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

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

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AVE

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

Vol. XLVIII

March, 1979

No. 3

My dear people:

It is with sincere joy and affection that I am writing you now in the middle of our Lenten devotions. I hope and pray that you are keeping a good Lent. Those confessions carefully prepared for, your increased attendance at weekday Mass, the other devotions to which you are giving yourselves at this time: all these, strengthened by fasting, good works, and a deepening awareness of the life of personal prayer, are the means which God employs to turn us around and set us once again on that path which a former Dean of my seminary has called "a lifetime road to God". The Lenten discipline is not in the end simply a kind of spiritual gymnastics; it is, if we will understand it, a period of intensifying a way of life which we should be following every day of our lives. The things we begin in Lent should continue into Eastertide and throughout rest of the liturgical year. The danger in Lent, if we are spiritually slothful, is that we will never even begin to keep the kind of Lent we should. But there is another danger as well, and it involves taking on so much that we are exhausted spiritually and physically by our efforts. Excessive discipline, usually self-imposed, is the antithesis of what the Christian life is really all about. Which is why, in the setting up of any rule of life, we should seek the advice of a spiritual director.

For my own part, the peace which I am experiencing this Lent is the result to no small degree of the joy which is mine in simply being at St. Mary's. Everyone has been so incredibly kind since my arrival, and various people in equally varying capacities have been so patient in teaching me the ins and outs of our parish life that I now feel very much at home. One of the marks of a Catholic parish is that it is home-like, and that in an almost unbelievable

way it can provide real security and warmth for people of many varying backgrounds and points of view. I am happy to be here, and my prayer increasingly is, with the passage of time, that we may together create a witness in this parish family which will increasingly draw other people into our midst. In this effort we will be greatly blessed this spring by the arrival of a new curate who will take up residence here at the beginning of June. He is Mr. David Ousley, a talented and disciplined young man whom some of you have already met, and who for the past several years has been combining work at Nashotah House with the completion of a thesis for his Ph.D. at the University of Chicago. A native of Massachusetts and a graduate of Yale, Mr. Ousley is a Candidate for Holy Orders from the Church of the Ascension, Chicago, and has been working as a seminarian assistant during the past year at St. Andrew's Church, Milwaukee, an inner city parish which is one of the best examples of Catholic witness in that Diocese. David Ousley will be ordered Deacon at St. Andrew's by the Bishop of Chicago on March 31st, and our hope is that Bishop Montgomery will visit Saint Mary's later in the year and ordain him to the Sacred Priesthood here. Once Father Ousley is in the parish there will begin the tremendously important task of evaluating our priestly ministry in this place, and of striking out in such new directions as seem appropriate for the parish and our neighborhood. Fundamental to our ministry here will be the ordering of our life in the rectory itself in such manner as will enhance our priestly vocation. It will be an exciting time for your new clergy, and I deeply hope that all of our parishioners will want to share in the strengthening of our common life, and in seeking out new avenues of service for this parish in our community.

I would be remiss indeed if I did not mention my deep gratitude to the clergy who have so faithfully ministered in this parish between Father Garfield's departure and my arrival. Fr. John Scott must be one of the finest pastors we could have had during this interregnum, and I have seen ample evidence of his pastoral sensitivity as I move around the parish. He and his wife, Barbara, have been especially kind to me, and on more than one occasion Father

has given me some very good and much needed advice. Part of his charm is that he hails from the state of Maine, as does some of my family, and he will be sorely missed when he leaves Saint Mary's late this spring. Father Ronald Lau has been of inestimable help to me during these first weeks of my incumbency. His knowledge of the graphic arts has stood him in good stead during a long curacy here at Saint Mary's, and in these few weeks of working with me he has been invaluable in the weekly printing of our Sunday programs, and in the organizing and publishing of our monthly AVE. Most particularly he did the work of printing and publishing the special program for my Institution as Rector of Saint Mary's. In all of these efforts his gifts have been most apparent, and he has shown the capacity for hard and demanding work. As this is being written Father is preparing for a trip to his native California for some well earned rest, and to be interviewed for work in at least one parish. He goes with our love, and with the assurance that, wherever he is called, the prayers of our parish family will accompany him.

