

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

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

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EDGAR FISHER WELLS

*You are cordially invited
to be present at the
Institution
of the
Reverend Edgar Fisher Wells
into the Office of
Priest and Rector
of the
Church of Saint Mary the Virgin
by the
Right Reverend Paul Moore, Jr.
Bishop of New York
on the
Seventh Sunday after the Epiphany
February 18, 1979
at 4:00 p.m.
The Very Reverend John Samuel Ruel
Dean of Nashotah House
Preacher*

AVE

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

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No. 2

OUR LENTEN OBSERVANCE

The Hallowing of the Whole Man

If you can believe it, the writer of this essay finds himself anticipating with great satisfaction the Lenten rigors which will soon call the Christian world to its knees. So much has happened to me this fall and winter: the farewells to people among whom I have lived for a very long time and with whom I shall always share an extraordinary affection, and now the beginning of a new life here at St Mary's; so much has happened and I am at the point where I am hoping that Lent will be for me an opportunity finally to set the last several months in perspective. And, of course, that is part of what Lent is meant to do for all of us. But only a part. The true purpose of the Church's Lenten observance is to set our feet once again in the path of holiness. We are meant to become like God. The Christian vocation cries out for a totalitarian response. God demands, and the Cross is the measure of the price He is willing to pay for it, the totality of our lives. He asks for nothing more than what He Himself has given, and our joy this past Christmastide has been to recall just what that Gift was that God in the fulness of time sent into this world. "Have this mind among yourselves, which you have in Christ Jesus," St Paul writes, "who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men." That is what Christmas has been all about. It has told us of the love of God in a human form, of Jesus Who was born as one of us, and of the servanthood which throughout His earthly life would be the measure of His Kingship. It is what Jesus did with His humanity which makes all the difference for us, and in Lent we will follow the man Jesus as He leads us towards His destiny. "And being found in human form he humbled himself and became obedient unto

death, even death on a cross." No, goodness will hardly do. The Cross demands something better than that.

It is about this call to holiness that I would like to write, somewhat briefly, in this message to you. For many people holiness has an ethereal quality. It bespeaks the spiritual and the mystical, and eludes the tangible in our lives. But this is not what we mean by Christian spirituality. Christian spirituality is grounded in flesh and blood existence, in the endless torments and sufferings of human beings all across this globe. It finds its roots in your own broken lives and in mine, lives which are redeemed and transformed by the sacred humanity of Jesus Christ. The redemption of this world was not secured by an angel, but by a man. And what a man!

All of which is by way of saying that the Christian call to holiness is a call to the whole man. Christianity redeems both our bodies and our souls. Pagan Greek society could never understand this, and our modern secularists do no better. But we Catholic Christians hold a different view of the universe, and for us the material and the spiritual are always intertwined. We have a word to describe this understanding of the created order, and that word is "sacramentalism." Catholic Christians are natural sacramentalists. So, too, were our Jewish forebears. Years ago Dr Frank Gavin, a great priest and scholar of our Church who taught both at Nashotah and the General Seminary earlier in this century, pointed out in a wonderful little book on sacramentalism that Jewish thinking is incapable of differentiating between the spiritual and material worlds. In the Old Testament God spoke to His people again and again by means of material creation. His voice came to Moses from the burning bush, and He was to His people a pillar of cloud by day and a pillar of fire by night during their Exodus from Egypt. His Shekinah, or sacramental presence, dwelt first in the Ark and later in the Temple by way of assuring His people of His continuing presence among them. It is this kind of worldview which permeates both Judaism and all orthodox Christian spirituality. The Son of God enters His own world and dwells in it as a man. He is crucified in the flesh, and on the Cross He obtains salvation for men's bodies as well as for their souls. He leaves to His Church sacramental means of grace which are proof again that Eternal God indwells His creation. He takes you and me where He finds

us, faint in spirit and weak in body, and He makes us both whole and holy. This is what Christian spirituality is all about. Its concern is not a world of make-believe but the flesh and blood reality of human experience.

