

The First Sunday after the Epiphany
The Baptism of Our Lord

SOLEMN MASS

Sunday, January 7, 2024, 11:00 AM

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



A Vision for Saint Mary's

Saint Mary's is a vibrant Anglo-Catholic witness in the heart of New York City. With our identity in Christ and a preference for the poor, we are an inclusive, diverse community called to love God and each other for the life of the world.

About the Liturgy

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—Year B, the second year in the three-year lectionary cycle—most, though not all, of the Gospel passages are taken from the Gospel according to Mark. 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 organ prelude is an extended setting from the third part of J. S. Bach’s *Clavierübung* that is based upon the traditional melody for Luther’s text on the baptism of our Lord, translated “Christ, our Lord, to the Jordan came” (cf. Hymnal 1982, # 139). The melody is played on the pedals of the organ, sounding in the alto register, while consistent scale-wise motion of the left hand suggests the flowing of the Jordan River. The right hand, at the same time, provides additional rhythmic and harmonic texture. This chorale prelude anticipates the singing of the hymn at the Offertory of the Mass.

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 earlier pieces subsequently have been published and are taking their place along with Howells’ many later beloved settings for Anglican services. Howell’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’ *Mass in G minor* (1921) would similarly reflect the inspiration and influence of Renaissance church music in early twentieth-century England.

Calvin Hampton (1938–1984) was a vibrant member of the New York music scene his entire adult life. A brilliant organist and imaginative composer, Hampton was music director at Calvary Church, Gramercy Park, from the early 1960s until shortly before his death. His distinctive art-song styled hymn settings and liturgical service music brought a distinctive spark to congregational singing in the years after the Second Vatican Council and the ecumenical wave of liturgical renewal which followed. The motet at Communion is one of the yet unpublished choral pieces which Calvin Hampton shared with the Mississippi Liturgy and Music conference in 1983. The bookend events of the Epiphany season are the Baptism of Christ and the Transfiguration. In both of these events, according to the synoptic Gospels, a voice from heaven affirms Jesus as the Son of God (e.g. Matthew 3:17 and 17:5). In the motet to be sung today, Hampton gives musical illumination to a small segment of scripture which resonates with these two occasions.

The postlude today is the fourth of David Hurd's *Four Spiritual Preludes* and was composed in 2000. The set, which is dedicated to Dr. Mickey Thomas Terry of Washington, D.C., is a suite of four short organ pieces modeled on the examples of the Baroque masters' chorale preludes. (Dr. Terry is to play the organ recital here at Saint Mary's on Ascension Day, May 9.) In *Four Spiritual Preludes*, each piece presents a well-known spiritual melody in an expressive texture and fresh harmonic context. In *Deep River*, which concludes the set, the melody of its chorus is largely supported by augmented triads and thirds in triplet figures. In the verse, the melody and alto voice are heard over repeated chords in triplet patterns. A reprise of the chorus ends the piece emphatically. — *David Hurd*

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**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.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen

*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.
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 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.

Psalm 89:20–22, 24–29

The Congregation remains seated. The Cantor sings the Refrain. The Congregation then repeats the Refrain. Then the Choir sings the psalm verses to an Anglican chant by James Turle (1802–1882), and the Congregation sings the Refrain following the appointed verses.

1
I have found Da - vid my ser - vant;
with my ho - ly oil have I a - noint-ed him.

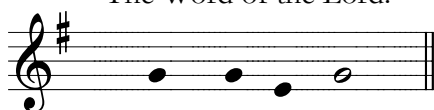
- 21 My hand will hold him fast *
and my arm will make him strong.
- 22 No enemy shall deceive him, *
nor any wicked man bring him down. *Refrain*
- 24 My faithfulness and love shall be with him, *
and he shall be victorious through my Name.
- 25 I shall make his dominion extend *
from the Great Sea to the River. *Refrain*
- 26 He will say to me, 'You are my Father, *
my God, and the rock of my salvation.'
- 27 I will make him my first-born *
and higher than the kings of the earth. *Refrain*
- 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 heaven." *Refrain*

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

And Peter opened his mouth and said to Cornelius and his kinsmen and close friends, “Truly I perceive that God shows no partiality, but in every nation anyone 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

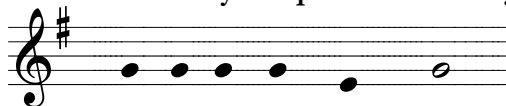
The Lord be with you.