My very real thanks are certainly in order at this time to the many people in our parish whose efforts made possible that glorious afternoon when I was instituted as rector of Saint Mary's last month. Our clergy and servers, our choir, the members of our Board of Trustees and our Parish Council, the Brother Laurence Guild, and the many people who offered their services or were simply present: to all of them I am deeply indebted for a day which I shall surely never forget. And, lest my own pride raise its ugly head, it is salutary to be reminded of the real reason so many people came from so many places to share that afternoon with me. The reason of course is Saint Mary's herself: this parish, old and yet ever new, whose witness to the Catholic Faith is the sole reason for her existence. Let each of us now move ahead in that witness, leaving the past to the past, and entrusting the excitement of what lies ahead into the hands of an all-provident Lord. God bless you all.

EDGAR F. WELLS

A sermon by Father Leslie Lang, preached at Solemn Mass on our Patronal Feast, December 8th, 1978:

One of the advantages, and blessings, of being around a long time is that, if one has been observant, one can take the long view. One is not enslaved by the past nor conditioned by the present (which is only here today, and gone tomorrow), and one faces the future with equanimity.

It has been my privilege to know personally six of the eight rectors of Saint Mary's, beginning with the third one, Father Barry, whom I first met in my teens. That covers one half of the total life span of this parish. But from Father Barry I heard much that he had learned about his two predecessors. The rector-elect, Father Wells, has been my friend for over thirty years. I was once his pastor, at Saint Peter's, Westchester, and from there he went on to prepare for the priesthood.

The Founder of the parish, Father Thomas McKee Brown, was a genius, with courage, vision, imagination, wisdom, tact, dedication – in short, charisma. And he was here for almost a third of the parish's total existence. The New York Times of the day would write up Saint Mary's with the bold headline, FATHER BROWN'S CHURCH, FATHER BROWN'S NEW CHURCH, and only in lesser letters would the name of the church appear.

His distinguished successor, a great leader of the Catholic Movement and a compelling preacher, shepherded the flock here for the rest of his active ministry but Father Brown's act was a hard one to follow, and Father Christian, so Father Barry told me, suffered only and just because God hadn't made him Father Brown. God grant that this should never happen again!

It can be said, I believe without denigrating anyone else, that the third rector of Saint Mary's, Father Joseph Gayle Hurd Barry, was not only the greatest spiritual leader we have had here, but one of the greatest preachers, teachers, spiritual directors, and writers with which the American Church has been blessed. The present glory of the interior of this building is the result of his artistic knowledge and vision, and he established a magnificent standard of liturgy, ceremonial, and music. He tolerated, and effected the bringing into being of nothing less than the best. Archbishop Ramsey has testified in this pulpit that it was as he listened.

at the age of 21, to Father Barry preach here that he first heard God's call to the priesthood. At that moment, surely, Saint Mary's went out into all the Anglican world.

Time does not permit but to mention briefly the others. Father Barry's successor, Father Delaney, a good and learned man, was the perfect understudy but, when deprived of the presence of his mentor, whose associate he had been, proved to lack totally the qualities of leadership. He left us for another allegiance and, one feels, found no peace. For many Catholics, now as well as then, life in the Episcopal Church is a cross to bear – but isn't that what we were promised, in one form or another, in this life? It mustn't surprise us, or unnerve us. Departing from us solves no problems.

The later rectors a good many of you will remember: the glorious, effective, flourishing years of Father Granville Mercer Williams, still with us in his 90th year at Cowley monastery; the faithfulness, the saintliness, the pastoral devotion and kindly counselling skill of dear Father Taber, that most dedicated of parish priests, a lover of God, the Church, people, clocks, the opera, and life.

It would be presumptuous and unfitting of me to appraise the present. Suffice it to say that in the past dozen years Saint Mary's has come fully, if late, into the life of this Diocese and of the whole Episcopal Church, a parish to be respected and reckoned with, and appreciated. Would that it had happened earlier! Through the effective efforts of Father Garfield, Saint Mary's has greatly influenced some of the finer aspects of the Proposed Prayer Book: the centrality of eucharistic worship, the fulness of sacramental and liturgical life, and, specifically, the form for the administration of the Sacrament of Penance. By our witness and our prayers we have brought the Church at large to a deeper realization of its heritage.

Saint Mary's will continue to worship God with lavish praise and with an outrageous lack of restraint. No one will soon outdo us in that. You will find new directions in which to move, and new ways in which to serve the Church and all of God's people. There is every reason to believe that, with open minds, open hearts, and open hands on both sides there will be mutual happiness and joy in the pastoral relationship about to begin.

