

The Second Sunday of Advent

SOLEMN MASS

Sunday, December 10, 2023, 11:00 AM

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

A Vision for Saint Mary's

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

About the Service

Today is the Second Sunday of Advent, a season in which the Christian Church waits and watches. Through scripture, song, and silence we hear the story of God's people who longed for a Savior. Living in the reality that Jesus Christ has come, that he has died, and that he has risen, we await his coming again in glory. On the Sundays of Advent *Kyrie eleison*, "Lord, have mercy," replaces *Gloria in excelsis* as the opening song of praise. The new liturgical year began last week, on the first Sunday of Advent, when we began Year B in the Lectionary for Sundays (*The Book of Common Prayer*, 901). Please note that here at Saint Mary's, with the permission of our bishop, we use the Lectionary first prepared for use in the Book of Common Prayer 1979. Also last week we began Year Two in the Daily Office Lectionary (*The Book of Common Prayer*, 937).

About the Music

Georg Böhm (1661–1733) is remembered primarily as organist of the Johanniskirche in Lüneburg from 1698 until his death. A student of Johann Adam Reincken (1623–1722), Böhm is almost certain to have crossed paths with the young Sebastian Bach during the latter's stay in Lüneburg. Böhm's *Partita: Freu dich sehr, O meine Seele* is a set of twelve variations built upon the melody for Psalm 42 from the 1551 Genevan Psalter, a tune which has been attributed both to Louis Bourgeois and to Claude Goudimel in various sources. By the time Böhm wrote his partita, this melody had been harmonized in many ways, adopted by the Germans, put into equal note values, and paired with various different texts. Many know this melody today as it is found in *The Hymnal 1982* at #67 with Catherine Winkworth's translation of Johann Olearius' paraphrase of Isaiah 40:1–5, a portion of scripture often read in the Advent season. The organ Prelude this morning will be Variations 1, 2, and 12 from Böhm's *Partita* on this hymn melody, commonly referred to as *Psalm 42*. Variation 11 will be played as the Postlude today.

The setting of the Mass this morning is the *Missa in contrapuncto a 4 vocibus* by Johann Caspar Ferdinand Fischer (c. 1656–1746). Fischer was recognized in his day as one of the

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finest German composers of keyboard music. He was strongly influenced by the French composer Jean Baptiste Lully, with whom he may have studied, and he conveyed French influences to the Italian-influenced German music of his time. Johann Sebastian Bach and George Frederick Handel were the two most notable musicians who knew and were influenced by Fischer's work. Unfortunately, the record of Fischer's life and career seems best documented in writings devoted to others and which only mention him in passing. Of Fischer's works which were published in his lifetime are collections of sacred music from 1701 and 1711. His Mass for four voices begins with a fugal *Kyrie* which references the opening phrase of the chorale *Nun komm, der Heiden Heiland* ("Come now, Savior of the Gentiles") and is therefore particularly appropriate for Advent. While evidencing aspects of the *stile antico* (antique style), this Mass also clearly embraces German baroque style.

The motet *Canite Tuba* by Giovanni Pierluigi da Palestrina (c. 1525–1594) will be sung during the ministration of Communion. This classic Advent motet "sounds the trumpet" thrillingly in five-voice chorus with two soprano parts. The motet begins with the three interior voices, to which soon are added the outer two. Palestrina alternates moments of full choir with trio passages featuring the upper three or lower three voices, almost giving the effect of a double choir. The text is the first antiphon at Lauds and Vespers for Advent IV and is derived from Joel 2:1 and Isaiah 40:4.

*

Neighbors in Need

*Our next Drop-by Distribution Day
is Friday, December 15, 1:30 to 3:00 PM*

Neighbors in Need distributes clothing and hygiene items
to those in need in the Times Square neighborhood.

We invite you to help with that work.

If you would like to donate
lightly used clothing—especially coats, jackets, shoes,
and sneakers—we would be happy to receive it.

If you would like to make a financial donation,
please visit our webpage.

We thank you for your generosity.

