

*The Twelfth Sunday
after Pentecost*

SOLEMN MASS

Sunday, August 20, 2023, 11:00 AM

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

**A Listening Session
Today, August 20, 2023
12:45 PM**

**Please join us after Mass today
in Saint Joseph's Hall
to pray, to share, to listen,
and to consider the movement
of the Spirit here at Saint Mary's
both now and in the future**

These are some of the questions, we invite you to consider:

- What do you dream about God doing at Saint Mary's in the next decade?
- What are your hopes for the near- and long-term future of Saint Mary's? What are your fears? What makes you anxious?
- What questions arise for you from the Board's recent decision to suspend the rector search?
- What are you personally willing to commit to this project of ours?

About the Music

Today's organ voluntaries conclude a series, begun five weeks ago, of the eight "Little" Preludes and Fugues, traditionally attributed to Johann Sebastian Bach (1685–1750). These pieces are now widely believed to have been composed by one of his pupils, possibly Johann Tobias Krebs (1690–1762), or his son Johann Ludwig Krebs (1713–1780). Of these eight preludes and fugues, four are in major keys of C, F, G and B-flat, and the remaining four are in their relative minors of A, D, E, and G. The standard ordering of these eight pieces begins with BWV 553 in C Major and progresses up the scale to BWV 560 in B-flat. This morning's prelude will be BWV 558 in G minor, and the postlude will be BWV 560 in the relative major key of B-flat. BWV 558, for the prelude, begins with a clear harmonic plan, almost suggestive of a *chaconne*, simply and directly stated. Its accompanying fugue has a charmingly delicate quality. BWV 560, the last of the collection and played for the postlude, is probably the most extraverted of the eight preludes and fugues. Its prelude includes a distinctive pedal solo, and its fugue is angular and emphatic.

The musical setting of the Mass today is *Mass VIII* as found in the *Liber Usualis* (Usual Book), a comprehensive anthology of medieval Roman plainsong compiled in the nineteenth century by the monks of the Abbey of Saint Peter, in Solesmes, in northwestern France. Like the several other numbered Masses of the *Gregorian Missal*, *Mass VIII (In Festis Duplicibus. 5* also known as *De Angelis*) is a collection of chants for the Ordinary of the Mass which likely were originally independent pieces brought together and associated with one another by later custom. This particular combination was traditionally sung on certain feast days in the Roman calendar. The *Gloria in excelsis* of *Mass VIII* is in Mode 5 and dates from the sixteenth century. The *Sanctus* and *Agnus Dei* are both in Mode 6 and date from the twelfth and fifteenth century respectively. *Credo III*, which we have been singing weekly during this summer season, is often associated with *Missa de Angelis*. *Credo III* shares its Mode 5 classification with the *Gloria* of *Mass VIII* and is dated as seventeenth century in the *Liber Usualis*, a century later than the *Mass VIII Gloria*.

During the Communion of the people, today's cantor, tenor Christopher Howatt, will sing *Arise, My Love* by Richard Hundley (1931–2018). Hundley was born in Cincinnati, Ohio. He attended the Cincinnati Conservatory from age eleven and, while yet a teenager, performed as piano soloist with both the Northern Kentucky Symphony

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Orchestra and the Cincinnati Symphony. He moved to New York in 1950, briefly attending the Manhattan School of Music. He joined the Metropolitan Opera Chorus in 1960 and his experiences and personal associations there had a strong impact upon his development as a recognized and prize-winning composer of art songs. He wrote the following: “The words of *Arise, My Love* are taken from the impassioned verses of the Song of Songs (2:13–14). The song was first performed by baritone Joseph Penrod and pianist Morgo Garrett at Tanglewood in Lenox, Massachusetts, in the summer of 1981.” Hundley originally conceived *Arise, My Love* for low voice, but subsequently created an edition for sopranos and tenors.

About the Cantor

Christopher Howatt is the parish administrator here at Saint Mary’s. He was also until recently a regular member of the Choir here at the parish. An actively performing singer in the realms of musical theater and cabaret, he was a member of the Associate Chorus of the Metropolitan Opera for two seasons. He has been heard on recordings as diverse as Jessye Norman’s Christmas CD, *In the Spirit*, to singing backup for The Pet Shop Boys on their cover of the Village People’s “Go West.” As an accompanist and music director he has worked with such talents as David Hyde Pierce, Howard McGillin, Tyne Daly, Rita Moreno, Brad Oscar and Cady Huffman, among others. He has served as musical supervisor for productions of *Sylvia*, *Lend Me a Tenor* and *Inspecting Carol* at George Street Playhouse as well as musical director for George Street’s world-premiere production of *Come Back, Come Back, Wherever You Are*, written and directed by the late theatrical legend, Arthur Laurents. For several years he displayed both pianistic and vocal talents as music director/arranger and performer with the two-time MAC Award nominated vocal group Boulevard East, producing and recording their CD, *Timeless*, as well as performing with them in various cabaret venues.

