

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •  
• BENEDICTA • TU • IN • MULIERIBUS •  
• ET • BENEDICTUS • FRUCTUS • VENTRIS • TUI •



# AVE

• A • MONTHLY • BULLETIN •  
• OF • THE •  
• CHURCH • OF • SAINT • MARY • THE • VIRGIN •  
• NEW • YORK •

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Photo by Martin Wechselblatt

*Is it nothing to you, all ye that pass by?*

# AVE

A Monthly Bulletin of  
THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

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VOL. L

MARCH, 1981

NO. 3

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My dear People:

I am sending this letter to you as the Church moves once again towards her Lenten devotions, and I am exceedingly aware, as I write, of how quickly one liturgical season succeeds to another. The date of Easter this year is April 19, and Ash Wednesday falls on March 4. I am thus writing you a good month and a half before Lent begins, with the hope that March's *AVE* will be in your homes by the beginning of the month. Sometimes *AVE* is unavoidably late because of problems with the postal service. At other times it is late because of the pressure of pastoral and other duties here in the parish. And from time to time, I regret to say, it is late because of the tardiness of people like this writer, who should have their articles ready well in advance of the date of publication. Human fallibility and acts of nature aside, we try to have each issue of *AVE* in the mail by the 15th of the month immediately prior to its date of publication. Pray, please, that I may better adhere to my own schedule in this regard.

All of which means that in actuality I am writing this letter to you during Epiphanytide. It is a time when we think especially of the Church's mission to preach the Gospel of salvation to the whole world. Our means of reaching out to the world is the Church. It is through the Church that we are saved. Thus we sometimes say that the Church's primary purpose on this earth is to create saints. Strange, and perhaps humorous, though it may seem, you and I are meant to become holy. And the fact that silly, disobedient people like ourselves can be made holy is the Church's way of proclaiming to a sick and sinful world the Christian

message of healing and forgiveness. Each one of us needs healing and forgiveness in his life. Both you and I are representative of that broken world which our Lord came to save. Each one of us is a part of that world. So that, even as we are given a vision of a better world in Christ, and have been incorporated into that world by our baptisms, yet our human experience is such that we find ourselves in both worlds at the same time. We must admit that for the Christian this fact is in the end a contradiction in terms. Our call is to holiness, and our Lord tells us that we are to be in the world but not of it. And our reconciliation to our heavenly Father, effected once and for all by our Lord on the Cross, is a reconciliation which must be applied again and again in each of our lives. In one sense it is true to say that we have been redeemed, but not quite. What we mean by this is that we aspire to holiness, and yet sin in each of our lives is the great stumbling block to our union with God. In recent years it has not been popular to talk about sin, and theologically liberal Christians have sought perfection in, among other things, the redressing of the evils of our society. In the end they have failed, for they have confused finite goals with the ultimate goals of the Christian life. The sanity of the Catholic religion, and the wholeness of our understanding of the Church's mission to the world, are such that we have always encouraged Christians to work for the betterment of our world. The Catholic Faith has provided the principles for Christian living, and it has been the witness of Christians both corporately and individually which has applied these principles in our dealings with individual persons and with society. Needless to say, this witness will always largely be the responsibility of our laity.

Having said this, we say also that the Catholic Faith has always understood that there is a basic sickness which is endemic to man himself—whatever our sex, our race, our social class, or our nationality. Every human being is a child of the first Adam, and sinfulness is the natural condition of fallen man. And even within our lives is marred again and again by that world which in within our lives is marred again and again by that world which is our baptisms we pledged to leave behind. Surely the lesson which

we eventually learn is that we do not become holy all at once. The old Adam is always there, and it is only through a lifetime of being reconciled again and again that we come at last to behold the glory of God. Hence our confessions, time and again, which so weary and discourage us because they seem hardly ever to change! Hence those frequent receptions of the Blessed Sacrament, by whose means Christ himself strengthens our resolve to live for him and not for mammon.

