

*The Seventh Sunday  
after Pentecost*

SOLEMN MASS

Sunday, July 16, 2023, 11:00 AM

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

# About the Music

Today's organ voluntaries represent two generations of nineteenth-century French organ composers. The prelude is the second of three movements from the second Organ Sonata of Alexandre Guilmant (1837–1911). Guilmant became organist of Saint Sulpice, Paris, in 1863, Notre Dame in 1868, and La Trinité in 1871, where he remained for thirty years. He was a founder of the *Schola Cantorum* and succeeded Widor as professor of organ at the Paris Conservatory in 1896. Having been a student of Jacques-Nicolas Lemmens (1823–1881), Guilmant's students included such legendary musicians as Joseph Bonnet, Nadia Boulanger, and Marcel Dupré. He was a prolific composer, having written more organ music between 1861 and 1911 than Franck, Saint-Saëns, Widor, and Vierne together. While his compositions were the vogue of his time, they were less frequently played after his death. In recent years, however, the renewed interest in romantic organ repertoire has stimulated a fresh look at the works of Guilmant. Eight multi-movement sonatas, composed between 1874 and 1906, figure prominently among Guilmant's organ compositions. The second movement of his second Sonata is gentle, lyric, and succinct.

The musical setting of the Mass today is *New Plainsong* by David Hurd. This setting was composed in 1978 at the request of the Standing Commission on Church Music of the Episcopal Church as the revision of *The Hymnal 1940* was gaining momentum. The Commission desired a setting which would be for the "Contemporary" Eucharistic texts what John Merbercke's 1550 setting had been for the "Traditional" English words. As such, *New Plainsong* is chant-like and almost entirely syllabic, that is, only one note is sung per syllable. Modest keyboard accompaniment is provided but its movements may also be sung unaccompanied. *New Plainsong* subsequently has been published in *The Hymnal 1982* and in worship resources of several other denominations. A revised edition of *New Plainsong* issued in 2018 also accommodates newer Roman Catholic usage.

Today's cantor is Daniel Castellanos. During the Communion he will sing *Ave Maria in E* by Camille Saint-Saëns (1835–1921). Saint-Saëns' involvement in Paris church music began when he was appointed at age seventeen to an organist post at Saint Séverin. Soon thereafter he was appointed to a similar post at Saint Merry. His last and most remembered tenure as organist was at the Church of the Madeleine where he served from 1857 to 1877. The genre of the "solo motet" may have originated in Italy with works by Lodovico Viadana (c. 1560–1627) that specified solo vocal performance. In France, this genre was distinguished from vernacular sacred songs (*cantiques*) by its adherence to Latin liturgical

## **COPYRIGHT ACKNOWLEDGMENTS**

The settings of *Gloria to God in the highest; Holy, holy, holy God* and *Blessed is he; Lamb of God; Sursum corda* and the Lord's Prayer are used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Prayers is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The music for the Memorial Acclamation and the Fraction Anthem is Copyright © 1971 by Mason Martens and is used with permission from *The Hymnal 1982*, Copyright © 1985 by The Church Pension Fund. The setting of the *Nicene Creed* is Credo 3; adapted by Bruce Ford. Copyright © Bruce Ford. Used with permission. Scripture quotations are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

texts. Saint-Saëns' settings of *Ave Maria* for solo voice and organ exemplify this genre. His catalogue of works published by Durand includes eleven motets for solo voice and organ. Such solo motets and similar works for two, three, or four voices and organ became fashionable in later nineteenth-century France as a practical response to the short supply of trained church musicians resulting from the social, political, and ecclesial instabilities which characterized the earlier part of the century. Saint-Saëns' *Ave Maria in E* is in two sections: a simple *Andantino* in triple meter followed by a more animated *Allegro moderato* in duple meter.