SOLEMN MASS

The Prelude

Variations 1, 2, & 12

(Choralpartita: *Freu dich sehr, O meine Seele*)

Georg Böhm (1661–1733)

THE ENTRANCE RITE

The Entrance Song

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

Populus Sion, ecce
Dominus veniet ad salvandas gentes:
et auditam faciet Dominus
gloriam vocis suae,
in laetitia cordis vestri.
Qui regis Israel, intende:
qui deducis velut ovem Ioseph.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Behold, O people of Zion,
the LORD is coming to save all nations,
and the LORD will cause
you to hear his majestic voice
for the gladness of your heart.
Hear, you who rule over Israel,
leading Joseph like a flock.
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 Kyrie eleison. *The setting of the Mass ordinary is* Missa in contrapuncto a 4 vocibus *by* Johann Caspar Ferdinand Fischer (c. 1656–1746).

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.

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and 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, Isaiah 40:1–11, is now read.

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. A voice cries: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken." A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades, when the breath of the LORD blows upon it; surely the people is grass. The grass withers, the flower fades; but the word of our God will stand for ever. Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, fear not; say to the cities of Judah, "Behold your God!" Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young.

After the Lesson, the Reader says

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

Psalm 85:7–13

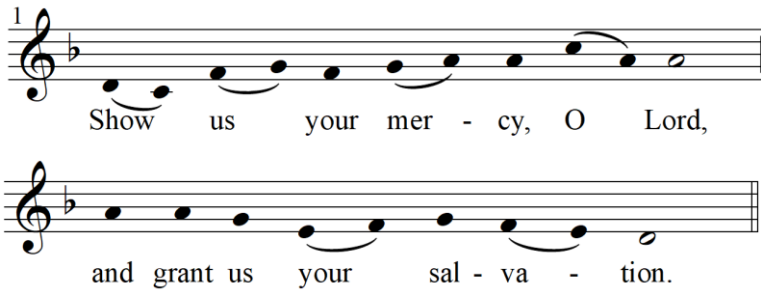
The Refrain is introduced by a Cantor and repeated by all. The psalm verses are sung to plainsong tone 1 by the Choir, and the Congregation responds with the Refrain as indicated.

1
Show us your mer - cy, O Lord,
and grant us your sal - va - tion.

8 I will listen to what the LORD God is saying, *
for he is speaking peace to his faithful people
and to those who turn their hearts to him.

9 Truly, his salvation is very near to those who fear him, *
that his glory may dwell in our land.

Refrain



10 Mercy and truth have met together; *
righteousness and peace have kissed each other.

11 Truth shall spring up from the earth, *
and righteousness shall look down from heaven.

Refrain

12 The LORD will indeed grant prosperity, *
and our land will yield its increase.

13 Righteousness shall go before him, *
and peace shall be a pathway for his feet.

Refrain

The second Lesson, 2 Peter 3:8–15a, 18, is now read.

But do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up. Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! But according to his promise we wait for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace. And count the forbearance of our Lord as salvation. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

After the Lesson, the Reader says

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

The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel as Alleluia and the appointed verse are sung.

Alleluia, alleluia.

Laetatus sum in his quae dicta sunt mihi:
in domum Domini ibimus.

Alleluia.

Alleluia, alleluia.

I was glad when they said to me:

“We will go to the house of the LORD.”

Alleluia.

The Holy Gospel

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 1:1–8, is now proclaimed.

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

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. It is customary for those who are able to bow at the words "...he came down from heaven...and was made man."

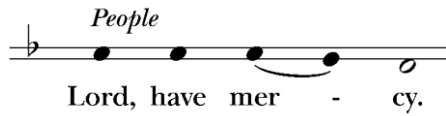
We be - lieve in one God, the Fa-ther, the Al-might-y, mak-er of
heaven and earth, of all that is, seen and un - seen. We be-lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be-got-ten of the Fa - ther, God from God, Light from Light, true God
from true God, be-got-ten, 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: 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-ered 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; adapt. Bruce E. Ford (b. 1947).
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The Prayers of the People

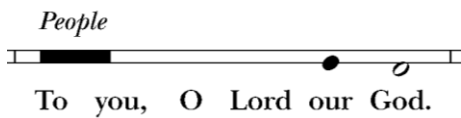
A Minister bids the prayers of the assembly. At the end of each petition, except for the last, the People sing



Then, the final petition is sung by the Minister,

Rejoicing in the fellowship of the glorious and ever-blessed Virgin Mary, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

Then the People respond to the final petition, singing



Setting: Mason Martens (1933–1991))

After a period of silence, the Celebrant adds a concluding collect.