It has been said of the Church of Saint Mary the Virgin that to enter this house of God is to be given a vision of the holy. Holiness dwells here, and the eye of the newcomer is drawn immediately to that spot far in the distance where the Incarnate Son of God resides among His people. The Eucharistic Christ reigns in this place, calling all who enter here to a better life than they have known before. It is towards that better life that you and I will be moving during these next several weeks. My prayer for all of us at St Mary's is that we may keep a holy Lent. A Good Lent begins with our sacramental Confessions. Its observance implies extra attendance at Masses, more frequent Communion, as well as other lesser devotions. The disciplines of prayer, fasting and almsgiving are not ends in themselves but tools through whose use we may grow in grace. If you will keep Lent with the Church, if you will accept the regimen which is realistic (hopefully with the advice of a spiritual director), and above all if you will trust in Christ to transform and sanctify your lives, then the days of discipline which lie so quickly ahead will become for you occasions of glory. May that glory be ours this Lent, and may God bless us all.

EFW



FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour, or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions—payable to "Church of Saint Mary the Virgin"—are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.



NEW FRIENDS

Brian Hill, New York, New York

A SACRAMENTAL LENT

It may seem odd to read the above title so early in the New Year, as it seems odd to me to be writing of Lent in mid-January, but with Ash Wednesday, which falls this year on the last day of this month of February, we begin again counting our days to Easter. All of us can look back on Lents of past years and remember hearing sermons, extraordinary devotions, and eating lenten repast *ad nauseum!* But, we must ask ourselves, have we been drawn into "the fellowship of the mystery" as St Paul writes to the Ephesians (3:9)? Has the result of our Lents been "Christ in you, the hope of glory," which the same Apostle wrote in encouragement to the Colossians (1:27). Has our life become stronger against temptation? — has sin become hateful to us? — in short, have we become more loving and Christlike?

Every year we may try various lenten devotions and may even try to work especially hard on some aspect of our lives, such as prayer. For example, we try to make improvements in the frequency of prayer and the attention which we pay to it. But while this is certainly good, prayer with all its promise of getting into touch with the Will of God and in unflinching rewards is not quite enough: it is not Sacrament.

A Sacramental Lent is what is wanted. Our forefathers, for instance, made a point of making their Communion every day during Lent. This is a goal which we should try to make our own, or, at least, we should resolve to increase our attendance at Mass. Our aim should be at coming straight to Jesus Christ Himself by assisting at Mass as often as possible and be making our Communion with the same frequency. If we are aiming at making the most of our life, and it should be obvious that Lent is one means of ensuring that end, then we should welcome with thankfulness all that the Holy Season involves — its discipline and its grace. I, with the whole Church, invite you to the observance of a good and holy Lent, a Sacramental Lent, a Lent by which properly nurtured through our Communion, our Confession and also, of course, our prayers, and sure of Jesus Christ and his Church, we can *welcome* as forty days of a true means of grace given to us. Then, at its end, we can look with full assurance upon the glorious and uplifting-vision of Christ's Easter Face.

RTL

ALTERNATIVE LIFE STYLES

In recent years the secular world has developed great interest in what has loosely been called "alternative life styles." The term, as I understand it, has involved two areas of human experience: *personal living* and *community living*. What is involved in both areas seems to reveal a great discontent on the part of many present-day people with things as they are, or seem to be, in late twentieth century life. Both deserve a careful and thoughtful consideration by Christians.

We Catholics, as we attempt to understand the world in which we live, need to remind ourselves that there are three choices possible for every person to make. Our tradition has already rejected the first two *easier* possibilities and has pointed us to exploration of the third and more difficult way.

There have always been individuals and groups which have attempted to deny the World, to retreat into a life which attempts to say "No" to every development: "God gave us horses, we must not use cars and trucks." This is attractive, to an extent. It does beg the question of "Who gave us harnesses and the wheel?" Historically, few Catholics have ever adopted this *World-rejecting* view.

A greater temptation, to Episcopalians in particular, has always been the extreme *World-accepting* view. "Secular Society says," and therefore we must follow. Scripture and Tradition are lightly put aside if the World dictates change. It is the temptation to forget that while God does speak in events and history, he is consistent in his revelation to the children of Adam and Eve. The horror of "abortion on demand" and the insistence that "after all, I may do as I please" are two miserable outgrowths of the extreme *World-accepting* idea.

