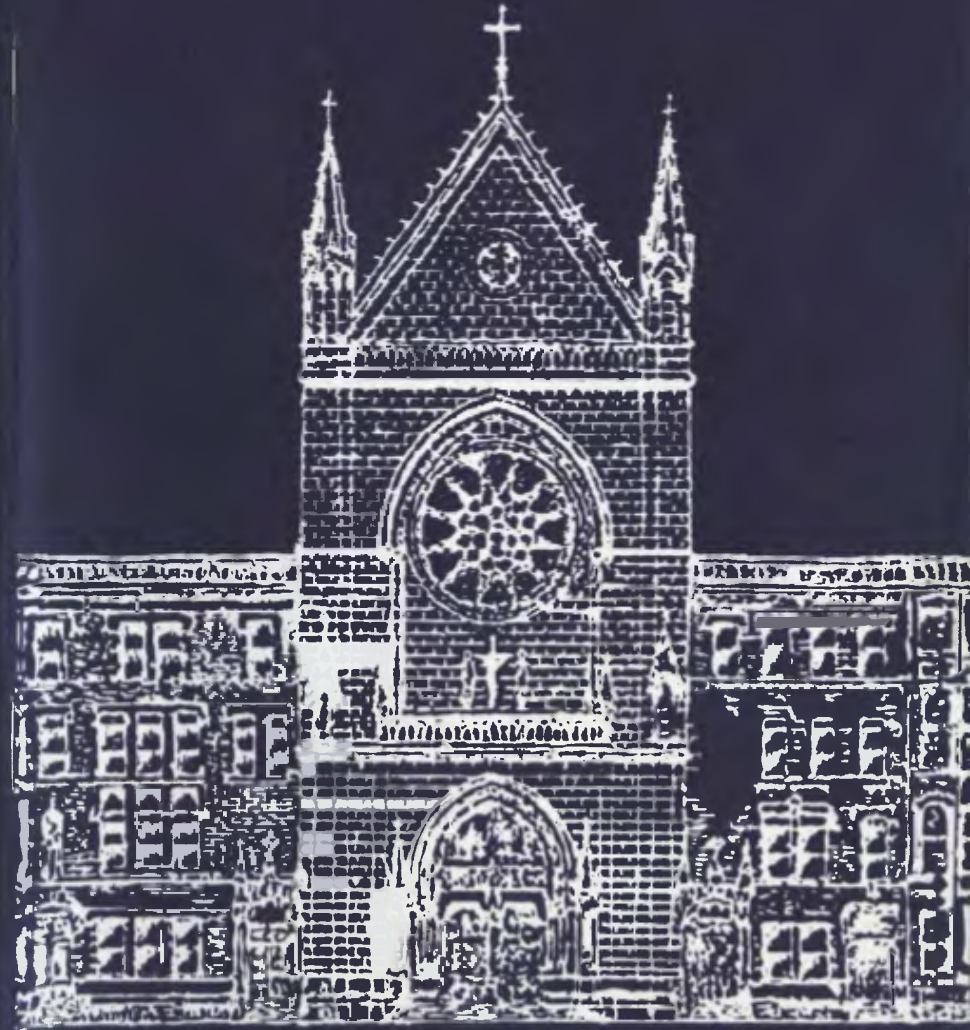


Jul. — Aug., 1988

VOL. LVII, No.4

# AVE



THE OF SAINT MARY V  
New York City

## AVE

Church of Saint Mary the Virgin  
145 West 46th Street  
New York City 10036-8591

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# THE CHURCH OF ST. MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8591

Parish founded 1868

Church built 1894

## SERVICES

### SUNDAY

Morning Prayer .....	8:40 am
Masses .....	9:00, 10:00 am, and 5:00 pm
Sunday School .....	9:45 am
Solemn Mass with Sermon .....	11:00 am
Evening Prayer .....	4:45 pm

### WEEKDAYS

Morning Prayer .....	8:30 am
Noonday Office .....	12:00
Daily Mass (except Sat.) .....	12:15 and 6:15 pm
Saturday .....	12:15 pm
Evening Prayer (except Sat.) .....	6:00 pm
Saturday .....	5:30 pm

### COUNSELING

A priest is available in the church daily, 12 - 1 pm

### SACRAMENT OF RECONCILIATION

Saturday .....	11:30-12:00 noon (Father Wells) 1-1:30 pm (Father Sloane)
Sunday .....	10:30-10:50 am (Father Wells) (Father Sloane)
Major holy days .....	5:30-5:50 pm (Father Wells) (Father Sloane)

The Reverend Edgar F. Wells, Rector .....	869-5830
The Reverend Andrew L. Sloane, Associate .....	869-5830
The Reverend William Crosby .....	869-5845
The Reverend Allan Jackson, Assistant .....	840-0354

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*AVE* is published bi-monthly by the Church of Saint Mary the Virgin, 145 West 46th Street, New York City 10036-8591. Telephone (212) 869-5830. The Rev'd Edgar F. Wells, editor; The Rev'd Andrew L. Sloane, associate editor; Mr. Ronald L. Cox, layout. Your contribution of \$10.00 or more will be greatly appreciated, and will ensure future publication and distribution of *AVE*. All gifts made to *AVE*-Church of St. Mary the Virgin are tax-deductible.



