

*The Fourth Sunday
after Pentecost*

SOLEMN MASS

July 3, 2022, 11:00 AM

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



Welcome

Saint Mary's was founded in 1868 to be the Episcopal parish church for the new residential neighborhood, then called Longacre Square, here in midtown Manhattan. Our doors have long been open for welcome and worship and are open once again. Hundreds of visitors discover us for the first time every day of the week. All are welcome. Our members and friends now live both near and far from Times Square. We invite you to join us.

About the Music

The organ prelude today, *Rhosymedre* by Vaughan Williams is the second of his *Three Preludes on Welsh Hymn Tunes*. Published in 1920, the *Three Preludes* were composed to be played either as a set or separately. They were dedicated to British organist and composer Alan Gray (1855–1935), who was organist at Trinity College, Cambridge, from 1893 to 1930. The hymn tune *Rhosymedre* (“Lovely”), 587 in *The Hymnal 1982* with F. Bland Tucker’s text “Our Father, by whose name all fatherhood is known,” was composed by John Edwards (1806–1885). Vaughan Williams’s prelude on this tune, doubtless his most well-known organ work, exploits the tune’s inherent lyricism, harmonized in chords rich with added sevenths. Today’s postlude is also an organ setting of a Welsh tune. Paul Manz (1919–2009), distinguished American Lutheran organist, composer, and teacher, was especially known for his organ improvisations on hymns and chorales. Many of these improvisations occurred at his acclaimed hymn festivals and were later transcribed and published. His bright and assertive prelude on the hymn tune *Cwm Rhonda*, published in 1974, has become an American standard.

The musical setting of the Mass today was commissioned in 1974 from Calvin Hampton (1938–1984) by the Inter-Lutheran Commission on Worship. When the Standing Commission on Church Music of the Episcopal Church compiled its 1976 *Church Hymnal Series I*, Hampton’s setting was included as the fifth of five new musical settings for Eucharist Rite II. Hampton’s eight-movement setting includes *Kyrie*, *Trisagion*, *Lord’s Prayer*, and *Jesus, Lamb of God*, in addition to the *Gloria*, *Sanctus*, and *Agnus Dei* to be sung at Mass today. The *Gloria* is in a flowing 6/8 meter with largely stepwise melodic motion supporting a gentle lyricism throughout. The *Sanctus* is in common time but maintains a similar lyricism through the fluid movement of the accompaniment. This *Sanctus* is the only movement from the setting which was included in *The Hymnal 1982*. Calvin Hampton was organist and choirmaster at Calvary Episcopal Church in Gramercy Park, Manhattan, for much of his active professional life. He was especially admired for his brilliant organ playing, his wide-ranging and eclectic compositional palette, and his imaginative liturgical and concert programming.

The cantor today is baritone, Muir Ingliss. During the administration of Communion, he will sing a setting of *The Call* from George Herbert’s 1633 collection, *The Temple: Sacred Poems* by Ralph Vaughan Williams (1872–1958). Vaughan Williams’s *The Call* is the fourth of his *Five Mystical Songs* for baritone, chorus, and orchestra, all composed for texts by George Herbert (1593–1633) between 1906 and 1911. *The Call* is the simplest of the *Five Mystical Songs*, having the melodic innocence of a folk song, yet the elegance of a strophic

art song in which the third of the three stanzas ventures briefly away from the home key without abandoning the essential melodic shape of the previous stanzas. Herbert has built his poem as a prayer meditation on the “Way, Truth, and Life,” characterizations of Jesus presented in the Gospel according to Saint John. (14:6)

About the Cantor

A New York City native, baritone Muir Ingliss, is a graduate of Bard College. He has sung a number of leading roles in both opera and oratorio, including Mozart’s *Nozze di Figaro*, Brahms’s *Requiem*, and Handel’s *Messiah*. He has been a member of Saint Mary’s Choir since January of 2022.



The Prelude

Rhosymedre

Ralph Vaughan Williams (1872–1958)



Wednesday, July 6, 2022

Jan Hus, Priest & Martyr, 1415

Holy Hour 11:00 AM

The Angelus 12:00 PM

Holy Eucharist 12:10 PM

Evening Prayer 5:00 PM

Holy Hour & Mass are in the Lady Chapel.

Evening Prayer is said in the church.

SOLEMN MASS

THE WORD OF GOD

The Entrance Song

All stand at the signal of the bell. The ministers of the assembly enter, and the Cantor sings the appointed Introit.

Suscipimus, Deus,
misericordiam tuam
in medio templi tui:
secundum nomen tuum Deus,
ita et laus tua in fines terrae:
iustitia plena est dextera tua.
Magnus Dominus et laudabilis nimis;
in civitate Dei nostri,
in monte sancto eius.
Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc,
et semper, et in saecula saeculorum.
Amen.