For the third: Catholics are called by our Lord's word to be *in* the World, but *not of* the World. You know how difficult that is! As members of Christ's Body one may never forget that it is for the life of the world that he died and that you and I are tools of redemption.

One of the marks of the World's discontent is that so many attempts have been made to develop alternatives in *community*

living. Some of these secular attempts have, for a time at least, been quite good and successful. Others, which become involved in the cult of personalities or the drug culture, have been demonic.

Catholics, for themselves and for others, need to remember that the Church has for almost two thousand years been concerned with alternative community life styles. The Acts of the Apostles tells of the first of these. The myriad forms of what we term "The Religious Life" are recorded in our tradition and history.

In this issue of AVE, a sister of the Community of the Holy Spirit tells of their life together in Christ. God has blessed me in the past five years through my association with the sisters — both in their convent and in their excellent St Hilda's and St Hugh's School. Their experience is a living witness of what it means to be "*in the World but not of the World*." My wife and I are humbly grateful for what our life as Associates of the order is, and for what their school has been for our younger son.

There is a warmth of relationship which has grown between Holy Spirit and Saint Mary's through the years. Saint Mary's has had a considerable relationship with several religious orders in its life: The Cowley Fathers, who once directed the parish; The Sisters of the Holy Nativity, who once lived and worked here; The Franciscans who also assisted here; Holy Cross and the Benedictines, among others. Many of our parishioners have tried vocations in the orders. A number of us found God's call in them.

God's call, that is a key! God does call each one into that state of life which will please Him. Holy Matrimony is the honorable estate for many. The single estate is honorable for others. The Religious Life is an open call to many who sense the need for and "alternative life style" which is profoundly Christian and in keeping with one's Baptismal call to service. That life will never be "World-rejecting." It will not be World-accepting." It will find its joy in being "in the World but not of the World."

I commend to your prayers those members of this parish who have entered the Religious Life. Those also who in years to come will enter that Life are needful of our prayers now. I suspect it would also be in order to suggest to some to "look into it!"

THE RELIGIOUS LIFE

by

A Sister of the Community of the Holy Spirit

The Religious Life is frequently misunderstood even by church going Christians. Too often, it is thought to be an escape rather than an opportunity offered by God for fulfilling one's baptismal commitment. All Christians are committed to worship; we are committed to love the Lord our God with all our heart, with all our mind, and with all our strength, and to love our neighbor as ourself. We are parts of the Body of Christ, yet each of us is unique and has a unique and God-given destiny, a special place and a special way of being, in order that we may become most perfectly what He has ordained us to be. The Gospels tell us the story of Christ's life on earth, but that story is still being written in us who are his body. This is what Vocation is all about: to find the place where our striving can be fulfilled, where we can be most fully. For most Christians, the Vocation includes a family created by marriage; for some it leads to the Religious Life.

Our Lord calls Religious together into families. Often it is hard to understand His choice, for Communities are not primarily composed of like-minded people, nor are those called to community life necessarily the holiest or most pious. Our Lord prayed, "May they all be one, as thou Father art in me and I in thee, so also may they be one in us." Diversity provides an opportunity to respond to this call to seek such unity. We are to grow together as a single body, but initially *all* we share is His call.

At the center of the daily life of each religious community is the Holy Eucharist. Here the Sisters strive to take their place as active participants in the great Drama of Redemption, offering themselves in union with their Lord. They bring to this Sacrament all they have, accepting in themselves the continuing Passion and Resurrection of their Lord. Here where there can be no barriers, they know union with him, with each other and with the whole world.

Surrounding the Eucharist each day is the Divine Office: Lauds, a Mid-day Office, Vespers, and Compline. These Offices are said or sung by the Community as representative of the whole Church, and this is its chief work. As at the Eucharist we offer

praise and petitions on behalf of the world, so we begin each Office with an intention which brings before our Lord some particular need — the work of missions, for example, or the suffering of those in war zones, or at Compline, the souls of all who are about to die.