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

VOL. LVII

JULY — AUGUST, 1988

No. 4

The Feast of SS. Peter & Paul, Apostles  
 June 29th, 1988

My dear People:

Let me begin this letter with an appeal to you on behalf of our 1988 *MISSION OF CATHOLIC RENEWAL*. For the last several years our fall schedule has been inaugurated by this event, and we have been blessed by the presence here of significant preachers for this occasion: the Suffragan Bishop of Dallas, Robert Terwilliger; Bishop Stevens of Fond du Lac; the Vicar of Saint Alban's, Holborn, Father John Gaskell; and last year from the Diocese of Gloucester my seminary classmate and current Vicar of the Parish of St. Philip & St. James, Cheltenham, Father John Heidt. Our Missioner this fall continues as a representative of the high caliber of preaching that has been ours in earlier years. He is the Rev'd Canon James A. Winters, Rector of St. Barnabas Church, Ottawa, in Canada, and another old and dear friend of mine. St. Barnabas Church is to Canada's national capital what St. Mary's is to New York, and Father Winters is a priest of vast experience where pastoral care and teaching are concerned. Some of you have heard him here already, and I know that we are all going to benefit from his presence here this fall. Make note of our schedule now, and by all means plan on joining us.

### *A MISSION OF CATHOLIC RENEWAL*

October 7, 8, & 9, 1988

Oct. 7, Friday, 6 PM ..... Evening Prayer, Low Mass,  
*followed by Parish Dinner & Address by Fr. Winters*

Oct. 8, Saturday 5 PM ..... Solemn Evensong & Benediction  
*with Sermon by Fr. Winters*

October 9, Sunday, 11 AM .... Our Feast of Dedication  
*Procession & Solemn Mass  
 with Sermon by Fr. Winters*

41 Further information will be forthcoming in our September AVE. In the meantime we ask for your prayers and promised participation as we prepare for Father Winters' time among us.

And of course 'renewal' is the word that can best describe what is occurring in our Times Square area as this letter is being written. It seems as if the city as we knew it has died around us, and in its place there is being erected a whole new neighborhood with new shops, new restaurants, and new places of business. As many of you know, and as you will read in our Treasurer, Ian McCart's, letter to the parish elsewhere in this issue, St. Mary's has already profited tangibly from the changes that are taking place. What lies ahead is the excitement of a renewed and perhaps somewhat changed weekday ministry to our neighborhood, and we pray that from within the new workforce whose members will populate this area during the daytime there will emerge a fresh nucleus where our weekday congregations and parish-related activities are concerned. Our anticipation is that things will expand for us, not contract, and our intention is to be ready as new opportunities become apparent for us.

What all of this underscores is the permanence of our ministry in this neighborhood, and the continuing viability of this parish's witness in a changing and changed community. For our part, both permanence and flexibility are the order of the day: permanence, where the principles and first purpose of our parish life are concerned; and flexibility where all other matters are involved.

All of this reminds me, as it should you, of the first reason for this parish's existence in this place. We are here to offer worship to God. We are here in order that God may reach out to this community through this house of prayer. Fr. John Heidt expressed this beautifully to us during his Mission here last fall, and you may remember that this is part of what he had to say: *It was for this purpose that this building was dedicated - to be the house of God, to be a place where God dwells. He who is everywhere, for us men and for our salvation has chosen to be in particular places in particular ways, so that we can see him even if only through a glass darkly. This is not heaven itself but this is the gateway to heaven. This is the place to which people may come that they may see the glory of God. It is a window into eternity. To use the Eastern expression, it is an icon of the reality of God himself. It is an entrance onto the road of our heavenly pilgrimage. No, this is not heaven, this is not the glory and*

*grandeur of the heavenly kingdom with its heavenly host, but it is a gateway, a window, an icon, through which we can see, as our eyes become more accustomed to the light, heaven's grandeur and glory. And the more perfect the gateway, the clearer shall be the vision. The more glorious and marvelous the worship, the more we shall see the awesome reality of God.* 42

Let me include in this letter one or two other matters that will be of interest to our people. In the first place, we are once again taking on a seminarian for part of the summer who will live in the rectory, and who in every way that is possible will share in our parochial life. His name is Andrew Davis, he is being sent to us from the Diocese of Portsmouth by the Director of Ordinands there, and he is a student at Edinburgh Theological College in Scotland. He describes himself, moreover, as something of an evangelical, but as an evangelical who wants some immersion within the Catholic stream of our Church's life. You might say that he is coming to the right place. Andrew seems to be a keen and open young man, and I know that all of you will join me in making his time here as profitable and rewarding as we can.

I do want to write something to you briefly about our Mission House as well. As of this writing Barry Swain has left us for a curacy at St. Clement's, Philadelphia, and indeed has been elevated to the priesthood, and I would be remiss if I did not take this opportunity to express your and my gratitude for his excellent work in the Mission House during these past two years. Most pleasing for us, I think, has been the flowering of this man's vocation during his time among us. I believe that Father Swain will be one of the finer examples of the priestly life among our younger clergy, and I know that you share with me that sense of gratitude where his work here has been concerned, and that you join me in offering him our love and prayers as his priestly ministry begins.

