

Sept. — Oct., 1988

# AVE

VOL. LVII, No.5



THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

# AVE

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

Non-Profit Organization  
U.S. Postage  
**PAID**  
New York, New York  
Permit No. 3330

ADDRESS CORRECTION REQUESTED





# 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

### BOARD OF TRUSTEES

The Rev'd Edgar F. Wells, <i>President</i>
George H. Blackshire, <i>Vice President</i>
Leroy Sharer, <i>Secretary</i>
Ian R. McCart, <i>Treasurer</i>
Clinton F. Best
Gertrude S. Butler
Ronald L. Cox
Harold M. Fischer
Barbara L. Klett
Barbara Q. Myers

*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      SEPTEMBER—OCTOBER, 1988      No.5

The Nativity of Our Lady  
September 8, 1988

My dear People:

As usual, this letter is being written well in advance of the actual date indicated, with the intention that on the feast of Mary's nativity, or as close to it as is possible, this issue of *AVE* will already have found its way into your home.

And while you are reading this, if indeed it is the 8th of September, the author of this epistle will be finding himself as a guest at the great Benedictine Abbey of St. Peter at Solesmes in France. It is a place which I have visited several times before, and for those of us whose interest lies in the preserving of Gregorian Chant it is a spot where liturgy and music combine to create worship that is unsurpassed anywhere else in the world. There is a young monk at Solesmes whose name is Gregory Casprini. Father Gregory is an American, he comes from Bayside in Queens, not far from here, and as a young music student with no religious affiliation he was brought to St. Mary's over a decade ago to hear our music and to experience our worship. The result was his baptism here during that same time period, after which he took a trip to France, in the course of which he made his first visit to Solesmes. Ten years later Father is a member of that Order, he is a priest of the Holy Roman Church, and on his occasional visits to his parents in New York he always includes a moment of prayer and reflection in the church within whose walls he received for the first time the renewing grace of the Christian life. My visit to Solesmes will provide a moment of quiet during my own holiday this summer. It will be the first time that I will actually have resided in the monastery there, it will give me an opportunity to practice my meager French, and most importantly of all it will afford me a participation in the daily routine of one of the great monastic communities of the Western Church. That in itself will have been worth the whole trip!

And it occurs to me, in these post-General Convention days of this summer of '88, that the reality of Christian life is far more apparent in our daily routine of worship and praise than it will ever be in synods or Church conventions of any kind. I remind myself of this as we prepare in New York for our Special Convention of September 27th, at which time we shall presumably elect a Bishop Coadjutor to serve in this diocese. Certainly Catholic Anglicans are well aware already of the reduced role that seems to be ours within official Church circles these days. And that role is small indeed where the current episcopal election is concerned. Certainly at stake in the days immediately ahead is the question of what it means to be a Catholic Anglican in our time. Does it mean liturgically that we are devotees of forms of worship that have ceased to exist within the mainstream of Western Catholic practice? Or does it mean in the same context that we are avid participants in every nuance of liturgical renewal? Does Rome sneeze, and do we Catholic Anglicans simply say 'Gesundheit!?' Do we take our stand on Rite I or on Rite II, or better yet on the Prayer Book of 1928? Does God himself speak to us in the language of Elizabeth I, or does the truth of the matter lie in God's preference for a contemporary idiom, and that idiom void of sex or gender?

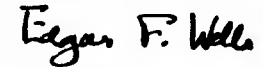
But carried further, and certainly looked at from within the sacramental basis of our Church's life, does being a Catholic Anglican mean an utter and total rejection of any participation by women within the Apostolic Ministry of the Catholic Church? For some of us it does. But for many there is an openness to female sharing in the pastoral ministry of the diaconate, and most of us have long forgotten the role of Bishop Pike in leading our Church to a recognition that the ancient Order of Deaconesses is inherently a part of the diaconate itself. And in some instances indeed, being a Catholic Anglican these days is entirely compatible with accepting the presence of women within the sacred priesthood and, by definition, within the episcopate as well. Put in its proper theological sequence, and because the priesthood is in fact a participation in the full sacramental reality of the episcopate, those who have received the gift of priestly ordination are themselves susceptible to the gift of episcopal ordination within the Catholic tradition. Those of you who know this parish realize that even here opinions are divided on this issue. Those of you who know this diocese can assure yourselves that a woman candidate will find her name submitted among those from whom we will be choosing in our New York diocesan election this fall.

