

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •
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AVE

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

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SAINT MARY, VIRGIN AND MOTHER, adorn the trumeau of the central portal; this memorable sculpture is by J. Massey Rhind; the photograph is by Gladys Louise Rice.

AVE

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

VOL. L

DECEMBER, 1981

NO. 9

Advent 1981

My dear People:

Once again I find myself writing you in anticipation of our great celebration of the Christmas feast. Though surpassed always in the Church's understanding by Easter, with its proclamation of Christ's victory over sin and death, and the fulfilling of God's revelation of Himself by the gift of the Holy Spirit, Christmas remains nonetheless the great initial statement of God's incredible love for this world. The very word *Christmas* speaks to us of the Christ Mass, the celebration of the Eucharist that speaks to us most beautifully of the coming of our Lord to this world. It is that coming with which Christmas is concerned. He came to us as a Child. He became flesh in the womb of a Jewish maiden whom we honor as the Mother of the Church. In her person mankind turned again towards God. By her *fiat* she became the first among the redeemed.

And so I want to write you very briefly during this Advent about the importance of our humanity in the Christian scheme of salvation. Jesus was born for us as flesh of our flesh and bone of our bones. He came among us for a space and allowed Himself to be circumscribed by the limitations of our own frail existence. In terms of that existence He experienced a human birth. In terms of the same existence, and with implications that are still incredible to us, He also experienced a human death. Christmas reminds us that Jesus' birth was an event of human history. For us it was *the* event for which the whole creation groaned. To think of our Lord at Christmas is to think of His mother also. And to love and honor Mary in the right way is to see her first

and foremost within the mystery of the Incarnation. Mary, first among the redeemed; Mary, the mother of Jesus, known to our Eastern Orthodox brethren as the Theotokos, the God-bearer. Our Western attempt at translating this word is surely inadequate: Mater Dei, Mother of God. Because of course she, the creature, could not exist before her Creator. The mystery of Christmas is that for a moment in time the creature bore her Creator within her, and then yielded Him up to the world for its redemption. There is both miracle and mystery in our Lord's Incarnation.

And so at this time we think of Jesus, incarnate God, come into this world out of love for us. And we think as well of His mother, accepting her vocation on our behalf. At Christmas Mary is an icon of redeemed humanity, and the love and exaltation with which she is surrounded is nothing less than the Church's recognition that she, chosen by God, is the first member of a new creation. How deeply we love her! And how marvelously through the centuries the Church has given her every honor, save that adoration that is reserved alone for God. At Chartres, in France, there rises a cathedral which is one of the glories of Christendom, dedicated to the Assumption of our Blessed Lady. For centuries Chartres has been a place of pilgrimage, and many a devout Christian has walked the distance between Paris and this cathedral out of love for Christ and his holy mother. A modern pilgrim, Charles Péguy, walked those miles with his children in the year 1912, and he penned these lines in honor of Our Lady of Chartres, the patroness of this extraordinary place:

Tour de David voici votre tour beauceronne,
C'est l'épi le plus dur qui soit jamais monté
Vers un ciel de clémence et de sérénité,
Et le plus beau fleuron dedans votre couronne.

To see our Lady as the Tower of David, bearing in her own person the Seed of David who is Christ, and to see that cathedral tower reaching up out of the plains of northern France towards a heaven of mercy and serenity is to understand the tribute paid by

this extraordinary church to the mother of our Redeemer. That cathedral, writes Péguy, is the most beautiful jewel in her crown.

At this season, then, Mary and Jesus are seen by the Church as the Mother and the Son. To love our Lady is surely not to deny our first love for that Son. Through her prayers we are brought in humility to His crib, and in His Incarnation the Son of God redeems us and all the world.

With my love in Christ,
EDGAR F. WELLS

On this feast of God's gift of
His Son to the World,
the clergy of our parish
wish each of you
a Christmas of holiness and peace.
Edgar Wells Andrew Sloane John Scott

DONATIONS FOR CHRISTMAS MUSIC

Donations, given in addition to regular and Christmas contributions, will be gratefully accepted to help offset the extra expense incurred in producing the special music at the Christmas services. Please make payment to the Church of Saint Mary the Virgin – Special Music Fund, in care of the Church. Those who have pledge envelopes will find a special envelope provided for this purpose.