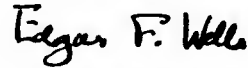
Of course what this means is that we have now found a new Director for our Mission House. That ministry, so important as a complement to our life of worship, has been the means at several levels whereby our ministry has been made honest. As a member of our Board of Trustees has put it, our reaching out to this neighborhood through a ministry in that place is, in the first place, a matter of our souls' health. Our salvation quite literally depends on the translation we are able to make of what we do at the altar to what is done on behalf of those among whom we live. Do keep our

parish, remember that your participation in that ministry is part of what makes this parish whole. More about this later.

Last of all let me commend to you our great mid-summer festival, the Feast of the Assumption of the Blessed Virgin Mary. The date as usual is August 15th, this year a Monday on our calendar, and there will be a great procession that evening at 6 of the Image of Our Lady of Walsingham, followed, as usual also, by a great Solemn Mass of Our Lady's Assumption. It is amazing how frequently the weather works in our favor on this occasion. Our prayer is that it will this year as well.

God bless you all.

Faithfully yours,



Edgar F. Wells



**SOLEMNITY OF  
THE ASSUMPTION OF THE BLESSED VIRGIN MARY**  
Monday, August 15

**PROCESSION & SOLEMN PONTIFICAL MASS 6:00 pm**

Sermon: Father Wells  
*Communion Service in E*  
*(Collegium Regale)*  
Harold Edwin Darke (1888-1976)

CONTRIBUTIONS TO *AVE* are gratefully acknowledged:  
Steven C. Petrica, \$10.00; David White, \$20.00; The Rev'd Canon Clifford B. Carr, \$20.00; Mr. & Mrs. Ernest Wilson, \$50.00; Basil A. Browne, \$12.00; The Rev'd Robert Creech, S.S.C., \$10.00; Elizabeth C. Robbins, \$10.00.

**ALTAR FLOWER MEMORIALS**

July 17— PENTECOST VIII:	Lawrence Lars Larsen
July 31— PENTECOST X:	Mary Louise Reidler Dunn
Aug. 7— PENTECOST XI:	Alfred and Catherine Handy
Aug. 14— PENTECOST XII:	Eliphal Beard; Carrie Briggs Streeter
Aug. 15— ASSUMPTION OF B.V.M.	Eleanor Bagley, Doris Marie Bagley Schmidt, Russell H. Bagley, Sr.
Aug. 21— PENTECOST XIII:	John Alexander Lewis, Clara Dorothy Lewis

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.*

**PREACHERS IN JULY & AUGUST**

July 3	Pentecost VI	Father Jackson
July 10	Pentecost VII	Mr. Andrew Davis Edinburgh Theological College
July 17	Pentecost VIII	Father Wells
July 24	Pentecost IX	Father Sloane
July 31	Pentecost X	Father Wells
August 7	Pentecost XI	Mr. Andrew Davis
August 14	Pentecost XII	Father Sloane
August 15	Assumption of the B.V.M. - 6 PM	Father Wells
August 21	Pentecost XIII	Father Jackson
August 28	Pentecost XIV	Father Sloane

*The following article was originally given as a paper to the New York Branch of the Catholic Clerical Union by the Rev'd Barry E. B. Swain, sometime Assistant at St. Mary's and Director of our Mission House. Father Swain is now Curate of St. Clement's Church, Philadelphia.*

### **The Mass and the Imperative of Mission**

It is the Catholic Church which is able to offer Mass, not the faithful on their own, nor a priest on his own. Any priest is forbidden to say mass on his own without at least a server as the representative of the faithful, and even in the heyday of the private mass, and lack of participation on the part of the laity, it was clear that although perhaps only the server made the responses, he did so in the name of the faithful. And so it is that the Eucharist comes into being in the living Church, for it is the priest who is empowered to consecrate the Body and Blood of Christ in the new and unbloody rite by his ordination by a bishop, once he has been chosen and his vocation has been accepted both by the hierarchy and by the faithful. The mass is itself in the form of a dialogue between the priest and the people and even after the Canon, perhaps most inalienably the priest's part, the people assent "Amen" after the closing doxology. For it is they and the priest together who have given thanks to God, "made Eucharist" in the phrase popular today, and it is they to whom He has come both in spirit and in Body. They are His people; He is their God.

This clearly implies that our conception of the Church is very important indeed. If the Church is not the holy elite, is it then the wholly deprived? Clearly, I think the answer is neither. We have clear proof in everyday society that neither is true. Often today we hear mooted various "models" of the Church: the institution, the people of God, a living Sacrament, heralds of the Good News, the Community of Jesus Christ, and of course, the most ancient, the Body of Christ. Each is in its own way a valid expression of the functions or intent of part of the Church, but it is the Body of Christ which best expresses this; a body whose members together constitute a whole: a community - that much over-used word. The Word of God is not a private phenomenon, neither the word in scripture, not the Incarnate Word himself. It is heard, accepted, received and interpreted in community. None of us brought the word into being; we receive it in community. None of us can understand or interpret the Word in isolation. This community of

the baptised is a community which receives and accepts the Word. The understandings and interpretations of the community are gathered together, treasured and stored, and are given the name Tradition. It is the same in sacraments and service. The sacraments are not to be celebrated alone; they are sacred actions of the entire community, celebrated for the benefit of the Universal Church. Even penance, that most private of sacraments, makes it plain that the priest-confessor represents the whole church in heaven and on earth, and the individual reconciliation is a symbol of the reconciliation of Christ and the whole world. The same applies to service: the community of the Church exists to aid, support and console members and others in society on their journey to holiness. Service is not service of self, but service of others.

