

The Fifth Sunday in Lent

SOLEMN MASS

Sunday, March 26, 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 a setting of *O Lamm Gottes unschuldig* (“O Lamb of God, pure, spotless”), BWV 656, 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. Bach’s setting of *O Lamm Gottes* from the “Great Eighteen” is based upon the melody for the Lutheran troped *Agnus Dei*, both text and melody being attributed to Nikolaus Decius (c. 1480–1541). This three-stanza chorale echoes the Latin *Agnus Dei*, which is sung three times in the liturgy, the third time praying for peace rather than for mercy as in the first two. Bach, therefore, has set the entire melody three times in his extended organ chorale. The first stanza is played entirely on the keyboard and has the chorale melody in the highest of the three voices. Stanza two, which follows without break, maintains the same texture but shifts the chorale melody to the middle of the three voices. In the third stanza, the pedals of the organ are employed to play the chorale melody and undergird the four-voice texture. Right before the final phrase of this last stanza is a very chromatic interlude which characterizes the agony of the Passion. Bach’s four-voice harmonization of *O Lamm Gottes*, catalogued as BWV 401, is played as the postlude today.

The setting of the Mass today is the *Mass for Four Voices* of William Byrd (c. 1540–1623). Byrd composed settings of the Latin Mass for three, four and five voices. The *Mass for Four Voices* dates from about 1592 and was probably the first of the three to be composed. The whole business of Latin Masses in post-Reformation England needed to be a somewhat clandestine matter to protect those involved from the possibility of arrest. This being the case, Byrd’s part books were undated and without title page or preface, nor was the printer (Thomas East) identified. Fortunately, Byrd’s settings survived the period in which their performance—if not their very existence—was illegal and are now rightly regarded as great treasures of Western music. Although composed with the Continental Tridentine liturgy in mind, Byrd’s *Mass for Four Voices* was also influenced by the pre-Reformation Mean Mass of John Taverner (c. 1490–1545), particularly in the opening of the Sanctus. The older Taverner setting had already served as a model for settings by English masters Christopher Tye (c. 1505–c.1573), John Sheppard (c. 1515–1558) and Thomas Tallis (c. 1505–1585). Byrd’s four-voice *Agnus Dei* ends with a particularly expressive *Dona nobis pacem*.

The motet sung during the Communion of the people is a setting of Psalm 25:1a and 6 composed by David Hurd, music director at Saint Mary’s. This motet was composed for, and first sung on, Ash Wednesday 2003 at Holy Apostles Church, Chelsea. While the motet was originally composed for a choir of men’s voices, the version sung today is a transcription intended for a choir of mixed voices. This version was first sung here at Saint Mary’s in Lent 2019.

SOLEMN MASS

The Prelude

O Lamm Gottes unschuldig, BWV 656

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.

Iudica me Deus, et discerne
causam meam de gente non sancta:
ab homine iniquo et doloso eripe me:
quia tu es Deus meus, et fortitudo mea.
Emitte lucem tuam, et veritatem tuam:
ipsa me deduxerunt, et adduxerunt
in montem sanctum tuum,
et in tabernacula tua.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*Give judgment for me, O God, and defend
my cause against an ungodly people;
deliver me from the deceitful and the wicked.
For you are my God and my strength;
send out your light and your truth,
that they may lead me, and bring me
to your holy hill
and to your dwelling.
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 dealabor.
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 Mass for Four Voices by William Byrd (c. 1540–1623).

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 alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, 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, Ezekiel 37:1–3, 11–14, is now read.

The hand of the LORD was upon me, and he brought me out by the Spirit of the LORD, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. And he said to me, "Son of man, can these bones live?" And I answered, "O Lord GOD, thou knowest." Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.' Therefore prophesy, and say to them, 'Thus says the Lord GOD: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel. And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the LORD, have spoken, and I have done it, says the LORD.'"

After the Lesson, the Reader says

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

All sing Psalm 130 to plainsong tone 2.1.



Cantor 1 *Out of the depths have I called to you, O LORD;*
 LORD, / hear my voice; *
All let your ears consider well the voice of my sup-/plication.