*We have received, O God,
your loving-kindness
in the midst of your temple.
According to your Name, O God,
so also your praise reaches to the ends of the earth;
your right hand is full of justice.
Great is the Lord, and highly to be praised,
in the city of our God,
on his holy hill.
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 Cantor sings Gloria in excelsis Deo. The Mass setting is Setting V by Calvin Hampton (1938–1984).

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.

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **AMEN.**

The Lessons

All are seated for the Lessons. The first Lesson, Isaiah 66:10–16, is now read.

“Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her; that you may suck and be satisfied with her consoling breasts; that you may drink deeply with delight from the abundance of her glory.” For thus says the LORD: “Behold, I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall suck, you shall be carried upon her hip, and dandled upon her knees. As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bones shall flourish like the grass; and it shall be known that the hand of the LORD is with his servants, and his indignation is against his enemies. For behold, the LORD will come in fire, and his chariots like the stormwind, to render his anger in fury, and his rebuke with flames of fire. For by fire will the LORD execute judgment, and by his sword, upon all flesh; and those slain by the LORD shall be many.”

After the Lesson, the Reader says

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

The Congregation sings Psalm 66:1-8 to plainsong tone 5.3.



Cantor 1 *Be joy-ful* in God, all you / lands; *
All sing the glory of his Name;
 sing the / glory of his praise.

2 Say to God, “How awesome are your / deeds! *
 because of your great strength your enemies / cringe before you.

3 All the earth bows down be-/fore you, *
 sings to / you, sings out your Name.”

4 Come now and see the works of / God, *
 how wonderful he is in his doing / toward all people.

5 He turned the sea into dry land,
 so that they went through the water on / foot, *
 and there / we rejoiced in him.



- 6 In his might he rules for ever;
his eyes keep watch over the / nations; *
let no rebel rise / up against him.
- 7 Bless our God, you / peoples; *
make the voice of his / praise to be heard;
- 8 Who holds our souls in / life, *
and will not al-/low our feet to slip.

The second Lesson, Galatians 6:14–18, is now read.

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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. Magnus Dominus,
et laudabilis valde, in civitate Dei,
in monte sancto eius. Alleluia.

*Alleluia, alleluia. Great is the Lord
and highly to be praised; in the city of God
is his holy hill. 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 Luke.**



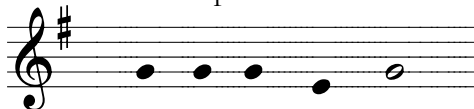
People Glo-ry to you, Lord Christ.

The appointed Gospel, Luke 10:1–20, is now proclaimed.

After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not receive you, go into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near.’ I tell you, it shall be more tolerable on that day for Sodom than for that town. Woe to you, Chorā'zin! woe to you, Beth-sā'ida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable in the judgment for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me.” The seventy returned with joy, saying, “Lord, even the demons are subject to us in your name!” And he said to them, “I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.”

After the Gospel, the Minister sings

The Gospel of the Lord.



People Praise to you, Lord Christ.

The Nicene Creed

All stand. The Creed is sung by all.

Introduction

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:
 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.

Bow

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, but the final, petition the People sing

People

Lord, have mer - cy.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is: G4 (quarter), A4 (quarter), Bb4 (quarter), A4-G4 (quarter), F4 (half).

Then, the final petition is sung, and the People respond.

Deacon or Cantor concludes

Re - joic - ing in the fellowship of [the ever-blessed Virgin Mary, (blessed N.) and] all

the saints, let us commend ourselves, and one another, and all our life to Christ

People

our God. To you, O Lord our God.

The musical notation for the Deacon or Cantor consists of a single staff with a treble clef and a key signature of one flat. The melody is: G4 (quarter), A4 (quarter), Bb4 (quarter), A4-G4 (quarter), F4 (half). The text is split across two lines. The musical notation for the People consists of a single staff with a treble clef and a key signature of one flat. The melody is: G4 (quarter), A4 (quarter), Bb4 (quarter), A4-G4 (quarter), F4 (half).

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. 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.

Populum humilem salvum facies, Domine, et oculos superborum humiliabis: quoniam quis Deus praeter te, Domine?	<i>You will save a lowly people, O Lord, but you will humble the haughty eyes. For who is God but you, O Lord?</i>
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Hymn: Come, labor on

Hymnal 1982 #541

The Congregation stands and, using the hymnals in the pews, 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 for ever sing this hymn to proclaim the glory of your Name:

The Cantor sings Sanctus and Benedictus. The setting is by Calvin Hampton.

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 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 by Calvin Hampton.

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.

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.