It is this concept of community, therefore, which best suits the understanding of the Mass to which we turn our attention today. For in community, the faithful are united in their thanksgiving to God and communion with Him and also to one another, for it is in this context that Eucharist was possible and in this context Jesus comes to dwell with Man again as He did of old: then as True God and True Man on earth, and now under the accidents of bread and wine, creatures of God, fashioned by Man, offered up as the fruit of our labor with His creation, and returned as His own Son. With this concept, the Eucharist becomes the agent by which the people gather together to meet one another and to meet God, so the Eucharist both posits community and effects it.

In the famous phrase from the First Letter of Paul to the Corinthians (10:17), "For we being many are one bread, and one body: for we are all partakers of the same bread." As the Mass brings together the people of God before the throne of their Eucharistic King, He is just as substantially present to them as they are to one another, and He has come to them because of their action together. The Eucharist is then a type of eschatology as He comes to His people as they await Him. The Apostle Paul saw this dimension of the Eucharist clearly: "For every time you eat this bread and drink the cup, you proclaim the death of the Lord, until He comes" (I Cor. 11:26)

This coming again of Christ is one of the fundamental mysteries of the Mass which celebrates together all the mysteries of Christ's life from the Annunciation of His Birth to Our Lady to His Ascension, but most especially His Death and Passion, Resurrection and coming again. In celebrating these events, we relive them and are strengthened by the reliving of the story and by

the reception of the Lord Himself as we journey on, and so we aspire to the imitation of Christ Himself.

One of the most obvious features of the life and ministry of Our Lord in the Gospels, especially in the synoptic gospels, was his care for and interest in the excluded: the sick, the suffering, the poor, the destitute, and all those otherwise separated from society: tax collectors, publicans and sinners like Mary Magdalene. It was these with whom He ate and spent most of His time. This indicates we must take the Incarnation seriously and realize that Jesus is not simply the sacrament of the Second Person of the Trinity in the Mass, a divine sacrament, but also the embodiment of the human, the sacrament of the human. Here again, as he is True God, so we affirm He is True Man.

This is perhaps a bit disturbing, especially considering the traditional Anglican strength of belief in the Incarnation not only as a fact or doctrine but as a principle of conduct. One of the most crucial and yet most profoundly disturbing aspects of the Incarnation is that Jesus identified above all with the poor, and that, by and large, is not us. He pointed to them as the primary heirs of his kingdom; he took their side and defended them against their oppressors. He promised salvation, deliverance from sin and all its effects. The poor included all those who were powerless and therefore inconsequential in an economic, social, political, cultural or religious sense. Jesus did not bring immediate relief to them, or even promise it. What He did promise them was that their lives would be blessed by God, and that it would be easier for them to enter the Kingdom of Heaven. All this seems to imply that our consideration as Catholic Christians of Incarnation will imply taking upon ourselves the burden of Jesus' identification with and service to the poor.

We have seen that as the accidents of bread and wine become one with the person consuming them, so the substance of Jesus Christ, truly and objectively present, also becomes one with the receiver, and that this takes place only in community. We can scarcely help but reflect, then, on the community with which the Lord ate these meals which were a type of the Eucharist sinners, the sick, and tax collectors. Again and again, the religious establishment of the day rebuked Jesus for his ignoring of dietary conventions and socio-religious customs. The earthiness of these meals reminds us of the basic incarnational character of Christianity and prevent us from

so spiritualising the eucharist that its relevance is restricted to the life hereafter and is divorced from life here and now. This all means that we who celebrate the Mass in memory of Him, who follow his command to "do this", must feed the same sort of people and involve themselves with the same sort of dinner guests as He had at His table.

As the Last Supper then was a symbolic re-enactment of the Incarnation, so the Eucharist is a substantial re-enactment, for He comes again at the altar, and the model for both is the simple meals of Jesus with the sick, sinners and other outcasts. This does not prevent us, of course, from offering our best to God at High Mass in vestments, music, incense, good reading and sound preaching, competent ritual and so on, for the edification of the faithful and as a token of our worship of Almighty God. In fact, it is our belief that these things help. What it does mean is that we must not permit this kind of worship to become an individual, sentimental indulgence which takes the place of Christian commitment. One must lead to the other.

I would like to draw your attention to the connection between the account of the foot washing in the Gospel of John and the synoptics' account of the institution of the Holy Eucharist. Not only does the Fourth Gospel have the account of the foot washing in the place where the synoptics have the account of the institution of the Eucharist, John shows how marked is the connection which the Lord made between them by recording His command that the disciples do what He did for them. "I have set you an example: you are to do as I have done for you." (John 13:15) This is an extremely important image of the Lord, for it clearly compares this action with the Eucharist and His command there, "Do this in remembrance of me." The Holy Thursday Mass with its three-fold theme of the institution of the Eucharist, the institution of the Sacred Priesthood, and the foot washing itself makes this connection very clear. We must not lose sight of this image of the Lord, carrying a basin, girded with a towel, and washing the feet of his disciples. That is the heart of the priesthood.

