

The Fourth Sunday in Lent

SOLEMN MASS

Sunday, March 27, 2022, 11:00 AM

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

We Need Your Help

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

We hope that you will make a pledge to the parish for 2022 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you are able to make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also make arrangements for other forms of payment 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 a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

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

About the Fourth Sunday in Lent

Patrick Regan in his book *Advent to Pentecost* (2013) calls the Fourth Sunday in Lent the “turning point” of the season. Current research has shown that, before the fourth century, in Rome there was originally only a three-week season of preparation to celebrate baptism at Easter. Elsewhere a three-week period of preparation for baptism is not uncommon, whenever baptism is celebrated during the year. In the sixth and seventh centuries, this three-week period is expanded by monastics following the example of churches in the East which for several centuries had observed a forty-day post-baptismal fast.

Adolf Adam in *The Liturgical Year* (1981) notes that the traditions we associate with the Fourth Sunday in Lent—rose-colored vestments and the use of flowers and musical instruments—are unknown before the sixteenth century. Adam concludes that the customs arise from a local celebration in the city of Rome, dating back to the tenth century, that celebrates the arrival of spring. The traditional chants for the day are another avenue for understanding this tradition. The focus is joy as we look forward to the celebration of Easter.

*Rejoice, O Jerusalem; and gather round, all you who love her;
rejoice in gladness, after having been in sorrow;
exult and be replenished with...consolation.*

About the Music

The setting of the Mass this morning is *Missa Iste Confessor* by Giovanni Pierluigi da Palestrina (c. 1525–1594). Palestrina is often regarded today more as a source and inspiration for many of the composers who followed him than as a practitioner of already established musical practice. However, it may be said that Palestrina stood on foundations largely laid by the Netherlandish composers Guillaume Dufay (c. 1397–1474) and Josquin des Prez (c. 1450–1521). He is responsible for setting the canons for Renaissance polyphony and the standards for Catholic liturgical music which pertain even in our time. Among his hundreds of compositions are over one hundred Masses, most of which were published in thirteen volumes between 1554 and 1601. The *Missa Iste Confessor* is from the fifth book of Masses published in 1590. It is based upon a plainsong melody for the eighth-century hymn for the commemoration confessors, originally understood as those who had suffered persecution short of martyrdom for their faith. Eventually, the category of confessor came to include bishops and others who lived a holy life and died in peace and did not fit into other saintly classifications. The Mode 8 chant melody which Palestrina utilized in his four-voice Mass setting was found at 228 in *The Hymnal 1940* with the text “Only begotten, Word of God eternal,” intended for the Consecration of a Church. (That text appears in *The Hymnal 1982* but with different music.) Palestrina’s Mass is mostly for four voices. As is often the case in Masses of this time the *Benedictus* has reduced voicing and the final *Agnus Dei* calls for an additional voice.

Palestrina's works include more than three hundred motets. His setting of *Ego sum panis vivus* will be sung during the administration of Communion this morning. The text is from the Gospel according to Saint John, Chapter 6:48–51. This text has been chanted as a Eucharistic Song for Corpus Christi as well as a canticle antiphon for Lauds on Corpus Christi and for Ember Wednesdays. Palestrina's setting of this text for four voices is particularly suitable for Eucharistic devotion in Lent. —*David Hurd*

As we pause our Lenten journey for refreshment today, I invite you to use this morning's voluntaries by Jean Langlais for contemplation of the season and of today's lessons. Despite his blindness, Langlais (1907–1991) was a formidable performer and prolific composer. His more than 300 organ works explore a full range of styles and themes, bridging the musical eras his lifetime spanned. The prelude, from *Neuf pièces pour Grand Orgue* ("Nine Pieces for Grand Organ"), he calls simply "Song of Sorrow" (*Chant de peine*). An extended flute solo sounds slowly over a sequence of dissonant, polymodal chords. Without a time signature, the work meanders seemingly without structure. The focus is deeply inward. The postlude, by contrast, looks outward, to "amazing grace." Langlais used folk music in several of his works, and this piece comes from a collection of six American "folk-hymns" he published in 1986. He reportedly chose "Amazing Grace" after hearing Joan Baez sing it at Notre-Dame in Paris. Around a deceptively simple setting of the tune, written in 1835 by American composer William Walker, Langlais weaves a series of short interludes, each one a thought on or reference to the respective verses of the text. Some are quiet, some more impassioned. They lead to a concluding reiteration of the melody, to a peace in response to grace. —*Clark Anderson*