And hence the season of Lent, so soon to be upon us, in the course of which Jesus identifies himself with our struggles, and takes us into the desert of his own desolation in order that we make his passion our own. I have been thinking this Epiphanytide about all this, and I have been struck by the contrast between the glory of our Lord's Godhead, which is presented to us at this time, with the loneliness and vulnerability of Jesus the Man, which become our preoccupation during the season of Lent. Travel with the Magi to Bethlehem, as God's glory reaches out to them from that crib. See it, too, in the great manifestations which are a part of this season—in our Lord's Baptism, in the Marriage Feast at Cana, and the rest—and see it culminate on the Last Sunday after the Epiphany in the marvelous vision of our Lord in glory which is granted those three disciples on the Mount of Transfiguration. All that glory, and then it is Ash Wednesday. On March 4 we will descend with our Lord from the mountain, and we will follow him into the desert of his own loneliness and temptations. And then it will be Lent. If in Epiphanytide we are given glimpses of eternity, then we are reminded in Lent that, before the vision can be ours, God must restore our humanity to himself. During Lent Jesus takes our humanity and he offers it on the Cross. We see him as one of us. And we say on Good Friday, "Behold the Man!"

Further on in this issue of *A VE* you will find listed the various opportunities for spiritual renewal which will be ours this Lent. I commend them to you. Most especially I commend your increased attendance at daily Mass, and an increased frequency in your reception of the Holy Eucharist. And to help you in your preparation for Communion, I encourage you to use the



Sacrament of Reconciliation. A sacramental confession on each of our parts, before and at the conclusion of the Lenten season, will do more to bring us to the true joy of Easter than anything I can think of. If we are truly Catholics, the regular use of this sacrament is indispensable to our growth in grace.

In closing, I would simply ask you to take on a Lenten rule that you can adequately handle. We are not reaching for the stars, we are pursuing holiness. Be practical, and use your common sense. Your rule should take into account your age, the state of your health, the demands your work makes on your life, and all the rest. We are not called to be supermen but saints. And what a relief that is!

God bless each of you with a holy and Christian Lent.

Affectionately in Christ,

EDGAR F. WELLS

## LENT

Our Mother, the Church, gives us her children the season of Lent for a very definite purpose, though this purpose is rarely admitted or adhered to even by the faithful. Lent is not given us for going on emotional jags or sentimental escapades, nor is it given us for sermon tasting.

What then is the main purpose of Lent? It is a season in which the faithful are to *do penance* for their sins. The day before Lent begins, namely Shrove Tuesday, the faithful have their sins forgiven in the Sacrament of Holy Penance. They are shriven in their Shrove Tuesday confessions. But these confessions are forever incomplete unless satisfaction is offered for the sins confessed. In no place in Holy Scripture are we taught that sins are to go unpunished. And why should they? What spoiled children we should be if after God's gracious forgiveness we should be encouraged to expect no penalty for our sins!

Now God, in His mercy, does send us penalty for our sins in one way or another, culminating in our death, but also in His mercy He allows us voluntarily to inflict on ourselves a measure of penalty. We are willingly to accept any punishment he may visit upon us and equally willingly to inflict punishment on ourselves that we may grow in grace as we hunger and thirst after justice. The athlete of the world advances as he learns how to take punishment. And the athlete of God advances as he too learns how to take punishment.

Through all the ages of the world fasting has been a universal form of doing penance and of expressing sorrow for sin. The Saviour of mankind as Lord of the Universe began His public ministry with a forty-day fast that He might on behalf of man accept the penalty for man's sin and satisfy the justice of God the Father, which satisfaction he would complete on the Cross of Calvary. The forty days of Lent are the commemoration of our blessed Lord's fast in the wilderness. As He did penance by fasting for forty days, so we His followers are called upon to do penance by fasting for forty days. We shall show our sorrow for our sins and we shall inflict penalty for our sins by fasting each day of Lent (which fasting means not more than a light breakfast, one full meal, and one half meal) and by abstaining from flesh meat on Wednesdays as well as Fridays. This we should do that we may observe the main purpose of Lent, the *doing of penance*, and not primarily that we may grow in self-control.