THE SILENCE OF GOD

We are often struck, perhaps more especially during Lent, a time when we devote extraordinary attention to prayer and such, with the seeming disregard in which God holds our petitions. All too often in answer to our prayers, whether serious or perfunctory, we hear nothing but silence. This response on the part of God can be, and often is, disheartening to us — we feel that for all our effort we certainly ought to be given some sort of reply. In a world which is mired in unbelievable poverty, where injustice and its resultant sufferings plague countless human beings we hear no echo of an answer to even our own little problems. And we may begin to ask How can we echo Our Lord's proclamation of the Good News when there are no convincing signs of its truth? It is almost too much for an individual to take, and it ultimately can threaten to put the Church to shame and wreak havoc with our spiritual lives. It begins to seem that only naiveté or lack of awareness could permit the Church and her members to continue proclaiming the gospel message.

But the situation was no better in Jesus' own day, as anyone with the least knowledge of history knows. No one, even his detractors, would say that Jesus was a naive person, unaware of the realities around him. Yet he persisted in his proclamation, continuing to speak with force and conviction that commanded people's admiration and attention. We could thrust a host of questions upon him. We might ask him about the presence of evil, the suffering of the innocent, and other not so pleasant realities which we see around us and in our own lives. But, he would not answer us, for on the whole he does not answer questions when people are seeking answers to satisfy their curiosity or assuage their anxiety. His tack is paradoxical and perplexing to believers and unbelievers alike.

We, daily in our prayers and weekly at the gathering of God's people about the altar, constantly ask help in solving urgent problems posed by our age and by our lives. At the least we expect the Church, as an institution, to effectively respond, and often justify her existence on the basis of the services rendered by her presence.

But, in the case of Jesus nothing like that is permitted. He presents himself as the savior of mankind, the light of the world, the life-giving one. But he does not really say or do anything when some unavoidable situation comes crashing down on people, when their sense of human dignity is utterly destroyed. He even showed this attitude towards his own followers. John the Baptist sent disciples to Jesus after he began his own ministry, but when John was arrested and killed by an abusive exercise of authority, even though his innocence was known to everyone, Jesus expresses no indignation or protest at all. He keeps proclaiming the kingdom as if everything else meant nothing.

The simple fact is that Our Lord's silences are hard to take. To accept them and find something positive in them is to accomplish a real feat. Some people say that the Lord is out-of-touch with life, that his Gospel message is a relic from the past, and this can give way to discouragement and despair. Some people want to understand and they doggedly keep looking for a response to their questioning; alas, they never get it. Other people, however, accept the Lord's silence, his seeming lack of response, and continue to listen to him. Now it might seem strange to be willing to listen to silence, but why shouldn't that make sense in its own way? If Jesus says nothing about certain urgent and pressing problems, if his response to our appeal is silence, then there must be some sense to it. But we cannot really say what his silence means, for that would come down to filling his silence with our own words — the worst betrayal of all!

Those who have listened to the silence of Jesus have discovered that it does not represent a refusal to heed or share in the sufferings of human beings. The silence of God has brought home to them the fact that their own perception was limited. They have gradually come to realize that there is no response to their problems if they remain locked up in them; that they must first break the yoke of anxiety around their own necks. These people have come to realize that reality is not just their own personal experiences or their own acquaintance with the world. Like Saint Paul, they have discovered that "the world as we know it is passing away". The world with all its cruelty and injustice, and we ourselves, are headed for a great

transformation. These people know this. They are no longer deceived by appearances or immersed in their own overwhelming anxiety. They have come to believe the good news. They have become or are well on the way to becoming saints.

We cannot explain the reasons for God's silence in the face of crucial problems, nor can we make up the answers we imagine he would give. Like those who trust in him implicitly, we too must accept the divine message as it has been given to us by Jesus. This does not mean that we are to do nothing about the crying injustices in our world. No one can fail to show concern so long as one human being is dying of starvation or is being oppressed in any way in our world. But it does not take any special divine revelation to know that. The exercise of human solidarity is something that is obligatory on every normal human being.

This solidarity is a first step, a step which is far from being understood or accepted in our world. Until it is accepted, we will be something less than human beings. But it is not enough either. There is also a thoroughgoing personal purification to be effected. Whatever we might think, we all are oppressors of someone. To discover and acknowledge that fact is to open ourselves to the healing power of Our Lord. It is to begin to listen to silence and understand that God means to destroy and re-create us.

During this Lent our devotions might well be aimed at the extraordinary, but the extraordinary in the sense of less is more. We ought to cease our franticness, come out from under the yoke of our anxieties, liberate ourselves from our worry about our problems, stop seeing God's creation myopically and just listen. God does answer prayer, but in his own way, and if that way is often a silence, that is the way we must learn. For God alone saves us and he is constantly trying to lead and fashion us into new persons who will be capable of living in the fraternal peace of the kingdom now at hand.