From my own vantage point I am tired to death of the time and emotions that have been spent on the Ordination issue within the Episcopal Church during the past decade. I am a conservative in this matter, and I am sure that I shall continue to maintain a traditional stance in this regard for the foreseeable future. I also do not have final answers to this issue. What I do know is that primacy of conscience exacts absolute and total respect wherever conscience is employed, and I do not believe that the passage or failure of resolutions in a General Convention can mitigate our obligation in this regard in any way. And conscience must always be obeyed. Before the present chapter of our Church's history is finished many decisions of conscience will have to be made. For those of us who have valued an older priestly ideal, those decisions may seem radical indeed. And for those of us who are pastors, our obligation to souls entrusted to our care will not be easily laid aside. But conscience carries its own validity, and my respect for others must be as genuine as that which I demand of them.

And so I must draw this letter to its close. This parish, this diocese, and indeed the Episcopal Church, will look very differently to me from within the experience of a timeless worship and monastic stability. I shall be praying for our Church. I shall be praying for this diocese. And this parish will be with me during every moment of my time away. Join me in my prayer, if you will. Join me in my desire to be faithful, to be loyal, and to adhere to that which is true.

With my love in Christ,

Faithfully yours,



Edgar F. Wells

### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

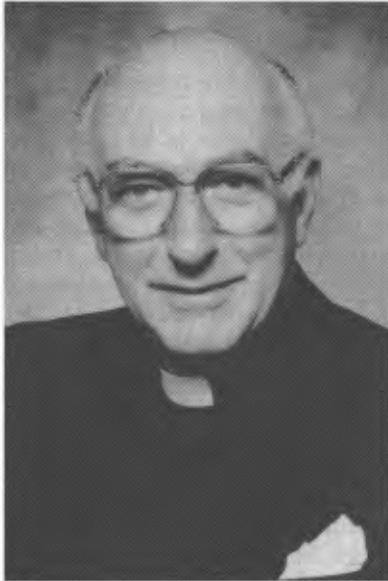
"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the laws of the State of New York, and having its principal office at 145 West Forty-sixth Street, New York City, [here state the nature or amount of the gift]."

## THAT WE MAY KNOW HIM

**A MISSION OF CATHOLIC RENEWAL  
AT THE CHURCH OF ST. MARY THE VIRGIN**

**THE REV'D CANON JAMES A. WINTERS  
RECTOR, ST. BARNABAS CHURCH  
OTTAWA, CANADA**

**MISSIONER**



**FRIDAY - SUNDAY, OCT. 7-9, 1988**

Friday, 6 pm - In Newness of Life  
Saturday, 5 pm - Hearing and Receiving  
Sunday, 11 am - As Eyewitnesses of His Majesty

## ALTAR FLOWER MEMORIALS

Sept. 4—	PENTECOST XV	John A. & Clara D. Lewis
Sept. 8—	NATIVITY OF THE BLESSED VIRGIN MARY	Louise Parlin Avery
Oct. 9—	PENTECOST XX	Edgar & Hallie Wilson

*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 SEPTEMBER & OCTOBER

September 4	Pentecost XV	Father Crosby
September 11	Pentecost XVI	Father Sloane
September 18	Pentecost XVII	Father Wolsoncroft
September 25	Pentecost XVIII	Father Sloane
October 2	Pentecost XIX	Father Wells
October 8	Eve of Dedication	Father Winters
5:00 pm		
October 9	Feast of Dedication	Father Winters
October 16	Pentecost XXI	Father Wells
October 23	Pentecost XXII	Bishop Moore
October 30	Pentecost XXIII	Father Sloane



**Church of St. Mary The Virgin  
The Rood**

*This summer once again St. Mary's has been host to another seminarian from the United Kingdom who has come to take part in our parish life. Andrew Davis hails from the Diocese of Portsmouth, he is a student at Edinburgh Theological College, and the following address describes his experience in our midst.*

As some of you may know, I am a seminarian from England, studying for the ministry in Scotland and spending six weeks in the heat and hassle of New York City.

