

The Third Sunday in Lent

SOLEMN MASS

Sunday, March 12, 2023

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

About the Music

The organ prelude today is a setting of *Von Gott will ich nicht lassen*, BWV 658, one of the eighteen Leipzig Chorales of Johann Sebastian Bach (1685–1750). The “Great Eighteen” were collected and published in the final decade of Bach’s life and are considered to represent the summit of chorale-based Baroque organ composition. In this case, the chorale text, the first phrase of which is interpreted as “I shall not abandon God, for he does not abandon me,” is attributed to Ludwig Helmbold and dated 1563. Its melody, from an anonymous 1557 source, is set by Bach to be played on the organ pedals in the alto register surrounded by a gentle three-voice lace of manual accompaniment. The ending of this chorale prelude is notably prolonged, and with an additional voice added, as if to tone-paint a steadfast desire to remain and not leave. There are four additional four-voice harmonizations of this same chorale melody by Bach, only one of which has its source in one of his cantatas. Bach’s harmonization of *Von Gott will ich nicht lassen*—catalogued as BWV 418 and about which there is no further source data—is the postlude today.

On most occasions, the musical setting of the Ordinary of the Mass at Saint Mary’s is the work of a single composer or is derived from a single source. Today, however, the setting is a composite from three different sources.

The *Kyrie* is from the *Missa Brevis* of Dieterich Buxtehude (1637–1707). Buxtehude is easily the most important composer of organ works in the generation before Johann Sebastian Bach. His fame as organist of the Marienkirche in Lübeck was amplified by his presentation of the pre-Christmas *Abendmusiken*. He is known to have composed substantial works, unfortunately now lost, for those legendary annual public concerts at the Marienkirche. Buxtehude’s *Missa Brevis*, BuxWV 114, is described as in *stile antico* because, rather than reflecting the emerging musical styles of seventeenth-century Germany, it is fashioned after the imitative vocal polyphony of the Italian high Renaissance. The vocal writing is in five voices with two soprano parts. Although it would have been appropriate for instruments to double the vocal parts and provide *basso continuo*, Buxtehude’s *Missa Brevis* can be rendered effectively *a cappella*.

In keeping with the norm for a seventeenth-century Lutheran Mass, Buxtehude composed only *Kyrie* and *Gloria* for his *Missa Brevis*. The *Sanctus* this morning, therefore, will be from another distinguished German source. J.S. Bach’s collected chorales include a harmonization titled *Heilig* in one place and *Sanctus* in another. This setting bears the classification BWV 325 but lacks definitive and complete text underlay for either the implied Latin or the German texts. Today at Mass an adaptation of Bach’s BWV 325 including the traditional Latin *Sanctus et Benedictus* texts will be sung.

The *Agnus Dei* setting this morning is from an English source—Thomas Morley’s 1597 treatise *A Plain and Easy Introduction to Practical Music*—where it was meant to stand as an example of his principles of composition. Morley’s *Agnus Dei* appears in the treatise as a motet, rather than as a setting for the Mass, due to its slightly variant text. For our purposes today, Morley’s liturgically irregular text has been conformed to the traditional liturgical Latin words.

Giovanni Pierluigi da Palestrina (c. 1525–1594) is generally recognized as the composer whose work, more than that of any other single composer, defined the summit of Renaissance polyphony, and established canons for evaluating appropriate church music which remain in place to our time. The motet sung during the administration of Communion is Palestrina's *Sitivit anima mea*, which is the second part of his well-known *Sicut cervus*. Of Palestrina's more than three hundred motets, his *Sicut cervus* for four voices is particularly beloved for its elegant simplicity and accessibility, and the broad devotional appeal and liturgical application of Psalm 42. The less often sung *secunda pars* of this motet, *Sitivit anima mea*, continues two more verses into Psalm 42, amplifying the longing expressed by the psalmist in Palestrina's more frequently performed *prima pars*. —D. Hurd



Lent at Saint Mary's

Stations of the Cross

March 17 and 31, 2023

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



Lenten Quiet Day

Saturday, March 25, 2023

10:00 AM–3:00 PM

Led by the Reverend Deborah Lee



SOLEMN MASS

The Prelude

Von Gott will ich nicht lassen, BWV 658

Johann Sebastian Bach (1685–1750)

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.