We shall honestly want to do penance when we recall how by our grievous sins we have trampled under foot our baptismal robe, our adoption as God's children, the power of the Holy Spirit, the treasure of the Bread of Life, and indeed the Blood of the Lamb. We shall honestly want to do penance when we realize that by our sins we have brought shame to the Church, saddened our fellow Christians, made the work of the Holy Ghost more difficult, disappointed the saints who pray for us, and become a dead weight to enthusiastic newcomers to the Church to whom nothing is dearer than the glory of the living Christ. Lent will not be long enough for doing adequate penance.

But Lent can either harm or help us. It will harm us if we use it as a season in which we draw attention to ourselves by constantly grumbling over its rigors or by pointing with pride to ourselves in our exercises of self-control in such matters as eating, drinking, smoking and sleeping. It will help us if we unostentatiously and honestly busy ourselves in doing penance for our sins. It is obvious that if nations as well as individuals were to do penance for their sins, the growth of selfish pride which so stains life would be a thing of the past. What we need is more public fast days with more corporate expressions of sorrow for sins and fewer celebrations of victories won by relatively few souls.

The forty days of Lent are forty *fast* days. What shall we do with them? Fasting is the virile action of a virile Christian. Fasting is a good way in which to satisfy God's justice. Who is there who partakes of His mercy that can fail to strive to satisfy His justice?

### A SUGGESTED LENTEN RULE

If the observance of Lent is going to mark a happy advance in the spiritual life, it had best be observed according to a definite plan. The following suggestions are offered for guidance in formulating a worth-while Lenten Rule:

1. Receive Holy Communion at least once a week.
2. Be present at one weekday Mass in addition to attendance at Mass each Sunday.
3. Make your confession on Shrove Tuesday and again just before Easter Day.
4. Attend Stations of the Cross each Friday evening.
5. Fast on each of the forty days of Lent by limiting yourself to a light breakfast, one full meal and one half meal.
6. Abstain from flesh meat on Wednesdays as well as Fridays.
7. Deny yourself some favorite pleasure and add the money you would thus have spent to your Easter offering.

8. Spend at least thirty minutes each day in Bible reading, meditation and spiritual reading.
9. Make frequent visits to the Blessed Sacrament.
10. Try to convert someone else to the love of God and an appreciation of Holy Church.
11. Be generous in adding to this Rule.

*Reprinted from March, 1946 AVE.*

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A LENTEN QUIET DAY — Saturday, April 4th

The Church of St. Mary the Virgin

Conductor: The Rev'd Paul Weed, Chaplain,  
The House of the Redeemer,  
New York City

Morning Prayer	—	10:00 AM
Coffee	—	10:20 AM
1st Meditation	—	10:45 AM
Mass	—	12:10 PM
Lunch*	—	1:00 PM
2nd Meditation	—	2:00 PM
Benediction	—	2:45 PM

\*The Church provides coffee & soup; each person brings his own sandwich.

There will be opportunity for confessions, and for private conferences with the Conductor.

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### ALTAR FLOWER MEMORIALS

- March 25 — Feast of the Annunciation BVM, Emma V. Headley
- March 29 — Mid-Lent Sunday, William Frederick Schrage