I have two aims this morning: to share something of my own personal pilgrimage (which the Rector has asked me to do) and at the same time, to say something about today's readings (which the Rector did not ask me to do!). I don't think these two things are totally unrelated. When I noticed that today's Gospel was about going away to a "lonely place" and I thought of myself having travelled from a tiny English village to New York City, I had to laugh.

The Epistle is more encouraging - it speaks of Christ preaching to those who were far off and to those who were near. Through Him we both have access in one Spirit to the Father - whether English or American; whether in Portsmouth, Edinburgh, or New York City or anywhere at all - The Gospel of Christ speaks to all people at all times and in all places.

Of course, we are addressed by God in many different ways. Until I came here, most of my Christian experience was of a "lower" variety than what is gloriously present here. I believe Fr. Lang called St. Mary's a "Cathedral of Anglo-Catholicism". Being in a church which expresses its faith and worship like this one is important for me for two main reasons: Firstly, because it feels to me more comprehensive than that which I have previously been used to. What I mean is, there has to be a place in our worship of God for silence, stillness, tears and sadness, and the expression of pain. It's very wrong to categorize, but it seems to me that "evangelical" worship is able to celebrate resurrection, but seems often to be almost EMBARRASSED about the sight of a despised and rejected Jew, friend of the outcast and broken, nailed naked in great agony to two pieces of crossed wood. In fact, it wasn't until I attended the Good Friday liturgy at the Community of The Resurrection in Mirfield, England that I realised that it was alright to be struck dumb before the Cross, alright to feel desolate and powerless - and alright just to cry....Christianity is about recognising our fragility and humanity, about gazing in mute silence, about feeling helpless.

Last Friday, I sat with a young mother from Harlem in St. Luke's hospital. She is dying of AIDS. She is terrified of death, she is terrified of what will happen to her 11 and 15 year old children. She has no money and no relatives. There was nothing I could do but hold her hand and cry with her. And I feel that it is important to acknowledge this pain and helplessness in worship. Yes, we love God and Yes, we see that love in the Cross. But Jesus Christ WAS crucified; and others are crucified every minute of every day in this extraordinary city. We need to acknowledge that fact in worship and our sacramental life. Only then, it seems to me, have we any right at all to hope for resurrection and to express joy in the liturgy of Easter.

Secondly, I think it is important I am here from the standpoint of my own personal spirituality. Prior to last year, if I'm really honest with you, I was more aware of the priestly vocation than I was aware of God. If that sounds bad, I'm sorry but that's me. I felt LED, let's say, but I wasn't sure by WHAT or by WHOM. I was a "card-carrying liberal". I felt SOMETHING; I felt the presence of active, creative love in my life and I saw the Incarnation - the Divine and human coming gloriously together - as crucial, as true and as in some way reaching out to embrace me. But it wasn't until a particular course of events last year that I realised how different things can be and how gracious is the God we worship.

I had made friends with a wonderful woman; but a woman trapped in her own depressive past which had, at one stage led to her inflicting knife wounds on herself. As this friend began to sink down, I suddenly gave up saying to her, "There, there, it'll be alright" and thought "Why don't I have the courage of my convictions?". After all, I AM training for the priesthood. Why don't we pray together? We did so and something very changed and very profound happened. It was as if the Spirit of God filled the room and my friend was shown her own glory - shown something of Our Lord's love for her and shown something of HIS presence in HER past.