OUR NEW CURATE



Our new Curate has at last arrived to share our life here on West 46th Street. The Reverend Andrew Leslie Sloane took up his duties at Saint Mary's by being Celebrant at our Solemn Mass on the Feast of Christ the King, November 22nd. Father Sloane comes to us after completing a three-year curacy at Saint George's Church, Schenectady, New York, one of the grand old Catholic par-

ishes of the American Church. While there, Father Sloane shared fully in the pastoral and liturgical life of Saint George's, and had special responsibilities in the Church School, and for the acolytes and youth of the parish. He is English by birth, and was a chorister at Saint Paul's Cathedral Choir School in London, and afterwards a student at The King's School in Canterbury. He received honors in theology during his university days at Saint Edmund Hall, Oxford, and began his seminary training at Cuddesdon College, Oxford. Through Bishop Michael Ramsey he went on to finish his theological training at Nashotah House, and, though still a priest of the Diocese of Canterbury, has spent the entirety of his brief ministry in the United States.

During one year of his seminary training Father Sloane worked in South Africa as a lay assistant to the Archbishop of Capetown, and also spent one summer at Saint George's College, Jerusalem. Despite his youth (twenty-eight years old last April 27th) Father comes to us with considerable and varied experience, and we are all absolutely delighted that he is here. Beginning with the Dean of Nashotah, and ending with Bishop Ramsey himself, Father Sloane brings with him the enthusiastic support of churchmen who love and care for the Church of Saint Mary the Virgin. I know that you will take him into your hearts, and that you will keep him in your prayers.

EDGAR F. WELLS

A CALL TO CHRISTIAN HOLINESS

The following sermon was preached by Father Wells at Saint Mary's on the Nineteenth Sunday after Pentecost, October 18th, 1981.

When I was in seminary, and that was a good many years ago, the Episcopal Church was just beginning to involve itself in the throes of contemporary theology and situational ethics. It was the time of the New Curriculum in church school education, later to be known as the Seabury Series, a Christian Education curriculum so lacking in theological content that the then rector of Trinity Church, New York, Dr. John Heuss, took upon himself the formidable task of introducing some kind of theological substance into this otherwise innocuous material.

It was then, as it still is today, the heyday for ecclesiastical bureaucrats, many of them priests who were refugees from the parish priesthood, but who used our Church bureaucracy as the means of introducing new schemes and programs into the dioceses and parishes of the Church. The Seabury Series was the pet project of the Department of Christian Education of what we used to call the National Council of the Episcopal Church, and the head of that department, as well as the heads of every other department of the National Council, made a pilgrimage to each seminary of the Church once every three years, so that those aspiring to Holy Orders might benefit from the insights and plans of great bureaucratic minds.

I shall never forget how we students at Nashotah House dreaded the arrival of this team of experts—for they came to the seminaries as a team, not one by one. At the very least their coming was an intrusion in and an inconvenience to our daily course of life. Classes had to be cancelled. We were required to attend lectures all morning, and "buzz" sessions all afternoon, and more lectures in the evening, and this went on for three days and nights. Furthermore, once our visitors had left, we had to make up the academic work we had missed. I learned then, as I

have in so many other situations since, that sometimes the only thing that makes sense are those very activities that we Catholics can so often and easily take for granted: daily Mass, the daily Office, the Church's continuing rhythm of prayer. When everything else fails-us, the altar and the things of the altar remain unchanged.

And so the heads of the various departments of our old National Council came to visit Nashotah during my senior year in that place. Whatever wild things we expected of them, it became clear that they expected the same of us. One liberal priestly bureaucrat, thinking to impress us with his Catholic credentials, wore a new biretta on his head everywhere he went, not accompanied by a cassock but simply by his gray suit of clothes. We knew his biretta was new because its pompom was still wrapped in the binding in which it had been sold. The poor man never knew how he entertained us.

But far more serious, and illustrative of the effects of liberal theology on our national Church during the past thirty years, was the session we were required to attend with the Director of the Episcopal Church's Department of Christian Education. He wanted us to know about this new marvel called the Seabury Series. He began by throwing out the question, "What is the purpose of the Church?" Being good Catholics we responded by saying that the purpose of the Church is to create saints. That is the Church's main business in this world. No, no, no, our visitor replied. Wouldn't it be better, he continued, to say that the first purpose of the Church is to respond to the tensions and needs of human beings in our society? What in a sense he was saying has been said so much better by the Second Vatican Council. The Church is always a servant Church. The Church indeed is here to serve the world.

The problem for that man from the Department of Christian Education was of course the problem that has faced all theological liberals during the last century or more. They have gotten their priorities wrong, they have not placed first things first, and the result has been that they have equated the Church's secon-

dary vocation to serve society with her first vocation to proclaim the holiness of God, and thus to direct men and women towards holiness. And yet that is only partially true. What is far more true is that theological liberals have actually forsaken a pursuit of the holy in favor of a religion that seeks human perfection in terms of the values of this world. Liberal Christianity is not interested in holiness. Liberal Christianity has set for itself the impossible task of perfecting human nature without the gift of grace. This is at best Pelagian. At worst it is absolutely unchristian.

