

Ash Wednesday

SOLEMN MASS

March 2, 2022, 6:00 PM

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

The Season of Lent

Lent is the season when the Church prepares to celebrate Holy Baptism at the Easter Triduum. During Lent the Church invites her members to participate in the works of the Spirit that will help bring to faith those who are preparing to die and to rise in Christ. For those who are already baptized, prayer, penance and active works of mercy are the ordinary means by which the Christian community helps its members prepare for the Triduum. The First Day of Lent is observed with a special penitential order.

Except on the Fourth Sunday in Lent (when rose vestments are worn) and on the Feast of the Annunciation, flowers are not used, and the organ is played more sparingly.

The ordinary weekdays of Lent are observed by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord. In addition, the ordinary Fridays of Lent are days of abstinence from flesh meats. Ash Wednesday and Good Friday are days of strict fasting and abstinence.

The Lenten Prayer of Saint Ephraim

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to your servant.

O Lord and King, grant me to see my own transgressions, and not to judge my brother or my sister, for blessed art Thou, unto ages of ages. Amen.

About the Choral and Organ Music

A distinctive feature of the Ash Wednesday Liturgy is the singing of Psalm 51, *Miserere mei, Deus*, usually sung during the imposition of ashes and prior to the recitation of the Litany of Penitence. The musical setting of this psalm in today's service is by David Hurd, organist and music director at Saint Mary's. This setting of *Miserere mei, Deus* was composed in 1976 and first sung on Ash Wednesday of that year at the Chapel of the Intercession, Trinity Parish, in upper Manhattan where Dr. Hurd was director of music at the time. It was part of a larger Ash Wednesday setting which also included music for the Litany of Penitence. *Miserere mei, Deus* uses the Psalm 51 text of *The Book of Common Prayer*, 1979. It is in five voices and in the style of harmonized chant except for verses thirteen and fourteen which are sung in unison melody respectively by lower and upper voices. The first verse of the psalm is repeated at the end in the manner of an antiphon.

The setting of the Mass this evening is the *Short Communion Service* by Adrian Batten (1591–1637). Born in Salisbury, Batten was subsequently a chorister and organ scholar at Winchester Cathedral. He moved to London in 1614 to become a lay clerk of Westminster Abbey. He later assumed a similar position at Saint Paul's Cathedral where he also played the organ. As a music copyist in London, Batten is credited with preserving much significant church music of his time, his copies being the only surviving

source. Ironically, much of his own music has been lost. However, Batten's surviving compositions show him to be a thoroughly skilled composer of liturgical music, even if not especially daring or original. His modest Mass for four voices models the restraint which was typical of Batten's church music. Maurice Bevan has produced a liturgically practical edition of Batten's *Communion Service* which includes the *Sanctus*, *Benedictus*, and *Agnus* to be sung this evening.

The earliest record of the English composer Richard Farrant (c. 1525–1580) is in a 1552 list of the Gentlemen of the Chapel Royal. He became Master of the Chapel Royal choristers in 1569. He also served as organist at Saint George's Chapel, Windsor. Farrant's most distinctive contribution may have been his writing of plays, in the creation of the first Blackfriars Theater, and in his pioneering work in combining music and drama. The church remembers Farrant for his anthems and canticle settings. His anthems *Call to remembrance*, *Hide not thou thy face*, and *Lord for thy tender mercy's sake* have become staples of Anglican Lenten choral repertoire. These three anthems are primarily chordal in construction with clear alignment of words for heightened intelligibility. Today's Communion motet is Farrant's *Hide not thou thy face* which takes its inspiration from Psalm 27:12.

The Stations of the Cross

On Fridays during Lent we walk the Stations of the Cross at 5:30 PM, following Evening Prayer. The origins of this devotion can be traced to the custom of making pilgrimage to Jerusalem in the early years of the church's history. While in the Holy City, pilgrims would trace the path of our Lord's arrest, trial, passion, death, and resurrection, stopping at what they believed to be the sites described in the gospel narratives. During the Late Middle Ages, outdoor stations, imitating the Jerusalem sites, were erected throughout Western Europe. In the seventeenth century, such stations were reproduced in churches and chapels. The devotion allows its participants to engage their imaginations and to make a spiritual pilgrimage as they "walk the way of the cross," meditating on the meaning of Our Lord's passion, death, and resurrection. The devotion lasts around thirty minutes. We invite you to join us. All are welcome.