The Prelude

"Chant de peine" from *Neuf pièces pour Grand Orgue* (1945) Jean Langlais (1907–1991)



**The service this morning is played by
Mr. Clark Anderson**

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We believe in one God; Sursum corda; Our Father; and the hymns *Lord Jesus, Sun of Righteousness* and *Sing, my soul, his wondrous love* are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The hymn *Just as I am without one plea* is used with permission from *Voices Found: Women in the Church's Song*, Copyright © 2003 by Church Publishing Inc. The music for the Prayers is copyright © 1982 by David Hurd and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens (1933–1991) and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The setting of the *Nicene Creed* is by Calvin Hampton and is copyright © 1976, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net License #A-718785.

THE HOLY EUCHARIST

THE WORD OF GOD

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter as the appointed Introit is sung.

Laetare Ierusalem: et conventum facite
omnes qui diligitis eam: gaudete
cum laetitia, qui in tristitia fuistis:
ut exsultetis, et satiemini
ab uberibus consolationis vestrae.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Rejoice, O Jerusalem; and come together,
all you who love her; rejoice
with joy, all you who have been sorrowful,
that you may exult and be filled
from the breasts of your consolation.
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



Celebrant ✠ Bless the Lord who for-gives all our sins.



People His mer-cy en-dures for ev-er.

The Song of Praise

The Choir sings Kyrie eleison. The setting of the Kyrie is from Missa Iste Confessor by Giovanni Pierluigi da Palestrina (c. 1525–1594).

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

The Collect of the Day

The Celebrant sings

People The Lord be with you.
 And also with you.

Celebrant Let us pray.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

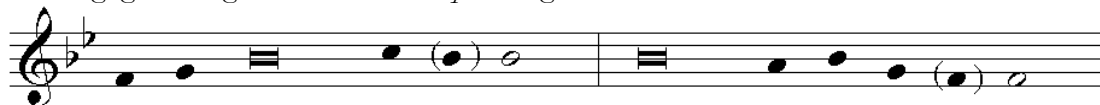
All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Joshua 5:9–12, is now read. After the Lesson, the Reader says

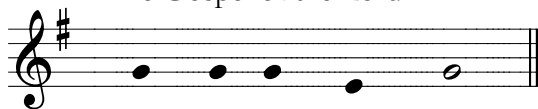
People The Word of the Lord.
 Thanks be to God.

The Congregation sings Psalm 34:1–8 to plainsong tone 8.1.



The appointed Gospel, Luke 15:11–32, is now proclaimed. After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven 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 pow - er 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

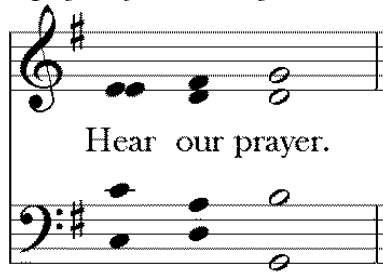
for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,

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

Setting: Plainsong, Mode 4; Credo I; adapted by Mason Martens (1933–1991)

The Prayers of the People

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



Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect. The People respond



The Confession of Sin

The Celebrant says

Let us confess our sins against God and our neighbor.

Silence is kept. Then the Celebrant says

Most merciful God,

All

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

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

All are seated as the appointed antiphon is sung.

Illumina oculos meos,
nequando obdormiam in morte:
nequando dicat inimicus meus:
Praevalui adversus eum.

*Give light to my eyes,
lest I sleep in death;
lest my enemy say:
"I have prevailed over him."*

Hymn: Lord Jesus, Sun of Righteousness

The Congregation stands and sings the hymn while the ushers bring forward the People's gifts of bread and wine, and the Altar is prepared.

1 Lord Je - sus, Sun of Right - eous - ness, shine
2 Give guid - ance to our wan - dering ways, for -
3 Lord, grant that we in pen - i - tence may
4 Now near - er draws the day of days when
5 The u - ni - verse your glo - ry shows, blest

1 in our hearts, we pray; dis - pel the gloom that
2 give us, Lord, our sin; re - store us by your
3 of - fer you our praise, and through your sav - ing
4 par - a - dise shall bloom, when we shall be at
5 Fa - ther, Spi - rit, Son; we shall ac - claim your

1 shades our minds and be to us as day.
 2 lov - ing care to peace and joy with - in.
 3 sac - ri - fice re - ceive your gift of grace.
 4 one with you, Lord, ris - en from the tomb.
 5 ma - jes - ty, e - ter - nal Three in One.

