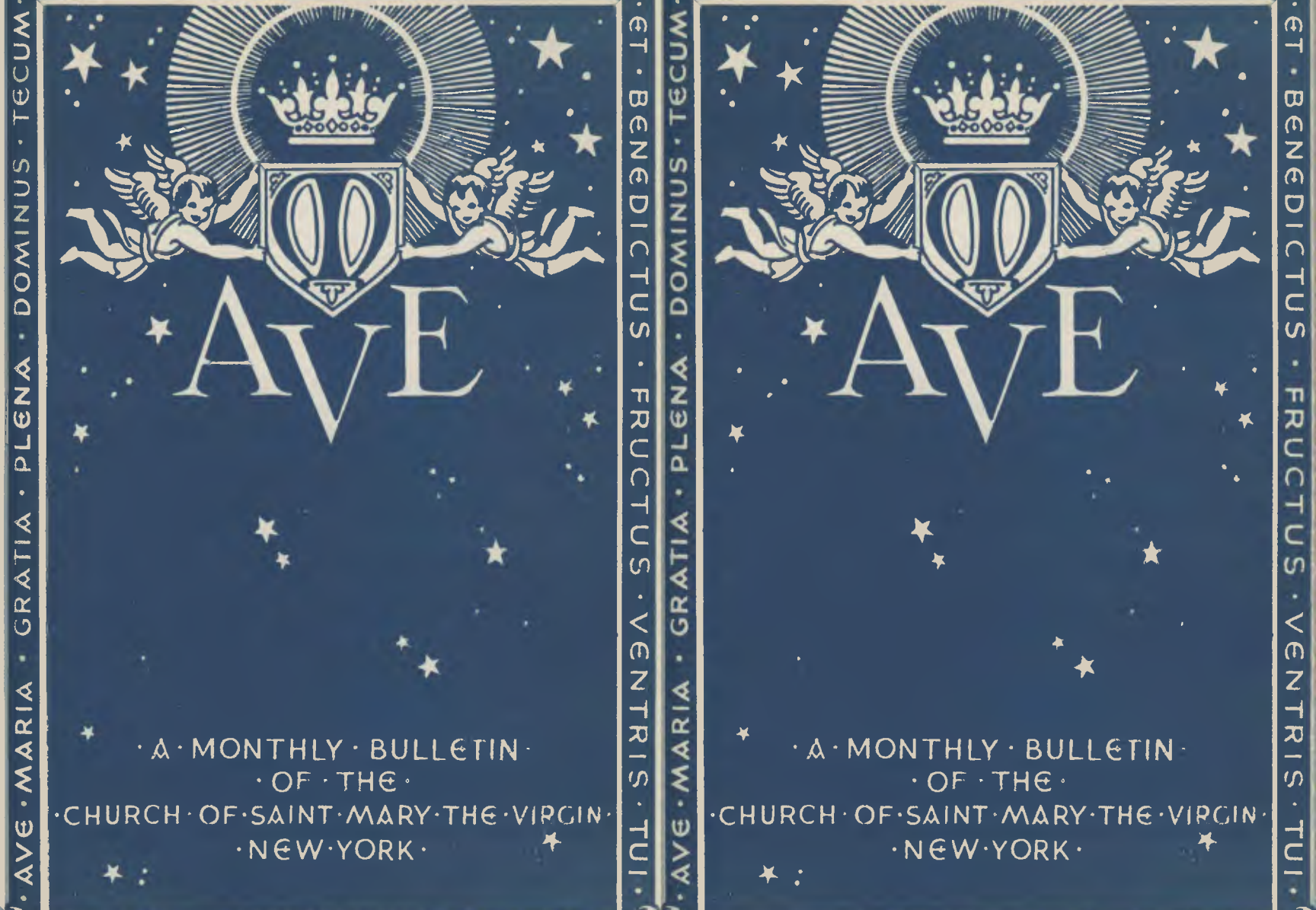


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SHRINE OF OUR LADY AT ST. MARY'S

Photograph by Ruth Hudson

AVE

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

VOL. XLIX

JANUARY, 1980

NO. 1

My dear People:

