

*The Fourth Sunday
after the Epiphany*

SOLEMN MASS

Sunday, January 28, 2024, 11:00 AM

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

About the Liturgy

This is the Fourth Sunday after the Epiphany, and we are now in the period of the Church year 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 second year, or Year B, 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.

Our Guest Preacher

We are pleased to be able to welcome the Reverend Margery Kennelly to Saint Mary’s this morning. Mother Kennelly led a retreat for the Board of Trustees of the parish earlier this weekend. She has also agreed to preach for the wider community this morning. We are very grateful to her for her ministry.

Mother Kennelly is the associate rector at the Church of Saint George in Nashville, Tennessee. Before beginning her ministry at Saint George’s, she served as Episcopal Chaplain at the Harvard Episcopal Chaplaincy in Cambridge, Massachusetts. Prior to that ministry she served as assistant rector at the Church of the Redeemer in Chestnut Hill, Massachusetts.

Mother Kennelly graduated *magna cum laude* from Harvard University in 1987. In 2010, she received her Master of Divinity degree from Gordon-Conwell Theological Seminary in Hamilton, Massachusetts. The following year she was awarded an advanced degree in Anglican Studies from the Episcopal Divinity School, which was then located in Cambridge, Massachusetts. Prior to her ordination, Mother Kennelly was a professional portrait painter, taught drama and music in schools, and directed an acting summer camp.

In addition to sharing in overall liturgical leadership, preaching, teaching, and pastoral care responsibilities with her colleagues at Saint George’s, Mother Kennelly brings experience and passion to spiritual direction, small group discipleship, as well as to the parish’s ministry of faith and the arts.

Mother Kennelly is married to Richard Kennelly whom she met at Harvard. Richard is an attorney and entrepreneur, a founding member of an innovative cleantech startup, as well as an Olympic medalist in rowing. The Kennellys have two young adult children, Julia and Henry.

About the Music

The organ prelude this morning is a chorale prelude on *Schmücke dich, o liebe Seele* (“Deck thyself, my soul, with gladness”) by Johann Sebastian Bach (1685–1750). The chorale itself is found in the “Holy Eucharist” section of *The Hymnal 1982* at #339 with a harmonization by Johann Cruger (1598–1662) and will be sung as today’s post-communion hymn. This Eucharistic hymn by Johann Franck (1618–1677) appeared as a single stanza in Cruger’s *Geistliche Kirchen-Melodien*, published in Berlin in 1649. It has been sung widely in English translation by Catherine Winkworth (1827–1878) and entered the Episcopal hymnal in 1940 having previously appeared in *The English Hymnal*, 1906. Bach’s organ setting of the Cruger chorale is an expression of serene spiritual confidence. Found within the “Great Eighteen” Leipzig chorales of Bach’s mature period, this setting features the chorale melody, in an elegantly but simply ornamented form, singing above the bass line and two accompanying voices.

The Ordinary of the Mass today is *Saint Paul’s Service* by David Hurd, organist and music director at Saint Mary’s. This setting of the Rite I Ordinary, was originally commissioned in 2000 by Saint Paul’s Episcopal Church, Carroll Gardens, Brooklyn, New York, in honor of the Sesquicentennial Anniversary of the parish. At the request of the commissioning parish, the movements of this Mass setting are unified by melodic and harmonic elements inspired by the music of twentieth-century French impressionist composers. *Saint Paul’s Service* was originally scored for unison voices and organ, and previously has been offered at Saint Mary’s by solo cantors in the absence of the full choir. This morning, its *Gloria*, *Sanctus*, and *Agnus Dei* will be heard in recently fashioned editions for choir of mixed voices. The choral version of the *Gloria* is being sung for the first time this morning.

Today’s Communion motet is a setting, also by David Hurd, of *Love (III)* from George Herbert’s 1633 collection *The Temple: Sacred Poems*. This musical setting is for unaccompanied mixed voices. It was composed in 1991 for the fortieth anniversary of ordination to the priesthood of the Reverend Charles W. Scott, who was then an associate priest at All Saints Church, Manhattan. The music is reflective of the syllabic and chordal style which Thomas Tallis and other early Anglican composers were encouraged to adopt to enhance clarity and maximize intelligibility. At the same time, the six-voice texture and harmonic vocabulary of this setting give Herbert’s seventeenth-century poem a twentieth-century expression.

J. S. Bach composed nearly a dozen organ settings of *Allein Gott in der Höh sei Ebr*, 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. The postlude today is 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.

