

May — Jun., 1986

AVE

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THE CHURCH OF SAINT MARY THE VIRGIN

AVE

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The Rt. Rev'd William L. Stevens, Bishop of Fond du Lac, who will be the leader of a Mission of Catholic Renewal at St. Mary's on Dedication weekend, October 3 through 5, 1986.

AVE

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

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St. Philip & St. James, Apostles
May 1, 1986

My dear People:

As I write this letter to you today I find that there are several matters needing to be brought to your attention, one or two of which will be referred to elsewhere in this issue of *AVE*, and all of which will be of interest to you.

And the first thing I want to do is to thank you for another Lent well kept, and for a spectacular Holy Week and Easter Vigil just over a month ago. I did not find Lent an easy time this year. It arrived early, it was accompanied by incredibly unpredictable and even unpleasant weather, and yet it provided high points that are still fresh in our memories, among them were certainly our Parish Retreat at St. Mary's Convent, Peekskill, and our four Lenten lectures by Dr. John Macquarrie, Lady Margaret Professor of Divinity at Oxford University. Our Parish Retreat occurred on a weekend when the weather actually worked for us, one of the few such occasions during February and March, and our large group of retreatants couldn't have been more cooperative and serious about our time together. Neither, for that matter, could the Sisters of St. Mary who hosted the weekend, and who cared for us in a most beautiful and loving way. We can rejoice in the close relationship between this parish and that religious community. It has strengthened me immeasurably during my time here, and I know that it has strengthened you as well. Those Sisters pray for this parish constantly, and one of the finer aspects of our weekend there was our incorporation into their life of prayer. We attended all of their Offices, and our Mass on both mornings was the community Mass for the Sisters as well.

And what can I say adequately to describe Fr. Maqquarrie's four Friday nights with us. He spoke on the theme of our Lenten discipline, and his talks were superb, and yet his greatest gift to us was the deeply pastoral and priestly nature of his own life. We were lucky indeed to have him with us, as he was fully occupied in lectures at the General Seminary and elsewhere during his time in the United States. He and his lovely wife, Jenny, have just returned to England, and he will be retiring this summer. Both Father and Jenny will continue in our prayers.

And now we are a month into Eastertide, and spring seems finally to have come to the Northeast. May is of course the month of Mary, and our May Festival this weekend will provide our usual moment of rejoicing in the constant intercession and prayers of the Queen of Saints. We believe that devotion to the Blessed Virgin is in its deepest sense an exaltation of her Son, and it is most deeply in the context of her relationship to him in the mystery of the Incarnation that we find the source of our love for her. The preacher on our May Festival this year is a talented and hardworking young priest, named Father Samuel Cross, and Father Cross is currently rector of St. Paul's Church, Clinton and Carroll Streets, in Brooklyn. St. Paul's is a lovely parish, and we think of it as the "St. Mary's of Brooklyn" in terms of its history and position in the Diocese of Long Island. The combination of economic woes and a changing population almost closed St. Paul's a few years ago, and Father Cross went there as his bishop's vicar, realizing that he might well have to close the place. In fact just the opposite has occurred, and this old parish has blossomed again with new life and purpose. It was my pleasure to preach there last autumn when the congregation was restored to parish status, and Father Cross was instituted as rector.

And economic matters of our own will be of interest to you further on in this issue of *AVE*. It has been a long time since we have provided you with a report on our parish finances. Suffice it to say, our finances continue to improve at St.

Mary's, and our budget and promised giving to the parish are at their highest level in our parish history. I am grateful to Jack Cortner, our Parish Treasurer, for his full report, and more grateful still to the many people who so obviously care for the love of St. Mary's. We have no other vocation than to be and do what we have always been and done in this place, and our own current rebirth is a wonderful sign that what we represent is deeply and profoundly true.

Let me mention here two visitors, both of episcopal dimensions, who will be coming here this year. The visit of one is very close at hand, the visit of the other is a bit more remote. We need to be alert to them both.

The first visitor is the Bishop of Bloemfontein in the Republic of South Africa, the Rt. Rev'd Thomas Stange. Bishop Stange will sing Pontifical Mass and preach for us on Ascension Day, and again on the Seventh Sunday of Easter. Bishop Stange is a spokesman for Catholic Anglicans in the Province of Southern Africa, and he has been a foe of the racial policies of the South African government. He comes to the United States at the urging of members of the Evangelical and Catholic Mission, and he will be our guest at the rectory for a week. I am looking forward to that.