## MUSIC FOR MARCH

- March 1 — CARNIVAL SUNDAY  
 Missa Luba ..... Congolese (Notated 1963)
- March 4 — ASH WEDNESDAY  
 Missa Auleni ..... Der Mensuralkodex des Nickolas Apel  
 (Circa 1450)
- March 8 — THE FIRST SUNDAY IN LENT  
 Missa Brevis ..... Adrian Batten (?-1637)
- March 15 — THE SECOND SUNDAY IN LENT  
 Missa Sancta Anna ..... Pierre de la Rue (1460-1518)
- March 22 — THE THIRD SUNDAY IN LENT  
 Messe en Sol ..... Francis Poulenc (1899-1963)
- March 25 — THE ANNUNCIATION  
 Missa Brevis in D (KV. 194) ... Wolfgang Amadeus Mozart  
 (1756-1791)
- March 29 — THE FOURTH SUNDAY IN LENT  
 Missa Brevis ..... Zoltan Kodaly (1882-1967)

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 PREACHING IN MARCH

- March 1 — Last Sunday after Epiphany, Father Wells
- March 4 — Ash Wednesday, Father Scott
- March 8 — Lent I, Father Ousley
- March 15 — Lent II, The Rt. Rev'd Benedict Reid, OSB,  
 Abbot of Saint Gregory's Abbey, Three Rivers,  
 Michigan
- March 22 — Lent III, The Rev'd Herman E. Blackman
- March 25 — Annunciation, The Rev'd David L. Moyer,  
 Rector, The Church of the Ascension, Staten  
 Island
- March 29 — Lent IV, Father Scott

## MURDER IN THE CATHEDRAL

Due to fire regulations the performances of T. S. Eliot's *Murder in the Cathedral* which were scheduled for Saint Mary's will be held instead at the Church of the Transfiguration, One East 29th Street. Performances are scheduled for March 20, 21, 22, 27, 28 and 29; Friday and Saturday performances are at 8 and Sunday at 2. The production is for the benefit of the Church of Saint Mary the Virgin and the Church of the Transfiguration. It is part of the annual joint Lenten Program of the two parishes.

## PARISH NOTES

Plans are afoot for a parish Christmas Fair to be held in Saint Joseph's Hall after the Solemn Mass on the Patronal Festival, the Feast of the Immaculate Conception, December 8th. Food and other goodies provided by parishioners will be for sale. Those wishing to assist in the planning of the fair will please contact Courtlandt Nicoll at (212) 265-5100.

## NOTED WITHOUT COMMENT

Before a Sunday High Mass not long ago, a man brought a small boy to the front of the nave for a closer look at the high altar before the service began. The boy went part way up the choir steps and knelt, still holding the man's hand. His gaze never left the altar. When he got up and turned around, his face showed a certain delight and wonder and he waved to all the people facing him in the congregation. The man led him towards the side aisle, and even though he could not see over the choir rail, he waved goodbye to the altar and the Person whose Presence he had felt there.

DO YOU MAKE A PARISH PLEDGE to St. Mary's? Our parishioners should, and your pledge card should have been sent to you. We are grateful as well for the supplementary giving by our Friends over and above their commitments to their own parish churches.

## New York Cursillo No. 8

March 26-29

Spiritual Directors:

Father Edgar Wells

Father Jay Gordon

Father Leslie Lang

Cursillos are held at the  
Institute for Christian Studies  
in Peekskill, New York.

Applications for the cursillo are available from the parish clergy.

CONTRIBUTIONS to *AVE* are gratefully acknowledged:

The Rev'd Warren C. Platt, \$5; The Rev'd Robert D. Duffy, \$25; Jeannie F. Callahan, \$8; Sylvia K. Simpson, \$10; W.R. Brittenhom \$15; Mr. Enos E. Held, \$40; Mr. & Mrs. James R. Terrell, \$25; Mr. G.W. Miller, M.D., \$6; The Rev'd T.B. Williams, OCSA, \$15; The Rev'd William R. Wetherell, \$5; Miss Dorothy McKenzie, \$25; Mr. William Haithcoat, \$10; Janet V. Lee, \$6; Mr. Richard Pietro, \$6; Miss Bernice Anderson, \$5; Mr. Phelps Warren, \$10; Naomi Howell, \$10; Winifred Tompkins, \$10; Mrs. June Craig, \$15; The Rev'd Richard Kunkel, \$25; Brig. Gen. Sumner Willard, \$10.