Words: Latin; tr. Anne K. LeCroy (b. 1930) Copyright © 1982, Anne K. LeCroy
 Music: *Cornhill*, Harold Darke (1888–1976), alt. Copyright by permission of Oxford University Press.
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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 forever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting of is by Giovanni Pierluigi da Palestrina.

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.

*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.*

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

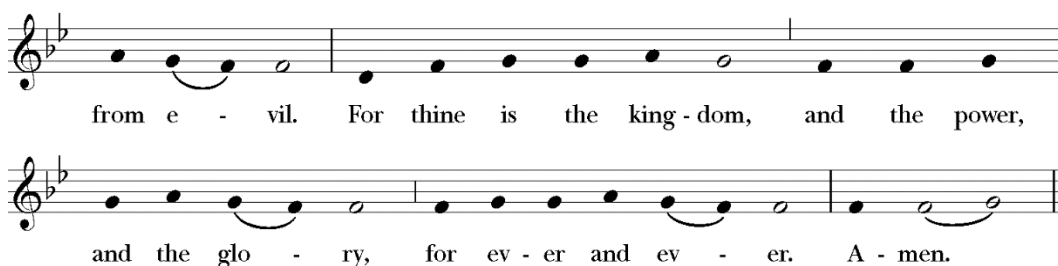
A-MEN.

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



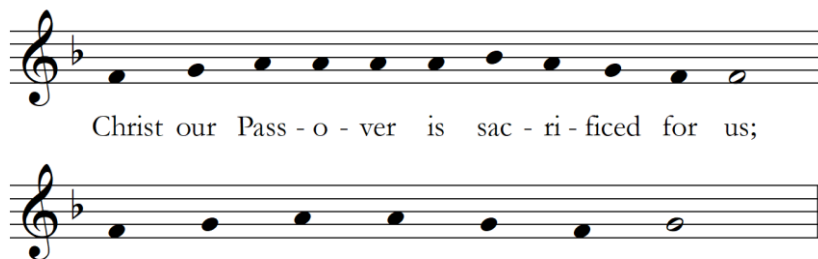
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

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;
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 Giovanni Pierluigi da Palestrina.

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

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.

Oportet te fili gaudere,
qua frater tuus mortuus
fuerat, et revixit;
perierat, et inventus est.

*My son, you should rejoice;
for your brother who was dead
has come back to life;
he was lost and he has been found.*

Then the motet, Ego sum panis vivus, is sung. The setting is by Giovanni Pierluigi da Palestrina.

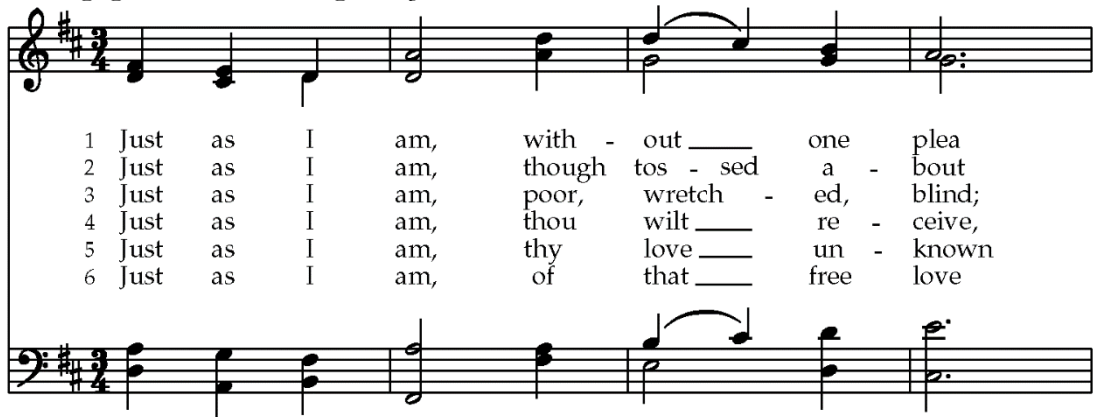
Ego sum panis vivus. Patres vestri
manducaverunt manna in deserto et
mortui sunt. Hic est panis de caelo
descendens: si quis ex ipso manducaverit
non morietur.