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THE HOLY EUCHARIST

THE WORD OF GOD

The Entrance Song

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

Misereris omnium, Domine,
et nihil odisti eorum quae fecisti,
dissimulans peccata hominum
propter poenitentiam,
et parcens illis:
quia tu es Dominus Deus noster.
Miserere mei, Deus, miserere mei:
quoniam in te confidit anima mea.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*You are merciful to all, O Lord,
and you hate nothing you have made.
You overlook the sins of all people
that they may repent.
You grant them your pardon,
because you are the Lord our God.
Be merciful to me, O God, be merciful to me,
for my soul confides in you.
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 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 hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Joel 2:1–2, 12–19, is now read. After the Lesson, the Reader says

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

The Congregation sings Psalm 103:8–14 to plainsong tone 1.8.



Cantor 8 The LORD is full of com-/passion and mercy, *
All slow to anger and / of great kind-ness.

9 He will not / always accuse us, *
 nor will he keep his an-/ger for ev-er.

10 He has not dealt with us ac-/cording to our sins, *
 nor rewarded us according / to our wick-edness.

11 For as the heavens are / high above the earth, *
 so is his mercy great upon / those who fear him.

12 As far as the / east is from the west, *
 so far has he re-/moved our sins from us.

13 As a father / cares for his children, *
 so does the LORD care for / those who fear him.

14 For he himself / knows whereof we are made; *
 he remembers / that we are but dust.

The second Lesson, 2 Corinthians 5:20b–6:10, is now sung in monotone. After the Lesson, the Reader sings

The Word of the Lord.



People Thanks be to God.

The Tract: Psalm 130

All stand. The Choir and the Congregation sing the appointed tract to plainsong tone 2.1 as the ministers of the assembly prepare for the proclamation of the Gospel.



- Cantor* 1 *Out of the depths have I called to you, O LORD;
LORD, / hear my voice; **
- All* *let your ears consider well the voice of my sup-/plication.*
- 2 *If you, LORD, were to note what is / done amiss, *
O Lord, / who could stand?*
- 3 *For there is forgiveness with / you; *
therefore you / shall be feared.*
- 4 *I wait for the LORD;
my soul / waits for him; *
in his word / is my hope.*
- 5 *My soul waits for the LORD,
more than watchmen for the / morning, *
more than watchmen for / the morning.*
- 6 *O Israel, wait for the / LORD, *
for with the LORD there / is mercy;*
- 7 *With him there is plenteous re-/demption, *
and he shall redeem Israel from / all their sins.*

The Holy Gospel

A Minister proclaims the Gospel, first singing

People *The Lord be with you.*

And also with you.

Minister

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



People

Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 6:1–6, 16–21, is now proclaimed. After the Gospel, the Minister sings

The Gospel of the Lord.

The musical notation consists of a single staff with a treble clef and a key signature of one sharp (F#). The melody is written on a five-line staff and consists of five notes: a quarter note on G4, a quarter note on A4, a quarter note on B4, a quarter note on C5, and a half note on D5. The staff ends with a double bar line.

People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

THE LITURGY OF PENITENCE

After the sermon the People stand when the Ministers rise. The Celebrant invites the People to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

All kneel, if able, as silence is kept for a time.

The Celebrant says the following prayer

Almighty God, you have created us out of the dust of the earth:
Grant that these ashes may be to us a sign of our mortality and
penitence, that we may remember that it is only by your gracious
gift that we are given everlasting life; through Jesus Christ our
Savior.

People **AMEN.**

The ashes are sprinkled with holy water.

The People come forward at the direction of the ushers. Using the ashes, the Minister will make the sign of the cross on each person's forehead. As the ashes are imposed, the following words are said by the Minister

✠ Remember that you are dust, and to dust you shall return.

Psalm 51

During the imposition of ashes, the Choir sings Psalm 51, Miserere mei, Deus. The setting is by David Hurd (b.1950). After receiving the ashes, the People kneel, if they are able.

Have mercy on me, O God, according to your loving-kindness;
in your great compassion blot out my offenses.
Wash me through and through from my wickedness
and cleanse me from my sin.
For I know my transgressions,
and my sin is ever before me.
Against you only have I sinned
and done what is evil in your sight.
And so you are justified when you speak
and upright in your judgement.
Indeed, I have been wicked from my birth,
a sinner from my mother's womb.
For behold, you look for truth deep within me,
and will make me understand wisdom secretly.
Purge me from my sin, and I shall be pure;
wash me, and I shall be clean indeed.
Make me hear of joy and gladness,
that the body you have broken may rejoice.
Hide your face from my sins
and blot out all my iniquities.
Create in me a clean heart, O God,
and renew a right spirit within me.