It is likely that in days of assaults on the teachings of Christianity, that one or another image of the Lord will be distorted and used exclusively to the detriment of the Faith. While we own and worship the Sovereign Lord, the Christus Rex, the Crucified One, the Bambino of Christmas, the Good Shepherd, and the Sacred

Heart, we must not lose sight of the Servant Lord. This is especially true because so many of the other images are more comforting, and allow us to rest more easily. St. Vincent de Paul in answer to questions about the onerous nature of work with the poor, would answer, "Do you not think the Lord suffered in His work of love?"

The Apostle Paul warns us in First Corinthians, chapter 11, both about disagreements in the Body, and about the lack of agreement between the Mass and the social practice of the Church in Corinth. The ringing condemnation of this sinful dichotomy in the prophet Amos applies, of course, to the Old Dispensation, but pre-figures the problem in the New: "I hate, I spurn your pilgrim-feasts; I will not delight in your sacred ceremonies. When you present your sacrifices and offerings, I will not accept them, nor look on the beasts of your shared-offerings. Spare me the sound of your songs; I cannot endure the music of your lutes. Did you bring me sacrifices and gifts, you people of Israel, those forty years in the wilderness? No! But now you shall take up the shrine of your idol king and the pedestals of your images, which you have made for yourselves, and I will drive you into exile ..." (Amos 5:21-23, 25-26)

There are many ways of enthroning other gods in place of the living God, and seemingly according to St. James, one is faith, even faith in the Eucharist, for example, without good works accompanying, "My brothers, what use is it for a man to say he has faith when he does nothing to show it? Can that faith save him? Suppose a brother or a sister is in rags with not enough food for the day and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat' but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing." (James 2:14-17)

Does all this seem radical and new? It shouldn't. I pass on now three brief vignettes.

As early as 1838, Dr. Pusey wrote to Robert Brett:

*We are not yet fit for lives of contemplation and penitential retirement: We must begin with active works of charity: humiliation may be in doing things humble and humbly, e.g., in tending the poor; the cry of our poor seems to show where such things (i.e., our mission) ought to be, in the midst of their miseries.*" (MS letter, 15 Jan. 1838)

*In 1878, a young man alighted from the steamer at Wapping Pier, his name was Lincoln Stanhope Wainright and he had come to join the staff of St. Peter's, London Docks. At that time, Wapping was an island bounded on one side by the river and on the other side by the docks. It was crowded with tenements, warehouses, narrow alleys and little courts full of small houses, dens of prostitution and gin mills. The heart of the parish was the beautiful church of St. Peter's which had a great reputation of caring for its people body and soul. The young curate greatly admired the work being done by the Vicar, Father Lowder, but he little realized that he would labor there for the rest of his days, nor did he know that the vicar's health was already breaking.*

*Father Wainright was appointed vicar in 1884. He built upon the firm foundations laid by his predecessor and by the Catholic Movement. His day started at the altar. After Mass, he would breakfast on tea and toast, then spend the rest of the morning dealing with correspondence from people all over England. Many of his parishioners were extremely poor and often hungry, so the vicar never had a midday meal. Each afternoon was spent visiting in the parish. During the evening he was at home to anyone who had need of him. No one was ever turned away and he was known to give the shirt from his back to a man who needed one to obtain work, and coal from his store for a family who had none. Sometimes he ran out of money, food, and clothes, but he never ran out of love. Later in the evening, he would set out to visit the hospitals before having his main meal of the day, which was left warming by the fire.*

*So the years ticked by. In 1923, when he had been vicar for fifty years, crowds of people came to Dockland to pay tribute to a man whom the bishop of London, no friend of the Ritualists, described as the "best loved man in the world". He was now very frail and beginning to feel the strain of his long years*

*of toil. In 1923, he gave away his coat, caught pneumonia and was never really well again. He died in February 1929. Crowds lined the streets for his funeral and men who had never been known to cry were unable to hold back the tears as they bade farewell to "their FATHER", a humble priest who was regarded by many as what the ribbon on the largest sheaf of flowers read, "A SAINT IN DOCKLAND". The flowers were from a guild of unwed mothers begun by Father Wainright.*

And finally this:

*Three days ago, I entered a room in what is called a hotel, but is in reality nothing more than a den of thieves and sin. In it were a mother, scarcely eighteen, but with two children already and a third on the way. No husband or father was present, nor had there ever been a husband. She was wretched and in rags, and without even the consolation of religion. When I asked her if she knew God, she replied that she had heard of him once. She was harried and hopeless, and in deepest despair. I felt as if some barber-surgeon had taken away the tooth of my priesthood to expose the raw and pulsating nerve beneath.*

These are the words of Alexander Heriot Mackonochie, Vicar of St. Alban's, Holborn. (MS letter, June 1868).

The magnificent, self-sacrificial lives and ministries of Father Wainright, Father Mackonochie, and others are sterling examples, for they were martyrs not only to ritualism as is sometimes suggested, but to Christian social service and loving pastoral care to the poor and afflicted. The same is true of Father Tooth, Fr. Dolling of Plymouth, Fr. Stanton, and in our own country the Sisters of the Community of St. Mary who died at Memphis Father Huntington, O.H.C., and for many years the Sisters of the Holy Nativity who operated from the Mission House at St. Mary's.

