

*The Last Sunday
after the Epiphany*

SOLEMN MASS

Sunday, February 19, 2023, 11:00 AM

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

About the Music

The organ prelude today is *Introduction and Passacaglia on “Windham”* by David Hurd, organist and music director at Saint Mary’s. *Introduction, Passacaglia and Fugue* was commissioned by the 2022 Victoria (Texas) Bach Festival where it was premiered in recital by organist René Anne Louprette. It is based upon Daniel Reed’s shape-note tune *Windham* (1785) as it appears in *The Sacred Harp* paired with Isaac Watts’s hymn “Broad is the road that leads to death.” The *Introduction* opens with Reed’s melody and harmonization, somewhat embellished, and includes a canonic variation upon it. The *Passacaglia* follows which is based upon an eight-measure melody, first stated in the bass register. This *ground bass* is derived from the first and last phrases of Reed’s hymn tune and undergirds thirteen progressively more complex variations. A brief coda, a variant form of the passage which ends the *Introduction* and in which the last phrase of Reed’s tune is embedded, is where today’s prelude will end.

The setting of the Mass this morning is *Missa Aeterna Christi Munera* by Giovanni Pierluigi da Palestrina (c. 1525–1594). Palestrina was both a source and inspiration for many of the composers who followed him and a practitioner of already established musical practice. He stood on foundations largely laid by the Netherlandish composers Guillaume Dufay (c. 1397–1474) and Josquin des Prez (c. 1450–1521), and is credited with having set the canons for Renaissance polyphony and the enduring standards for Catholic liturgical music. Among his hundreds of compositions are 105 Masses, most of which were published in thirteen volumes between 1554 and 1601. The *Missa Aeterna Christi Munera* is based upon a plainsong melody for the hymn commemorating apostles and martyrs attributed to Saint Ambrose (340–397). A translation of this Ambrosian hymn appears at 233 and 234 in *The Hymnal 1982*, but with different music. At 132 in *The Hymnal 1940* one finds both the translated Ambrosian hymn and the plainsong melody on which Palestrina based his four-voice Mass. As one often finds in Renaissance polyphonic Masses, an additional voice is added for a rich final *Agnus Dei*.

Calvin Hampton (1938–1984) was a vibrant member of the New York music scene his entire adult life. A brilliant organist and imaginative composer, Hampton was music director at Calvary Church, Gramercy Park, from the early 1960s until shortly before his death. His distinctive art-song styled hymn settings and liturgical service music brought a distinctive spark to congregational singing in the years after the Second Vatican Council and the ecumenical wave of liturgical renewal which followed. The motet at Communion is one of the yet unpublished choral pieces which Hampton shared with the Mississippi Liturgy and Music conference in 1983. The bookend events of the Epiphany season are the Baptism of Christ and the Transfiguration. In both of these events, according to the synoptic Gospels, a voice from heaven affirms Jesus as the Son of God (e.g., Matthew 3:17 and 17:5). In the motet to be sung today Hampton gives musical illumination to a small segment of scripture which resonates with these two occasions.



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



Ash Wednesday

February 22, 2023

Mass 8:00 AM

Sung Mass 12:10 PM

Solemn Mass 6:00 PM

Ashes are offered at each of the Masses.

Ashes are also offered in the Mercy Chapel

8:30–9:30 AM, 12:45–1:30 PM,

5:30–6:30 PM & 7:00–7:30 PM



Stations of the Cross

Friday, February 24, 2023

Evening Prayer 5:00 PM

Stations of the Cross 5:30 PM

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SOLEMN MASS

The Prelude

Introduction and Passacaglia on “Windham”

David Hurd (b.1950)

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.

Tibi dixit cor meum,
quaesivi vultum tuum,
vultum tuum Domine requiram:
ne avertas faciem tuam a me.
Dominus illuminatio mea,
et salus mea:
quem timebo?
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*My heart declared to you:
“Your countenance have I sought;
I shall ever seek your countenance, O Lord;
do not turn your face from me.”
The Lord is my light
and my salvation;
whom shall I fear?
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.