All of this is response. God has full claim on all of us; the Religious is one in whom the claim has become visible. She becomes a sign of our shared Christian Vocation by making a total gift of herself to God. Called by God, she is also sent by him, an ikon of his claim upon us. As her gift of self becomes more total and her intimacy with God deepens, as she becomes more the person God means her to be, she will experience within herself that truth expressed by St Augustine, "Thou hast made us, O Lord, for thyself and our hearts are restless till they rest in thee."

At the beginning of her life as a Religious, the Postulant who is responding to God's call feels His demand as a stripping — in the different clothing she wears, the bare "cell" she inhabits; in the separation from familiar possessions and the physical (though never spiritual) parting from family and friends; in giving up her own will to seek His. Yet it is not renunciation, all this, but rather a "Yes" to God's invitation; not negative, but positive, as it liberates her from encumbrances in order that she may press forward in company with her Lord.

In the Eucharist and the Offices, the young Religious will find the changeless and eternal Truth of which she is to become the sign and ikon. Not only is prayer her work, but it is also her nourishment. Her times of meditation and personal prayer in particular enable her to sit at the feet of her Lord, intent upon his words. These she will treasure in her heart, but she must also attempt to live by them finding their meaning in the give and take of everyday life. As she does so she will become increasingly a part of the family to which she is called, absorbing its ethos, contributing to its life, finding in its ordinary activities and relationships the closest tests of that loving concern and unselfishness she is striving to develop.

As she grows in her ability to give herself freely and joyously to others and to her Lord, say with the Lady Julian, "Lo, me

God's handmaid," there will be more and more of herself available to give. These are years of testing — through corporate and private prayer, through work, through recreation, through every aspect of daily living — as she grown into her Vocation. Eventually, there comes a time when the Sister and her Community recognize that she is ready to make her Vows to God in this family, that fulfillment for her means living out her Baptismal commitment in this way.

Our Lord is the ideal of all Christian commitment. His givenness to his Father was always total, but at any moment, the details of its expression depended upon the changing circumstances of his life. So for us, commitment should be total but never static. For us, as for him, there should be room for growth, for change, for development. But stability also is needed. For our Lord, it came from his utter dependence upon trust in the Father. For the Religious, seeking to grow in such dependence and trust, stability is expressed in her Vows to God. Secured against her own weaknesses, she is free to grow within and contribute to the corporate Vocation of her Community family.

Communities have vocations as do individuals. They too are called of God to be and to become, for a Community is not an organization but an organism. As the Sisters become more mature, more wholly and individually themselves, the Community becomes more a unity and more itself. The externals of the corporate Vocation may change as they do for individuals, and the expression of the Community's vision may change with the needs of the age, but the heart and soul of it all is the will of the Father for his Church, the Body of His Son. This, indeed, is the sole hope, the sole expectation of both individual and Community, and from it stems the loving-serving that is their work.



ALTAR FLOWER MEMORIALS

February 2—Candlemas, Arthur & Georgia Margaret Huck
 February 4—Epiphany V, Joseph Schuman
 February 11—Epiphany VI, Mary Virginia & Frances Nimmo Greene
 February 18—Epiphany VII, Jacques & Amy Garvey
 February 25—The Last Sunday after Epiphany, Martin & Nicholas Scott

SAINT MARY'S PARISH COUNCIL

AN ELECTED COUNCIL of parishioners which meets the Second Wednesday of every month in St Joseph's Hall. Meetings are open to all parishioners and friends. Telephone numbers of Andrew Attaway, President and Judy Lanham, Secretary are listed on the inside back cover of AVE, and suggestions for further consideration are welcome.



CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.



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 Head Server.



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 High Mass. Volunteers will be trained for this mission of welcome.



BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after High 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 Sacristan.

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.



PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open in the parish hall after Sunday High Mass.



SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion. Orders may be placed by mail.



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr John Macquarrie's articles on Benediction, Stations and Saint Mary's: 50¢ (mailing 15¢)

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢ (mailing 25¢)

Worship in Spirit and Truth, papers at the 1970 liturgical conference on the Proposed Prayer Book: \$2.95 (mailing 60¢)

Vêpres du Commun, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 80¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 15¢)

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SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, and 10:00 a.m.
High Mass with Sermon	11:00 a.m.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer*	7:10 a.m.
Mass daily	7:30 a.m.* and 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

**Except Saturday*

Other services during the week and on festivals as announced on the preceding Sunday.