At the Anglo-Catholic Congress of 1923, Bishop Francis Weston of Zanzibar issued a clarion call amidst the gorgeous vestments, sumptuous music, and the full ritual and ceremonial of the (then) Western Rite, all right and proper in his sight, and ours, and we believe in God's, but not without its inevitable

concomitant of social witness and mission. The call is famous but cannot be repeated too often and is at the heart of this matter. The concept is not tied to the "Liturgical Movement", nor the moving about of church furniture, not the defacing of beautiful appointments for simpler ones, nor fuller chasubles, new music, or the *ipsissima verba* of Thomas Cranmer or Pius V, but is a spirit and a mission all its own which affirms that the Mass is a part of social mission and that social mission is a part of the Mass, and without this connection, the Lord will take no delight in our solemn assemblies. Bishop Weston said

*You have your Mass, you have your Altars, you have begun to get your Tabernacles... Now go out into the highways and hedges and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and when you have found him, gird yourself with his towel of fellowship, and wash his feet in the person of his brethren. (Papers of the Anglo-Catholic Congress, 1923)*

Reverend and Dear Fathers, may I be allowed a personal conclusion? I shall complete, on June 1st, two years as Director of St. Mary's Mission House, and our work with homeless women and children, and our ministry to the welfare hotels of the Times Square district. I shall then be moving on to take another sort of appointment. It seems to me, that in a time when many of us wonder what the vocation of the Anglican Catholicism could possibly be in this day of discouragement and confusion, when less and less of the Church establishment seems interested in us or our message, we can well look to our past for our future. For the Catholic Movement in Anglicanism is rooted and grounded in the Mass and in social mission. Our vocation is not, nor did our leaders ever envision it to be, in tending increasingly obscure and forgotten shrines and their ever-dwindling flocks. Yes, our vocation is to offer the Holy Sacrifice, to hear confessions and to make them, and to say our prayers, but just as importantly we must, like our forbears, reach out in other ways. Our vocation is nothing less than the conversion of the Episcopal Church and the entire Anglican Communion, and with our other Catholic brothers, nothing less than the conversion of the entire world. We



will not accomplish this by taking care of our own people, and minding our own business, but by reaching out with the riches of the Catholic Faith to everyone everywhere, and by ministering to them where they are, and who they are, in their entirety as people, by following the imperatives of the Mass, and by ministering to them mind, body and soul.



### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the laws of the State of New York, and having its principal office at 145 West Forty-sixth Street, New York City, [here state the nature or amount of the gift]"



### LAY MINISTRIES AT ST. MARY'S SAINT MARY'S GUILD

Sacred vessels and vestments are cared for by men and women working together on assigned weekends each month, and at other specified times. Of special importance is the restoration of older vestments in the parish. To volunteer, please contact one of the clergy.

### THE CURSILLO COMMUNITY

A group of men and women dedicated to the building of Christian community within our parish life. Members meet weekly at various convenient times for the purpose of sharing their experience of the Christian life in small groups, and come together monthly as a larger body for common worship, adoration, and the sharing of Christian fellowship. In the strictest sense this is not a parish organization but a movement of spiritual depth, grounded in the principles and teaching of Catholic Renewal in our own day. All parishioners are welcome.

### SAINT VINCENT'S GUILD

Acolytes' Guild for men serving at Sunday and weekday services. Those interested should speak to the clergy. Guild members occasionally serve as Readers as well.

### SAINT RAPHAEL'S GUILD

Ushers at parish services: Sunday mornings and evenings, and on Feast days. Interested persons, men and women, should contact Emil Denworth at (718) 263-6385.

### SAINT MARTIN'S GUILD

Tours of the church are conducted after Sunday Solemn Mass, and Guild members are trained for this special ministry. If interested, please phone Philip Parker at 582-0807.

### BROTHER LAWRENCE GUILD

Hosts and Hostesses in charge of refreshments after Solemn Mass on Sundays and Feast days, and at special parish meals. Interested persons should phone George Blackshire at (718) 858-5797.

## CALENDAR FOR JULY

- 1 F. *Abstinence*  
 2 Sa. *Of Our Lady*  
 3 Su. THE SIXTH SUNDAY AFTER PENTECOST  
 4 M. INDEPENDENCE DAY, 12:15 Mass only  
 5 Tu. Anthony Zaccaria, Priest, 1539  
 6 W. Maria Goretti, Virgin & Martyr  
 7 Th. *Requiem*  
 8 F. *Abstinence*  
 9 Sa. *Of Our Lady*
- 10 Su. THE SEVENTH SUNDAY AFTER PENTECOST  
 11 M. Benedict of Nursia, Abbot, c. 540  
 12 Tu. *Requiem*  
 13 W. Henry, Emperor, 1324  
 14 Th. Bonaventure, Bishop and Doctor, 1274  
 15 F. Swithun, Bishop of Winchester, 862 *Abstinence*  
 16 Sa. Our Lady of Mount Carmel
- 17 Su. THE EIGHTH SUNDAY AFTER PENTECOST  
 18 M. *Requiem*  
 19 Tu.  
 20 W. Margaret , Martyr at Antioch, 3rd c.  
 21 Th. Lawrence of Brindisi, Priest and Doctor  
 22 F. SAINT MARY MAGDALENE *Abstinence*  
 23 Sa. Bridget, religious, 1373
- 24 Su. THE NINTH SUNDAY AFTER PENTECOST  
 25 M. SAINT JAMES THE APOSTLE  
 26 Tu. The Parents of the Blessed Virgin Mary  
 27 W. William Reed Huntington, Priest, 1909  
 28 Th. *Requiem*  
 29 F. Mary and Martha of Bethany *Abstinence*  
 30 Sa. Peter Chrysologus, Bishop and Doctor, c. 450  
 (comm. William Wilberforce, 1833)
- 31 Su. THE TENTH SUNDAY AFTER PENTECOST