*I am the living bread. Your fathers
ate manna in the wilderness and
have died. This is the bread which comes down
from heaven: if anyone eats this bread he shall live
for ever.*

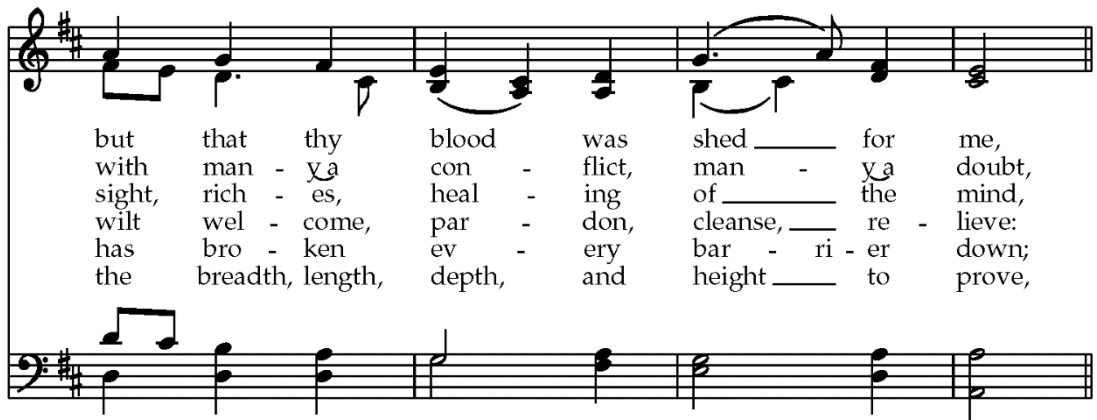
Text: John 6:48–51

Hymn: Just as I am without one plea

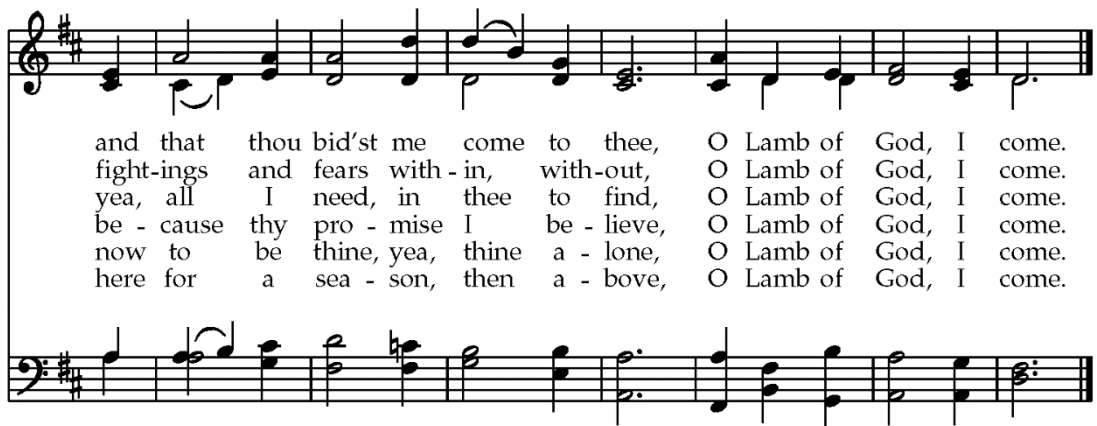
The Congregation stands and sings the hymn.



1 Just as I am, with - out one plea
2 Just as I am, though tos - sed a - bout
3 Just as I am, poor, wretch - ed, blind;
4 Just as I am, thou wilt re - ceive,
5 Just as I am, thy love un - known
6 Just as I am, of that free love



but that thy blood was shed for me,
with man - y a con - flict, man - y a doubt,
sight, rich - es, heal - ing of the mind,
wilt wel - come, par - don, cleanse, re - lieve:
has bro - ken ev - ery bar - ri - er down;
the breadth, length, depth, and height to prove,



and that thou bid'st me come to thee, O Lamb of God, I come.
fight-ings and fears with - in, with-out, O Lamb of God, I come.
yea, all I need, in thee to find, O Lamb of God, I come.
be - cause thy pro - mise I be - lieve, O Lamb of God, I come.
now to be thine, yea, thine a - lone, O Lamb of God, I come.
here for a sea - son, then a - bove, O Lamb of God, I come.

