

*The Twenty-first Sunday  
after Pentecost*

SOLEMN MASS

Sunday, October 22, 2023, 11:00 AM

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

## About the Music

Jean Adam Guilain is the composer of today's organ voluntaries. His dates are not certain, his nationality was actually German, and his original name was Johann Adam Wilhelm Freinsberg. However, he came to Paris sometime before 1702 and probably soon became a student of Louis Marchand (1669–1732). In 1706 he published his two-volume *Pièces d'orgue pour le Magnificat sur les huit tons différents de l'église* (Organ pieces for the Magnificat on the eight church tones). Only the first of these two volumes is extant. It contains a suite of seven pieces for each of the first four church modes. The lost volume undoubtedly contained pieces of very similar character for tones five through eight. Guilain's suites were intended to be played at Vespers, their movements in alternation with chanted verses of the canticle. Despite his German origin, Guilain's organ suites are idiomatically very French. Typical of organ suites of his time, each movement is designated by a description of the character of the piece, indicating the organ stops intended to be used. The *Plein Jeu* features the collected Diapason stops, the Cromhorne stop plays the melody in the tenor register and in a later movement it is heard as the bottom voice of a duet, the *Duo* pairs two similar combinations in two-voice texture, and the *Dialogue* features the powerful reed stops of the organ. The first four movements of Guilain's suite on the fourth tone are played for the prelude this morning, and the sixth movement is the postlude.

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 they 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*.

*Eternal Spirit of the Living Christ*, composed by Saint Mary's music director, David Hurd, and sung as the Communion motet today, was commissioned by the 2006 Association of Anglican Musicians Conference and the Anglican Musicians Foundation in celebration of the fortieth anniversary of the Association of Anglican Musicians in Indianapolis, Indiana. In this choral setting of a hymn by the Finnish theologian Frank von Christierson (1900–1996), the text alternates between chant-based and freely-

composed statements of each of its three stanzas. The melodic foundation of the chant-styled sections is drawn from the plainsong Lord's Prayer as previously adapted by Winfred Douglas and well-known to Episcopalians for generations. Since Christierson's text centers on the pursuit of right prayer, this musical reminder of the most foundational and seminal prayer of all Christians, which Jesus himself taught his disciples, seemed particularly apt.

— *David Hurd*



## **All Saints' Day**

*Wednesday, November 1, 2023*

Morning Prayer 8:00 AM

Holy Hour 11:00 AM

Mass 12:10 PM

Organ Recital 5:30 PM

*Cynthia Powell, Artistic Director,*

*The Stonewall Chorale & Melodia Women's Choir, NYC*

Procession, Holy Baptism & Solemn Mass 6:00 PM

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# SOLEMN MASS

## The Prelude

Suite du Quatrième Ton

Jean Adam Guilain (c. 1700)

Plein Jeu

Cromhorne en Taille

Duo

Basse de Cromhorne

## 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.*

Ego clamavi,  
quoniam exaudisti me, Deus:  
inclina aurem tuam,  
et exaudi verba mea:  
custodi me, Domine, ut pupillam oculi:  
sub umbra alarum tuarum protege me.  
Exaudi Domine iustitiam meam:  
intende deprecationem meam.  
Gloria Patri,  
et Filio, et Spiritui Sancto.  
Sicut erat in principio, et nunc,  
et semper, et in saecula saeculorum.  
Amen.

*I have called upon you, O God,  
for you have answered me;  
incline your ear to me  
and hear my words;  
keep me, O LORD, as the apple of your eye;  
hide me under the shadow of your wings.  
Hear my plea of innocence, O LORD;  
Give heed to my cry.  
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

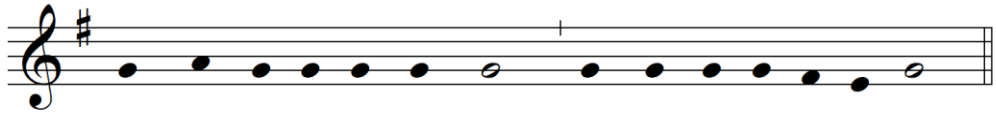
*You will sprinkle me with hyssop, O Lord,  
and I shall be cleansed; you will wash me  
and I shall be made whiter than snow.  
Have mercy upon me, O Lord,  
according to your great mercy.  
Glory to the Father,  
and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now,  
and will 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* Mass for four voices *by* William Byrd (c. 1540–1623).

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.

Domine Deus, Rex coelestis,  
Deus Pater omnipotens.  
Domine Fili unigenite, Iesu Christe,  
Domine Deus, Agnus Dei, Filius Patris,  
qui tollis peccata mundi,  
miserere nobis;  
qui tollis peccata mundi,  
suscipe deprecationem nostram;  
qui sedes ad dexteram Patris,  
miserere nobis.