RTL

From the time of Apostles the Church has designated two days of the week for special observance: in honor of Our Lord's Resurrection, Sunday replaced the Jewish Sabbath as the new "Day of the Lord", while in memory of his death, Friday became the weekly day of fast. In addition, many early Christians kept a strict two-day fast from Good Friday to Easter Sunday, not eating or drinking anything at all during that period. The text from Mark: "The days will come when the bridegroom shall be taken away from them and then they will fast on that day" (2:20), became the basis of the Passion fast.

A longer period of fasting was eventually introduced in preparation for Easter. There was, however, widely varied observance of this in the early centuries. Some churches fasted only in Holy Week, others for two or more weeks. Sunday, of course, was always an exception from the fast. During the third and fourth centuries most churches gradually adopted a fast of forty days, in imitation of Christ's forty day fast in the desert (Luke 4:2).

But what was this fast like? The various forms of fast and abstinence in the first centuries of the Church made for confusion, but gradually there emerged general rules which came to be the accepted norm of the whole Church. St Augustine of Canterbury, in a letter from Pope St. Gregory in 604, was informed that "we abstain from flesh meat and from all things that come from flesh, as milk, cheese, eggs", even butter. For nearly one thousand years this remained the rule for abstinence for all except those excused for reasons of health. To this day many Orthodox still keep this form of fast, not touching meat or eggs or butter all through Lent, even on Sundays.

The Lenten observance, however, also includes the jejuniun, or fast in the strict sense. At first this consisted of eating only once a day, toward evening; nothing except water was taken during the day. Sometime around the year 800, the time for this one meal was advanced to the hour of None, the ninth hour of the Roman day, around three o'clock in the afternoon. The meal continued to move toward the middle of the day (our word Noon comes from the moving of None to an earlier hour).

The severity of the ancient rule was applied very sensibly at all times by the Church authorities. St. John Chrysostom in 407 gave the following instruction: "If your body is not strong enough to continue fasting all day, no wise man will reprove you; for we serve a gentle and merciful Lord who expects nothing of us beyond our strength." Pope Saint Leo I pointed out in 461 that fasting is a means and not an end in itself; its purpose is to foster pure, holy, and spiritual activity. He coined the famous phrase which a thousand Christian writers have not ceased to reiterate: "What we forego by fasting is to be given as alms to the poor."

Not until the ninth century were less rigid laws of fasting introduced. In 817 Benedictine monks, who labored long hours in the fields and on farms, were allowed to take a little drink with a bit of bread in the evening. This tidbit was taken while they listened to the daily reading of the Collationes, the collected instructions written by Abbot Cassian in the fourth century. From this we derive our word collation, meaning a light repast.

After a while the Church extended the new laws to the laity as well and by the end of the Middle Ages they had become a universal practice; everybody ate a light evening meal in addition to the main meal at noon. The present custom of a collation in the morning on fast days is of very recent origin, the beginning of the nineteenth century.

During the Reformation some Protestant churches retained the Lenten fast, but it was not long-lived. In England, the government issued a series of proclamations and statutes enjoining the duty of Lenten fast. It was announced by the town criers on order of Parliament and changed all the time. The Puritans substituted monthly fast days. Following the Restoration, the Lenten laws were generally neglected, although they remained on the statute book until 1863, when Parliament finally repealed them. On the other hand, while the observance of Lent was no longer enforced, many clergy of the Church of England, among them John Wesley, personally kept the fast and also recommended it to their congregations. The growth of the Oxford Movement revived the practice of Lenten fasting, at least among High Churchmen. It is their legacy which we keep today with days of Special Devotion during Lent, a legacy which is kept according to the spirit of the universal Christian Lenten tradition.

RTL (adapted from Francis X. Weiser)

SERVICES DURING LENT

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, and 10:00 a.m.
Solemn Mass with Litany in procession and Sermon	11:00 a.m.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.
(preceded by an organ recital at 5:30 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

FRIDAYS: March 2, 9, 16, 23, 30 and April 6

Way of the Cross and Benediction	7:00 p.m.
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MEDITATIONS ON THE STATIONS

The Rev. Leslie J.A. Lang

Followed by coffee in the parish hall

LADY DAY, MONDAY, MARCH 26, 6 P.M.

