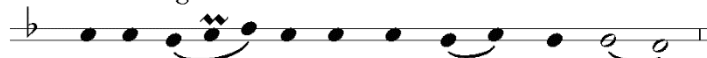
*Celebrant* Lift up your hearts.



*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; 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 Herbert Howells.*

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.	<i>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.</i>
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*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)

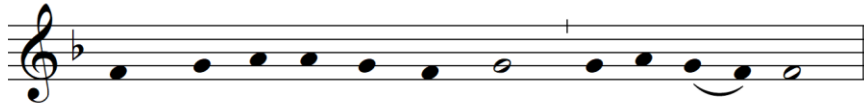


## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread 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 Choir sings Agnus Dei. The setting is by Herbert Howells.*

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

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.

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 and Motet**

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

Omnes qui in Christo baptizati estis,  
Christum induistis, alleluia.

*All who have been baptized in Christ,  
have put on Christ, alleluia.*

*During the ministrations of Communion, the Choir sings the motet, God's Child. The setting is by Stephen Paulus (1949–2014).*

God's child in Christ adopted – Christ my all –  
What that earth boasts were not lost cheaply, rather  
Than forfeit that blest name, by which I call  
The Holy One, the Almighty God, my Father? –  
Father! in Christ we live, and Christ in Thee –  
Eternal Thou and everlasting we.  
The heir of heaven, henceforth I fear not death:  
In Christ I live! in Christ I draw the breath  
Of the true life! – let then earth, sea, and sky  
Make war against me! On my front I show  
Their mighty Master's seal. In vain they try  
To end my life, that can but end its woe.  
Is that a death-bed where a Christian lies?  
Yes, but not his – 'tis Death itself there dies.

*Text: Samuel Taylor Coleridge (1772–1830)*

## **Hymn: The sinless one to Jordan came**

*All stand and sing the hymn.*

## **The Hymnal 1982 #120**

## **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*

*People* The Lord be with you.  
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: Christ, when for us you were baptized**

*All stand and sing the hymn.*

**The Hymnal 1982 #121**

## 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

Fantasia in C minor, BWV 562

J. S. Bach



## Troparion for the Afterfeast of the Theophany of Our Lord and Savior Jesus Christ

When You, O Lord, were baptized in the Jordan the worship of the Trinity was made manifest, because the voice of the Father bore witness to You and called You His beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ, our God, You have revealed Yourself and have enlightened the world, glory to You!

*A troparion is a short hymn or stanza sung during Eastern Orthodox religious services. An Afterfeast is a period of celebration attached to one of the Great Feasts, such as the Epiphany, or Theophany, celebrated by the Orthodox Christian and Eastern Catholic Churches. It is similar to what in the West is called an Octave.*





THE FLOWERS ON THE ALTAR AND IN THE CHURCH  
ARE GIVEN TO THE GLORY OF GOD AND  
IN THANKSGIVING FOR ALL THOSE WHO SEEK  
TRUTH, LIBERTY, JUSTICE, AND DEMOCRATIC RULE.



THE FLOWER ARRANGEMENTS AND THE  
DECORATIONS IN THE CHURCH WERE CREATED BY  
THE MEMBERS OF THE FLOWER GUILD OF THE  
CHURCH OF SAINT MARY THE VIRGIN.



## **The Presentation**

*Thursday, February 2, 2023*

Morning Prayer 8:00 AM

The Angelus 12:00 PM

Said Mass in the Lady Chapel 12:10 PM

Organ Recital 5:30 PM

*Dr. David Hurd, Organist and Music Director,  
Church of Saint Mary the Virgin*

The Blessing of Candles, Procession &  
Solemn Mass 6:00 PM

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

We hope that you will make a pledge to the parish for 2023 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; by accessing the Giving section, scanning the QR code below with your smartphone; or by arranging 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.



We are grateful to you for your crucial support of the Church of Saint Mary the Virgin.



The Baptism of Christ  
Giovanni Domenico Tiepolo (1727–1804)  
The Metropolitan Museum of Art  
*Image is in the public domain. Used with permission*

# 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, *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

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;

Mr. Clark Mitchell; Dr. Charles Morgan, *vice president*;

Mr. Dale Reynolds; Mr. Luis Reyes; Ms. Mary Robison, *secretary*;

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