

*The Twentieth Sunday
after Pentecost*

SOLEMN MASS

Sunday, October 15, 2023, 11:00 AM

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

About the Music

David Hurd is away this weekend, playing at an organ dedication in Baltimore, Maryland. The service this morning is played by Clark Anderson. Clark is a member of the parish and a member of the Board of Trustees. We are very grateful to him for his assistance this morning.

Today's organ voluntaries are two of Bach's settings of the chorale "Jesus Christus, unser Heiland" ("Jesus Christ, our Savior"), dating from his period in Weimar (c. 1708) but slightly revised late in his life for inclusion in the so-called "Leipzig Chorales" collection. Each setting bears a subtitle or note: BWV 665, today's postlude, has "for Communion" (*sub communione*), and BWV 666, today's prelude, "another version" (*alio modo*). Both settings share a somewhat formal, old-fashioned structure, with clear cadences at the end of each of the four lines of the chorale text. BWV 666 is almost improvisational, as if Bach were experimenting with alternative ideas after he composed BWV 665. He uses a somber dance-like triple rhythm for the first and second lines, with the fast notes that introduce the second line then becoming a streaming cascade of notes in the third and fourth lines. The pedal enters only at the end, anchoring a flourish upwards and downwards in an extended final cadence. BWV 665 is more sophisticated, with masterly harmony and chromaticism virtually unprecedented at the time. Many interpreters and scholars over the years have sought to find symbolic meaning in this chromaticism, and indeed in the setting in general, seeing Luther's dramatic text reflected in Bach's dramatic setting: "Jesus Christ, our Savior / who turned God's anger away from us, / through his bitter suffering / helped us out of the torment of Hell." I invite you to find your own meanings in these remarkable works. — *Clark Anderson*

The setting of the Mass today is *Canterbury Mass* by Anthony Piccolo. Piccolo's note on the 1996 published edition reads, "Written in 1978 for Dr. Allan Wicks and the Choir of Canterbury Cathedral, these settings were intended for use in the Cathedral's resonant Nave during the rebuilding of the organ. They are here presented somewhat revised and in accordance with current liturgical practice." The Mass is scored for unaccompanied mixed choir, mostly in four parts but with occasional further division of voices. The text is disposed efficiently with occasional overlapping of text phrases. Piccolo grew up in New Jersey and completed a master's degree at Peabody Conservatory in Baltimore, Maryland. During a subsequent nine-year residence in England, he sang with the cathedral choirs of Litchfield, Canterbury, and Saint Paul's, London, and performed extensively as a pianist. Since returning to the United States, he has remained very active as a composer, pianist, and conductor in a variety of venues.

The Communion motet, *Ego sum pastor bonus*, by Costanzo Porta (c. 1529–1601), is a setting for six voices of verses from the tenth chapter of the Gospel according to John. The text of Porta's motet occurs in the Roman cycle of antiphons attached to

Magnificat at vespers on the third Sunday of Easter, and as the *Communio* at Mass for the Fourth Sunday of Easter. As an Italian Renaissance composer, Porta is generally classified with the Venetian School, of which the Dutch-born Adrian Willaert (c. 1490–1562), Porta’s probable teacher, is considered the principal founder. Porta and his fellow Venetian composers were significant in bridging the established polyphonic compositional practice of his time to the newer emerging polychoral art. Their music embodied stylistic developments which anticipated Baroque musical conventions to come. That said, Porta’s bright setting of *Ego sum pastor bonus* is in a conventional polyphonic style. — *David Hurd*



Saint Luke the Evangelist

Wednesday, October 18, 2023

Morning Prayer 8:00 AM

Holy Hour 11:00 AM

Angelus and Mass 12:00 PM

Brown Bag Bible Study 12:45–1:30 PM in Saint Benedict’s Classroom

Evening Prayer 5:30 PM

Mass 6:00 PM

Class: Anglicanism 101 6:30 PM in Saint Benedict’s Classroom

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SOLEMN MASS

The Prelude

Jesus Christus, unser Heiland, BWV 666

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.

Si iniquitates observaveris Domine,
Domine quis sustinebit?
quia apud te propitiatio est,
Deus Israel.
De profundis clamavi ad te Domine:
Domine exaudi vocem meam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*If you, LORD, were to note what is done amiss,
O LORD, who could stand?
For there is forgiveness with you,
O God of Israel.
Out of the depths have I called to you, O LORD;
LORD, hear my voice.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen.*

The Sprinkling of Holy Water

The assembly is sprinkled with holy water while Asperges me is sung.