Oculi mei semper ad Dominum,
quia ipse evellet de laqueo pedes meos:
respice in me, et miserere mei,
quoniam unicus et pauper sum ego.
Ad te Domine levavi animam meam:
Deus meus, in te confido,
non erubescam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*My eyes are ever looking to the Lord;
for he shall pluck my feet out of the net;
turn to me and have pity on me,
for I am left alone and in misery.
To you, O Lord, I lift up my soul;
my God, I put my trust in you,
let me not be put to shame.
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

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 is from Missa Brevis by Dieterich Buxtehude (1637–1707.)

Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>

Christe eleison.	<i>Christ, have mercy.</i>
Christe eleison.	<i>Christ, have mercy.</i>
Christe eleison.	<i>Christ, have mercy.</i>

Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>

The Collect of the Day

The Celebrant sings

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

Celebrant Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; 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, Exodus 17:1–7, is now read.

All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Reph'idim; but there was no water for the people to drink. Therefore the people found fault with Moses, and said, "Give us water to drink." And Moses said to them, "Why do you find fault with me? Why do you put the LORD to the proof?" But the people thirsted there for water, and the people murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel; and take in your hand the rod with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place Mas'sah and Mer'ibah, because of the faultfinding of the children of Israel, and because they put the LORD to the proof by saying, "Is the LORD among us or not?"

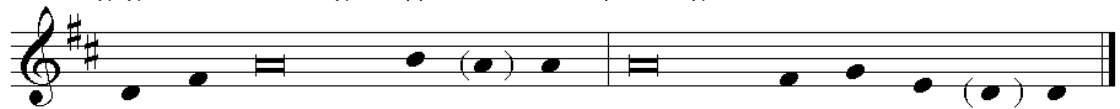
After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

Psalm 95:6–11

The Congregation and choir sing the appointed Psalm to plainsong tone 5.3.

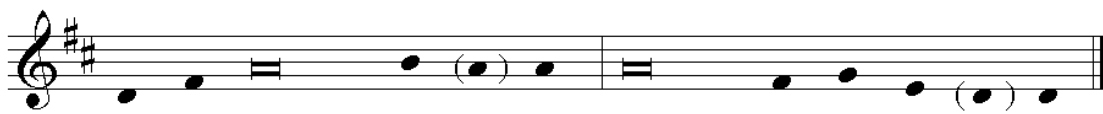


Cantor 6 Come, let us bow down, and / bend the knee, *
All and kneel before the / LORD our Maker.

7 For he is our God,
and we are the people of his pasture and the sheep of his / hand. *
Oh, that today you would / hearken to his voice!

8 Harden not your hearts,
as your forebears did in the / wilderness, *
at Meribah, and on that day at Massah, /
when they tempted me.

9 They put me to the / test, *
though / they had seen my works.



10 Forty years long I detested that generation and / said, *
“This people are wayward in their hearts;
they / do not know my ways.”

11 So I swore in my / wrath, *
“They shall not enter / into my rest.”

The second Lesson, Romans 5:1–11, is now read.

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

The Gospel Acclamation: Psalm 42:1–7

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 As the deer longs for the / water-brooks, *
All so longs my soul /for you, O God.

2 My soul is athirst for God, athirst for the living / God; *
when shall I come to appear before the pres-/ence of God?



- 3 My tears have been my food day and / night, *
while all day long they say to me,
“Where /now is your God?”
- 4 I pour out my soul when I think on these / things; *
how I went with the multitude and led them into the / house of God,
- 5 With the voice of praise and thanks-/giving, *
among those who keep / holy-day.
- 6 Why are you so full of heaviness, O my / soul? *
and why are you so disquieted / within me?
- 7 Put your trust in / God; *
for I will yet give thanks to him,
who is the help of my countenance, / and my God.

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 John.**



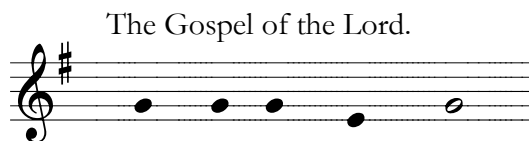
People Glo-ry to you, Lord Christ.

The appointed Gospel, John 4:5–26, 39–42, is now proclaimed.