### **About the Cantor**

Daniel Santiago Castellanos is a composer, tenor, and pianist based in New Jersey. His piece for mezzo-soprano and piano, *Death is nothing at all*, won first prize at the 2019 NYC songSLAM competition. Ensembles that have performed his music include the Semiosis Quartet, JACK Quartet, The Orchestra Now (TÖN), Da Capo Ensemble, and The Saint Thomas Choir of Men and Boys. He received two bachelor's degrees from Bard College Conservatory of Music and received a master's degree in music composition from the Mannes School of Music in May 2023. Daniel has been a member of the Choir of Saint Mary's since the fall of 2018. For more information visit [daniel-castellanos.com](http://daniel-castellanos.com).



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



**Saint Mary Magdalene**

*Saturday, July 22, 2023*

Said Mass 12:10 PM

Evening Prayer 5:00 PM



# SOLEMN MASS

## The Prelude

Larghetto (Seconde Sonate, Opus 50)

Alexandre Guilmant (1837–1911)

## THE ENTRANCE RITE

*All stand at the signal of the bell. The following hymn is sung as the ministers of the assembly enter.*

Hymn: Come, let us with our Lord arise

The Hymnal 1982 #49

### The Opening Acclamation

*The Celebrant sings*



Bless-ed be God: Fa-ther, Son, and Ho-ly Spi-rit.

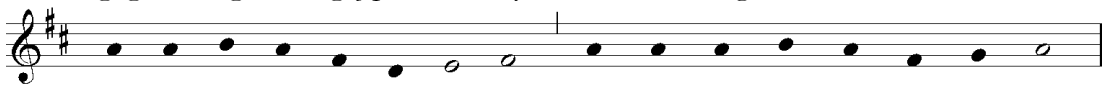


*People* And bless-ed be his king-dom, now and for ev-er. A-men.

Setting: Louis Weil (1935–2022)

### The Song of Praise

*The Congregation sings the song of praise, Glory to God in the highest.*



1. Glo-ry to God in the high-est, and peace to his peo-ple on earth.



2. Lord God, hea-ven-ly King, al-might-y God and Fa-ther, we wor-ship you,



we give you thanks, we praise you for your glo-ry. 3. Lord Je-sus Christ,

on - ly Son of the Fa - ther, Lord God, Lamb of God,

4. you take a - way the sin of the world; have mer - cy on us;

5. you are seat - ed at the right hand of the Fa - ther; re - ceive our prayer.

6. For you a - lone are the Ho - ly One, you a - lone are the Lord,

7. you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,

in the glo - ry of God the Fa - ther. A - men.

Setting: *New Plainsong*, David Hurd (b. 1950)

## The Collect of the Day

*The Celebrant sings*

The Lord be with you.

*People* And also with you.

Let us pray.

*Celebrant*

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; 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, Isaiah 55:1–5, 10–13, is now read.*

Thus says the Lord: “Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Hearken diligently to me, and eat what is good, and delight yourselves in fatness. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you. For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it. For you shall go out in joy, and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the LORD for a memorial, for an everlasting sign which shall not be cut off.”

*After the Lesson, the Reader says*

The Word of the Lord.

People

Thanks be to God.

## Psalm 65:9–14

*A Cantor sings the Refrain, and the Congregation repeats it. The Cantor intones the Psalm verses which are sung by All as indicated, ending with a repetition of the Refrain.*



Let the val - leys shout for joy and sing.

Tone 7.3



Cantor 9 You vis-it the earth and water it abundantly;  
you make it / very plenteous; \*  
All the river of God is / full of water.



- 10 — / You prepare the grain, \*  
for so you pro-/vide for the earth.
- 11 You drench the furrows and / smooth out the ridges; \*  
with heavy rain you soften the ground and / bless its increase.
- 12 You crown the / year with your goodness, \*  
and your paths over-/flow with plenty.
- 13 May the fields of the wilderness be / rich for grazing, \*  
and the / hills be clothed with joy.
- 14 May the meadows cover themselves with flocks,  
and the valleys / cloak themselves with grain; \*  
let them / shout for joy and sing. *Refrain*



Let the val - leys shout for joy and sing.