Asperges me, Domine, hyssopo,
et mundabor: lavabis me,
et super nivem dealbabor.
Miserere mei, Deus,
secundum magnam misericordiam tuam.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen

*You will sprinkle me with hyssop, O Lord,
and I shall be cleansed; you will wash me
and I shall be made whiter than snow.
Have mercy upon me, O Lord,
according to your great mercy.
Glory to the Father,
and to the Son, and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever.
Amen*

The Opening Acclamation

The Celebrant sings



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



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

Setting: Louis Weil (1935–2022)

The Song of Praise

The Choir sings Gloria in excelsis. The setting is Canterbury Mass by Anthony Piccolo (b. 1946).

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

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.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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 25:1–9, is now read.

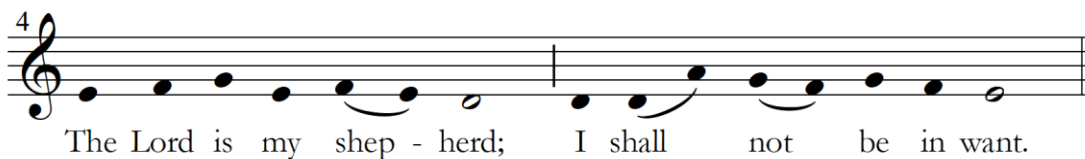
O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, plans formed of old, faithful and sure. For thou hast made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt. Therefore, strong peoples will glorify thee; cities of ruthless nations will fear thee. For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm and a shade from the heat; for the blast of the ruthless is like a storm against a wall, like heat in a dry place. Thou dost subdue the noise of the aliens; as heat by the shade of a cloud, so the song of the ruthless is stilled. On this mountain the LORD of hosts will make for all peoples a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death for ever, and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the LORD has spoken. It will be said on that day, "Lo, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation."

After the Lesson, the Reader says

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

Psalm 23

The Refrain is introduced by a cantor and repeated by all. The psalm verses are sung by the choir to an Anglican chant by Brian Hesford (1930–1996), and the Congregation responds with the Refrain as indicated.



- 2 He makes me lie down in green pastures *
and leads me beside still waters.
- 3 He revives my soul *
and guides me along right pathways for his Name's sake. *Refrain*
- 4 Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me. *Refrain*
- 5 You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.
- 6 Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the LORD for ever. *Refrain*

The second Lesson, Philippians 4:4–13, is now read.

Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you. I rejoice in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity. Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me.

After the Lesson, the Reader says

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

The Gospel Acclamation

All stand. The ministers of the assembly prepare for the Gospel as Alleluia and the appointed verse are sung.

Alleluia, alleluia.

Qui timent Dominum, sperent in eo:

adiutor et protector eorum est.

Alleluia.

Alleluia, alleluia.

Let those who fear the LORD, trust in the LORD;

he is their help and their shield.

Alleluia.

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 Glo-ry to you, Lord Christ.

The appointed Gospel, Matthew 22:1-14, is now proclaimed.

Again Jesus spoke to the people in parables, saying, “The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, ‘Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.’ But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, ‘The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.’ And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.’ For many are called, but few are chosen.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Sermon

The Reverend Sammy Wood

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

Musical notation for the Nicene Creed, consisting of ten staves of music. The key signature has two flats (Bb and Eb). 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:

We be-lieve in one God, the
Fa-ther, the Al-might-y, ma-ker of hea-ven and
earth, of all that is, seen and un-seen. We be-lieve in
one Lord, Je-sus Christ, the on-ly Son of God, e-ter-nal-ly be-
got-ten of the Fa-ther, God from God, Light from Light, true God from
true God, be-got-ten, not made, of one Be-ing with the Fa-ther.
Through him all things were made. For us and for our sal-va-tion
he came down from hea-ven:

Bow



by the pow-er of the Ho-ly Spi-rit



he be-came in-car-nate from the Vir-gin Ma-ry,



and was made man.



For our sake he was cru-ci-fied un-der Pon-tius Pi-late;



he suf-fered death—and was bur-ied. On the third day he



rose a-gain in ac-cord-ance with the Scrip-tures; he a-scend-ed



in-to hea-ven and is seat-ed at the right hand of the Fa-ther.