And so the New Year is upon us! For Christians, of course, the new year began this past Advent Sunday, as the Church throughout the world considered once again both the commemoration of that first coming of Christ which is centered in Christmass, and called us as well to an anticipation of that second coming for which we Christians continue to long. And now it is Epiphanytide, and it has begun with the visit of the Magi to the Christmass crib, followed very quickly, in our liturgical observance, by the baptism of our Lord in the river Jordan. This new feast of the Baptism of Our Lord, occurring always on the Sunday immediately after the Epiphany itself, sets the tone of the whole Epiphany season. Significantly, it is also the setting around which the Epiphany feast is celebrated in the Churches of the Eastern Rite. At Epiphany, Eastern Orthodox Christians celebrate Our Lord's Baptism in the river Jordan, and now we western Churchmen join them during this season in the same commemoration. The symbolism of water is at the heart of our Epiphany observance. To our Jewish forebears it symbolized nothing less than salvation itself. It was through water that the Jewish people were initially delivered from the tyranny of Pharaoh. And it was through water, the water of the river Jordan, that the Israelites finally passed when they were permitted to enter the Promised Land. And it is in water, again the water of the Jordan river, that we meet Jesus during Epiphanytide as he prepares for that ministry which will save the world. We know of course that the Baptism of John was not a Christian baptism. In our Lord's time devout Jews

would come to the Jordan river seeking a symbolic washing away of their sins. The Baptist's proclamation was of the immanence of the kingdom. But if the waters of the Jordan brought a cleansing to those who entered them, they brought as well an identification with that earlier act of salvation which is at the heart of every Passover feast. In the river Jordan devout Jews re-lived the exodus from Egypt, and thus appropriated to themselves God's saving acts in the history of their people. Surely it is with this kind of identification that we are meant to associate our Lord's baptism in our own thinking. Jesus, the sinless one, is baptized by John, actually taking to himself the completion of that work of salvation of which the escape from Egypt was but a beginning. Jesus is baptized, and immediately we are given in Scripture the first explicit revelation of the life of the Blessed Trinity, as the Spirit descends like a dove, and the voice of the Father is heard.

And so Epiphanytide begins essentially with the Baptism of our Lord. It recalls to us the meaning of our own baptism, and of the imperative which Christ lays on each of us to witness to him in the world. Our Christian vocation is to live the Christian life, and to bring other souls to Christ. It is not intended that the Catholic faith be given for anyone's private enjoyment. Our task is to convert the world. Modern Christians would rather avoid this duty, and many of us manage to pass through life without ever taking it very seriously. But for the Church it is a matter of first importance, and we know from experience that the only time the Church is truly alive is when she is reaching out and calling souls to Christ. Mission is at the heart of our Christian vocation.

It is for this reason that, in a few short weeks, a MISSION OF CATHOLIC RENEWAL is going to take place here at the Church of Saint Mary the Virgin. Before we can reach out to others we must be renewed ourselves. Very soon we will once again be in the Lenten season. And it will be during Lent, on the evenings of March 9th, 10th, and 11th, that our Mission of Catholic Renewal will take place here. Our missioner is to be The Right Reverend Albert Hillestad, Bishop of Springfield, and Bishop Hillestad's main purpose will be to

recall us as men and women of this parish to our first duties as Catholic Christians. I want to ask all of you at this time to begin praying for our Mission. Pray for it every day. And beyond that, if you are at all able, I want to urge you to attend the Mission yourselves, and to bring others with you. During this new year of grace we at Saint Mary's are being called to a renewed witness and to a renewed life — a witness and life which are nothing less than Christ's love given to the world. Do take this matter seriously. And please know that you are with us in our prayers.

Affectionately in Christ,
EDGAR F. WELLS

PARISH NOTES

The New York Chapter of the Catholic Clerical Union met at Saint Mary's for their regular meeting in November. After Mass and lunch, Father Homer Rogers from Saint Francis' Church, Dallas was the guest speaker.

Holy Hour resumes on the first Friday in January (it was pre-empted by other celebrations in November and December). This is an important time of prayer and praise and silence before our Lord present in the Blessed Sacrament.

The annual Parish Christmas Party was held at the Rectory on the Feast of the Holy Innocents, December 28.

The Feast of the Purification of the Blessed Virgin will be celebrated at Saint Mary's with a Candlemas Procession and Solemn Mass on Friday, the first of February, at 6 p.m. The preacher that night will be The Rev'd Jay H. Gordon, rector of St. Matthew's & St. Timothy's Church, Manhattan.

A special thanks is due to the faithful volunteers who appear at Saint Mary's each month to assist with the mailing of *Ave*.

Planning is beginning in earnest for the Parish Preaching Mission, set for March 9-11. The Rt. Rev'd Albert Hillestad, the Bishop of Springfield, will preach the mission.

Last Fall Father Wells was asked to preach to the student body of the General Seminary. He did so at their noon Mass on Friday, November 9th. What follows is his sermon on that occasion.

A SERMON PREACHED AT
THE GENERAL THEOLOGICAL SEMINARY
November 9, 1979

It is a great pleasure indeed for a rector of the Church of Saint Mary the Virgin, New York, to be asked to preach to the academic community at the General Seminary. Though not a graduate of this Institution, I have known it all my life, and was taught the Faith by priests who had studied here and who, in one case, had taught here. And as a boy, I was a chorister under Ray Francis Brown, beloved by a generation of students in this place, and one of the creators of the 1940 Hymnal of the Episcopal Church. So, it is a pleasure to be here, and I have the feeling of coming to visit an old friend.