*The second Lesson, Romans 8:9–17, is now read.*

But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you. So then, brethren, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, “Abba! Father!” it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

*After the Lesson, the Reader says*

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

## The Gospel Acclamation

*The Cantor sings the following Alleluias and the congregation repeats them. The Cantor then sings the appointed verse, and the Congregation again repeats the Alleluias.*



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

The commandments of the Lord are sure; \*  
they stand fast for ever and ever.

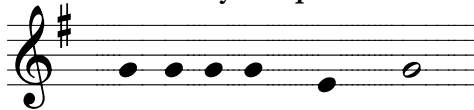
*Psalm 111:7b, 8a*

## 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 Matthew.**



*People* Glo-ry to you, Lord Christ.

*The appointed Gospel, Matthew 13:1–9, 18–23, is now proclaimed.*

Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. And he told them many things in parables, saying, “A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear.” Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is he who hears the word and



understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty.”

*After the Gospel, the Minister sings*

The Gospel of the Lord.



People Praise to you, Lord Christ.

## The Sermon

The Reverend Dr. Matthew Daniel Jacobson

## The Nicene Creed

*All stand. The Creed is sung by all.*

Musical notation for 'The Nicene Creed'. It consists of seven treble clef staves with a key signature of three sharps (F#, C#, G#). The melody is a simple sequence of notes: G4, A4, B4, C5, B4, A4, G4, followed by a whole rest.

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:

*Bow*

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 - 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 5; Credo 3; adapted by Bruce Ford (b. 1947). Copyright © Bruce Ford. Used with permission.

### The Prayers of the People

*The People stand or kneel as they are able. A Minister bids the prayers of the assembly. At the end of each petition, except for the last, the People sing*

*People*

Lord, have mer - cy.

*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*

*People*

To you, O Lord our God.

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 as they are able. 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.*

Ad te Domine levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi qui te exspectant, non confundentur.	<i>To you, O LORD, I lift up my soul; my God, I put my trust in you; let me not be humiliated nor let my enemies triumph over me. Let none who look to you be put to shame.</i>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

## Hymn: O Spirit of Life, O Spirit of God

**Hymnal 1982 #505**

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

## 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.

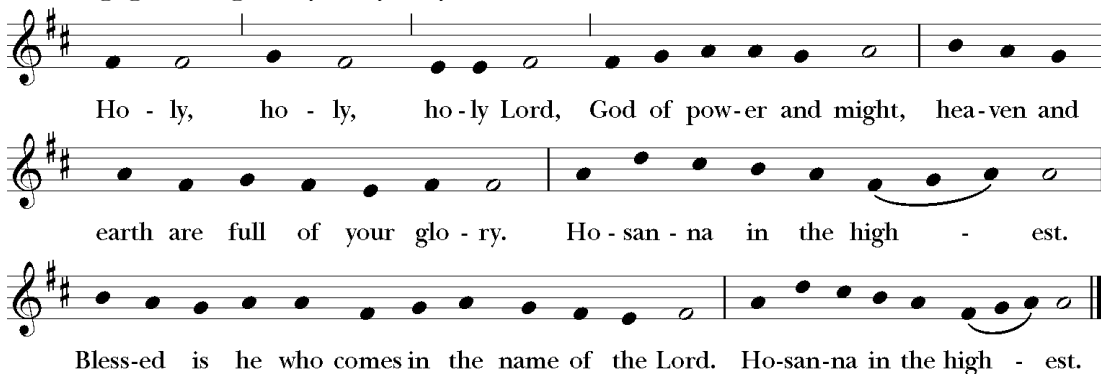
*People*            We lift them to the Lord.

*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; for you are the source of light and life, you made us in your image, and called us to new life in 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 Congregation sings* Holy, holy holy.