CONFESSIONS

DAILY, 12:40-1 p.m., also

FRIDAY, 5-6 p.m.

SATURDAY, 2-3 and 5-6 p.m.

SUNDAY, 8:40-9 a.m.



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

December 13—John Michael Brent

December 22—Deborah Ann Hayden



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Rt Rev'd Jonathan Sherman, \$5; Frank Lowery, Jr, \$7; Mrs Gallatin Cobb, \$10; Brother Leo Clifford, OFM, \$10; Majorie M. Falk, \$6.00; Walter J. Baile, \$10; William P. Haithecoat, \$5; Ms Bernice E. Anderson, \$5; The Rev'd William A. Butz, \$10; Mr George Salerno, \$12.50; Mrs Johathan B. Craig, \$15; Mr Richard M. Pietro, \$5; Mrs Frances N. Callahan, \$5; The Rev'd Harold T. Lewis, \$6; Stephen Burger, \$6; The Rev'd H. Gaylord Hitchcock, \$10.

CALENDAR FOR FEBRUARY

1. Th. St Bride, Abbess of Kildare, c. 523
2. F. THE PRESENTATION OF CHRIST IN THE TEMPLE
& PURIFICATION OF SAINT MARY THE VIRGIN
Evening Prayer 5:30
High Mass with Candlemas Procession 6
Abstinence dispensed
3. Sa. St Anskar, Archbishop of Hamburg, Missionary to Denmark
& Sweden, 865
4. Su. EPIPHANY V
5. M. The Martyrs of Japan, 1597
6. Tu. *Requiem*
7. W. St Romuald, Abbot at Camaldoi, 1027
8. Th.
9. F.
10. Sa. St Scholastica, Abbess at Monte Cassino, 543
11. Su. EPIPHANY VI
12. M.
13. Tu. Absolom Jones, Priest, 1818
14. W. SS. Cyril, Monk, & Methodius, Bishop, Missionaries to the
Slavs, 869, 885
15. Th. Thomas Bray, Priest & Missionary, 1730
16. F. *Requiem*
17. Sa. *Of our Lady*
18. Su. EPIPHANY VII
Office of Institution, Evensong & Benediction 4:00
19. M.
20. Tu.
21. W. *Requiem*
22. Th.
23. F. St Polycarp, Bishop & Martyr of Smyrna, 156
24. Sa. SAINT MATTHIAS THE APOSTLE
25. Su. THE LAST SUNDAY AFTER THE EPIPHANY
26. M. *Requiem*
27. Tu. George Herbert, Priest, 1633
28. W. ASH WEDNESDAY
Strict fast & abstinence
Ashes imposed at all Masses
High Mass with Penitential Office 6

MUSIC FOR FEBRUARY

FEBRUARY 2—CANDLEMAS

- Missa de la Batalla Escoutez Francisco Guerrero (1527-1599)
Difussa est Giovanni Maria Nanino (1545-1607)
Ave Maris Stella, *primiere* John Mueller, 1979

FEBRUARY 4—EPIPHANY V

- Missa Brevis Nicholas Jackson, 1963
O taste and see Ralph Vaughan-Williams (1872-1958)
Ave verum Edward Elgar (1857-1934)

FEBRUARY 11—EPIPHANY VI

- Messe Solennelle pour le Couronnement de Napoleon
Etienne Mehul (1763-1817)
Psallite Domino Michel de la Lande (1657-1726)
Ave verum Fourteenth Century French

FEBRUARY 18—EPIPHANY VII

- Messa Concertata Giovanni Giorgi, (?-1762)
Exultate Deo Alessandro Scarlatti (1659-1725)
Jesu dulcis memoria

FEBRUARY 25—THE LAST SUNDAY AFTER THE EPIPHANY

- Missa Luba In the style of Zaire
Jubilate Deo McNeil Robinson, 1971
Ave verum Robinson, 1975



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New York City

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139 West 46th Street, New York
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*Church open daily from 7 a.m. to 7 p.m.
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