For four months after that my own prayer life was changed with a new vitality and presence and I regularly felt a strong sense of God praying "within" me. I hope this does not all sound too glib or trite — you are probably as sick as I am of "the Lord came into my life" stories ("Oh, hasn't He come into yours yet?") — I must say I am still baffled, confused and awestruck by the whole thing.

After four months, this burst of what I can only call charismatic activity came to an end, leaving two legacies: a need

for stillness, silence and contemplation — and a state in which I found the Mass almost unbearably moving.

I feel I NEED the stillness, the holiness of your tradition and the COMPLETENESS of your Eucharistic worship. I cannot really say more than that at the moment. But much of what happens in this church makes me feel at home in a very special way.

I have no doubt that many of you have reasons why St. Mary's is important to you — and you will also have had important experiences in your life in which you have been aware of God speaking to you. Whatever our backgrounds, God has BEEN THERE. Wherever we are NOW, God is with us. However we choose to worship and to approach Him, He opens wide his arms for us, as He did on the Cross.

Today's readings express that constancy of love — they tell us that whether Catholic or Evangelical, male or female, Jew or Greek, slave or free — we ARE all one. Reconciliation has been achieved — it is up to us to recognise that: "You are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the Household of God".

In the same way that those 5,000 people, fed on the hillside in today's Gospel were there for very different reasons, from very different backgrounds, many of them not understanding at all what was going on; so WE all gather here today — with different expectations and understandings — but Our Lord comes to us and feeds us. It matters little HOW we respond, but simply THAT we respond. HOW we choose to respond, what form that response takes, is of course important — but it is a response to victory ALREADY won, reconciliation ALREADY achieved.

Thank you for the chance to RESPOND WITH YOU to the grace and the love that transcends all barriers of denomination, tradition, class, race and sex. As a wise priest I know once said, "The important thing about our Christian faith is that we cannot ever grasp our redemption, because our redemption grasps US". And I am just revelling in the chance to join in your celebration of that redemption that Christ won for us.

---

CONTRIBUTIONS TO AVE are gratefully acknowledged:  
 Nancy L. Hagoort, \$50.00; The Rev. Edward Garrigan, \$10.00;  
 The Rev. Russell Martin, \$10.00; Walter Blaile, \$25.00; The Rev.  
 Whitney W. Gilbert, \$25.00; Richard Weiss, \$25.00; Charles C.  
 LoRé, Jr., \$10.00; Lucy G. Birchby, \$20.00.



**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 \_\_\_\_\_

## CALENDAR FOR OCTOBER

## CALENDAR FOR SEPTEMBER

- 1 Th. Giles, Abbot in Provence, c.708 (comm. David Pendleton Okerhater, Deacon, Missionary to the Cheyenne, 1931)
- 2 F. The Martyrs of New Guinea, 1942 *Abstinence*
- 3 Sa. *Of Our Lady*
- 4 Su. THE FIFTEENTH SUNDAY AFTER PENTECOST
- 5 M. Labor Day (12:15 Mass only, Church open 12-1)
- 6 Tu. *Requiem*
- 7 W.
- 8 Th. NATIVITY OF THE BLESSED VIRGIN MARY
- 9 F. The Martyrs of Memphis, 1878 (Constance, a Nun, and her Companions) *Abstinence*
- 10 Sa. *Of Our Lady*
- 11 Su. THE SIXTEENTH SUNDAY AFTER PENTECOST
- 12 M. John Henry Hobart, Bishop of New York, 1830
- 13 Tu. Cyprian, Bishop and Martyr of Carthage, 258
- 14 W. HOLY CROSS DAY
- 15 Th. Our Lady of Sorrows
- 16 F. Ninian, Bishop of Galloway, c. 430 *Abstinence*
- 17 Sa. Robert Bellarmine, Bishop and Doctor
- 18 Su. THE SEVENTEENTH SUNDAY AFTER PENTECOST
- 19 M. Theodore of Tarsus, Archbishop of Canterbury, 690
- 20 Tu. John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs, 1871
- 21 W. SAINT MATTHEW, APOSTLE AND EVANGELIST (EMBER DAY)
- 22 Th. *Requiem*
- 23 F. EMBER DAY *Abstinence*
- 24 Sa. EMBER DAY
- 25 Su. THE EIGHTEENTH SUNDAY AFTER PENTECOST
- 26 M. Lancelot Andrewes, Bishop of Winchester, 1626
- 27 Tu. Vincent de Paul, Priest, 1660
- 28 W. Wenceslaus, Martyr
- 29 Th. SAINT MICHAEL AND ALL ANGELS
- 30 F. Jerome, Priest and Monk of Bethlehem, 420 *Abstinence*