Our second visitor will come to us also as the bearer of a message, and that message will be contained in another Mission of Catholic Renewal, this one scheduled, as was our last, for the first weekend in October, our parish observance of our Feast of Dedication. And our guest will be the Bishop of Fond-du-Lac, the Rt. Rev'd William Stevens, who will preach a parish mission to us on the Friday, Saturday, and Sunday of the weekend. Bishop Stevens preached to us once before, during the Oxford Movement sesquicentennial celebration, and it will be a joy to welcome him back to St. Mary's. Place that weekend on your calendar now, and begin to pray for this Mission of Renewal.

There are only one or two other matters that I want to bring to your attention at this time. The most important one has to do with our Mission House, where we continue our

ministry of providing shelter to a limited number of homeless women and children, and for which we are still searching for a resident deacon or priest to direct our own participation in the work there. I am so thankful for the large number of our own people who continue to offer their services there, and I know that the right person can only make that work flourish.

And lastly, our rectory will be host to at least one seminarian again this summer, and perhaps to more. The one already promised to us is Jay Johnson, a Middler at Nashotah House from the Diocese of Chicago who will be doing his Clinical Pastoral Education at St. Luke's/Roosevelt Hospital during the summer. Jay arrives at the end of this month, and he will, as he is able, share in our life here. And our joy continues to be Arthur Wolsoncroft, who will be a senior at Nashotah next fall, and who will be home in New York for the summer months. Which means that he will be here with us, and that is a wonderful thought.

With this letter go my prayers and love to you all.

Faithfully yours,

Edgar F. Wells

CORPUS CHRISTI

Sunday, June 1st

*Pontifical High Mass & Procession
of the Blessed Sacrament,
with Benediction, 11:00 am*

Preacher: Fr. Lang

*Missa brevis "Spatzenmesse," (KV220)
Wolfgang Amadeus Mozart
(1756-1791)*



CONTRIBUTIONS TO AVE are gratefully acknowledged:
Merrill N. VanSlyke, \$10.00; The Rev'd John A. Andrews, \$25.00; James & DiAnne Walsh, \$20.00; The Rev'd William Willoughby, \$25.00; The Rev'd Robert Layne, \$10.00; Xavier J. Montreuil, Jr., \$12.00; The Rev'd Robert M. Darrow, \$10.00; Mrs. Victor Just, \$15.00; Miss Lilly S.M. Lasham, \$20.00; The Rev'd Frederick Hill, \$10.00; The Rev'd Thomas A. Fraser, \$10.00; John A. Sully, \$25.00; James L. Potts, \$10.00; The Rev'd David L. Moyer, \$15.00; The Rt. Rev'd James W. Montgomery, \$25.00; Howard Silberer, \$25.00; Miss Charlotte S. Grant; \$10.00; James Edmund Wilson, \$50.00; Robert R. Mayor, \$15.00; William P. Haithcoat, \$25.00; Bernice E. Anderson, \$10.00; The Rev'd William T. Walker, \$15.00.



**MUSIC
FOR**

MAY FESTIVAL — CORPUS CHRISTI 1986

- May 3 (May Festival) 5:00 pm
Magnificat and Nunc dimittis (Chichester Service)
-Lennox Berkeley (b. 1903)
- Laudate Dominum
(from *Vesperae solennes de confessore*, KV339)
-Wolfgang Amadeus Mozart (1756-1791)
- May 4 (Easter VI) 11:00 am
Messe D-dur (Opus 86), 1887
-Antonin Dvorák (1841-1904)
- May 8 (Ascension Day) 6:00 pm
Missa Ecce sacerdos magnus
-Giovanni Pierluigi da Palestrina (1603-1656)
- May 11 (Easter VII) 11:00 am
Missa brevis
-William Turner Walton (1902-1983)
- May 18 (The Day of Pentecost) 11:00 am
Messe G-dur, D. 167
-Franz Peter Schubert (1797-1828)
- May 25 (Trinity Sunday) 11:am
Messe Solennelle
-Jean Langlais (b. 1907)
- June 1 (Corpus Christi) 11:00 am
Missa brevis "Spatzenmesse," (KV220)
-Wolfgang Amadeus Mozart (1756-1791)