And also with you.

People

Minister

✠ **The Holy Gospel of our Lord Jesus Christ according to Mark.**



People

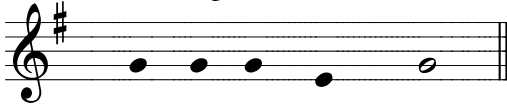
Glo-ry to you, Lord Christ.

The appointed Gospel, Mark 1:1–11, is now proclaimed.

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, “Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight”— John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Jude’a, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, “After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit.” In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, “Thou art my beloved Son; with thee I am well pleased.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

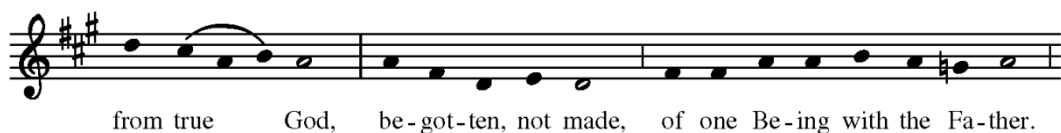
The Reverend Dr. Peter Ross Powell

The Nicene Creed

All stand. The Creed is sung by all.

Musical notation for 'The Nicene Creed'. It consists of four treble clef staves with a key signature of three sharps (F#, C#, G#) and a common time signature. The melody is a simple sequence of notes: G4, A4, B4, C5, B4, A4, G4, ending with a double bar line.

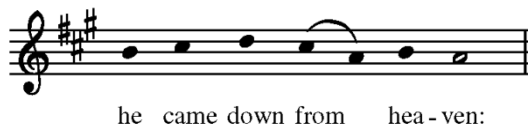
We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of
heaven and earth, of all that is, seen and un - seen. We be-lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be-got-ten of the Fa - ther, God from God, Light from Light, true God



from true God, be-got-ten, not made, of one Be-ing with the Fa-ther.

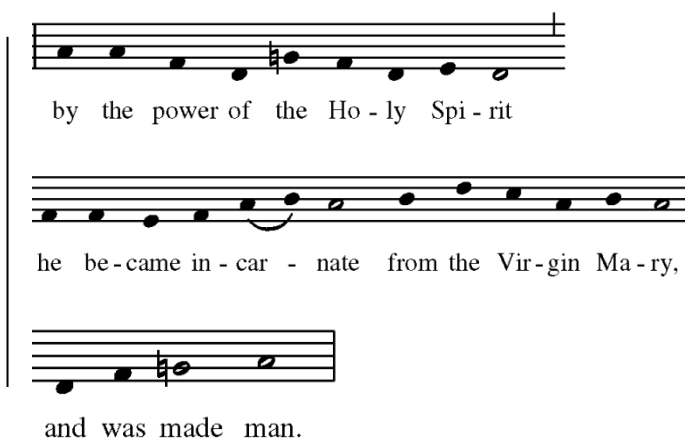


Through him all things were made. For us and for our sal - va - tion



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.



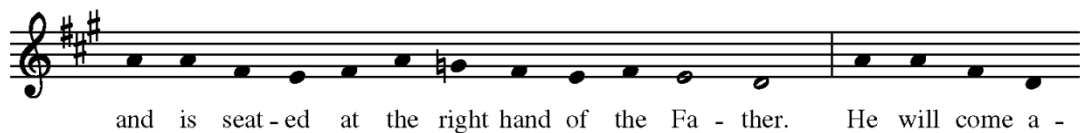
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;