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and  
earth are full of your glo - ry. Ho - san - na in the high - est.  
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

Setting: *New Plainsong*, David Hurd

*The People stand or kneel as they are able. 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 - gain.

*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.**

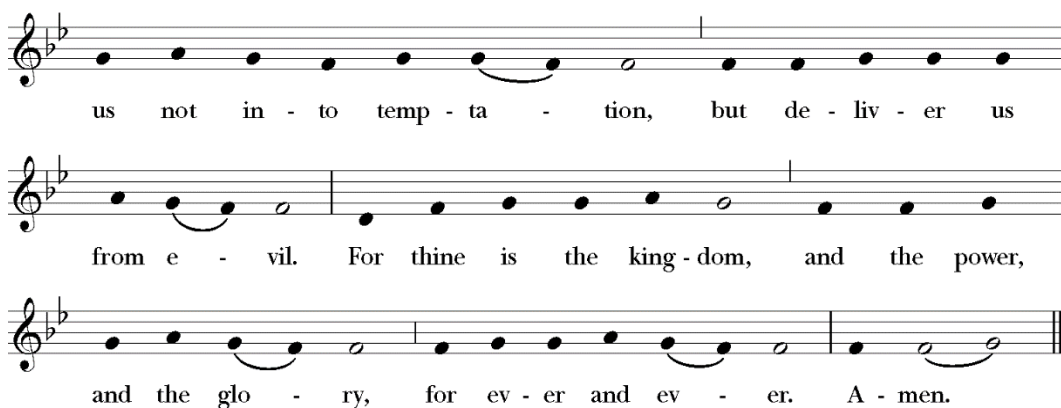
Memorial Acclamation: Ambrosian Chant adapted by Mason Martens (1933–1991)

*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

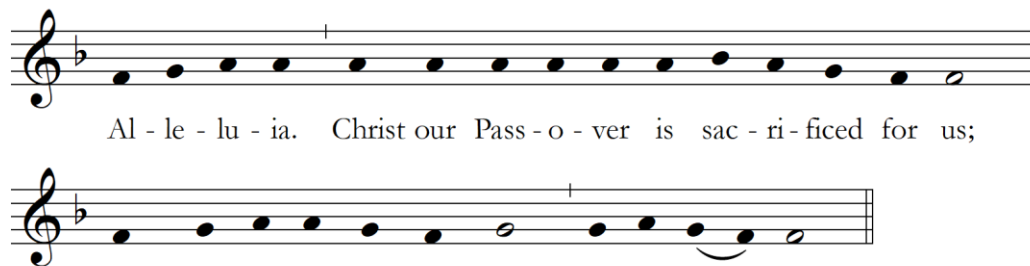


us not in - to temp - ta - tion, but de - liv - er us  
 from e - vil. For thine is the king - dom, and the power,  
 and the glo - ry, for ev - er and ev - er. A - men.

Setting: Plainsong; adapted by Charles Winfred Douglas (1867–1944)