And so the first call of Catholic Christianity is to make saints of everyday folk like you and me. We do not accept the dictum that the proper study of man is man. Rather we say, the proper study of man is God, God in whose image man is created, God whose revealed life of Father, Son, and Holy Spirit is the model of what our lives are meant to become. The Christian man or woman is not meant to spend his life in a perpetual preoccupation with his own humanity. The Christian man or woman is meant to be preoccupied with God and with the things of God, and our relationships with one another are meant to be relationships that will point us towards God. The first purpose of the Sacrament of Matrimony is not to make babies. The first purpose of the Sacrament of Matrimony is to make saints, and that sacrament, faithfully pursued, has brought countless numbers of men and women to the vision of God over the centuries. And for the Christian, it is the same where all deep human relationships are concerned. The fact that those who love me can see my life as directed towards God, and can know that what we most deeply share is our pilgrimage towards heaven, is what in the end preserves our love for one another. Not my gifts or my faults. Not theirs. Not yours. But very simply our common longing for God. The first vocation of the Catholic Church is indeed the creation of saints.

It is this preoccupation with the holy that is our Christian inheritance from our Jewish forebears. The primary call of Israel was to proclaim the holiness of God. And the Old Testament provides the record not only of Jewish faithlessness in the pursuit

of Israel's vocation but also of God's continuing call to His people to return to Him. In this morning's lesson, Cyrus is not only a great king emerging from Persia, he is also the anointed means whereby the Jewish people will be brought back home from exile to their worship of Yahweh. "I am the LORD," God says to Cyrus, "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." And God says, "I form light and create darkness, I make weal and create woe, I am the LORD who do all these things."

It is this preoccupation with God's holiness that is behind our Lord's response to the Pharisees in this morning's gospel. So often we have interpreted this portion of Scripture simply as a discussion of whether or not citizens should obey the State. Of course we should obey legitimate authority! Not blindly. Not unthinkingly. Not in the way demanded by some of the Protestant reformers, who taught that we should obey immoral and wicked rulers no matter what, because God would punish them later on. Our Anglican teaching in this matter has always been the teaching of the Catholic West: we are to obey the State but we are under no compulsion ever to obey a tyrannical authority. When such authority asserts itself, our duty is to oppose it. But this is not the thrust of this morning's gospel message. Since the Babylonian Captivity, and more recently since the Roman occupation of Palestine, the Jews had had ample experience in learning how to live under foreign authority, hate it though they did. The real question in this morning's gospel has to do with man's primary loyalty to God. Give Caesar, give the state, those things that are appropriately his own. Your first duty is to God. That was Isaiah's point, you remember. It is our Lord's as well. In Jewish life the authority of Rome was far less benign than the earlier authority of the Persian Empire. And in His teaching, elucidated later by Saint Paul, that we are bound to obey lawfully constituted authority, Jesus like Isaiah is telling us that such authority is exercised only with the permission of God. But the first duty of the Church is still our confession of faith in the one, true God.

In the Episcopal Church today the first call of Anglo-Catholics is to proclaim anew the holiness of our Creator, and thus to call men and women to lives of sanctity. Our second calling is to serve the world, to seek and minister to the alienated and suffering people in our society. But we must keep our priorities straight. Because our religion is the religion of the Incarnation, we believe in the redemption of this world. But God's holiness is our first concern, and the call of Isaiah in today's lesson, and of Christ in today's gospel, is very simply that we place first things first.

The propers for this Sunday were:

Lesson — Isaiah 45:1-7

Epistle — 1 Thessalonians 1:1-10

Gospel — Matthew 22:15-22

PARISH NOTES

FATHER DAVID OUSLEY and Miss Elizabeth Baker announced their engagement at a reception in the home of Mr. Courtlandt Nicoll, one of our parishioners, on Friday evening, October 23rd. We rejoice for Father and Beth, and will keep them specially in our prayers.

OUR PARISH FAIR provided some moments of immense enjoyment for everyone who was there. Jack Cortner reports a profit of some \$1,400.00 for the occasion, and will be giving a detailed report to us at our annual Parish Meeting this month.

OUR ADVENT BRUNCH takes place this month on the Second Sunday of Advent, December 6th. Reservations should be made with George Blackshire by the 1st of the month. OUR ANNUAL PARISH MEETING will follow the brunch in Saint Joseph's Hall. Communicant members who attend Saint Mary's regularly, and who can be recognized by the Treasurer as having contributed to the financial support of our parish during the past twelve months, are eligible to vote at this meeting.