PREACHERS IN MAY & JUNE

May 3	MAY FESTIVAL 5 PM	The Reverend Samuel O. Cross
May 4	EASTER VI	The Reverend William A. Doubleday
May 6	ASCENSION DAY 6 PM	The Pt. Rev'd Thomas S. Stange
May 11	EASTER VII	The Bishop of Bloemfontein
May 18	PENTECOST	Father Wells
May 25	TRINITY SUNDAY	The Rev'd Dr. J. Robert Wright
Jun. 1	CORPUS CHRISTI	Father Lang
Jun. 8	PENTECOST III	Father Sloane
Jun. 15	PENTECOST IV	Father Willoughby
Jun. 22	PENTECOST V	Father Wells
Jun. 29	PENTECOST VI	Father Sloane

ALTAR FLOWER MEMORIALS

May 4 — EASTER VI:	Hugh McEdwards and Elizabeth Franck, Frances Burton & Frederick George Murray Burton
May 8 — ASCENSION DAY:	Charles Moran
May 11 — EASTER VII:	Christian and Ada Troutwine; Martha Hannah Stokoe
May 18 — DAY OF PENTECOST:	George Martin Christian and Joseph Gale Hurd Barry, Priests & Rectors
May 25 — TRINITY SUNDAY:	Albert and Charlotte Grant; David Thayer Batchelder, Paul and Henri Chavasse
Jun. 1 — SOLEMNITY OF CORPUS CHRISTI:	Mildred Klassen; May Hopkins; Heien D. Maguire Gibson & Victoria M. VanHeyningen Davis
Jun. 8 — PENTECOST III:	Martha Viola Schaefer
Jun. 22 — PENTECOST V:	Philip and Anicia Martin
Jun. 29 — PENTECOST VI:	Robert Brennan

MAY THE SOULS OF THE FAITHFUL DEPARTED REST IN PEACE AND MAY LIGHT PERPETUAL SHINE UPON THEM

ALTAR FLOWER MEMORIALS may be given by anyone who desires to do so, and at any time except the seasons of Advent and Lent (save for Lent IV). It is permissible to give flowers on the same Sunday or weekday when other commemorations are being made. Should you care to share in this work, please phone our parish secretary on any weekday between 9 am and 4 pm: (212) 869-5830.

“Piety”—A Dirty Word?

“Piety” is a five letter word which more and more in our church seems to take on the stigma of a four letter word. To be called pious is more often than not a slur against one’s worldliness and, yes, that dreaded word “relevance” to contemporary society. In some cases the word “pious” has been reduced to “pi” which apparently means altogether too devout and too much concerned with the otherworldly instead of this worldly. And yet, if we understand piety to mean the pursuit of holiness, the framework within which we seek to deepen our Faith and extend our communication with God, then it surely lies at the heart of what we, as The Church, are about.

During the season of Lent we have been reminded time and time again of our priorities in life. If one claims to be a person of Faith, how is that lived out and what place of importance is that given in day to day affairs, if any? We journeyed with Our Lord in the desert, and with him, experienced the temptations of materialism, false identity and prestige. Jesus would not let anyone else define for him what ministry it was to which he was called by the Father, nor the way in which that ministry would be carried out. In the stripped down poverty of the desert Jesus affirms his utter dependence on God and in his sacrifice of self and world discovers and defines a faithful and responsive relationship of intimacy with that same God. From the desert Jesus is thrust into his Mission to the world. His world, like ours was groaning in travail - the groans of poverty and oppression and war - and Jesus undoubtedly could have used whatever power to alleviate any of those “human” problems. The core of his message, however, is not of a political or economic or social nature. Now that is not to say that the message does not have radical implications in those and other areas. Indeed the message turns the order of the world upside down. The core of the message surely is that men should repent, should turn around to God whose Kingdom is at hand in the life of Jesus, and who reveals Himself in Jesus’ words and deeds. A new Revelation is in process and it establishes a new covenant

which is essentially based on a relationship of love and intimacy. And so we are brought back to piety - for if we claim to be “in relationship” or “in communion” we are, or should be, also “in communication”. The channels of communication between God and ourselves are always open; we have to “tune in” as it were, and so our piety is our spiritual antenna, our particular way of hearing God and speaking to Him, and discerning his will for me.