He will come a-gain in glo-ry to judge the liv-ing and the



dead, and his king-dom will have no end. We be-lieve in the



Ho-ly Spi-rit, the Lord, the giv-er of life, who pro-ceeds from the



Fa-ther and the Son. With the Fa-ther and the Son he is wor-shipped and



glo-ri-fied. He has spo-ken through the Pro-phets. We be-lieve in



one ho-ly cath-o-lic and a-po-sto-lic Church.

We ac-know-ledge one bap-tism for the for-give-ness of sins.
 We look for the re-sur-rec-tion of the dead.
 and the life of the world to come. A - men. A - men.

Setting: Calvin Hampton (1938–1984)

The Prayers of the People

A Minister bids the prayers of the Assembly. At the end of each petition the People sing

Hear our prayer.

Setting: David Hurd (b. 1950)

The Celebrant adds a concluding collect.

The Confession of Sin

The Minister says

Let us confess our sins against God and our neighbor.

The People kneel. Silence is observed.

Celebrant and People

Most merciful God,
 we confess that we have sinned against you
 in thought, word, and deed,
 by what we have done, and by what we have left undone.
 We have not loved you with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of your Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in your will,
 and walk in your ways,
 to the glory of your Name. Amen.

The Celebrant says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

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.

Recordare mei, Domine,
omni potentatui dominans:
da sermonem rectum in os meum,
ut placeant verba mea
in conspectu principis.

*Remember me, O Lord,
Ruler of all power and might!
Put a right word in my mouth,
so that my words may be pleasing
in the presence of the King.*

Hymn: Deck thyself, my soul, with gladness

Hymnal 1982 #339

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; through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. 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 Choir sings Sanctus and Benedictus. The setting is by Anthony Piccolo.

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 and 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 Choir sings Agnus Dei. The setting is by Anthony Piccolo.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

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 & Motet

As the ministrations of Communion begins, the appointed antiphon is sung.

Aufer a me opprobrium et contemptum, quia mandata tua exquisivi, Domine: nam et testimonia tua meditatio mea est.	<i>Turn from me shame and contempt, for I have kept your decrees, and it is upon your precepts that I meditate.</i>
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During the ministrations of Communion, the Choir sings Ego sum pastor bonus. The setting is by Costanzo Porta (c.1529-1601).

Ego sum pastor bonus qui pasco oves meas, et pro ovibus meis pono animam meam. Alleluia.	<i>I am the good shepherd: I lead my sheep to pasture, and for my sheep I lay down my life. Alleluia.</i>
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Ego sum pastor bonus, et cognosco oves meas, et cognoscunt me meae, alleluia.	<i>I am the good shepherd: I know my sheep, and my sheep know me. Alleluia.</i>
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Text: John 10:11, 14, 15

Hymn: My Shepherd will supply my need

Hymnal 1982 #664

The Congregation stands and sings 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 forever. 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.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: Savior, again to thy dear Name we raise

Hymnal 1982 #345


All stand and sing 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

Jesus Christus, unser Heiland, BWV 665

J. S. Bach



THE FLOWERS ARE GIVEN BY THE SAINT RAPHAEL'S GUILD OF USHERS
TO THE GREATER GLORY OF GOD AND IN THANKSGIVING FOR
THE MINISTRY OF ASTON LINDSAY
ON THE OCCASION OF HIS NINETY-FIFTH BIRTHDAY.

THE FLOWERS ON THE ALTAR AND AT THE SHRINES WERE ARRANGED
BY A MEMBER OF THE FLOWER GUILD OF SAINT MARY'S.

We Need Your Help

We are enormously grateful to all the members and friends of Saint Mary's from far and wide who have supported the parish during the extraordinary events of the past three and a half years. Your gifts have encouraged us, and they have kept us going.

We hope that you will consider making a pledge to the parish for 2024 this fall. If you can make an additional donation to support the parish at this time, we would happily receive it. Donations may be made online via the Giving section of the parish website. You may also arrange to pay in other ways by contacting our parish administrator, Christopher Howatt, who would be happy to assist you. He may be reached at 212-869-5830 x 10.

If you have questions about pledging, please speak to one of the members of the Stewardship Committee, Father Sammy Wood, MaryJane Boland, Steven Heffner, Marie Rosseels, or Father Peter Powell.

We are grateful to you for your crucial support of Saint Mary's at this time.

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, *priest-in-charge*

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.**