## FROM THE PARISH REGISTER

Received by Canonical Transfer

*"And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of the bread and the prayers."*

January 12 — Mrs. Margaret Gallatin Cobb

January 23 — Miss Jean Elizabeth Baker

## CALENDAR FOR MARCH

1. Su. LAST SUNDAY AFTER EPIPHANY
2. M. St. Chad, Bishop of Lichfield, 672
3. Tu. St. Aelred, Abbot of Riveaux, 1167
4. W. ASH WEDNESDAY  
*Strict Fast & Abstinence*  
*Ashes imposed at all Masses*  
*Solemn Mass with Penitential Office, 6*
5. Th. Lenten Weekday
6. F. Lenten Weekday  
*Stations of the Cross & Benedictions, 7*
7. Sa. Lenten Weekday (St. Perpetua & her companions, Martyrs at Carthage, 202)
8. Su. LENT I
9. M. Lenten Weekday (St. Gregory, Bishop of Nyssa, 395)
10. Tu. Lenten Weekday (The Forty Martyrs of Sebaste, 4th century)
11. W. Ember Wednesday in Lent
12. Th. Lenten Weekday (St. Gregory the Great, Bishop of Rome, 604)
13. F. Ember Friday in Lent  
*Stations of the Cross & Benedictions, 7*
14. Sa. Ember Saturday in Lent
15. Su. LENT II
16. M. Lenten Weekday
17. Tu. Lenten Weekday (St. Patrick, Bishop & Missionary of Ireland, 461)
18. W. Lenten Weekday (St. Cyril, Bishop of Jerusalem, 386)
19. Th. SAINT JOSEPH
20. F. Lenten Weekday (St. Cuthbert, Bishop of Lindisfarne, 687)  
*Stations of the Cross & Benediction, 7*
21. Sa. Lenten Weekday (St. Benedict, Abbot of Nursia, c. 540)
22. Su. LENT III
23. M. Lenten Weekday (St. Gregory the Illuminator, Missionary of Armenia, c. 332)
24. Tu. Lenten Weekday (St. Gabriel, Archangel)
25. W. THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY (LADY DAY)  
*Solemn Mass with Procession, 6*  
*Evening Prayer, 5:30*  
*Fast Dispensed*
26. Th. Lenten Weekday
27. F. Lenten Weekday  
*Stations of the Cross & Benediction, 7*
28. Sa. Lenten Weekday
29. Su. LENT IV
30. M. Lenten Weekday (Bl John Keble, Priest, 1866)
31. Tu. Lenten Weekday (John Donne, Priest 1631)

THE SOCIETY OF THE FREE CHURCH OF  
SAINT MARY THE VIRGIN

BUDGET — 1981

Approved by Trustees, 19 January 1981

RECEIPTS

Plate Offerings	\$	17,500
Pledge Payments		95,000
Special Offerings		8,500
Shrine Offerings		5,000
Alms		600
Tracts		500
Ave		2,000
Friends		10,000
Donations		14,000
Easter & Christmas		12,000
Interest on Capital		17,000
Special Purposes		5,000
Miscellaneous		3,000
Total Receipts	\$	190,100

DISBURSEMENTS

Salaries	\$	70,300
Social Security		5,000
Choir		18,500
All Insurance Premiums		20,000
Steam, Electricity and Gas		45,000
Office Expense		1,500
Rector's Services		4,320
Telephone		6,000
Sacristy Supplies		3,500
Music & Organ Maintenance		1,500
Accounting & Auditing		5,000
Printing		3,500
Ave		5,000
Clergy Pension Premiums		6,500
Diocesan Assessment		8,000
Postage		3,000
Repairs & Improvements		15,000
Cleaning & Maintenance		5,000
Advertising		3,000
Rector's Discretionary Fund		1,200
Legal		1,000
Water Tax		200
Miscellaneous		2,000
Total Disbursements	\$	234,220
Operating Deficit	\$	44,120