Words: Charlotte Elliott (1789–1871)

Music: *Saffron Walden*, A. H. Brown (1830–1926)

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 gives the invitation, saying

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

The Celebrant extends his hands and sings

Look down in mercy, Lord, on your people who bow before you; and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord.

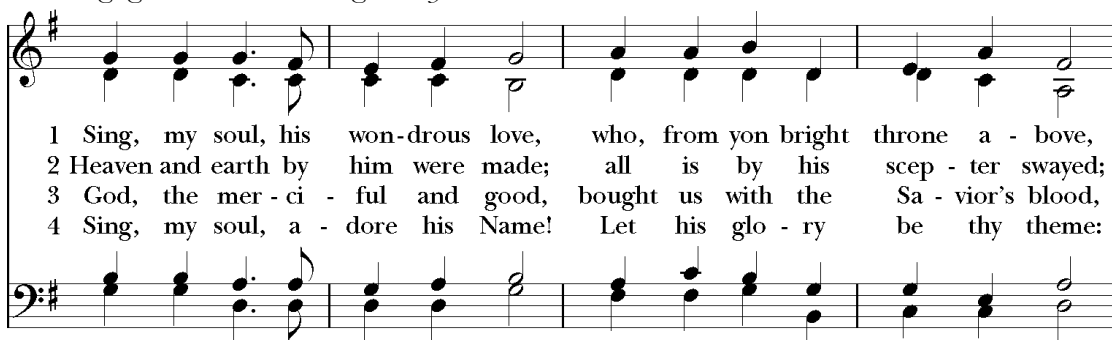
People **AMEN.**

Welcome and Announcements

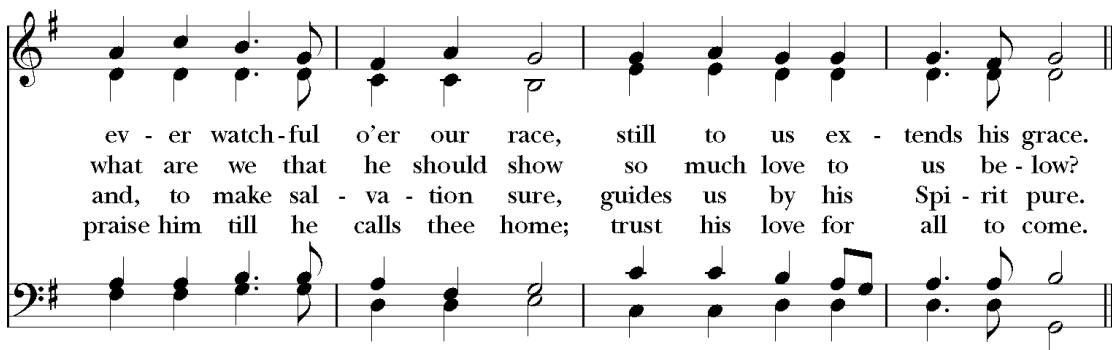
All are seated for the announcements.

Hymn: Sing, my soul, his wondrous love

The Congregation stands and sings the hymn.



1 Sing, my soul, his won-drous love, who, from yon bright throne a - bove,
2 Heaven and earth by him were made; all is by his scep - ter swayed;
3 God, the mer - ci - ful and good, bought us with the Sa - vior's blood,
4 Sing, my soul, a - dore his Name! Let his glo - ry be thy theme:



ev - er watch-ful o'er our race, still to us ex - tends his grace.
what are we that he should show so much love to us be - low?
and, to make sal - va - tion sure, guides us by his Spi - rit pure.
praise him till he calls thee home; trust his love for all to come.

Words: Anonymous, 1800, alt.

Music: *Saint Bees*, John Bacchus Dykes (1823–1876)

The Dismissal

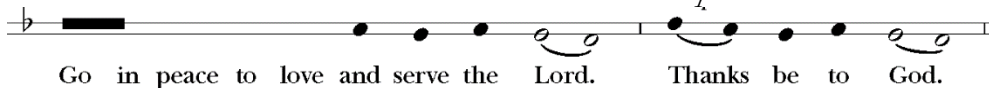
A Minister dismisses the assembly, first singing

The Lord be with you.

People

And also with you.

Minister



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

People



The Postlude

“Amazing Grace” from *American Folk-Hymn Settings for Organ* (1986)

Jean Langlais



THE FLOWERS ON THE ALTAR AND IN THE CHURCH
ARE GIVEN TO THE GLORY OF GOD AND
IN LOVING MEMORY OF CORINNE MACK HEFFERNAN.