Piety, then, is a personal matter. My piety will be different from another’s. Each of us is individual in the way he or she communicates - each of us speaks differently, uses different vocabulary, sees different pictures in our minds; each of us has particular experiences of God’s Grace in our particular situations.

Here one must immediately sound two notes of caution. Firstly, there is always the temptation to be judgmental in our assessment of others’ piety at best, and at worst to mock others’ piety. One has seen or heard or experienced another’s piety which may seem to the observer outdated or sentimental or too intense. I have certainly had that experience; but I have also had the experience of observing the Graceful Power of God operating through piety, which I might personally reject for myself, in lives which are broken or lonely. The one thing that has enabled that elderly person, say, to keep going, to not give up hope, to live a life of Faith and to respond to God no matter what, is the piety they learned and discovered over many years. Apparently “outdated” to me, but who am I to judge either God’s means of Grace in that person’s life or indeed God’s sense of outdatedness in eternity?

The second note must have to do with the dangers of individualism. There is a frightening rise in individualistic religion in Western culture, and most especially in these United States. In a recent issue of *Time* magazine, one survey showed that a staggering 61 million people in the U.S.A. watch one of a number of T.V. evangelists. The majority of these people, the survey shows, are not in fact the “unchurched” such evangelists would claim to be reaching, but in fact are already nominal members of a

mainline denomination. The television has provided them with the means of an exclusively individualistic practice of their religion with no reference to anyone other than the friendly, smiling face, or sometimes not so friendly, of the T.V. evangelist in the comfort of their own living room or bedroom on a Sunday morning. The only challenge presented to them after they have made The Decision is to provide funds for the evangelist. In other words here is individualistic piety taken to its extreme, and in the course of that it has lost the hallmark of Christianity, that is the Resurrection Community, that is the Church.

“Now you are the Body of Christ and individually members of it” St. Paul emphatically reminds the Corinthians. (I Cor. 12:27). The Body of Christ is first, the individual comes next. At Pentecost the gift of the Spirit which enables the birth of the “The Church” is given not to twelve people individually each in his own particular circumstance, but to the twelve gathered together: “When the day of Pentecost had come, they were all gathered together in one place” (Acts 2:1) So the fathers of the Oxford movement in the last century time and time again insist on the priority of the Church as the Body of Christ, the Church as the extension of the Incarnation and God’s being incarnate in the ongoing life of the Church. We receive Grace through our membership in the Body of Christ and our participation in the gifts given to the Church. Thus Newman claims:

“Christ has lodged His blessings in the body collectively to oblige them to meet together if they would gain grace each for himself. The body is the first thing and each member in particular the second. The body is not made up of individual Christians, but each has been made such in his turn by being taken into the body”

(From Newman, Sermon, On the Duty of Public Worship. Quoted by Louis Weil, Sacraments and Liturgy, The Outward Signs, Basil Blackwell, p.36.)

It would seem then, that here we find the starting place for

an authentic piety. We should begin with the pursuit of holiness, the framework for communication of *the body* and make that the basis for our own particular piety. That pursuit and framework is surely rooted in the Sacramental life of the Church, beginning with our Baptisms and continued most especially in the Holy Eucharist. In other words, we begin with God’s primary means of Grace to the Church. If we begin here with our piety, we shall also avoid the pitfall of a piety which is so otherworldly that we have managed to spiritualize our Faith to another realm which is comfortable, unchallenging and irrelevant. For in taking the Sacramental life of the Church as our foundation, we are immediately involved with real things. Ordinary water that is ordinarily real is the means of the Grace of Baptism by which we are washed clean of sin and incorporated into the Body of Christ. Bread and Wine which we can see and smell and taste and feel are the means by which God makes himself vulnerable and available to us in our earthly pilgrimage. At the heart of the Sacramental “system” is the stark reality of the fact that “The Word was made flesh and dwelt among us” (John 1:14), that God literally “pitched his tent among us” and was born in the earthy reality of a cave-cum-stable in Bethlehem. In all the sacraments of the Church each of us is reminded of his or her humanity and frailty and at the same time of God’s complete availability to us in unconditional love in every possible situation of our lives, all of our lives good and bad, the reality of our lives. How do I discover a piety that is real and practical and which makes a difference? I begin with the participation in the Sacramental life of the Church and in the company of fellow Christians who are striving for the same Kingdom of God along a pilgrimage which will be bound by the same conditions and frustrations and pitfalls by which I am bound; fellow Christians too whom God uses for the revelation of Himself and His will in the concreteness of this world.

