

*The Fifth Sunday  
after the Epiphany*

SOLEMN MASS

Sunday, February 4, 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.

## Our Guest Preacher

Brother Ephrem Arcement, OHC, is a monk of the Order of the Holy Cross and lives at his order's monastery in West Park, New York, where he is the Guestmaster. He is originally from Lockport, Louisiana, and entered monastic life in 2010. He earned his PhD in spirituality from the Catholic University of America in Washington, DC. His first book, *Intimacy in Prayer: Wisdom from Bernard of Clairvaux*, appeared in 2013. His second, *In the School of Prophets: The Formation of Thomas Merton's Prophetic Spirituality*, was published in 2015. In addition to preaching at the Solemn Mass this morning, Brother Ephrem also led the Adult Formation Class at 9:45 AM. We are grateful to him and are pleased to be able to welcome him to Saint Mary's.

## About the Liturgy

This is the Fifth Sunday after the Epiphany. During the weeks between Christmastide and the beginning of Lent—known as the Epiphany season—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, which is 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.

## About the Music

The voluntaries today are two of the four organ *Praeludien* in the key of G minor by Dieterich Buxtehude (1637–1707). Danish-born Dieterich Buxtehude has long been recognized as one of the most significant and influential musicians of the generation before Johann Sebastian Bach. Musicological studies in the past several decades have contributed greatly to the increasing general knowledge and appreciation of his musical contribution. Most of Buxtehude's organ works are thought to date from his earlier years at the Marienkirche in Lübeck where he served as organist from 1668 until his death. There is very little surviving manuscript material, and currently available printed editions vary significantly in their presentation of many of these pieces. This increases the challenge to the performer and the possibility of surprise for the listener. Buxtehude's *Praeludium in G minor*, BuxWV 148, played as the prelude, well exemplifies the high-baroque "fantastic style" of keyboard writing. Its opening section establishes the G-minor tonality in free *fantasia* interrupted briefly by a patch of tight chromatic imitation.

Three contrasting fugal sections follow. Buxtehude finishes this *Praeludium* with a set of variations on a repeating ground bass. *Praeludium in G minor*, BuxWV 150, played for the postlude, follows a typical pattern with its free fantasia opening section, this time played above a G pedal point, followed by several sections of fugal counterpoint. The final fuge of this *Praeludium* has a strong and angular theme with syncopated counter melodies.

The setting of the Mass today is *Communion Service* by Leonard Raver (1927–1993). Dr. Raver’s musical life in New York City included serving on the faculties of The General Theological Seminary and The Juilliard School, and at various times as parish musician at All Saints Episcopal Church and Holy Trinity Episcopal Church on Manhattan’s East Side. He was organist of the New York Philharmonic from 1977 until 1990. A native of Wenatchee, Washington, his undergraduate studies were at the University of Puget Sound. Graduate studies brought him first to Syracuse University and finally to Union Theological Seminary in New York City. Dr. Raver was an avid champion of contemporary music and especially of new music which incorporated the organ. In his career as a recitalist, he commissioned or premiered major works by distinguished American composers including Ned Rorem, Daniel Pinkham, Vincent Persichetti, William Albright, Gardiner Reed, and David Diamond. The source of Dr. Raver’s unpublished *Communion Service* is an undated manuscript which probably originated in the late 1960s while he concurrently taught at General Seminary and directed music at All Saints Church. The text is essentially the Order of Holy Communion from the Book of Common Prayer 1928, and the scoring is for unaccompanied voices in four parts. The performing edition of this setting sung this morning was prepared by David Hurd. Notations were made in this newly created edition to reconcile the music with the customary liturgical texts as we know them. As such, the choir will omit the ritually irregular *Amens* with which Dr. Raver had ended both his *Sanctus* and *Benedictus*. (It is interesting to note that the text of The Book of Common Prayer 1928 did not include *Benedictus qui venit* but did end *Sanctus* with *Amen*.) Also, the text underlay at the end of *Agnus Dei* has been altered to resolve another *Amen* which the standard liturgical text does not include.

The beloved English priest and poet George Herbert (1593–1633) offered his reflection and prayer to Jesus as the Way, the Truth, and Life (John 14) in “The Call” (*The Temple*, 1633). While the setting of Herbert’s prayer-poem for solo voice from *Five Mystical Songs* by Ralph Vaughan Williams (1872–1958)—distilled into many modern hymnals, including our own—is probably best known, Herbert’s poem has also inspired a great many fine choral settings. British organist and composer, Richard Lloyd was a chorister at Lichfield Cathedral, organ scholar at Jesus College, Cambridge, assistant organist at Salisbury Cathedral, and organist and choirmaster at Hereford and later Durham Cathedral. His setting of George Herbert’s famous poem was composed in 1994 in honor of Philip Moore and the Choir of York Minster. It is an attractive strophic setting in four voices, but in which the second stanza is topped with an additional soprano part.  
— *David Hurd*

# SOLEMN MASS

## The Prelude

Praeludium in G minor, BuxWV 148

Dieterich Buxtehude (1637–1707)

## THE ENTRANCE RITE

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

*Come, let us worship God  
and bow down before the Lord;  
let us shed tears before the Lord who created us,  
for he is the Lord our God.  
Come, let us sing to the Lord;  
let us shout for joy to the God of our salvation.  
Glory to the Father,  
and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be for ever.  
Amen.*

## The 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 is Communion Service by Leonard Raver (1927–1992).*

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.