Cast me not away from your presence
 and take not your holy Spirit from me.
 Give me the joy of your saving help again
 and sustain me with your bountiful Spirit.
 I shall teach your ways to the wicked,
 and sinners shall return to you.
 Deliver me from death, O God,
 and my tongue shall sing of your righteousness,
 O God of my salvation.
 Open my lips, O Lord,
 and my mouth shall proclaim your praise.
 Had you desired it, I would have offered sacrifice,
 but you take no delight in burnt-offerings.
 The sacrifice of God is a troubled spirit;
 a broken and contrite heart, O God, you will not despise.
 Be favorable and gracious to Zion,
 and rebuild the walls of Jerusalem.
 Then you will be pleased with the appointed sacrifices,
 with burnt-offerings and oblations;
 then shall they offer young bullocks upon your altar.

The Litany of Penitence

The Celebrant and People recite the Litany together. Those who are able may kneel.

Most holy and merciful Father:
 We confess to you and to one another,
 and to the whole communion of saints
 in heaven and on earth,
 that we have sinned by our own fault
 in thought, word, and deed;
 by what we have done, and by what we have left undone.

The Celebrant continues

We have not loved you with our whole heart, and mind, and
 strength. We have not loved our neighbors as ourselves.
 We have not forgiven others, as we have been forgiven.
 Have mercy on us, Lord.

People

Celebrant

We have been deaf to your call to serve, as Christ served us.
 We have not been true to the mind of Christ. We have grieved
 your Holy Spirit.

People

Have mercy on us, Lord.

Celebrant We confess to you, Lord, all our past unfaithfulness: the pride,
People hypocrisy, and impatience of our lives,
 We confess to you, Lord.

Celebrant Our self-indulgent appetites and ways, and our exploitation of other
People people,
 We confess to you, Lord.

Celebrant Our anger at our own frustration, and our envy of those more
People fortunate than ourselves,
 We confess to you, Lord.

Celebrant Our intemperate love of worldly goods and comforts, and our
People dishonesty in daily life and work,
 We confess to you, Lord.

Celebrant Our negligence in prayer and worship, and our failure to
People commend the faith that is in us,
 We confess to you, Lord.

Celebrant Accept our repentance, Lord, for the wrongs we have done: for
 our blindness to human need and suffering, and our indifference
People to injustice and cruelty,
 Accept our repentance, Lord.

Celebrant For all false judgments, for uncharitable thoughts toward our
 neighbors, and for our prejudice and contempt toward those who
 differ from us,
People Accept our repentance, Lord.

Celebrant For our waste and pollution of your creation, and our lack of
 concern for those who come after us,
People Accept our repentance, Lord.

Celebrant Restore us, good Lord, and let your anger depart from us;
People Favorably hear us, for your mercy is great.

Celebrant Accomplish in us the work of your salvation,
People That we may show forth your glory in the world.

Celebrant By the cross and passion of your Son our Lord,
People Bring us with all your saints to the joy of his resurrection.

The Celebrant stands and, facing the People, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel. Therefore, we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

The Peace

The Celebrant sings

The Peace of the Lord be always with you.

People

And also with you.

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

THE HOLY COMMUNION

The Preparation of the Gifts

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

Exaltabo te, Domine,
quoniam suscepisti me,
nec delectasti inimicos meos super me:
Domine clamavi ad te,
et sanasti me.

*I will exalt you, O Lord,
for you have lifted me up,
and have not let my enemies triumph over me.
O Lord, I cried out to you
and you restored me to health.*

Hymn: Eternal Lord of love

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

Unison or harmony

1 E - ter - nal Lord of love, be - hold your Church
2 So dai - ly dy - ing to the way of self,
3 If dead in you, so in you we a - rise,

walk - ing once more the pil - grim way of Lent,
so dai - ly liv - ing to your way of love,
you the first - born of all the faith - ful dead;

led by your cloud by day, by night your fire,
we walk the road, Lord Je - sus, that you trod,
and as through ston - y ground the green shoots break,

moved by your love and toward your pres - ence bent:
know - ing our - selves bap - tized in - to your death:
glo - rious in spring - time dress of leaf and flower,

far off yet here—the goal of all de - sire.
so we are dead and live with you in God.
so in the Fa - ther's glo - ry shall we wake.

Words: Thomas H. Cain (b. 1931); tr. Frederick Henry Hedge (1805–1890); based on Psalm 46
Music: *Old 124th*, melody, *Pseaumes octante trois de David*, 1551; harm. Charles Winfred Douglas (1867–1944)

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Adrian Batten.

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

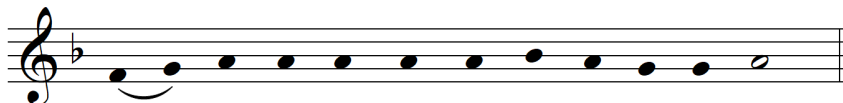
The People stand or kneel. Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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



Celebrant There - fore we pro-claim the mys-ter - y of faith:



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

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and

unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



All

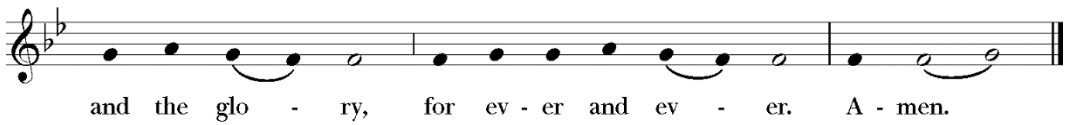
A-MEN.

Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

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

Then all sing the Lord's Prayer.

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,

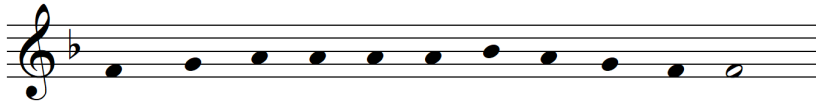


Setting: Plainsong; adapted by Charles Winfred Douglas (1867–1944)

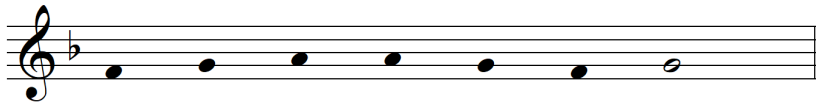
The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then the Celebrant sings



Christ our Pass - o - ver is sac - ri - ficed for us;



People There - fore let us keep the feast.

Music: Memorial Acclamation & Fraction Anthem, Ambrosian Chant, adapted by Mason Martens (1933–1991)

The Choir sings Agnus Dei. The setting is by Adrian Batten.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.



The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

In the Episcopal Church all baptized persons are invited to receive the Holy Communion. Members of other Christian churches who are baptized are invited to receive the Body of Christ.

If you wish to receive Communion, please proceed down the center aisle maintaining social-distancing. The ushers will gladly answer any questions and will provide directions.

The Bread is carefully placed in the hand of each Communicant.

Please return to your seat via the side aisles.

The Celebrant will be happy to offer a blessing to those who do not wish to receive Communion.



The Communion Song & Motet

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

Qui meditabitur in lege Domini die ac nocte, dabit fructum suum in tempore suo.	<i>Whoever meditates on the law of the Lord day and night shall bear fruit in due season.</i>
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During the ministrations of Communion, the Choir sings Hide not thou thy face from us. The setting is by Richard Farrant (c. 1525–1580).

Hide not thou thy face from us, O Lord, and cast not off thy servant in thy displeasure: for we confess our sins unto thee, and hide not our unrighteousness: for thy mercy sake deliver us from all our sins.

Text: Psalm 27:12, adapted

Hymn: Now let us all with one accord

The Congregation stands and sings the hymn.



1 Now let us all with one ac - cord, in
2 The cov - e - nant, so long re - vealed to
3 Your love, O Lord, our sin - ful race has
4 Re - mem - ber, Lord, though frail we be, in
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
2 those of faith in for - mer time, Christ by his own ex -
3 not re - turned, but fal - si - fied; au - thor of mer - cy,
4 your own i - mage were we made; help us, lest in anx -
5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
2 am - ple sealed, the Lord of love, in love sub - lime.
3 turn your face and grant re - pent - ance for our pride.
4 i - e - ty, we cause your Name to be be - trayed.
5 ev - er live, in love and u - ni - ty and peace.

Words: attributed to Pope Saint Gregory the Great (540–604); tr. *Praise the Lord*, 1972, alt.

Music: *Bourbon*, melody attributed to Freeman Lewis (1780–1859)

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant Almighty and everliving God,

All we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Solemn Prayer over the People

A Minister says

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

Then, the Celebrant extends his hands and says

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. *Amen.*

The Dismissal

Minister

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

The Ministers process to the Narthex where they may greet the members of the Congregation.



Lent at Saint Mary's

Evening Prayer & Stations of the Cross

Fridays in Lent (except March 25)

Evening Prayer 5:00 PM
Stations of the Cross 5:30 PM

The Second Sunday in Lent

March 13, 2022

Adult Education 9:30–10:30 AM
Solemn Mass 11:00 AM
Evening Prayer 5:00 PM

THE CHURCH OF SAINT MARY THE VIRGIN

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The Parish Clergy

The Reverend Sammy Wood, *interim rector*
The Reverend James Ross Smith, *curate*
The Reverend Canon Victor Conrado,
The Reverend Dr. Matthew Daniel Jacobson,
The Reverend Dr. Peter Ross Powell,
The Reverend Alison J. Turner, *assisting priests*

The Music Program

Dr. David Hurd, *organist & music director*
Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*
Mr. Harka Gurung, Mr. Marcos Orenge Roman, Mr. Jorge Trujillo, *sextons*

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