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

*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.*

*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,  
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.*

*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 and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*All*               **AMEN.**

## THE WORD OF GOD

### The Lessons

*All are seated for the Lessons. The first Lesson, Isaiah 45:1–7, is now read.*

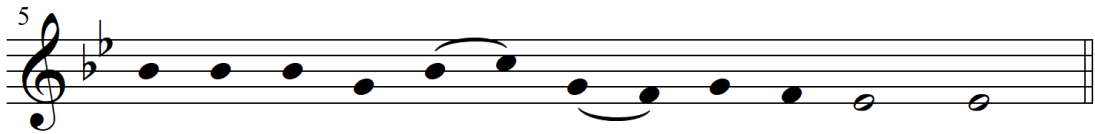
Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and ungird the loins of kings, to open doors before him that gates may not be closed: “I will go before you and level the mountains, I will break in pieces the doors of bronze and cut asunder the bars of iron, I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you by your name. For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me. I am the LORD, and there is no other, besides me there is no God; I gird you, though you do not know me, that men may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. I form light and create darkness, I make weal and create woe, I am the LORD, who do all these things.”

*After the Lesson, the Reader says*

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

## Psalm 96:1-9

The Refrain is introduced by a cantor and repeated by all. The psalm verses are sung by the choir to an Anglican chant by Edward Cuthbert Bairstow (1874-1946) and the Congregation responds with the Refrain as indicated.



As-cribe to the Lord hon - or and pow - er.

- 1 Sing to the LORD a new song; \*  
sing to the LORD, all the whole earth.
- 2 Sing to the LORD and bless his Name; \*  
proclaim the good news of his salvation from day to day. *Refrain*
- 3 Declare his glory among the nations \*  
and his wonders among all peoples.
- 4 For great is the LORD and greatly to be praised; \*  
he is more to be feared than all gods. *Refrain*
- 5 As for all the gods of the nations, they are but idols; \*  
but it is the LORD who made the heavens.
- 6 Oh, the majesty and magnificence of his presence! \*  
Oh, the power and the splendor of his sanctuary! *Refrain*
- 8 Ascribe to the LORD the honor due his Name; \*  
bring offerings and come into his courts.
- 9 Worship the LORD in the beauty of holiness; \*  
let the whole earth tremble before him. *Refrain*

*The second Lesson, 1 Thessalonians 1:1-10, is now read.*

Paul, Silva'nus, and Timothy, To the church of the Thessalo'nians in God the Father and the Lord Jesus Christ: Grace to you and peace. We give thanks to God always for you all, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brethren beloved by God, that he has chosen you; for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit; so that you became an example to all the believers in Macedo'nia and in Acha'ia. For not only has the word of the Lord sounded forth from you in Macedo'nia and Acha'ia, but your faith in God has gone forth everywhere, so that we need not say anything. For they themselves report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

*After the Lesson, the Reader says*

                          The Word of the Lord.  
*People*                  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.

Lauda, anima mea, Dominum:  
laudabo Dominum in vita mea:  
psallam Deo meo,  
quamdiu ero.  
Alleluia.

*Alleluia, alleluia.*

*Praise the LORD, O my soul;  
I will praise the LORD as long as I live;  
I will sing praises to my God  
while I have my being.  
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 22:15–22, is now proclaimed.*

The Pharisees went and took counsel how to entangle Jesus in his talk. And they sent their disciples to him, along with the Hero'di-ans, saying, “Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites? Show me the money for the tax.” And they brought him a coin. And Jesus said to them, “Whose likeness and inscription is this?” They said, “Caesar’s.” Then he said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” When they heard it, they marveled; and they left him and went away.



*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 - 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. 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.*

Meditabor in mandatis tuis,  
quae dilexi valde:  
et levabo manus meas  
ad mandata tua, quae dilexi.

*I will meditate on your commandments,  
which I have always loved;  
and I will lift up my hands  
to your commandments which I love.*

### **Hymn: Father eternal, ruler of creation**

**Hymnal 1982 #573**

*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 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 and sings*







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

Domine Dominus noster,  
quam admirabile est nomen tuum  
in universa terra!

O LORD our governor,  
how exalted is your name  
in all the world!

*During the ministration of Communion, the Choir sings Eternal Spirit of the living Christ. The setting is by David Hurd (b. 1950).*

Eternal Spirit of the living Christ, I know not how to ask or what to say;  
I only know my need, as deep as life, and only you can teach me how to pray.

Come, pray in me the prayer I need this day; help me to see your purpose and your will,  
where I have failed, what I have done amiss; held in forgiving love, let me be still.

Come with the vision and the strength I need to serve my God and all humanity;  
fulfillment of my life in love outpoured—my life in you, O Christ, your love in me.

**Hymn: Judge eternal, throned in splendor**

**Hymnal 1982 #596**

*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: O God of earth and altar

Hymnal 1982 #591

*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

Dialogue (Suite du Quatrième Ton)

Jean Adam Guilain



**We hope that you will join us  
for refreshments after Mass  
in Saint Joseph's Hall.**



# THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

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## 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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