Upon such a corporate, sacramental foundation I am then called to respond to God in my own particular way through my own prayer life, my own communication with God on my own.

Our own Episcopal Church seems more and more to run the risk of being an "Issue Church", and we find ourselves often floating like flotsam and jetsam on a sea of relevant "isms". Nuclear War, Peace, Aids, Prayer Book, Hymnal, Gay Rights, Women's Rights, Abortion, South Africa, Central America, Communism, Marxism. In all this we are in danger of being overwhelmed and drowned if we ever lose our grip on the lifeline of Grace, if we ever lose sight of the Beacon of the Church's existence, the corporate and individual pursuit of Holiness, through an insistence on the Church's primary function of worship of Almighty God and primary ministry of enabling intimacy with the God of Love. That must be the focus, because in the end anything less would not be the Church. The core of Jesus' ministry is the core of the ministry of the Church - that is made possible by response to God's initiative, not my initiative, and by relationship with Him in all its tangibility.

A final note of warning. All this does not mean escape from the world in which we live, nor does it mean the abrogation of social, political, economic, ethical or community responsibilities. We have seen that the foundation for authentic piety is the Sacramental life of the Church. That Sacramental life, as well as being a source of communication and nourishment for us, is also always a challenge. "Ite, Missa est"; "Go in peace to love and serve the Lord"; "Let us go forth in the Name of Christ." Get out of here and live out there what you have experienced in here. The sacraments deal with the reality of God and the World. I must begin with God's initiative, but I am at once sent out to bring that to the reality of the world in which I live. Bishop Frank Weston placed this challenge to the Anglo-Catholic Congress of 1923, and the challenge is still before us:

"If you are prepared to fight for the right of adoring Jesus in his Blessed Sacrament, then you have got to come out from before your Tabernacle and walk, with Christ mystically present in you, out into the streets of this country, and find the same Jesus in the people of your cities and your villages. You cannot claim to worship Jesus in the Tabernacle, if you do not pity Jesus in the slum....."

(Bishop Weston, *Our Present Duty*, 1923. Quoted by Louis Weil, *op.cit.*, p.90)

That presents to our church at large the challenge to have "Christ mystically present in you", to witness to the Sacramental life of the Church, and that as its primary task, and to insist on the priority of authentic piety. To the Anglo-Catholics of our church it presents the same challenge now as it did in 1923. To live in the world what we have discovered in the Sacraments and in our piety. Here at St. Mary's we are clear about the priority of worship and the pursuit of holiness; day by day as our people and clergy leave this House of Prayer and the beauty of Holiness, we are faced with the other reality of existence, Times Square. Day by day we are seeking, and with God's help we are finding the way, to draw those two realities in one, the transformation of the world into the kingdom of God. Only then will all make sense, and in the process not only is worship utterly essential, but also "piety" is not, after all, such a dirty word.

Andrew L. Sloane



CALENDAR FOR MAY

- 1 Th. SAINT PHILIP AND SAINT JAMES, APOSTLES
 2 F. Athanasius, Bishop of Alexandria, 373 (*No Abstinence*)
 3 Sa. *of Our Lady*
MAY FESTIVAL
Solemn Evensong, Procession & Crowning of the Virgin, Benediction - 5 PM
- 4 Su. THE SIXTH SUNDAY OF EASTER
 5 M. ROGATION DAY
 6 Tu. ROGATION DAY
 7 W. ROGATION DAY
 8 Th. ASCENSION DAY
Evening Prayer, 5:30 PM; Procession & Solemn Pontifical Mass, 6 PM
- 9 F. Gregory of Nazianzus, Bishop of Constantinople, 389 *No abstinence*
 10 Sa. *of Our Lady*
- 11 Su. THE SEVENTH SUNDAY OF EASTER
 12 M. *of Easter VII*
 13 Tu. *of Easter VII*
 14 W. *of Easter VII*
 15 Th. *of Easter VII*
 16 F. *of Easter VII No Abstinence*
 17 Sa. Vigil of Pentecost
- 18 Su. THE DAY OF PENTECOST: WHITSUNDAY
Procession and Solemn Mass, 11 AM
- 19 M. Dunstan, Archbishop of Canterbury, 988
 20 Tu. Alcuin, Deacon, and Abbot of Tours, 804
 21 W. EMBER DAY
 22 Th. The First Book of Common Prayer 1549
 23 F. EMBER DAY *Abstinence*
 24 Sa. EMBER DAY (com. Jackson Kemper, First Missionary Bishop, 1820)
- 25 Su. THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY
Procession and Solemn Mass, 11 AM
- 26 M. Augustine, First Archbishop of Canterbury, 605 (Memorial Day)
 27 Tu. *of Proper 3*
 28 W. *Requiem*
 29 Th. Corpus Christi
 30 F. *of Proper 3*
 31 Sa. THE VISITATION OF THE BLESSED VIRGIN MARY