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support Saint Mary’s.**



SOLEMN MASS

The Prelude

Prelude and Fugue in G minor, BWV 558

Johann Sebastian Bach (1685–1750)

THE ENTRANCE RITE

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

Hymn: From all that dwells below the skies

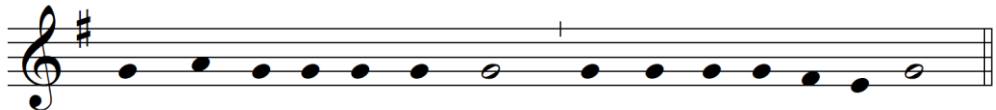
The Hymnal 1982 #380

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 Cantor sings Gloria in excelsis Deo. The setting of the Mass ordinary is Mass VIII, Plainsong Mode 5.

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.

*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.*

Domine Deus, Rex coelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe,
Domine Deus, Agnus Dei, Filius Patris;

*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;*

qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.

*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.*

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

*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.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

All **AMEN.**

THE WORD OF GOD

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 56:1–8, is now read.

Thus says the Lord: “Keep justice, and do righteousness, for soon my salvation will come, and my deliverance be revealed. Blessed is the man who does this, and the son of man who holds it fast, who keeps the sabbath, not profaning it, and keeps his hand from doing any evil.” Let not the foreigner who has joined himself to the LORD say, “The LORD will surely separate me from his people;” and let not the eunuch say, “Behold, I am a dry tree.” For thus says the LORD: “To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off. And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, every one who keeps the sabbath, and does not profane it, and holds fast my covenant—

these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather yet others to him besides those already gathered.”

After the Lesson, the Reader says

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

Psalm 67

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.

- Cantor* 1 May God be merciful to / us and bless us, *
All show us the light of his coun/tenance and come to us.
- 2 Let your ways be known / upon earth, *
 your saving health / among all na-tions.
- 3 Let the peoples praise / you, O God; *
 let / all the peo-ples praise you.
- 4 Let the nations be / glad and sing for joy, *
 for you judge the peoples with equity
 and guide all the / nations up-on earth.
- 5 Let the peoples praise / you, O God; *
 let all the peo-ples praise you.
- 6 The earth has brought / forth her increase; *
 may God, our own God, / give us his bless-ing.
- 7 May God give / us his blessing, *
 and may all the ends of the earth / stand in awe of him. *Refrain*

The second Lesson, Romans 11:13–15, 29–32, is now read.

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? For the gifts and the call of God are irrevocable. Just as you were once disobedient to God but now have received mercy because of their disobedience, so they have now been disobedient in order that by the mercy shown to you they also may receive mercy. For God has consigned all men to disobedience, that he may have mercy upon all.

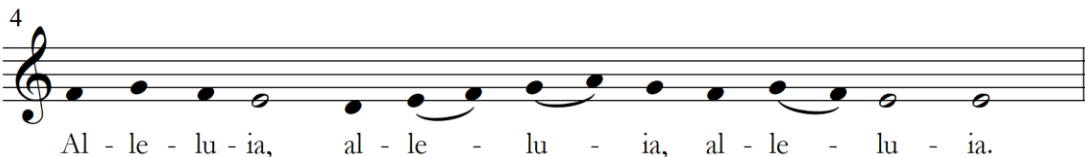
After the Lesson, the Reader says

The Word of the Lord.

People 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.



Man shall not live by bread alone, *
but by every word that proceeds from the mouth of God.

Matthew 4:4

The Holy Gospel

A Minister proclaims the Gospel, first singing

The Lord be with you.

People And also with you.

Minister ✠ **The Holy Gospel of our Lord Jesus Christ according to Matthew.**



People

The appointed Gospel, Matthew 15:21–28, is now proclaimed.

Jesus withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, “Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon.” But he did not answer her a word. And his disciples

came and begged him, saying, “Send her away, for she is crying after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” And he answered, “It is not fair to take the children’s bread and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Dr. Matthew D. Jacobson

The Nicene Creed

All stand. The Creed is sung by all.

A series of six lines of musical notation on a treble clef staff with a key signature of three sharps (F#, C#, G#). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The text is: "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".