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. *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:



Deus tu convertens
vivificabis nos,
et plebs tua laetabitur in te:
ostende nobis, Domine,
misericordiam tuam,
et salutare tuum da nobis.

*You will turn toward us, O God,
and you will give us life again,
and your people will rejoice in you.
Show us, O LORD,
your mercy,
and grant us your salvation.*

Hymn: On Jordan's bank the Baptist's cry

The Hymnal 1982 #76

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

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings

The musical notation consists of six staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

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 you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. 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 Johann Caspar Ferdinand Fischer.

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

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."

Therefore, according to his command, O Father,

The Celebrant and the People sing



We re-mem-ber his death, We pro-claim his res-ur-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.

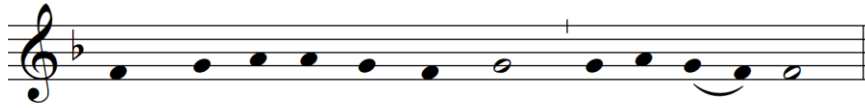
Setting: Plainsong; adapt. Charles Winfred Douglas (1867–1944)

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 Johann Caspar Ferdinand Fischer.

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

*Lamb of God,
you take away the sins of the world;
have mercy on us.*

Agnus Dei,
qui tollis peccata mundi;
miserere nobis.

*Lamb of God,
you take away the sins of the world;
have mercy on us.*

Agnus Dei,
qui tollis peccata mundi;
dona nobis pacem.

*Lamb of God,
you take away the sins of the world;
grant us peace.*

The Invitation

The Celebrant invites the People to receive the Holy Communion.

We are all invited to the Lord's Table

Those who wish to receive Communion should proceed to the Communion rail, guided by the ushers.

At the rail, you may either stand or kneel.

In the Episcopal Church all baptized persons are invited to receive the Holy Communion.

Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ.

Persons who do not wish to receive the Holy Communion are also invited to come forward to receive a blessing.

If you would like someone to bring you Communion at your seat, please notify an usher. We would be happy to accommodate you.

The Communion Song & Motet

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

Dominus dabit benignitatem:
et terra nostra dabit fructum suum.

*The LORD will show [us] his kindness,
and our land will show forth its fruits.*

During the ministrations of Communion, the Choir sings the motet, Canite tuba. The setting is by Giovanni Pierluigi da Palestrina (c. 1525–1594).

Canite tuba in Sion, quia prope est dies
Domini: ecce venit ad salvandum nos.
Erunt prava in directa, et aspera in vias
planas: veni, veni Domine,
et noli tardare. Alleluia.

*Sound the trumpet in Sion, for the day of the Lord
is near. See, He is coming to save us. Winding
paths will be made straight and rough places
smooth. Come, O Lord,
and do not delay. Alleluia.*

Text: Isaiah 49:13 and Psalm 72:7

Hymn: O heavenly Word, eternal light

All stand and sing the hymn.

The Hymnal 1982 #63

The Postcommunion Prayer

The Celebrant says

Let us pray.

Celebrant

Almighty and everliving God,

All

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

The Blessing

The Celebrant says

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

Celebrant The blessing of God Almighty, ✠ the Father, the Son, and the
 Holy Spirit, be among you, and remain with you always.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Comfort, comfort ye my people

The Hymnal 1982 #67

The Congregation stands and sings the hymn.

The Dismissal

A Minister dismisses the assembly, first singing

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



Minister Let us go forth in the name _____ of Christ.



People Thanks _____ be _____ to God.

Setting: *Missa orbis factor*

*

The Postlude

Variation 11

Georg Böhm

(Choralpartita: *Freu dich sehr, O meine Seele*)

*

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 during the past three and a half 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 this fall. 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 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*

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