CALENDAR FOR JUNE

- 1 Su. PENTECOST II: THE SOLEMNITY OF CORPUS CHRISTI
Solemn Mass & Procession of the Blessed Sacrament, with Benediction, 11 AM
- 2 M. The Martyrs of Lyons, 177
 3 Tu. The Martyrs of Uganda, 1886
 4 W. *of Proper 4*
 5 Th. Boniface, Archbishop of Mainz, Missionary to Germany, & Martyr, 754
 6 F. The Most Sacred Heart of Jesus
Abstinence
 7 Sa. *Of our Lady*
- 8 Su. THE THIRD SUNDAY AFTER PENTECOST
 9 M. Columba, Abbot of Iona, 597
 10 Tu. Ephrem of Edessa, Syria, Deacon, 373
 11 W. SAINT BARNABAS THE APOSTLE
 12 Th. *Requiem*
 13 F. Antony of Padua, Friar, 1231 *No Abstinence*
 14 Sa. Basil the Great, Bishop of Caesarea, 379
- 15 Su. THE FOURTH SUNDAY AFTER PENTECOST
 16 M. Joseph Butler, Bishop of Durham, 1752
 17 Tu. *Requiem*
 18 W. Bernard Mizeki, Catechist, and Martyr in Rhodesia, 1896
 19 Th. *of the Holy Eucharist*
 20 F. *Abstinence*
 21 Sa. *of Our Lady*
- 22 Su. THE FIFTH SUNDAY AFTER PENTECOST
 23 M.
 24 Tu. THE NATIVITY OF SAINT JOHN THE BAPTIST
 25 W. *Requiem*
 26 Th.
 27 F. *Abstinence*
 28 Sa. Irenaeus, Bishop of Lyons. C. 202
- 29 Su. THE SIXTH SUNDAY AFTER PENTECOST
 30 M. SAINT PETER AND SAINT PAUL, APOSTLES



March, 1986

A LETTER FROM THE TREASURER

Dear Parishioners & Friends of St. Mary's,

I am pleased to submit to you our Church's 1986 Budget as approved by your Trustees at their February meeting, and I think we can all be proud of it. The measures of spiritual health are many. Well down the list is financial growth. But it, too, is significant as an expression of Christian commitment.

Our 1986 Budget is the largest ever—\$315,700. This is nearly 10% more than we actually spent last year and that figure (\$287,882.72) is some \$10,000 more than had been budgeted for 1985. It was made possible by your generous support which exceeded our expectations. Many of you raised your pledges and many more of you pledged or gave gifts for the first time during 1985. And most importantly nearly everyone fulfilled their commitments totally.

During 1985 we were able to meet all our commitments. This included our Diocesan Assessment "paid in full" for only the second time in memory. We were able to raise our clergy salaries and those of our staff (all are still below acceptable standards) and raise our maintenance budget for this glorious place to something above benign neglect.

As you will see from the Budget comparisons, we are able to continue this progress in 1986. Again, it is because of your love and support. Pledges in hand are \$140,000—nearly double four years ago. Donations are scheduled at \$22,500—nearly double four years ago. Interest on capital will be \$60,000—nearly double four years ago. This is because many of you are contributing regularly to our Endowment through our Oxford Movement Fund.

Because of this, we are able again to raise clergy salaries and grow in other important temporal responsibilities. Maintenance of church buildings will increase by \$6,000 (still below prudence and only "patch and repair").

This report would not be complete without thanking our clergy on your behalf for their selflessness with regard to salaries and their love and devotion for the special ministry of this sacred place. Their example has pervaded our lives and enriched this Christian community in so many ways. By your Christian stewardship you have shown your growing support and participation. May it ever be thus!