OUR PATRONAL FEAST takes place this year on Tuesday, December 8th. Our preacher at Solemn Mass that night will be The Rev'd James Daughtry, rector of Saint Paul's, "K" Street, in Washington, D.C. Saint Paul's is a parish that is leading the way in Catholic Renewal at the present time; and Father Daughtry's presence in our pulpit should be a source of great satisfaction to us at Saint Mary's.

CURSILLO #10 of the Diocese of New York will take place at Marymount in Tarrytown from the 10th to the 13th this month. Father Sloane will be among the candidates, and it is still possible for interested parties to make application for this weekend. Please speak to Father Wells.

OUR ANNUAL RECTORY OPEN HOUSE will take place this year on the First Sunday after Christmas, December 27th. We will begin with Evensong and Benediction in Church at 6:00 p.m., and will then adjourn to the rectory afterwards. Father Wells and Father Sloane hope to see a large group of our parishioners at that time. Naturally there will be food, and music, and the opportunity once again to sing together.

THE MISSION HOUSE has received a grant of \$11,500.00 from the Council of the Diocese of New York for the installation of a sprinkler system on its premises. This is a tremendous help toward providing adequate protection for those persons using the building in our refugee program.

THE 1982 ORDO KALENDAR, again edited by Father Donald L. Garfield, will have a photograph by Martin Wechselblatt of the figure of Saint Michael the Archangel from the facade of Saint Mary's. The price will be \$2.00 at the Bookshop; by first class mail, \$2.50. New York State and City residents, please add appropriate sales tax, ignoring the extra fraction of a cent recently imposed. The Bookshop will take a loss on that at the end of the sales tax year.

Requiescat in Pace

JOHN GREGG MOSER

Priest

On the Feast of Saint Simon and Saint Jude, October 28th, 1981, Father John Moser, newly instituted Rector of the Church of the Blessed Sacrament, Green Bay, Wisconsin, was killed in a head-on collision while driving to an appointment in his parish. Father Moser was a Friend of Saint Mary's, and had known our parish well since his college days. He was our preacher here last May on the Feast of Our Lady's Visitation. Deeply involved in Catholic Renewal, Father was one of those younger clergy who combined true talent with a great humility about his own person. He was possessed as well of a marvelous sense of humor where ecclesiastical matters were concerned. Only a month ago he had left a curacy at the Church of the Good Shepherd, Rosemont, Pennsylvania, and had just been appointed by the Bishop of Fond du Lac as Editor of his diocesan newspaper, *The Clarion*. Father Moser was loved and deeply respected by his contemporaries among the clergy, and Father Wells had had the honor of preaching the Ordination sermon at his priesting in Dallas in December, 1977.

Jesu mercy

Mary pray

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PREACHERS IN DECEMBER

- December 6 — Advent II: Father Sloane
 December 8 — Patronal Feast: Father James R. Daughtry,
 Rector, St. Paul's, "K" Street, Washington,
 D.C.
 December 13 — Advent III: Father Wells
 December 20 — Advent IV: Father Scott
 December 24 — Christmas Eve: Father Wells
 December 25 — Christmas Day: Father Sloane
 December 27 — Christmas I: Father Wells

MUSIC FOR DECEMBER

- December 6 — Advent II
 Messe Solennelle in Sol Charles Gounod (1818-1893)
 December 8 — Patronal Feast
 Missa Choralis Franz Liszt (1811-1886)
 December 13 — Advent III
 Missa Brevis Zoltan Kodaly (1882-1967)
 December 20 — Advent IV
 Missa L'hora Passa Ludovico da Viadana (1564-1645)
 December 24 — Christmas Eve
 Missa Brevis in B Flat
 Wolfgang Amadeus Mozart (1756-1791)
 December 25 — Christmas Day
 Messe pour le Port-Royal
 Marc-Antoine Charpentier (1634-1704)
 December 27 — Christmas I
 Missa Sancti Hieronymi Michael Haydn (1737-1806)

SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.

FROM THE PARISH REGISTER

BAPTISM

"As many as have been baptized into Christ, have put on Christ."