2 If you, LORD, were to note what is / done amiss, *
 O Lord, / who could stand?

3 For there is forgiveness with / you; *
 therefore you / shall be feared.

4 I wait for the LORD;
 my soul / waits for him; *
 in his word / is my hope.

5 My soul waits for the LORD,
 more than watchmen for the / morning, *
 more than watchmen for / the morning.



6 O Israel, wait for the / LORD, *
for with the LORD there / is mercy;

7 With him there is plenteous re-/demption, *
and he shall redeem Israel from / all their sins.

The second Lesson, Romans 6:16–23 is now read.

Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord

After the Lesson, the Reader says

The Word of the Lord.

People Thanks be to God.

The Gospel Acclamation: Psalm 129

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 “Greatly have they oppressed me / since my youth,” *
All let Isra-/el now say;

2 “Greatly have they oppressed me / since my youth, *
but they have not prevailed / against me.”

3 The plowmen plowed up-/on my back *
and made their / furrows long.

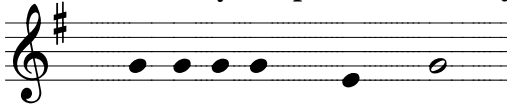


- 4 The LORD, the / Righteous One, *
has cut the cords of / the wicked.
- 5 Let them be put to shame and / thrown back, *
all those who are enemies / of Zion.
- 6 Let them be like grass upon the / housetops, *
which withers before it / can be plucked;
- 7 Which does not fill the hand of the / reaper, *
nor the bosom of him who / binds the sheaves;
- 8 So that those who go by say not so much as,
“The LORD / prosper you. *
We wish you well in the Name / of the LORD.”

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 11:17–44, is now proclaimed.

When Jesus came to Bethany he found that Laz'arus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you.” Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection at the last day.” Jesus said to her, “I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?” She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world.” When she had said this, she went and called her sister Mary, saying quietly, “The Teacher is here and is calling for you.” And when she heard it, she rose quickly and went to him. Now Jesus had not yet come to the village, but was still in the place where Martha had met him. When the Jews

who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. Then Mary, when she came where Jesus was and saw him, fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled; and he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, deeply moved again, came to the tomb; it was a cave, and a stone lay upon it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." Jesus said to her, "Did I not tell you that if you would believe you would see the glory of God?" So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. I knew that thou hearest me always, but I have said this on account of the people standing by, that they may believe that thou didst send me." When he had said this, he cried with a loud voice, "Laz'arus, come out." The dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

Sister Hannah Spiers, CCN
The Chemin Neuf Community

The Nicene Creed

All stand. The Creed is sung by all.

Four staves of musical notation with lyrics underneath. The melody is in G major (one sharp) with a treble clef. The lyrics are: 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.

Confitebor tibi, Domine,
in toto corde meo:
retribue servo tuo:
vivam, et custodiam sermones tuos:
vivifica me secundum verbum tuum,
Domine.

*I will praise you, O Lord,
with my whole heart;
deal bountifully with your servant,
that I may live and keep your word;
give me life according to your word,
O Lord.*

Hymn: O Love of God, how strong and true

The Hymnal 1982 #455

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. The setting is by William Byrd.

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 William Byrd.

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.

Videns Dominus
flentes sorores Lazari
ad monumentum,
lacrimatus est coram Iudaeis,
et clamabat:
Lazare, veni foras:
et prodiit ligatis manibus et pedibus,
qui fuerat quatruiduanus mortuus.