## CALENDAR FOR AUGUST

- 1 M. Alphonsus Liguori, Bishop and Doctor, 1787  
 2 Tu. Eusebius of Vercelli, Bishop, 371  
 3 W. *Requiem*  
 4 Th. John Vianney, Cure d'Ars, Priest, 1859  
 5 F. Dedication of St. Mary Major *Abstinence*  
 6 Sa. THE TRANSFIGURATION OF OUR LORD  
 JESUS CHRIST
- 7 Su. THE ELEVENTH SUNDAY AFTER PENTECOST  
 8 M. Dominic, Priest and Friar, 1221  
 9 Tu. *Requiem*  
 10 W. Laurence, Deacon and Martyr at Rome, 258  
 11 Th. Clare, Abbess at Assisi, 1253  
 12 F. *Abstinence*  
 13 Sa. Jeremy Taylor, Bishop of Down, Connor and Dromore, 1667
- 14 Su. THE TWELFTH SUNDAY AFTER PENTECOST  
 15 M. THE ASSUMPTION OF THE BLESSED VIRGIN MARY  
 16 T. Stephen of Hungary, King, 1038  
 17 W. *Requiem*  
 18 Th. William Porcher DuBose, Priest, 1918  
 19 F. John Eudes, Priest, 1680  
 20 Sa. Bernard, Abbot and Doctor, 1153
- 21 Su. THE THIRTEENTH SUNDAY AFTER PENTECOST  
 22 M. Queenship of Mary  
 23 Tu. Rose of Lima, Virgin, 1617  
 24 W. SAINT BARTHOLOMEW THE APOSTLE  
 25 Th. Louis, King of France, 1270  
 26 F. *Requiem - Abstinence*  
 27 Sa. *Of Our Lady*
- 28 Su. THE FOURTEENTH SUNDAY AFTER PENTECOST  
 29 M. THE BEHEADING OF SAINT JOHN THE BAPTIST  
 30 Tu. *Requiem*  
 31 W. Aidan, Bishop of Lindisfarne, 651

## A LETTER FROM THE TREASURER

Dear Parishioners and Friends of St. Mary's,

I am pleased to submit to you our Church's 1988 budget as approved by your Trustees at their January meeting.

As many of you know, in September 1987, the Trustees approved the sale of approximately ten percent of St. Mary's air rights to the Durst Organization for a gross amount of \$2,275,000.00; it is the Board's intention that a limited amount of the income generated from these funds be used for specific projects and programs at St. Mary's and that this new capital base be increased to help ensure the health of our parish buildings as well as our parish life.

Our 1987 income and expenses fell within acceptable limits of the planned amounts and with the exception of our diocesan assessment, all amounts due in 1987 were paid before the end of the year; payment of the balance due on our assessment was made during the first quarter of 1988.

Although many of you are exceedingly generous with your pledges and gifts to St. Mary's, our budgeted pledge income is significantly less than last year owing to a number of deaths within our family as well as a few transfers to other parishes.

With respect to budgeted 1988 expenses, there are two important items: a significantly higher budget for the choir and the inclusion of a building manager. The increased choir budget will help maintain our music program and the addition of a building manager will help maintain our physical plant. As you know, St. Mary's buildings are large and old: they require constant attention, and the addition of the building manager will help preserve them. We also expect that the building manager will be actively involved with the restoration of St. Mary's which we still hope will be completed by 1995.

The Trustees are grateful for the many sacrifices you make for this place. Our entire parish family is thankful for the presence and sacrifices of our clergy: Fr. Wells, Fr. Sloane and Fr. Jackson. We are indeed fortunate to have them at St. Mary's, and we would add to their names that of our Mission House Director during these past two years, The Rev'd Barry Swain.