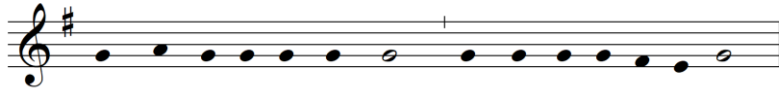
*You will sprinkle me with hyssop, O Lord,
and I shall be cleansed; you will wash me
and I shall be made whiter than snow.
Have mercy upon me, O Lord,
according to your great mercy.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
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* Missa Aeterna Christi Munera *by* Giovanni Pierluigi da Palestrina (1525–1594).

Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.
Laudamus te, benedicimus te,
adoramus te, glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam.

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe,
Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.

Quoniam tu solus Sanctus,
Tu solus Dominus,
Tu solus Altissimus,
Iesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*Glory to God in the highest,
and on earth peace
to people of good will.
We praise you, we bless you,
we worship you, we glorify you,
we give you thanks
for your great glory.*

*O Lord God, heavenly King,
almighty God and Father,
O Lord, the only-begotten Son, Jesus Christ,
O Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.*

*For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
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.

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Exodus 24:12–18, is now read.

The LORD said to Moses, “Come up to me on the mountain, and wait there; and I will give you the tables of stone, with the law and the commandment, which I have written for their instruction.” So Moses rose with his servant Joshua, and Moses went up into the mountain of God. And he said to the elders, “Tarry here for us, until we come to you again; and, behold, Aaron and Hur are with you; whoever has a cause, let him go to them.” Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD settled on Mount Sinai, and the cloud covered it six days; and on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. And Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

After the Lesson, the Reader says

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

The Congregation sings Psalm 99 to plainsong tone 5.2.



- Cantor* 1 *The LORD* is King;
let the people / tremble; *
All he is enthroned upon the cherubim;
— / let the earth shake.
- 2 The LORD is great in / Zion; *
he is high a-/bove all peo-ples.
- 3 Let them confess his Name, which is great and / awesome; *
he / is the Holy One.
- 4 “O mighty King, lover of justice,
you have established / equity; *
you have executed justice and righteous-/ness in Ja-cob.”
- 5 Proclaim the greatness of the LORD our God
and fall down before his / footstool; *
he / is the Holy One.
- 6 Moses and Aaron among his priests,
and Samuel among those who call upon his / Name,*
they called upon the LORD, / and he answered them.
- 7 He spoke to them out of the pillar of / cloud; *
they kept his testimonies and the decree / that he gave them.
- 8 “O LORD our God, you answered them in-/deed; *
you were a God who forgave them,
yet punished them / for their evil deeds.”
- 9 Proclaim the greatness of the LORD our God
and worship him upon his holy / hill; *
for the LORD our God / is the Holy One.

The second Lesson, , Philipians 3:7–14, is now read.

But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection

from the dead. Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

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.

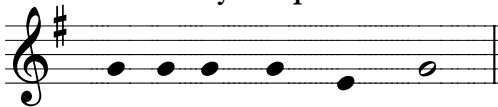
Alleluia, alleluia
Candor est lucis aeternae,
speculum sine macula,
et imago bonitatis illius.
Alleluia.

*Alleluia, alleluia
He is the splendor of eternal light,
a spotless mirror
and the image of his goodness.
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 Matthew.**



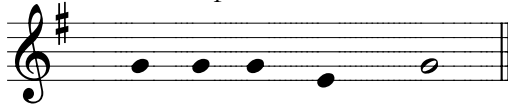
People Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 17:1–9, is now proclaimed.

Six days after Peter said that Jesus was the Christ, the Son of the living God, Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them, and his face shone like the sun, and his garments became white as light. And behold, there appeared to them Moses and Eli'jah, talking with him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Eli'jah." He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is raised from the dead."

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Peter Powell

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

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-shipped 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. A - men.____

Setting: Calvin Hampton (1938–1984)

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 and the offerings of the assembly are collected.

Gloria et honore coronasti eum:
et constituisti eum

super opera manuum tuarum, Domine.

*You have crowned him with glory and honor,
and you have placed him
over the work of your hands, O Lord.*

Hymn: O wondrous type! O vision fair

The Hymnal 1982 #137

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 for ever sing this hymn to proclaim the glory of your Name:

The Choir sings Sanctus and Benedictus. The setting is by Giovanni Pierluigi da Palestrina. (1525–1594).