SOLEMN MASS

The Prelude

Schmücke dich, o liebe Seele, BWV 654

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

Laetetur cor quaerentium Dominum:
quaerite Dominum, et confirmamini:
quaerite faciem eius semper.
Confitemini Domino,
et invocate nomen eius:
annuntiate inter gentes opera eius.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Let the hearts of those who seek the Lord rejoice;
search for the Lord and be strengthened;
continually seek his face.
Give thanks to the Lord
and call upon his name;
make his deeds known among the peoples.
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 Cantor sings Gloria in excelsis. *The setting is Saint Paul's Service by David Hurd (b. 1950).*

Glory be to God on high,
and on earth peace, good will towards men.

We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.

Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art holy;
Thou only art the Lord;
Thou only, O Christ,
with the Holy Ghost,
art most high 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.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Deuteronomy 18:15–20, is now read.

Moses summoned all Israel and said to them: “The LORD your God will raise up for you a prophet like me from among you, from your brethren—him you shall heed—just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God, or see this great fire any more, lest I die.’ And the LORD said to me, ‘They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him. But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’ ”

After the Lesson, the Reader says

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

Psalm 111:1–2, 7–10

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 David Hurd (b. 1950) and the Congregation sings the Refrain following the appointed verses.



The fear of the Lord is the be - gin-ning of wis - dom.

- 1 Hallelujah!
I will give thanks to the LORD with my whole heart, *
in the assembly of the upright, in the congregation.
- 2 Great are the deeds of the LORD! *
they are studied by all who delight in them. *Refrain*
- 7 The works of his hands are faithfulness and justice; *
all his commandments are sure.
- 8 They stand fast for ever and ever, *
because they are done in truth and equity. *Refrain*
- 9 He sent redemption to his people;
he commanded his covenant for ever; *
holy and awesome is his Name.
- 10 The fear of the LORD is the beginning of wisdom; *
those who act accordingly have a good understanding;
his praise endures for ever. *Refrain*

The second Lesson, 1 Corinthians 8:1–13, is now read.

Now concerning food offered to idols: we know that “all of us possess knowledge.” “Knowledge” puffs up, but love builds up. If anyone imagines that he knows something, he does not yet know as he ought to know. But if one loves God, one is known by him. Hence, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.” For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled. Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if anyone sees you, a man of knowledge, at table in an idol’s temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so, by

your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

After the Lesson, the Reader says

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

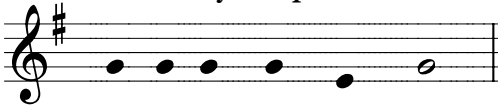
The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel while the appointed antiphon is sung.

Alleluia, alleluia.	<i>Alleluia, alleluia.</i>
Adorabo ad templum sanctum tuum:	<i>I will bow down toward your holy temple</i>
et confitebor nomini tuo.	<i>and praise your name.</i>
Alleluia.	<i>Alleluia.</i>

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 Mark.**



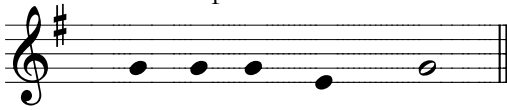
People Glo-ry to you, Lord Christ.

The appointed Gospel, Mark 1:21–28, is now proclaimed.

And Jesus—and Andrew, Simon, James, and John—went into Caper'na-um; and immediately on the sabbath he entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. And immediately there was in their synagogue a man with an unclean spirit; and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” And the unclean spirit, convulsing him and crying with a loud voice, came out of him. And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him.” And at once his fame spread everywhere throughout all the surrounding region of Galilee.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Margery Kennelly

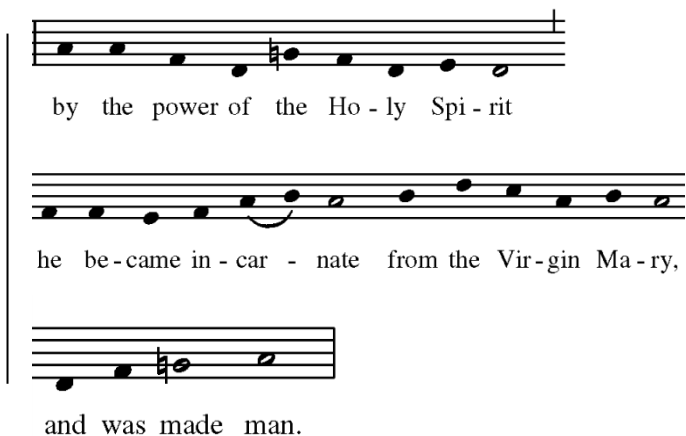
The Nicene Creed

All stand. The Creed is sung by all.

A series of seven lines of musical notation on a treble clef staff. The key signature has three sharps (F#, C#, G#). The melody is a simple, rhythmic line with various note values and rests. The lyrics are written below the notes.