In Christ,

Jack R. Cortner,
Treasurer

<u>RECEIPTS</u>	<u>ACTUAL 1985</u>	<u>BUDGET 1986</u>	<u>PERCENT INCREASE (DECREASE)</u>
Plate Offerings	21,643.91	23,000.00	6.27
Pledges	126,057.89	140,000.00	11.06
Special Offerings	9,880.28	10,000.00	1.21
Shrines	7,158.94	7,500.00	4.76
Donations	26,007.20	22,500.00	(13.49)
Easter & Christmas	19,425.35	20,000.00	2.96
Interest on Capital	69,928.97	60,000.00	(14.20)
Special Purpose	1,272.25	0.00	(100.00)
Repayments	18,046.08	20,000.00	10.83
SUB-TOTAL	229,420.87	303,000.00	1.20
Cash on hand Jan. 1	0.00	16,050.00	N.A.
GRAND TOTAL	229,420.87	319,050.00	6.56
DISBURSEMENTS			
Salaries:			
Clergy	37,584.46	45,000.00	19.73
Music Director	11,833.34	12,500.00	5.63
Choir	21,026.50	20,500.00	(2.50)
Parish Secretary	16,017.36	16,500.00	3.01
Sextons	17,312.94	18,000.00	3.97
Bookkeeper	5,075.00	5,200.00	2.46
Housekeeper	1,420.40	1,400.00	(1.44)
Fica	5,365.12	5,600.00	4.38
All Insurance	20,453.73	22,500.00	10.00
Steam, Gas, Elec.	41,673.58	42,000.00	0.78
Office Expense	5,688.30	5,100.00	(10.03)
Rectory Service	3,600.00	3,600.00	0.00
Telephone	7,387.04	7,200.00	(2.53)
Sacristy	3,716.86	3,500.00	(5.83)
Music & Organ Maint.	2,111.14	3,000.00	42.10
Auditing	6,095.03	6,000.00	(1.56)
Printing	3,212.25	3,500.00	8.96
Clergy Pensions	7,176.08	9,400.00	30.99
Diocesan Assessment	21,659.00	35,000.00	61.60
Postage	2,505.18	3,200.00	27.74
Repairs & Improvements	19,021.72	25,000.00	31.43
Cleaning & Maintenance	4,643.21	5,000.00	7.68
Advertising	7,989.99	10,000.00	25.16
Miscellaneous	5,048.57	1,000.00	(80.19)
Water Tax	2,362.38	1,000.00	(57.67)
Security	2,080.50	2,000.00	(3.87)
Seminary Fund	2,000.00	3,000.00	50.00
Special Purpose	3,843.05	0.00	(100.00)
GRAND TOTAL	287,882.73	315,700.00	9.66

CHRISTIAN EDUCATION

CLASSES are held for study and discussion several times during the week. Speak to the Clergy or call the parish office for details.

★

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.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8502

The Church is open for prayer and meditation

Monday-Fridays: 7 a.m. - 9 a.m., 11 a.m. - 7 p.m.

Saturdays: 8:30 a.m.- 6 p.m.

Sunday: 8:30 a.m. - 6 p.m.

RECTORY

144 West 47th Street • New York • New York • 10036-8502

THE REVEREND EDGAR F. WELLS, Rector

THE REVEREND ANDREW L. SLOANE, Curate

(212) 869-5831

PARISH OFFICE

145 West 46th Street • New York • New York • 10036-8502

Office Hours from 9 a.m. - 4:30 p.m.

Monday-Friday, except legal holidays

(212) 869-5830

Mr. Jack R. Cortner, <i>Treasurer</i>	869-5830
Mr. Quentin Lane, <i>Director of Music</i>	869-5830
Mr. Emil Denworth, <i>Head Usher</i>	263-6385
Mr. George H. Blackshire, <i>Hospitality</i>	858-5797
Mr. Philip D. Parker, <i>Tours</i>	582-0807
Miss Doreen Swan, <i>Bookshop</i>	431-3568
Mr. Ralph M. Morehead, <i>Funeral Director</i>	744-2500

The Church of Saint Mary the Virgin depends for its operation expenses on the sacrificial giving of its clergy, parishioners, and friends. Pledge envelopes may be obtained from the Parish Secretary by phoning (212) 869-5830. We need and are grateful for your support.

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