Gustate et videte,
quoniam suavis est Dominus:
beatus vir, qui sperat in eo.

*Taste and see
that the Lord is good;
happy are they who trust in him!*

The Vocal Solo at Communion

During the ministration of Communion, the Cantor sings The Call from Five Mystical Songs by Ralph Vaughan Williams (1872–1958). The text is from The Temple: Sacred Poems by George Herbert (1593–1633).

Come, my Way, my Truth, my Life;
Such a Way as gives us breath:
Such a Truth as ends all strife,
Such a Life as killeth Death.

Come, my Light, my Feast, my Strength;
Such a Light as shows a feast,
Such a Feast as mends in length,
Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart;
Such a Joy as none can move,
Such a Love as none can part,
Such a Heart as joys in love.

Hymn: O Spirit of the living God

All stand and sing the hymn.

Hymnal 1982 #531

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.

People Amen.

Welcome and Announcements

All are seated for the announcements.

Hymn: God of our fathers


Hymnal 1982 #718

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

Cwm Rhonda, Opus 14

Paul Manz (1919–2009)



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



Independence Day

Monday, July 4, 2022

Said Mass 12:10 PM

The church opens at 10:00 AM and closes at 2:00 PM.

The parish offices are closed.

Only the noonday services are offered.

Mass is celebrated in the Lady Chapel.

Evening Prayer is not said in the church.

The Fifth Sunday after Pentecost

Sunday, July 10, 2022

Solemn Mass 11:00 AM

The celebrant is Father Sammy Wood.

Sermon by Father Jay Smith

The Sixth Sunday after Pentecost

Sunday, July 17, 2022

Solemn Mass 11:00 AM

The celebrant is Father Jay Smith.

Sermon by the Reverend Canon Victor Conrado

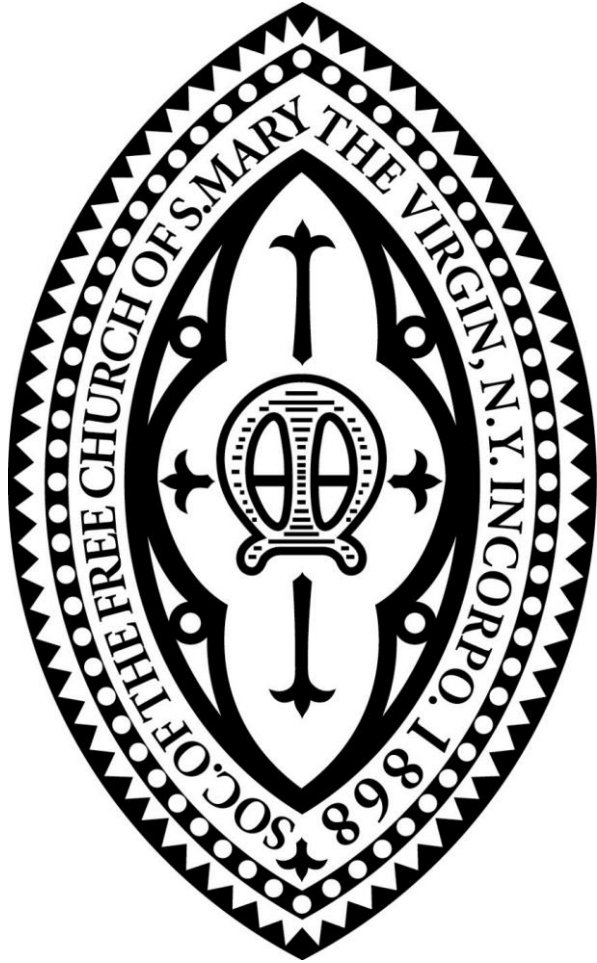
We Need Your Help

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 twenty-seven months. Your gifts have encouraged us, and they have kept us going.

We hope that you will make a pledge to the parish for 2022 at this time. Pledge cards may be found on the ushers' table at the Forty-sixth Street entrance to the church. If you are able to 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 a member of the clergy or to one of the members of the Stewardship Committee, MaryJane Boland, Steven Heffner, or Marie Rosseels.

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



THE CHURCH OF SAINT MARY THE VIRGIN

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New York, New York 10036-8502

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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,

The Reverend Alison J. Turner, *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. Marcos Orengo Roman, Mr. Jorge Trujillo, *sextons*

The Board of Trustees

Ms. MaryJane Boland; Mr. Steven Heffner, *treasurer*; Mr. Thomas Jayne;

Dr. Charles Morgan; Mrs. J. Grace Mudd; Dr. Mark Risinger, *vice president*;

Ms. Mary Robison *secretary*; Ms. Marie Rosseels; Dr. Leroy Sharer

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