Jesus came to a city of Samar'ia, called Sy'char, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samar'ia to draw water. Jesus said to her, “Give me a drink.” For his disciples had gone away into the city to buy food. The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samar'ia?” For Jews have no dealings with Samaritans. Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?” Jesus said to her, “Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will

never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.” The woman said to him, “Sir, give me this water, that I may not thirst, nor come here to draw.” Jesus said to her, “Go, call your husband, and come here.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and he whom you now have is not your husband; this you said truly.” The woman said to him, “Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship.” Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things.” Jesus said to her, “I who speak to you am he.” Many Samaritans from that city believed in him because of the woman’s testimony, “He told me all that I ever did.” So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, “It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

After the Gospel, the Minister sings



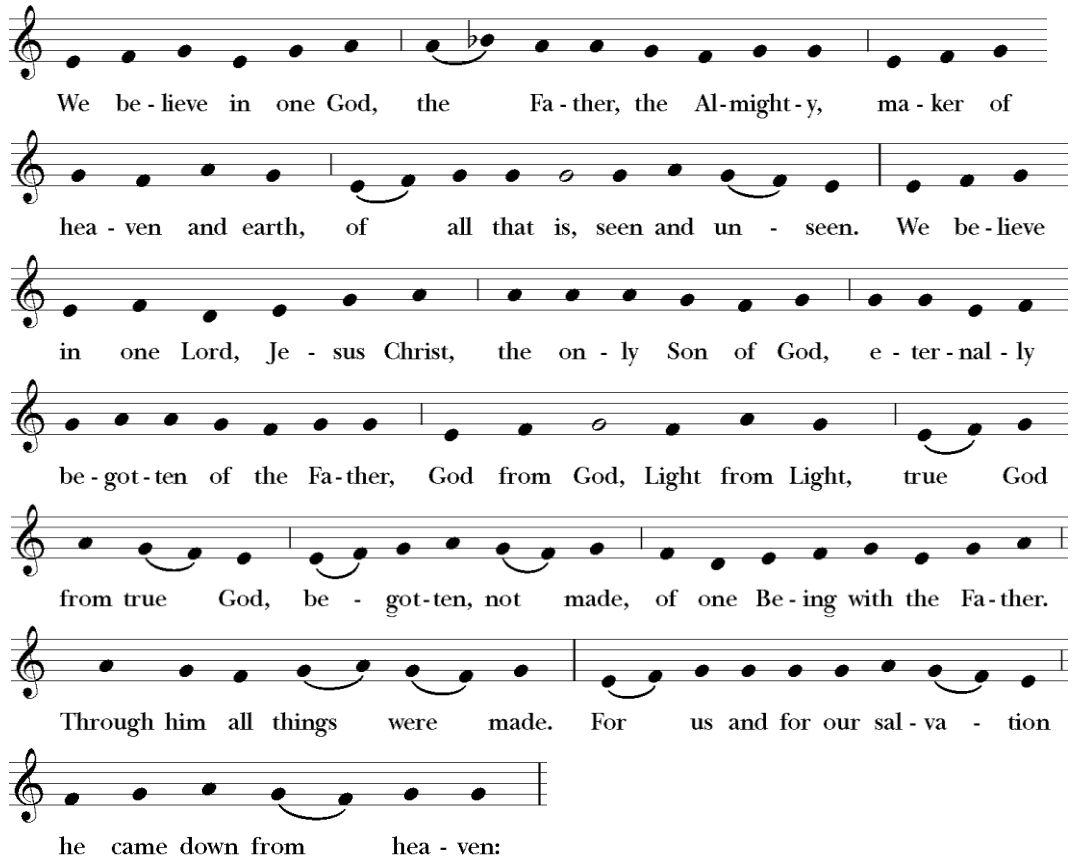
People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

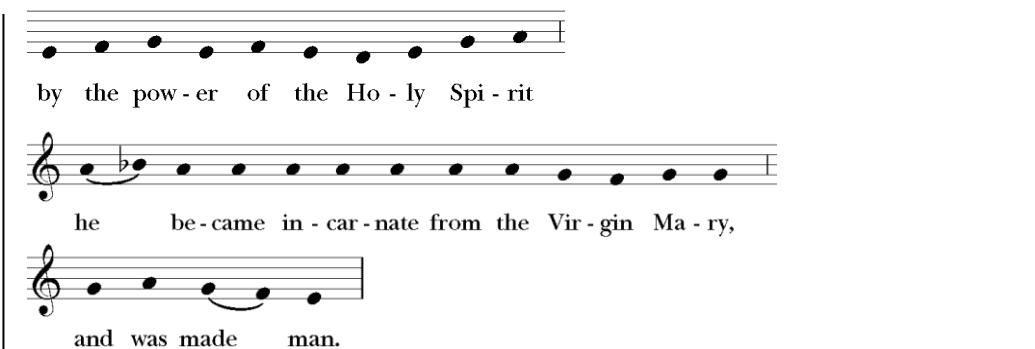
The Nicene Creed

All stand. The Creed is sung by all.