- 1 Sa. Theresa of the Child Jesus (comm. Remigius, Bishop of Rheims, c. 530)
- 2 Su. THE NINETEENTH SUNDAY AFTER PENTECOST
- 3 M.
- 4 Tu. Francis of Assisi, Friar, 1226
- 5 W. *Requiem*
- 6 Th. Bruno, Priest
- 7 F. Our Lady of the Rosary *Abstinence*
- 8 Sa. Eve of the Feast of Dedication (*transferred*) *Solemn Evensong and Benediction, 5 PM*
- 9 Su. THE FEAST OF THE DEDICATION OF THE CHURCH (*transferred*) *Procession & Solemn Mass, 11 AM*
- 10 M. Paulinus, Archbishop of York, 644
- 11 Tu. *Requiem*
- 12 W. Wilfrid, Archbishop of York, 709
- 13 Th. Edward the Confessor, King of England, 1066
- 14 F. Samuel Issac Joseph Schereschewsky, Bishop of Shanghai, 1906 *Abstinence*
- 15 Sa. Teresa of Avila, Virgin & Doctor
- 16 Su. THE TWENTY-FIRST SUNDAY AFTER PENTECOST
- 17 M. Ignatius, Bishop of Antioch, and Martyr, c.115
- 18 Tu. SAINT LUKE THE EVANGELIST
- 19 W. Issac Jogues & John de Brebeuf, Priests & Martyrs, and Companions, Martyrs (comm. Henry Martyn, Priest & Missionary to India and Persia, 1812)
- 20 Th.
- 21 F. *Requiem Abstinence*
- 22 Sa. *Of Our Lady*
- 23 Su. THE TWENTY-SECOND SUNDAY AFTER PENTECOST *Visitation by the Bishop of New York, 11 AM*
- 24 M. SAINT JAMES OF JERUSALEM (*transferred*)
- 25 Tu.
- 26 W. Alfred the Great, King of the West Saxons, 899
- 27 Th. *Requiem*
- 28 F. SAINT SIMON AND SAINT JUDE, APOSTLES *Abstinence*
- 29 Sa. James Hannington, Bishop of Eastern Equatorial Africa, and his Companions, Martyrs, 1885
- 30 Su. THE TWENTY-THIRD SUNDAY AFTER PENTECOST
- 31 M.



**Music  
For  
October**

- October 8 - (Feast of Dedication) 5:00 pm  
*Magnificat and Nunc Dimittis in G Minor*  
- Henry Purcell (1659-1695)
- October 9 - (Feast of Dedication) 11:00 am  
*Missa Brevis in G-Dur, K.V. 49, with Chamber Ensemble*  
- Wolfgang Amadeus Mozart (1756-1791)
- October 16 - (Pentecost XXI) 11:00 am  
*Missa Secunda*  
- Hans Leo Hassler (1564 - 1612)
- October 23 - (Pentecost XXII) 11:00 am  
*Mass in G Major*  
- Francis Jackson (b.1917)
- October 30 - (Pentecost XXIII) 11:00 am  
*Mass in B-Flat Major (After the "Messe pour orgue" by Franz Liszt)*  
- Leos Janacek (1854-1928)



**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.

# 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 47th 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*

Produced by Mission Graphics

48 Henry Street • New York • New York • 10002 • Tel.(212) 227-6715