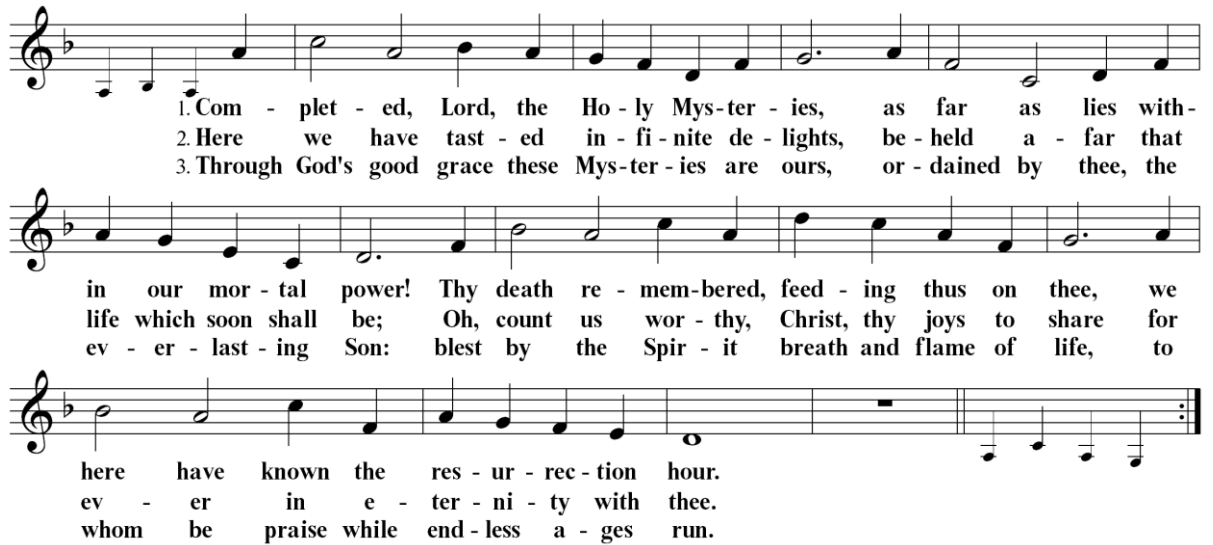
*When the Lord saw
the sisters of Lazarus weeping,
near the tomb,
he wept in the presence of the Jews and
he cried with a loud voice,
"Laz'arus, come out."
And he came out, his hands and feet bound,
the man who had been dead for four days.*

Then the motet, To you, O Lord, I lift up my soul, is sung. The setting is by David Hurd (b. 1950).

To you, O Lord, I lift up my soul; my God, I put my trust in you. Remember not the sins of my youth and my transgressions; remember me according to your love and for the sake of your goodness, O Lord.

Hymn: Completed, Lord, the Holy Mysteries

All stand and sing the hymn.



1. Com - plet - ed, Lord, the Ho - ly Mys - ter - ies, as far as lies with -
2. Here we have tast - ed in - fi - nite de - lights, be - held a - far that
3. Through God's good grace these Mys - ter - ies are ours, or - dained by thee, the

in our mor - tal power! Thy death re - mem - bered, feed - ing thus on thee, we
life which soon shall be; Oh, count us wor - thy, Christ, thy joys to share for
ev - er - last - ing Son: blest by the Spir - it breath and flame of life, to

here have known the res - ur - rec - tion hour.
ev - er in e - ter - ni - ty with thee.
whom be praise while end - less a - ges run.

Words: Liturgy of St. Basil, tr. Cyril E. Pocknee (1906–1980)

Music: *Robertson*, David Hurd, © 1983 GIA Publications

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 with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and to serve you with a more perfect will; through Christ our Lord.

People **AMEN.**

Welcome and Announcements

All are seated for the announcements.

Hymn: Glory, love, and praise, and honor

The Hymnal 1982 #300

All stand and sing the hymn.

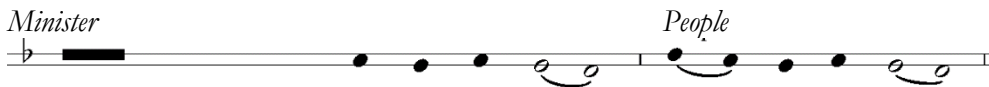
The Dismissal

A Minister dismisses the assembly, first singing

The Lord be with you.

People And also with you.

Minister *People*



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

The Postlude

O Lamm Gottes unschuldig, BWV 401

Johann Sebastian Bach (1685–1750)



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



Holy Week & Easter Day at Saint Mary's

April 2

Sunday of the Passion: Palm Sunday

Liturgy of the Palms, Procession in the Church &
Solemn Mass 11:00 AM

April 3–5

Morning Prayer 8:00 AM
Angelus 12:00 PM & Mass 12:10 PM
Evening Prayer 5:00 PM

April 6

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

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THE CHURCH OF SAINT MARY THE VIRGIN

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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*

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Mr. Lawrence Trupiano, *organ curator*

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