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

*All*                **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, 2 Kings 4:18–21, 32–37, is now read.*

When the child born to the woman of Shū'nem according to Eli'sha's promise had grown, he went out one day to his father among the reapers. And he said to his father, "Oh, my head, my head!" The father said to his servant, "Carry him to his mother." And when he had lifted him, and brought him to his mother, the child sat on her lap till noon, and then he died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. When Eli'sha came into the house, he saw the child lying dead on his bed. So he went in and shut the door upon the two of them, and prayed to the LORD. Then he went up and lay upon the child, putting his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands; and as he stretched himself upon him, the flesh of the child became warm. Then he got up again, and walked once to and fro in the house, and went up, and stretched himself upon him; the child sneezed seven times, and the child opened his eyes. Then he summoned Gehā'zī and said, "Call this Shū'nammīte." So he called her. And when she came to him, he said, "Take up your son." She came and fell at his feet, bowing to the ground; then she took up her son and went out.

*After the Lesson, the Reader says*

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

## Psalm 142

*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.*



You are my ref - uge, O Lord;



my por - tion in the land of the liv - ing.

- 1 I cry to the Lord with my voice; \*  
to the Lord I make loud supplication.
- 2 I pour out my complaint before him \*  
and tell him all my trouble. *Refrain*
- 3 When my spirit languishes within me, you know my path; \*  
in the way wherein I walk they have hidden a trap for me.
- 4 I look to my right hand and find no one who knows me; \*  
I have no place to flee to, and no one cares for me. *Refrain*
- 6 Listen to my cry for help, for I have been brought very low; \*  
save me from those who pursue me,  
for they are too strong for me.
- 7 Bring me out of prison, that I may give thanks to your Name; \*  
when you have dealt bountifully with me,  
the righteous will gather around me. *Refrain*

*The s second Lesson, 1 Corinthians 9:16–23, is now read.*

For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel. For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law —though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ

—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.

*After the Lesson, the Reader says*

The Word of the Lord.

*People*

Thanks be to God.

### **The Gospel Acclamation**

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

Alleluia, alleluia.

Laudate Dominum, omnes gentes:

et collaudate eum, omnes populi.

Alleluia.

*Alleluia, alleluia.*

*Praise the Lord, all nations;*

*praise him in unison, all peoples.*

*Alleluia.*

*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.

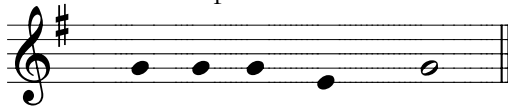
*The appointed Gospel, Mark 1:29–39, is now proclaimed.*

Immediately Jesus left the synagogue in Caper'na-um and entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. And he came and took her by the hand and lifted her up, and the fever left her; and she served them. That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered together about the door. And he healed many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. And Simon and those who were with him pursued him, and they found him and said to him, "Every one is searching for you." And he said to them, "Let us go on to the next towns, that I may preach there also; for that is why I came out." And he went throughout all Galilee, preaching in their synagogues and casting out demons.



*After the Gospel, the Minister sings*

The Gospel of the Lord.



*People* Praise to you, Lord Christ.