In the epistle which was read at the Eucharist just a moment ago, and which with the Old Testament and the Gospel formed the propers for last Sunday's readings according to our new lectionary, the writer to the Hebrews has this to say: "but Jesus holds his priesthood permanently, because he continues forever." Our Lord Jesus Christ is our prophet, our priest, and our king. And because the first business of this seminary since its foundation has been the training of priests to serve in this portion of Christ's one, holy, Catholic, and Apostolic Church, and because, for many of you it is that priesthood which is your vocational goal, I would like for a few minutes this noon to consider with you some aspects of the priestly life, and to reflect briefly on some of the implications of that life where your own futures are concerned.

In the first place, the priesthood for which one prepares in this seminary is the priesthood of Jesus Christ. It is God's gift in space and time to the Church which Christ has founded, and in its fullness it is the life-giving means whereby the good news of the gospel of Jesus Christ is made tangible and real in human life. Humanly

speaking, the fullness of this priestly ministry is found within the episcopate, and it is the bishops of the Catholic Church who most completely approximate, in terms of their own sacramental ministry, the completeness of Christ's own high priesthood. A priest is essentially someone who offers sacrifice, and we Christians believe that the only full, perfect, and sufficient sacrifice is the sacrifice of Christ himself: the oblation of the earthly life of the Son of God which, the writer to the Hebrews tells us, was made "once for all when" Christ "offered up himself." So that the priesthood with which this seminary is concerned is the priesthood of Jesus Christ. That priesthood is celebrated here, and it is commended as that form of Christian ministry to which many of you are being called. It is because of this understanding that we are able to say that the Christian priesthood is God's gift to his Church. It is not of human origin. And as with this ministry, so with those who are called to its life: a vocation to the priestly life, if it is real, is a vocation which comes from God and not from man. Which of course is our basic Christian understanding of all vocation, and of all ministry within the Christian community. Think very carefully of the ideals and influences which brought you to this place. There are your own desires, whether of service or of personal fulfillment, and to some extent they are as real in their immediate effects on each of your lives as any call which is planted by God. But in order for them to be Christian, they must in the end find their origin in God, so that in the last analysis your vocation to the ministry of the priesthood, if indeed it is real, will involve the re-fashioning and re-structuring of your own wishes and desires in conformity with that true calling which can only come from God.

In the second place, the priesthood of Jesus Christ finds tangible expression within the corporate life of the visible community of Christian believers. Priesthood is exercised on behalf of that body so that the community of faith may have its corporate life offered in continuous oblation to the God who has redeemed it. In this is reflected our Christian understanding that the basic language of Christian living is the language of prayer — your prayers and mine, as

we offer them individually to the Father during every day of our life on earth, and most especially the corporate prayer of the whole Church, lifted up in our Anglican understanding in a most beautiful way by the Daily Office, and perfected by that priestly offering of the whole People of God which is continually made in the Eucharistic Liturgy. It was Stephen Bayne, once Bishop of Olympia and sometime acting Dean of this seminary, who in one of his writings pointed out how inadequate it was to describe the Holy Eucharist as a "service" of the Church. Rather, he said, the Eucharist is the Church when she is most being herself. Certainly this would be indicated by the priestly nature of all Christian living. We are by our baptisms a royal priesthood, and the priestly quality of all true Christian witness is focused on and enhanced by that High Priesthood of Jesus himself which the Son of God shares so wonderfully with his Church. Thus it is true to say that your own life here in this seminary makes sense in the end only because of what we are doing in this chapel this noon. Seminary is a place of learning, to be sure. But so, too, is any good graduate school. Seminary is a place where ideas are exchanged, where one's horizons are broadened, and where the tensions and sufferings of both the Church and the world are experienced in an especially poignant way. But so, too, is every diocese of our Church, and so, too, is every parish which in a creative way is attempting to witness to Christ amid the confusion and hurt of contemporary life. A seminary, as you know, is not a place of refuge from the world. But at the same time it is not a mere reflection of the world. Since you and I are people of grace, and since by our Christian calling we are witnesses to a quality of life which the world neither chooses nor understands, a seminary by definition becomes a place where Christian living is at least attempted in an intense and serious way. And because of this the most important activity of this seminary community takes place not in the classroom, not in seminars led by the most brilliant of teachers, not in your field work, wherever it may take you, and not even in those impromptu and never ending rap sessions in the course of which you solve all the problems of the contemporary Church.