A preaching mission at  
The Church of Saint Mary the Virgin  
**SECOND MISSION OF CATHOLIC RENEWAL**  
**MAY 3, 4, 5 — 6 p.m.**



The Right Reverend Robert E. Terwilliger  
Bishop Suffragan of Dallas  
Missioner



## CHRISTIAN EDUCATION

CLASSES are held for study and discussion several times during the week. A Lenten course, on Sunday mornings at 9:50, will be taught this year by Father John Scott. Father Wells teaches a course on Christian Spirituality based on the readings of several major Christian writers, after the 6:15 Mass on Mondays. Also, an adult inquirer's class meets with Father Wells on Tuesdays, after the 6:15 Mass.



## SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Clergy.



## SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.



## SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday Solemn Mass. Volunteers will be trained for this mission of welcome.



## BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after Solemn Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.



## SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Clergy.



## DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

## SERVICES

## SUNDAYS

Morning Prayer . . . . .	10:30 a.m.
Mass . . . . .	8:00, 9:00, 10:00 a.m., and 5:00 p.m.
Church School . . . . .	9:50 a.m.
Solemn Mass with Sermon . . . . .	11:00 a.m.
Evensong and Benediction . . . . .	6:00 p.m.

## WEEKDAYS

Morning Prayer . . . . .	7:40 a.m. (11:40 a.m. Saturdays)
Mass daily . . . . .	8:00 a.m.,* 12:10 and 6:15 p.m.
	<i>*Except Saturdays</i>
Evening Prayer . . . . .	6:00 p.m.

## FIRST THURSDAY

Holy Hour . . . . .	7 p.m.
	<i>Other services during the week and on festivals as announced on the preceding Sunday</i>

## CONFESSIONS

DAILY, 12:40
FRIDAY, 5-6 p.m.
SATURDAY, 2-3 and 5-6 p.m.
SUNDAY, 10:30 - 10:50 a.m.



## FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.

## DIRECTORY

### CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York

(East of Times Square, between 6th and 7th Avenues)

*Church open daily from 7 a.m. to 7 p.m.*

*except Saturday, open from 11 a.m.*

### RECTORY

144 West 47th Street, New York

THE REVEREND EDGAR F. WELLS, *Rector*

THE REVEREND DAVID A. OUSLEY, *Curate*

(212) 757-6750

### PARISH OFFICE

145 West 46th Street, New York, New York 10036

*Office hours from 9 a.m. to 4 p.m.*

*Monday-Friday, except legal holidays*

(212) 757-6750

The Rev'd John L. Scott . . . . .	575-9214
Mr. J. Henson Markham, <i>Treasurer</i> . . . . .	757-6750
Mr. McNeil Robinson, <i>Director of Music</i> . . . . .	921-2939
Mr. Benjamin B. Mayo, <i>Head Usher</i> . . . . .	982-6016
Mr. George H. Blackshire, <i>Hospitality</i> . . . . .	858-5797
Mr. Otto Meyn, <i>Sexton</i> . . . . .	757-3962
Mr. Martin Moore, <i>Tours</i> . . . . .	834-1565
Miss Virginia O. Greene, <i>Bookshop</i> . . . . .	673-0159
Mr. Ralph M. Morehead, <i>Funeral Director</i> . . . . .	744-2500

*The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.*

## THE CHURCH OF SAINT MARY THE VIRGIN New York City

### CLERGY

THE REVEREND EDGAR F. WELLS, *Rector*

THE REVEREND DAVID A. OUSLEY

THE REVEREND JOHN L. SCOTT

THE REVEREND DONALD L. GARFIELD, *Rector Emeritus*

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### BOARD OF TRUSTEES

THE REVEREND EDGAR F. WELLS, *President*

G. EDWARD MUELLER, *Vice President*

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Parish founded 1868

Church built 1894