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



Holy Week & Easter Day at Saint Mary's

April 10

Sunday of the Passion: Palm Sunday

Liturgy of the Palms, Procession in the Church &
Solemn Mass 11:00 AM
Evening Prayer 5:00 PM

April 11-13

Mass 12:10 PM
Evening Prayer 5:00 PM

April 14

Maundy Thursday

The Maundy Thursday Liturgy 6:00 PM
The Watch before the Blessed Sacrament 7:30 PM-12:00 AM

April 15

Good Friday

The Good Friday Liturgy 12:30 PM
Confessions will be heard by the parish clergy after the Good Friday liturgy.

Saturday, April 16

Holy Saturday

The Holy Saturday Liturgy 9:00 AM

Easter Eve

The Great Vigil of Easter 7:00 PM

Sunday, April 17

The Sunday of the Resurrection: Easter Day

Said Mass with Hymns 9:00 AM
Solemn Mass 11:00 AM

Neighbors in Need

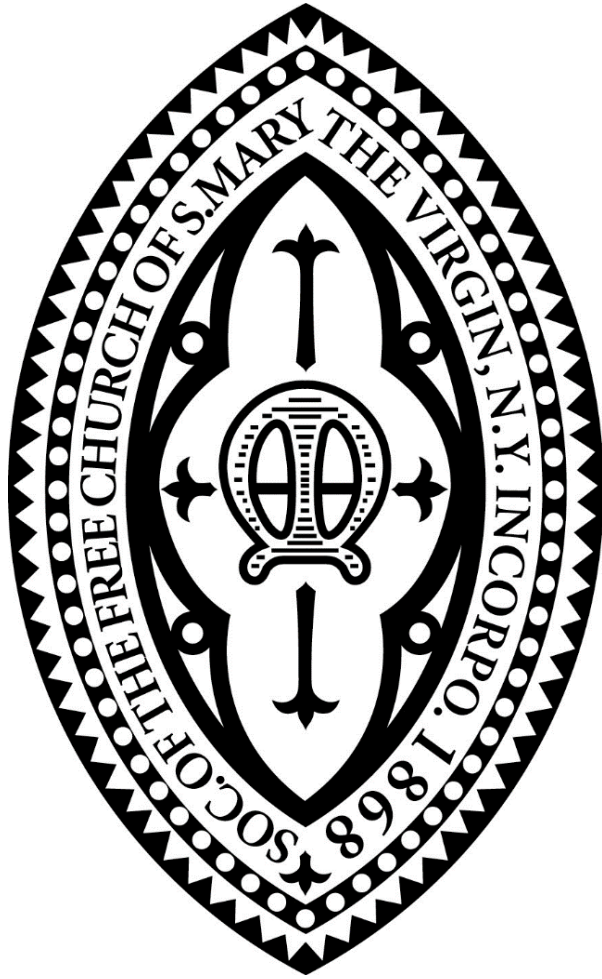
*Saint Mary's outreach program to those in need in the
Times Square Neighborhood*

At our monthly Drop-by Days—and when we receive emergency requests—we distribute clothing, toiletry and hygiene items, and Metro Cards when they are available, to those in need in the Times Square neighborhood.

With the arrival of warmer weather, we are now eager to receive donations of lighter clothes such as shirts, blouses, T-shirts, slacks, shorts. Jeans, socks, and athletic shoes remain popular items all year round. However, if you are cleaning out your winter closets, we will gladly accept your unwanted coats, clothes, and shoes to keep in reserve for next winter. Thank you to all who have supported this important ministry.

Our Drop-by Days usually take place on the third Friday of every month. Volunteers work from 1:30 PM until 3:30 PM. Our guests are invited into the church around 2:00 PM, and we close our doors at 3:00 PM. We need six (6) volunteers for each Drop-by. If you would like to volunteer, please contact Marie Rosseels, MaryJane Boland, or Father Jay Smith. You may reach them by calling the Parish Office at 212-869-5830.

We've learned, not surprisingly, that those we serve, some of whom are unsheltered, some of whom are not, are quite individual, each with different needs. They have become our neighbors. We try to take Saint Benedict's advice and to see Christ in them. It is our hope that they sometimes see Christ in us.



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, *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 Orengo Roman, Mr. Jorge Trujillo, *sextons*

The Board of Trustees

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;
Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;
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**Saint Mary's ministries are supported
by the financial gifts of those
who worship here.**