Solemn Mass with Procession

The Rev. Norman Catir, Preacher

REFRESHMENT SUNDAY, MARCH 25

Parish Brunch after Solemn Mass

Reservations, please, with the parish office

CONFESSIONS

Daily, 12:10-1 p.m., also

Friday, 5-6 p.m.

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

Sunday, 8:40-9 a.m.

The weekdays of Lent (except major feasts) are to be kept by special acts of discipline and self-denial.

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

BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after Solemn Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.

SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.

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 Solemn Mass.

SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday Solemn 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¢)

Vepres du Commun, Marcel Dupre'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¢)

Picture postcards: interior and exterior in color: 15¢ each

New York State residents, add state/local tax

Order from the Saint Francis de Sales Shop

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]"

CALENDAR FOR MARCH

1. Th. Lenten Weekday (St. David, Bishop of Menevia, c. 544)
2. F. Lenten Weekday
Way of the Cross and Benediction 7 p.m.
3. Sa. Lenten Weekday
4. Su. LENT I
5. M. Lenten Weekday
6. Tu. Lenten Weekday
7. W. EMBER DAY (St. Perpetua & Companions, MM)
8. Th. Lenten Weekday
9. F. EMBER DAY
Way of the Cross & Benediction (Meditation, Fr. Lang) 7 p.m.
10. Sa. EMBER DAY
11. Su. LENT II
12. M. Lenten Weekday
13. Tu. Lenten Weekday
14. W. Lenten Weekday
15. Th. Lenten Weekday
16. F. Lenten Weekday
Way of the Cross & Benediction (Meditation, Fr. Lang) 7 p.m.
17. Sa. Lenten Weekday (Saint Patrick, Bishop of Ireland, 461)
18. Su. LENT III
19. M. SAINT JOSEPH
20. Tu. Lenten Weekday (St. Cuthbert, Bishop of Lindisfarne, 687)
21. W. Lenten Weekday (Bl. Thomas Ken, Bishop of Bath & Wells, 1711)
22. Th. Lenten Weekday (Bl. James DeKoven, priest, 1879)
23. F. Lenten Weekday (St. Gregory the Illuminator, c. 332)
Way of the Cross & Benediction (Meditation, Fr. Lang) 7 p.m.
24. Sa. Lenten Weekday
25. Su. LENT IV (Refreshment Sunday)
26. M. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY (LADY DAY)
Fast dispensed
Evening Prayer 5:30
Procession, Solemn Mass, 6 p.m. Homilist: Fr. Catir
27. Tu. Lenten Weekday (Charles Brent, Bishop of the Philippines &
Western N.Y., 1929)
28. W. Lenten Weekday
29. Th. Lenten Weekday (Bl. John Keble, priest, 1866)
30. F. Lenten Weekday
Way of the Cross & Benediction (Meditation, Fr. Lang) 7 p.m.
31. Sa. Lenten Weekday

MUSIC FOR MARCH

- March 4 THE FIRST SUNDAY IN LENT
Mass in E Minor Adrian Batten, c. 1637
Scapulis suis Rolande de Lassus (1532-1594)
5:30 p.m.
Dennis Keene, Organist
- March 11 THE SECOND SUNDAY IN LENT
Missa Sine Nomine Kenneth Corneille, 1973
In die tribulationis Giovanni Croce (1560-1609)
5:30 p.m.
Harvey Burgett, Organist
- March 18 THE THIRD SUNDAY IN LENT
Messe de Toulouse c. 1325 (Anonymous)
Laudate Dominum Lassus
5:30 p.m.
Lawrence Jessen, Organist
- March 25 THE FOURTH SUNDAY IN LENT
Messe Solennelle Carl Maria von Weber (1786-1826)
Inflammatu est Gioacchino Rossini (1792-1868)
5:30 p.m.
Meredith Baker, Organist
- March 26 THE ANNUNCIATION, (transferred)
Anonymous Mass Movements Fourteenth Century

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York
(East of Times Square, between 6th and 7th Avenues)
*Church open daily from 7 a.m. to 7 p.m.
except Saturday, open from 11 a.m.*

RECTORY

144 West 47th Street, New York
THE REVEREND EDGAR F. WELLS, *Rector*
PLaza 7-6750

PARISH OFFICE

145 West 46th Street, New York, New York 10036
*Office hours from 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
THE REVEREND RONALD T. LAU
PLaza 7-3962

Evangelical and Catholic Mission
398-9745

The Rev'd John L. Scott PLaza 7-6750
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of parishioners and friends. Pledge envelopes may be obtained
from the Parish Secretary. Your support is appreciated.*