### The Sermon

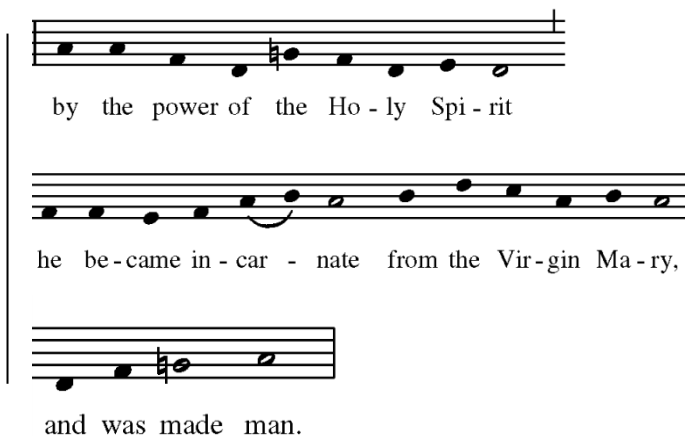
Brother Ephrem Arcement, OHC

### 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:

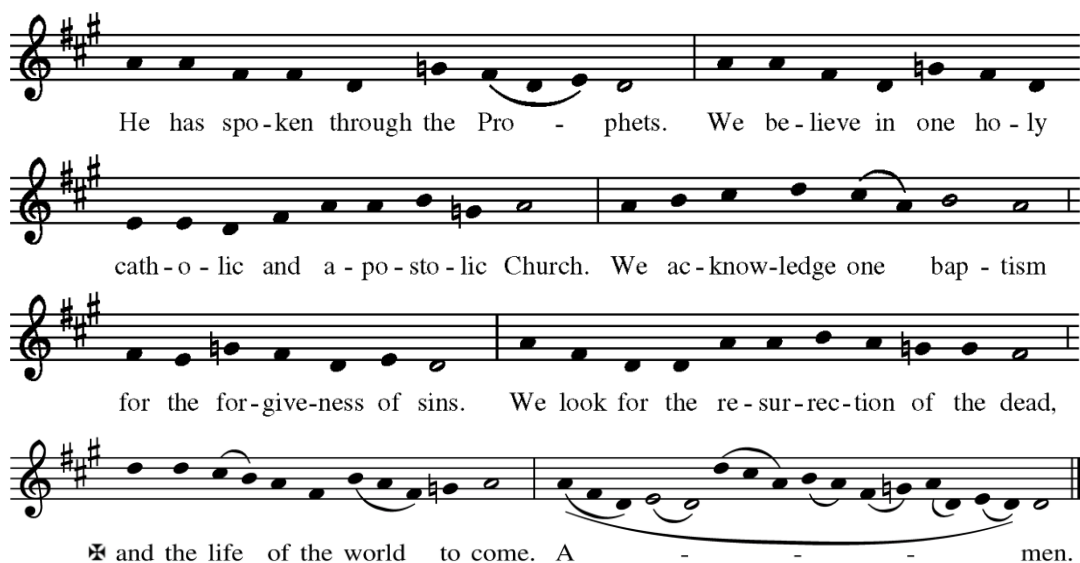
*Bow*



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.

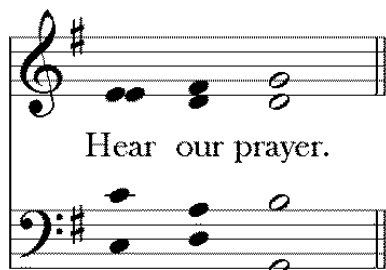


He has spo-ken through the Pro - phets. We be-lieve in one ho - ly  
 cath - o - lic and a - po - sto - lic Church. We ac-know-ledge one bap - tism  
 for the for-give-ness of sins. We look for the re-sur-rec-tion of the dead,  
 ✠ and the life of the world to come. A - - - - - men.

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 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:*



Perfice gressus meos in semitis tuis,  
ut non moveantur vestigia mea:  
inclina aurem tuam, et exaudi verba mea:  
mirifica misericordias tuas,  
qui salvos facis sperantes in te, Domine.

*Render secure my footsteps in your paths  
so that my feet do not slip;  
incline your ear and hear my words;  
display your wonderful mercies, O Lord,  
Savior of those who place their hope in you.*

## Hymn: From God Christ's deity came forth

The Hymnal 1982 #443

*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 Choir sings Sanctus and Benedictus. The setting is by Leonard Raver.*

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."

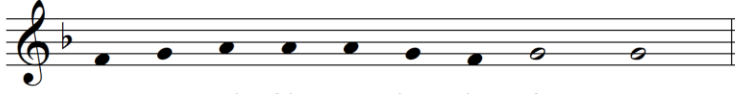
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."



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



*All* 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 Choir sings Agnus Dei. The setting is by Leonard Raver.*

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.*

Multitudo languentium,  
et qui vexabantur  
a spiritibus immundis,  
veniebant ad eum:  
quia virtus de illo exibat,  
et sanabat omnes.

*A multitude with diseases,  
and those who were troubled  
by unclean spirits,  
came to him,  
for a power came forth from him  
and healed them all.*

*During the ministrations of Communion, the Choir sings the motet, 'The Call.' The setting is by Richard Lloyd (1933–2021).*

Come, my Way, my Truth, my Life!  
Such a Way as gives us breath:  
Such a Truth as ends all strife,  
Such a Life as killeth Death.

Come, my Light, my Feast, my Strength!  
Such a Light as shows a feast,  
Such a Feast as mends in length,  
Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart!  
Such a Joy as none can move,  
Such a Love as none can part,  
Such a Heart as joys in love.