Kenneth Andrew Nagy-Rochester, on All Saints' Day

Nicholas Martin Scott, on All Saints' Day

CONTRIBUTIONS to AVE are gratefully acknowledged:

Alice Manimone, \$6; The Rev'd Robert L. Jacoby, \$10; The Rev'd Alan P. Maynard, \$6; The Rev'd Canon W.F. Tuhey, \$10; The Rev'd Clifford B. Carr, \$10; The Rev'd Jay Holland Gordon, \$10; Henry & Edna Hoppe, \$6; Mr. & Mrs. Milton Showell, \$25; Herbert Smith, \$10; Mazie Rogers, \$25; Mrs. Florence Quindslan, \$10; The Rev'd Thomas M. Greene, \$12; Frank T. Green, \$6; George F. Campbell, \$6; Robert L. Lester, \$10; Charles J. Updegraph, \$15; Mrs. H.A.W. Randall-Mills, \$15; Henry Thomas, \$15; Ida Marshall, \$10; Sarah-Ann Smith, \$10; The Rev'd E. Lawrence Lacher, \$10; The Rev'd John H. Shumaker, \$10; Mr. Charles N. Rifendifer, Jr., \$25; The Rev'd K.H. Pinneo, \$7; Mr. Ward Follette, \$10; The Rev'd B. Williams, \$10; Mr. & Mrs. Norman Cram, \$10; The Rev'd Whitney W. Gilbert, \$10; Mr. Gaylord Mason, \$5; Mr. Monroe Causley, \$10; Mr. Jack R. Cortner, \$20; Mr. W.H. Decker, \$10; Mr. Stephen Burger, \$6.

ALTAR FLOWER MEMORIALS

- December 8 — Conception BVM (Patronal Feast): in memory of Departed Trustees (High Altar) and of Virgil Evans Pyle (Lady Chapel)
 December 25 — Christmas Day: in memory of Thomas McKee Brown, Priest, Founder & First Rector (High Altar) and of Robert Brennan & Charles Moran (Lady Chapel)
 December 27 — Christmas I: in memory of Viola Sadowsky (High Altar) and of the Departed Members of the Cadney and Stringham families

CALENDAR FOR DECEMBER

1. Tu. Nicholas Ferrar, Deacon, 1637
2. W. Channing Moore Williams, Missionary Bishop in China & Japan, 1910
3. Th. St. Francis Xavier, Priest, 1552
4. F. St. John of Damascas, Priest, c. 760
5. Sa. St. Clement of Alexandria, Priest, c. 210

6. Su. THE SECOND SUNDAY OF ADVENT
7. M. St. Ambrose, Bishop of Milan, 397
8. Tu. THE CONCEPTION OF THE BLESSED VIRGIN MARY
Procession & Solemn Mass, 6
9. W. *Requiem*
10. Th. Thursday of the Second Week of Advent
11. F. Friday of the Second Week of Advent
12. Sa. Comm. the Consecration of the Church (1895)

13. Su. THE THIRD SUNDAY OF ADVENT
14. M. St. John of the Cross, Priest & Doctor (1591)
15. Tu. *Requiem*
16. W. Wednesday of the Third Week of Advent (comm. Ember Day)
17. Th. Thursday of the Third Week of Advent
18. F. Friday of the Third Week of Advent (comm. Ember Day)
19. Sa. Saturday of the Third Week of Advent (comm. Ember Day)

20. Su. THE FOURTH SUNDAY OF ADVENT
21. M. SAINT THOMAS THE APOSTLE
22. Tu. Tuesday of the Fourth Week of Advent
23. W. Wednesday of the Fourth Week of Advent
24. Th. *Vigil*
25. F. THE NATIVITY OF OUR LORD JESUS CHRIST
Solemn Mass of Midnight, preceded by Procession at 11:45; Mass of the Dawn 8; Mass of the Day 9 & 10; Solemn Mass of the Day, 11; No Afternoon Services
26. Sa. SAINT STEPHEN, DEACON & MARTYR

27. S. THE FIRST SUNDAY AFTER CHRISTMAS
Procession & Solemn Mass, 11
28. M. SAINT JOHN, APOSTLE AND EVANGELIST (transferred)
29. Tu. THE HOLY INNOCENTS (transferred)
30. W. St. Thomas Becket, Archbishop of Canterbury & Martyr, 1170 (transferred)
31. Th. St. Sylvester, Bishop of Rome, 335

SERVICES

SUNDAYS

Morning Prayer	7:40 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 ANDREW L. SLOANE, *Curate*

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PARISH OFFICE

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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
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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 ANDREW L. SLOANE, *Curate*

THE REVEREND JOHN L. SCOTT

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Parish founded 1868

Church built 1894

If you would like to give flowers and have not had a day in the past year, please inform the Clergy at this time. If you already have a day, it will be continued unless notice is given that you wish to change or discontinue it. We ask an offering of fifteen dollars, at least. Flowers may be given as thank offerings as well as memorials.