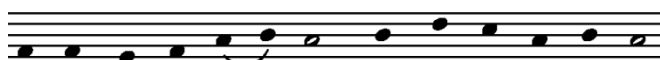


he came down from hea - ven:

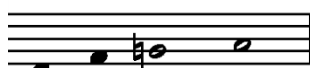
Bow



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 - 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.

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, your servant, Bernard of Clairvaux, 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.

Immisset angelus Domini
in circuitu timentium eum,
et eripiet eos: gustate et videte,
quoniam suavis est Dominus.

*The angel of the LORD encompasses
those who fear him
and he shall deliver them;
taste and see that the LORD is good.*

Hymn: Christ for the world we sing!

Hymnal 1982 #537

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 by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Cantor sings Sanctus and Benedictus. The setting is Mass VIII, Plainsong Mode 6.

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 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-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

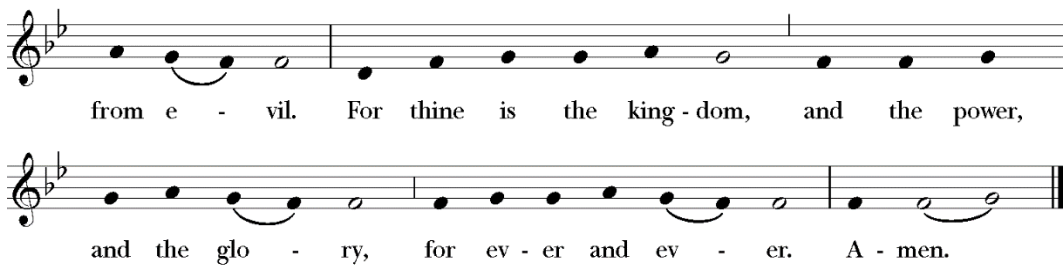
A-MEN.

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

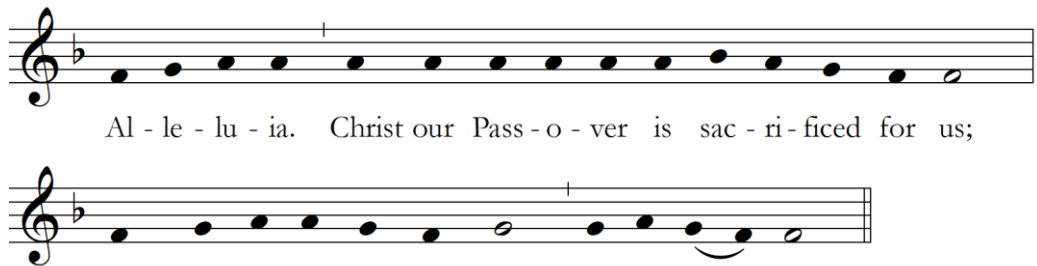


from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread, 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 Cantor sings Agnus Dei. The setting is Mass VIII, Plainsong Mode 6.

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.

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.

Domus mea,
domus orationis vocabitur,
dicit Dominus:
in ea omnis, qui petit, accipit:
et qui quaerit, invenit,
et pulsanti aperietur.

*My house
will be called a house of prayer,
says the Lord;
everyone who asks here, will receive,
and he who seeks, will find,
and to him who knocks, it will be opened.*

The Vocal Solo at Communion

During the ministration of Communion, the Cantor sings Arise, My Love, by Richard Hundley (1931–2018).

Arise, my love, my fair one, and come away. O my dove that dwelleth in the clefts of the rock, in the covert of a steep place, let me see thy countenance, let me hear thy voice, for sweet is thy voice and thy countenance is comely. Arise, my love, my fair one.

Text: Song of Songs 2:13–14

Hymn: My God, thy table now is spread

The Hymnal 1982 #321

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.

The Blessing

The Celebrant says

People

The Lord be with you.
And also with you.

Celebrant

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

Welcome and Announcements

All are seated for the announcements.

Hymn: O Spirit of the living God

Hymnal 1982 #531

The Congregation stands and sings the hymn.

The Dismissal

A Minister dismisses the assembly, first singing

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



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



People Thanks _____ be _____ to _____ God.

Setting: *Missa orbis factor*

The Postlude

Prelude and Fugue in B-flat Major, BWV 560

J. S. Bach



THE FLOWERS ARE GIVEN TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
GRACE IJOSE AIDEYAN AND EMOKPOLO AIDEYAN.
WE ARE GRATEFUL TO THE AIDEYAN FAMILY FOR
THEIR CONTINUED COMMITMENT TO THIS MINISTRY.



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, *assisting priests*

The Music Program

Dr. David Hurd, *organist & music director*

Mr. Lawrence Trupiano, *organ curator*

The Parish Staff

Mr. Christopher Howatt, *parish administrator*

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

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