*Text:* George Herbert (1593-1633)

**Hymn: From thee all skill and science flow**

*All stand and sing the hymn.*

**The Hymnal 1982 #566**

## **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: Thou, whose almighty Word**

*All stand and sing the hymn.*

**The Hymnal 1982 #371**

## 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

Praeludium in G minor, BuxWV 150

Dieterich Buxtehude (1637–1707)

\*

THE FLOWERS ON THE ALTAR, IN THE CHAPELS, AND AT THE SHRINES  
ARE GIVEN BY ELIZABETH NISBET, DALE REYNOLDS,  
AND THEIR DAUGHTER, JOANNA.  
THEY HAVE BEEN GIVEN TO THE GLORY OF GOD,  
IN THANKSGIVING FOR THE LIGHT OF CHRIST,  
AND IN LOVING MEMORY OF JOANNA'S GRANDPARENTS,  
MARGARET JOANN REYNOLDS & JAY HOWARD REYNOLDS.

THE FLOWERS WERE ARRANGED BY A MEMBER OF  
THE FLOWER GUILD OF  
THE CHURCH OF SAINT MARY THE VIRGIN.

\*

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

## **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 & 6:45–8:00 PM*

## **Fridays in Lent**

Evening Prayer 5:30 PM

Stations of the Cross 6:00 PM

## **Lenten Quiet Day**

*Saturday, February 24, 2024*

*10:00 AM–3:00 PM*

Confessions 11:00 AM

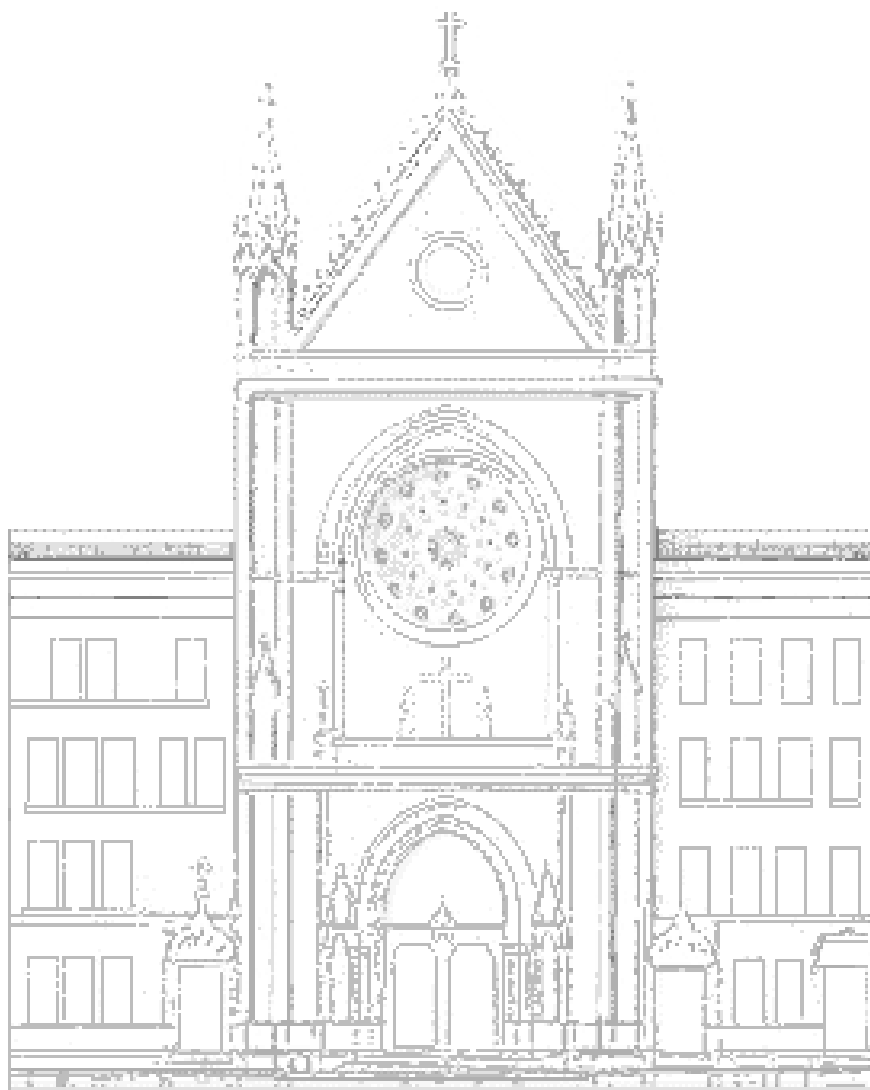
Mass 12:10 PM

## **Please join us in our mission and worship in Times Square**

Your presence is a blessing. If you are moved by your worship here today, we hope you will consider a donation to support all that we do in this place. We believe that God has blessed us with this ministry, and your contribution will help us enter into it more generously and effectively.

Donations to Saint Mary's may be made online via the Giving section of the parish website; by accessing the Giving section on the parish website, by 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.





# 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, *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*

## The Board of Trustees

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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.**