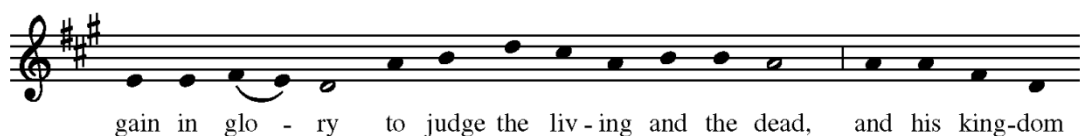
he suf - fered death and was bur - ied. On the third day he rose a - gain



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



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond



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.	<i>Blessed is he who comes in the name of the Lord.</i>
Benediximus vobis de domo Domini.	<i>We bless you from the house of the Lord.</i>
Deus Dominus,	<i>The Lord is our God,</i>
et illuxit nobis, alleluia.	<i>and he has shined upon us, alleluia.</i>

Hymn: When Jesus went to Jordan's stream

All stand and sing the hymn.

The Hymnal 1982 #139

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 forever 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."

Celebrant




There - fore, ac - cord - ing to his com - mand, O Fa - ther,

Celebrant and People



We re - mem - ber his death, We pro - claim his re - sur - 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.

A series of nine musical staves in G major (one sharp) with a treble clef. The notes are G4, A4, B4, C5, B4, A4, G4, forming a simple melodic line for the Lord's Prayer. The lyrics are: 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.

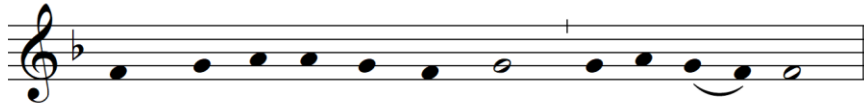
Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

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 ministration of Communion begins, the appointed antiphon is sung.

Omnes qui in Christo baptizati estis, *All who have been baptized in Christ,*
Christum induistis, alleluia. *have put on Christ, alleluia.*

During the ministration of Communion, the Choir sings the motet, A voice came from heaven. The setting is by Calvin Hampton (1938–1984).

A voice came from heaven saying, “You are my Son, my beloved, in whom I am well pleased.”

Text: Mark 1:11

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

The Hymnal 1982 #121

All stand and sing 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

“Deep River” from *Four Spiritual Preludes*

David Hurd (b. 1950)

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.

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THE FLOWERS ON THE ALTAR
AND AT THE SHRINES
ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
GEORGE HANDY
BY STEVEN ELDREDGE.

THE FLOWER ARRANGEMENTS
ON THE ALTAR AND THROUGHOUT
THE CHURCH WERE CREATED BY
THE MEMBERS OF THE FLOWER GUILD OF THE
CHURCH OF SAINT MARY THE VIRGIN.

*

We invite you to join us

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish in recent years. Your gifts have encouraged us, and they have kept us going.

We hope that you will consider making a pledge to the parish for 2024 in this new year. 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 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 one of the members of the Stewardship Committee, Father Sammy Wood, MaryJane Boland, Steven Heffner, Marie Rosseels, or Father Peter Powell.

We are grateful to you for your crucial support of Saint Mary's at this time.

The Presentation

Friday, February 2, 2024

Morning Prayer 8:00 AM

The Angelus 12:00 PM

Blessing of Candles & Sung Mass 12:10 PM

Organ Recital 5:30 PM

Janet Yieh

Church of the Heavenly Rest, NYC

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

The Annunciation

Monday, April 8, 2024

(transferred)

Morning Prayer 8:00 AM

The Angelus 12:00 PM

Sung Mass 12:10 PM

Organ Recital 5:30 PM

Daniel Facarri

The Cathedral Church of Saint John the Divine, NYC

Procession & Solemn Mass 6:00 PM



The Baptism of Christ
Giovanni Domenico Tiepolo (1727–1804)
The Metropolitan Museum of Art
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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, *priest-in-charge*

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, *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. Shalim Peña, Mr. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

The Board of Trustees

Ms. Patricia Ahearn; Mr. Clark Anderson; Mr. Steven Eldredge;

Mr. Steven Heffner, *treasurer*; Ms. Katherine Hoyt;

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The Reverend Sammy Wood, *president*

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