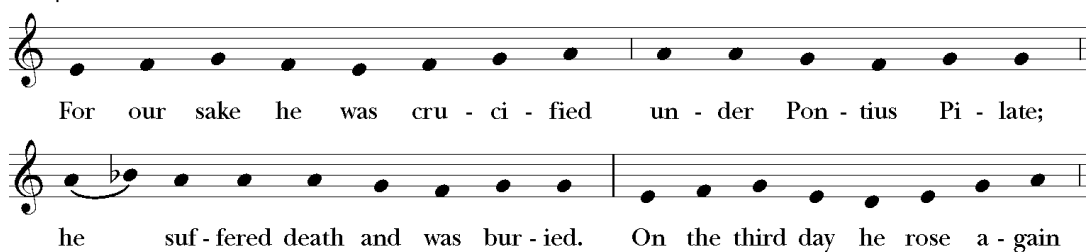


We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven and earth, of all that is, seen and un - seen. We be - lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly
be - got - ten of the Fa - ther, God from God, Light from Light, true God
from true 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: Form II

A Minister bids the prayers of the assembly. In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

The Celebrant adds a concluding collect, and 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 prays

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.

Iustitiae Domini rectae,
laetificantes corda,
et dulciora super mel et favum:
nam et servus tuus custodiet ea.

*The statutes of the Lord are just,
and rejoice the heart,
sweeter far than honey, than honey in the comb.
Therefore your servant will observe them.*

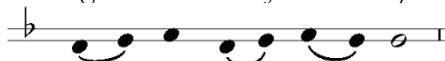
Hymn: O Jesus, joy of loving hearts

The Hymnal 1982 #649

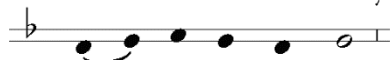
All stand and sing the hymn.

The Great Thanksgiving

All remain standing. The Celebrant faces the People and sings



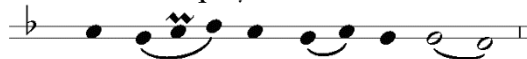
Celebrant The Lord be with you.



People And al - so with you.



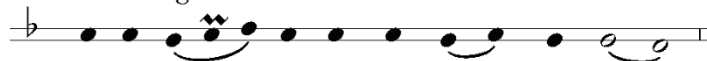
Celebrant Lift up your hearts.



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, 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 (Heilig, Heilig). The setting is by J.S. Bach.

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.	<i>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.</i>
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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.

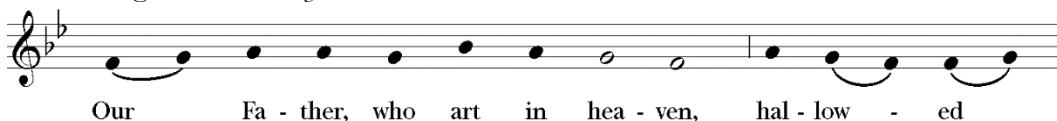


All **A-MEN.**

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;

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 Thomas Morley (1557–1602).

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 begins, the appointed antiphon is sung.

Qui biberit aquam,
quam ego do,
dicit Dominus Samaritanae,
fiet in eo fons aquae
salientis in vitam aeternam.

*“Whosoever drinks of the water
that I shall give,”
said the Lord to the Samaritan woman,
“shall have within him a spring of water
welling up unto eternal life.”*

Then the motet, Sitivit anima mea, is sung. The setting is by Giovanni Pierluigi da Palestrina (c. 1525–1594).

Sitivit anima mea ad Deum
fortem vivum: quando veniam
et apparebo ante faciem Dei? Fuerunt
mihi lacrymae meae panes die ac nocte,
dum dicitur mihi quotidie:
Ubi est Deus tuus?

*My soul is athirst for God, athirst for the living
God; when shall I come
to appear before the presence of God?
My tears have been my food day and night,
while all day long they say to me,
“Where now is your God?”*

Hymn: Draw nigh and take the Body of the Lord

The Hymnal 1982 #328

All stand and sing the hymn.

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.

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 mercifully on this your family, Almighty God, that by your
great goodness they may be governed and preserved evermore;
through Christ our Lord.

People

AMEN.

Welcome and Announcements

All are seated for the announcements.

THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

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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*

The Board of Trustees

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;
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**Saint Mary's ministries are supported
by the financial gifts of those who worship here.**