### The Breaking of the Bread

*The Celebrant breaks the consecrated Bread, and then a Minister sings*

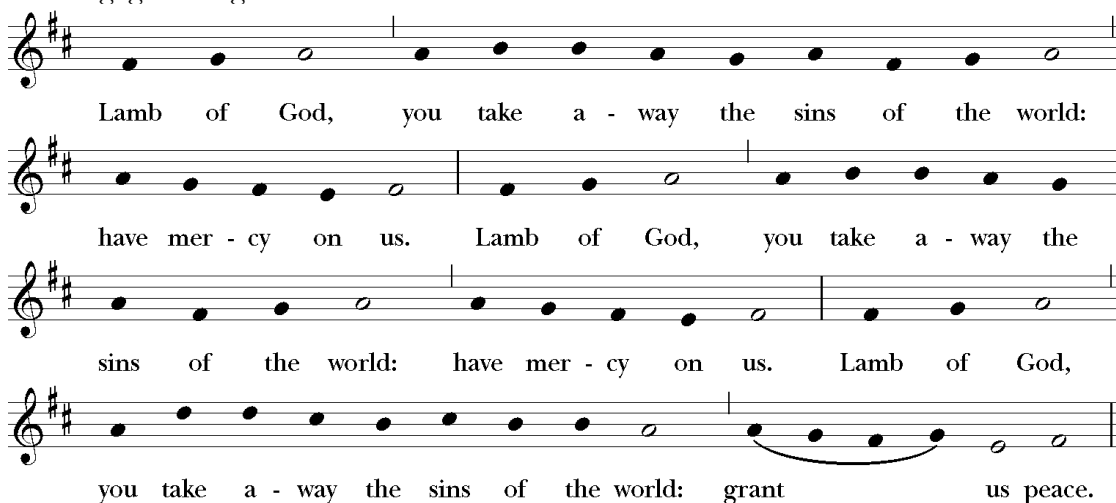


Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

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

Setting: Ambrosian Chant adapt. Mason Martens (1933–1991)

*The Congregation sings* Lamb of God.



Lamb of God, you take a - way the sins of the world:  
 have mer - cy on us. Lamb of God, you take a - way the  
 sins of the world: have mer - cy on us. Lamb of God,  
 you take a - way the sins of the world: grant us peace.

Setting: *New Plainsong*, David Hurd



## **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.

*If you wish to learn more about baptism or confirmation in the Episcopal Church, please speak to a member of the clergy. They would all be very happy to answer any questions you might have.*

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**

*As the ministration of Communion begins, the appointed antiphon is sung.*

Qui manducat carnem meam,  
et bibit sanguinem meum,  
in me manet, et ego in eo,  
dicit Dominus.

*He who eats my flesh  
and drinks my blood,  
abides in me, and I in him,  
says the Lord.*

## **The Vocal Solo at Communion**

*During the ministration of Communion, the Cantor sings the motet, Ave Maria. The setting is by Camille Saint-Saëns (1835–1921).*

Ave Maria, gratia plena, Dominus tecum,  
benedicta tu in mulieribus et benedictus  
fructus ventris tui, Jesus. Sancta Maria,  
mater Dei, ora pro nobis peccatoribus,  
nunc et in hora mortis nostrae.

*Hail Mary, full of grace, the Lord is with you;  
blessed are you among women and blessed is the  
fruit of your womb, Jesus. Holy Mary, Mother of  
God, pray for us sinners, now, and at the hour of  
our death.*

## **Hymn: Almighty God, your word is cast**

*All stand and sing the hymn.*

**Hymnal 1982 #589**

## **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: Lord, dismiss us with thy blessing**

*The Congregation stands and sings the hymn.*

**Hymnal 1982 #344**

## 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

Prelude in A minor

Louis Niedermeyer (1802–1861)



Thus, the vocation of the baptized person is a simple thing: it is to live from day to day, whatever the day brings, in this extraordinary unity, in this reconciliation with all people and all things, in this knowledge that death has no more power, in this truth of the resurrection. It does not really matter exactly what a Christian does from day to day. What matters is that whatever one does is done in honor of one's own life, given to one by God and restored to one in Christ, and in honor of the life into which all humans and all things are called.

The only thing that really matters is to live in Christ instead of death.

— *William Stringfellow* (1928–1985), *Instead of Death*,  
New & Expanded Edition (Wipf & Stock, 2004).



# THE CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street  
New York, New York 10036-8502

Web: [www.stmvirgin.org](http://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, *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. Shalim Peña,

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

## The Board of Trustees

Mr. Clark Anderson; Mr. Steven Heffner, *treasurer*;

Mr. Clark Mitchell; Dr. Charles Morgan, *vice president*;

Mr. Dale Reynolds; Mr. Luis Reyes; Ms. Mary Robison, *secretary*;

Ms. Marie Rosseels; Dr. Leroy Sharer; Ms. Reha Sterbin;

The Reverend Sammy Wood, *president*

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