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:

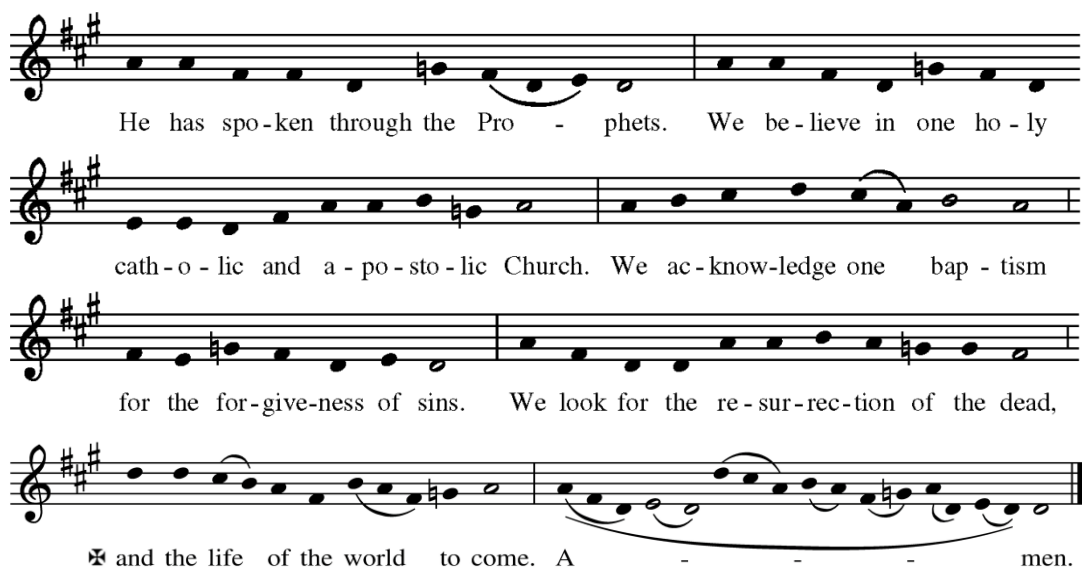
Bow



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.

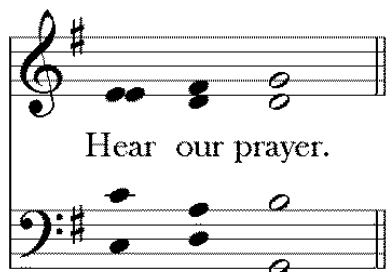


He has spo-ken through the Pro - phets. We be-lieve in one ho - ly
 cath - o - lic and a - po - sto - lic Church. We ac-know-ledge one bap - tism
 for the for-give-ness of sins. We look for the re-sur-rec-tion of the dead,
 and the life of the world to come. A - - - men.

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 Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

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

The Celebrant says

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

People

AMEN.

The Peace



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



People And al - so with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

All are seated as the appointed antiphon is sung. The ministers prepare for the Offertory procession, while an offering is taken. If you would like to make an offering online, you may do so by using this code:



Bonum est confiteri Domino,
et psallere nomini tuo, Altissime.

*It is good to give thanks to the Lord,
and to sing in honor of your name, O Most High.*

Hymn: Thine arm, O Lord, in days of old

The Hymnal 1982 #567

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 forever sing this hymn to proclaim the glory of your Name:

The Cantor sings Sanctus and Benedictus. The setting is by David Hurd.

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

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."



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



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



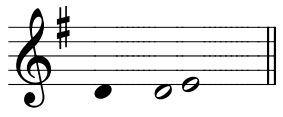
We a - wait his com - ing in glo - ry.

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.