Yours in Christ,

Ian Renton McCart  
Treasurer

RECEIPTS	ACTUAL 1987	BUDGET 1988	PERCENT INCREASE (DECREASE)
PLATE OFFERINGS	20,445.81	25,000.00	22.27
PLEDGES	153,649.76	136,000.00	(11.49)
SPECIAL OFFERINGS	10,866.03	12,000.00	10.44
SHRINES	8,425.80	8,500.00	0.88
DONATIONS	18,024.23	25,000.00	38.70
EASTER & CHRISTMAS	20,389.02	25,000.00	22.62
INTEREST ON CAPITAL	59,836.36	116,000.00	93.86
SPECIAL PURPOSE	26,839.69	0.00	(100.00)
REPAYMENTS	38,804.22	15,000.00	(61.34)
MISCELLANEOUS	0.00	0.00	N.A.
CAPITAL IMPROVEMENTS	23,227.79	0.00	(100.00)
<b>SUB-TOTAL</b>	<b>380,508.71</b>	<b>362,500.00</b>	<b>(4.73)</b>
CASH ON HAND JAN 1	<u>0.00</u>	<u>20,000.00</u>	N.A.
<b>GRAND TOTAL</b>	<b><u>380,508.71</u></b>	<b><u>382,500.00</u></b>	<b>0.52</b>
<b>DISBURSEMENTS</b>			
<b>SALARIES:</b>			
CLERGY	45,000.12	51,740.00	14.98
MUSIC DIRECTOR	12,499.71	14,375.00	15.00
CHOIR	20,497.00	28,500.00	39.04
PARISH SECRETARY	17,161.46	19,895.00	15.93
SEXTONS	20,195.54	19,800.00	(1.96)
HOUSEKEEPER	107.20	1,610.00	1,401.87
BOOKKEEPER	5,200.00	5,980.00	15.00
BUILDING MANAGER	0.00	25,000.00	N.A.
FICA	5,714.85	7,600.00	32.99
ALL INSURANCE	43,354.00	48,000.00	10.72
STEAM, GAS, ELEC.	38,360.80	38,000.00	(0.94)
OFFICE EXPENSE	4,386.08	5,000.00	14.00
RECTORY SERVICE	3,600.00	3,600.00	0.00
TELEPHONE	7,286.88	7,000.00	(3.94)
SACRISTY	4,677.31	4,000.00	(14.48)
MUSIC & ORGAN MAINT.	2,781.56	4,000.00	43.80
AUDITING	5,079.40	6,000.00	18.12
PRINTING	5,717.09	3,500.00	(38.78)
CLERGY PENSIONS	10,216.60	10,700.00	4.73
DIOCESAN ASSESSMENT	10,264.50	45,000.00	338.40
POSTAGE	3,889.73	3,200.00	(17.73)
REPAIRS & IMPROVEMENTS	19,584.15	10,000.00	(48.94)
CLEANING & MAINTENANCE	9,547.98	5,000.00	(47.63)
ADVERTISING	14,151.52	11,000.00	(22.27)
MISCELLANEOUS	4,056.33	1,000.00	(75.35)
SPECIAL PURPOSE	19,594.50	0.00	(100.00)
WATER TAX	3,219.44	1,000.00	(68.94)
SECURITY	5,670.16	2,000.00	(64.73)
SEMINARY FUND	0.00	0.00	N.A.
TRANSFER TO CAPITAL	0.00	0.00	N.A.
CAPITAL IMPROVEMENTS	11,277.67	0.00	(100.00)
INTERNAL FUND TRANSFER	5,000.00	0.00	(100.00)
LOANS RECEIVABLE	3,000.00	0.00	(100.00)
<b>GRAND TOTAL</b>	<b><u>361,091.58</u></b>	<b><u>382,500.00</u></b>	<b>5.93</b>

## DIRECTORY

### CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8591

*The Church is open for prayer and meditation*  
*Monday-Fridays: 7 a.m. - 9 a.m., 11 a.m. - 7 p.m.*  
*Saturdays: 11:30 a.m. - 6 p.m.*  
*Sunday: 8:30 a.m. - 6 p.m.*

#### RECTORY

144 West 46th Street • New York • New York • 10036-8591  
THE REVEREND EDGAR F. WELLS, Rector  
THE REVEREND ANDREW L. SLOANE, Associate  
(212) 869-5831

#### PARISH OFFICE

145 West 46th Street • New York • New York • 10036-8591  
*Office Hours from 9 a.m. - 4:30 p.m.*  
*Monday-Friday, except legal holidays*  
(212) 869-5830

#### MISSION HOUSE

133 West 46th Street • New York • New York • 10036-8591  
The Rev'd William Crosby  
(212) 869-5845

The Rev'd Allan Jackson ..... 840-0354  
Mr. Ian R. McCart, *Treasurer* ..... 869-5830  
Mr. Kyler W. Brown, *Director of Music* ..... 869-5830  
Mr. Emil Denworth, *Head Usher* ..... (718) 263-6385  
Mr. George H. Blackshire, *Hospitality* ..... (718) 858-5797  
Mr. Philip D. Parker, *Tours* ..... 582-0807  
Mr. John Gallaher, *Funeral Director* ..... 744-2500

*The Church of Saint Mary 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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## CHURCH OF SAINT MARY THE VIRGIN

145 West 46th Street • New York, N.Y. 10036-8591

After prayerful consideration of the needs of my church and of God's gifts to me, I pledge for 1988:

\$ \_\_\_\_\_  weekly:  monthly:  annually.

I  want envelopes:  do not want envelopes.

NAME: *(Please print)* \_\_\_\_\_

ADDRESS: \_\_\_\_\_  
(no.) (street) (apt.)

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

I am a  Parishioner of St. Mary's  Friend of St. Mary's

Please check  Within each appropriate box. This pledge may be changed by notifying the Treasurer.

\_\_\_\_\_  
*Signature* *Date*  
.....

### CHANGE OF ADDRESS?

*Please check the address label on the other side of this page. If your address is incorrect, or if you plan to move, please fill in the portion below and return it to us as soon as possible.*

Name \_\_\_\_\_

New Address \_\_\_\_\_  
(no.) (street) (apt.)

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Former Address \_\_\_\_\_  
(no.) (street) (apt.)

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_