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

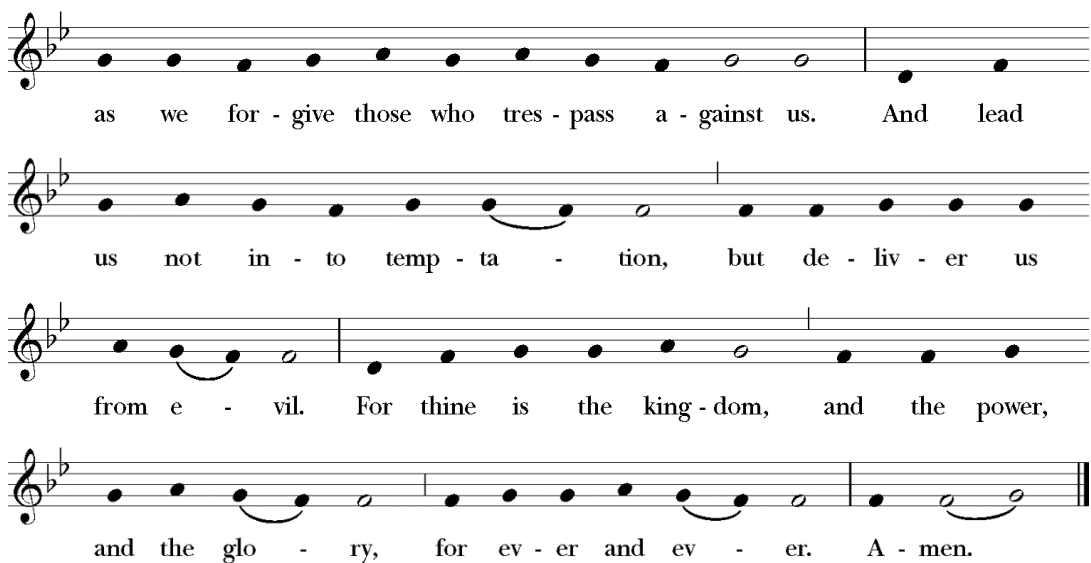
A - MEN.

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

Then all sing the Lord's Prayer.

Musical notation for the Lord's Prayer, consisting of four staves of music in a single system. The key signature is one flat (Bb) and the time signature is 4/4. The lyrics are: 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,

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,

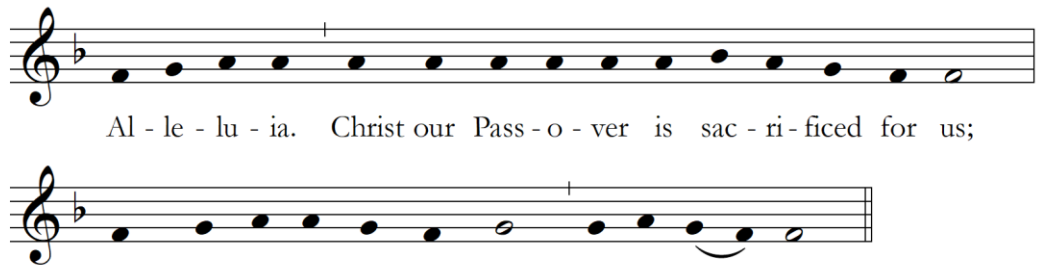


as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

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;
 There - fore let us keep the feast. Al - le - lu - ia.

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 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

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 ministration of Communion begins, the appointed antiphon is sung.

Visionem quam vidistis,
nemini dixeritis,

donec a mortuis resurgat Filius hominis.

*As for the vision you have seen,
tell no one*

until the Son of Man has risen from the dead.

During the ministration of Communion, the Choir sings the motet, A voice came from heaven. The setting is by Calvin Hampton (1938–1984).

A voice came from heaven saying, "You are my Son, my beloved, in whom I am well pleased."

Hymn: Christ upon the mountain peak

All stand and sing the hymn.

The Hymnal 1982 #130

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: Alleluia, song of gladness

All stand and sing the hymn.

The Hymnal 1982 #123

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

Improvisation



THE FLOWERS ON THE ALTAR AND AT THE SHRINES
ARE GIVEN TO THE GREATER GLORY OF GOD BY
DR. CARL JAMES GRINDLEY AND MRS. DIANNE GONZALES-GRINDLEY
ON THE OCCASION OF THEIR MARRIAGE.

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



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, *associate rector*
The Reverend Dr. Matthew Daniel Jacobson, *assistant to the rector*
The Reverend Canon Victor Conrado,
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*

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