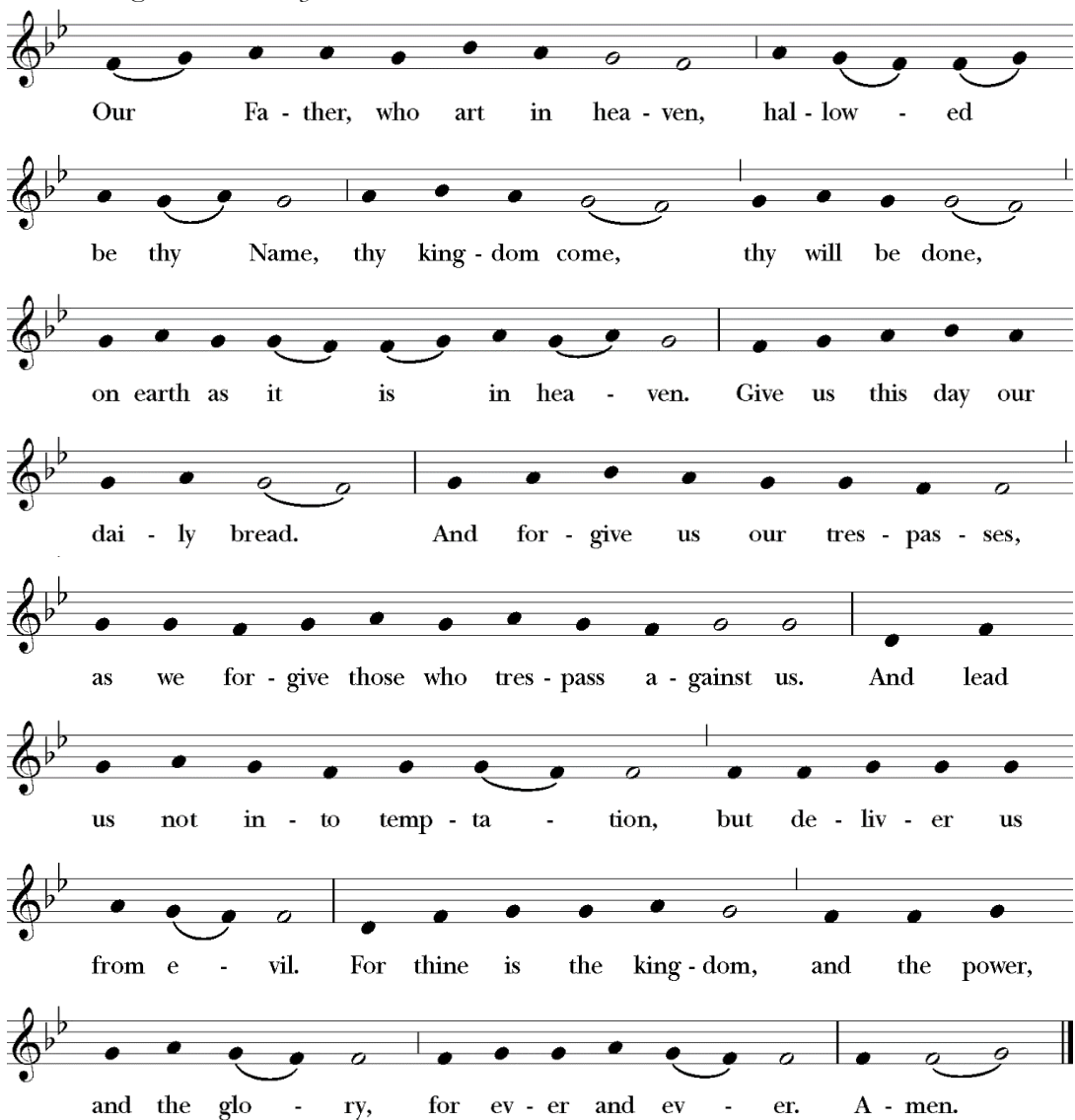


All

A - MEN.

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

Then all sing the Lord's Prayer.



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 Cantor sings Agnus Dei. The setting is by David Hurd

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

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.

Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.	<i>Make your face shine upon your servant, and in your loving-kindness save me. Lord, let me not be ashamed for having called upon you.</i>
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During the ministrations of Communion, the Choir sings the motet, Love bade me welcome. The setting is by David Hurd.

Love bade me welcome: yet my soul drew back,
 Guilty of dust and sinne.
But quick-ey'd Love, observing me grow slack
 From my first entrance in,
Drew nearer to me, sweetly questioning,
 If I lacked anything.

A guest, I answer'd, worthy to be here:
 Love said, You shall be he.
I the unkinde, ungratefull? Ah my deare,
 I cannot look on thee.
Love took my hand, and smiling did reply,
 Who made the eyes but I?

Truth Lord, but I have marr'd them: let my shame
 Go where it doth deserve.
And know you not, sayes Love, who bore the blame?
 My deare, then I will serve.
You must sit down, sayes Love, and taste my meat:
 So I did sit and eat.

Text: Love (III), George Herbert (1593–1633)

Hymn: Deck thyself, my soul, with gladness

All stand and sing the hymn.

The Hymnal 1982 #339

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: Spread, O spread, thou mighty word

All stand and sing the hymn.

The Hymnal 1982 #530

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 Höh' sei Ehr', BWV 715

J. S. Bach

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

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Ash Wednesday

February 14, 2024

Mass 8:00 AM

Sung Mass 12:10 PM

Solemn Mass 6:00 PM

Ashes are also imposed in the Mercy Chapel

8:30–9:30 AM, 12:45–1:30 PM,

5:00–5:45 PM & 7:30–8:00 PM

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

The 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 Regina Coeli 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 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*

Ms. MaryJane Boland, *assistant to the priest-in-charge for special projects*

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by the financial gifts of those who worship here.**