No, the most important activity of this seminary community takes place where we find ourselves right now, before the Altar of God where, in a continuing and daily oblation, the work of God is brought to fulfillment. It is in this place that the real meaning of priesthood can become apparent, both the priesthood of our baptismal calling and the High Priesthood of Jesus Christ. It is in this Chapel of the Good Shepherd that the true purpose of the General Seminary can be seen. And it is here, as well, that you can find the real reason for your being here in the first place. Do you aspire to the priestly life? Then your place is here for the daily recitation of the Divine Office. Would you really share in Christ's own priesthood? Then your first business in seminary is daily attendance at the Holy Eucharist. Do you seek a ministry of deep Christian witness and commitment? Then you must, while you are here, practice the skills of prayer and meditation, and learn the discipline of the Christian ascetical life. Whatever else will follow for you in the years ahead, nothing will have been more important for you during these brief years in this place. And your willingness to seek spiritual direction, and to accept for yourselves some measure of obedience in the living out of your own Christian vocations, will be a true and valid indication of whether the ministry you seek is first of all Christ's or simply the human fulfilling of your own. Because, again, it is the priesthood of Jesus which is celebrated in this place, and the exercise of that priesthood within the community of faith is first of all on behalf of the whole body, and never primarily a calling of my own. Our Christian witness is to love Christ, to preach Christ, and to proclaim Christ without end. The Catholic priesthood is a special sacramentalizing of this basic Christian call on behalf of the whole body of Christian believers.

There is one further aspect of the priestly life which I would like to think about with you this afternoon. We are increasingly concerned in today's Church with that quality of service which is an integral part of all Christian ministry, and which in the priesthood is of paramount importance. Our Lord tells us that he is among us as one who serves, and St. Paul reminds us in that tremendous kenotic

passage from Philippians that servanthood is at the very root of our Christian vocation. “Have this mind among yourselves,” he says, “which is yours in Christ Jesus, 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. And being found in human form he humbled himself and became obedient unto death, even death on a cross.” The Sacred Priesthood is itself a life of service to the Church. It is a pouring out, a giving of self, which is meant to approximate the oblation of Christ himself. And if the ministry to which you aspire here is itself a ministry of servanthood, then you must remember that the Christian ministry is not a profession but a vocation. And the priesthood in its essential nature has nothing to do with workdays from nine to five, or with careerist concepts, or with the same standards of financial remuneration as the secular world. In a Church which is top-heavy with non-parochial clergy, and in which the priesthood is itself often looked on today as a profession rather than as the highest possible Christian vocation, we Episcopalians need to take stock of ourselves and of our understanding of the priestly life. If you would be prophets to the Church, you had better be prepared to be underpaid. If you are really serious about preaching and proclaiming Christ, you had better be willing to go where you are sent. And not simply to go there but to be willing to stay. And if your understanding of your Christian calling is one in which you are willing to imitate the servanthood of Jesus Christ, then you had better be willing to live out the implications of that servanthood to the end. In the living out of his priesthood we are told that our Lord continues forever. In your willingness to offer to God a life that is truly marked by Christian service, you will give God the opportunity to make of you what you could never make of yourselves, and to perfect in you a witness which will first be his and only peripherally your own.

MUSIC, WORSHIP, AND SAINT MARY’S

Music has always played a principal part in worship. The Psalms constitute what The New Oxford Annotated Bible calls “the hymnal of ancient Israel,” and we know from the titles of headings of many of them that they were intended to be sung, to the accompaniment of various kinds of instruments.

Indeed, next to the reading of Scripture itself, music may well be the oldest continuing tradition of the Christian church. For the singing or chanting of the Psalms had no doubt been an established custom of the Temple for centuries before they were written down. That singing continues to this day in the Jewish tradition, and as we know, it carried over into the Christian church, where today it lies at the heart of the Divine office, and is heard – at Saint Mary’s at any rate – in the propers of Solemn Mass.

And indeed, according to Christian tradition, the principal activity in Heaven itself is continual worship and praise of God – worship and praise that is almost always represented to us in terms of music. “Heavenly Hosts sing Alleluia” – that is the way we think of it, and as we approach the most solemn part of the Eucharist we lift up our hearts and join the angels and archangels and all the company of Heaven in praising God and saying “Holy, Holy, Holy.” And we do not simply say it; we burst into song – song which is, to us, the very language of Heaven.

Here at Saint Mary’s, we have always recognized the central role that music plays in worship, and very early in its history, our church established a reputation for its music – a reputation that is today probably at its highest point. Father Brown himself said that among his aims in founding Saint Mary’s in 1868 was “restoring to its proper place and importance the *Worship* of God – the rendering *Adoration* to him as a *Congregational* and *ceremonial* act.” That aim he certainly accomplished.

The early records of Saint Mary’s are sparse, but we know that by late 1876 – eight years after the founding of the parish and six years after the opening of the original church – George B. Prentice had

already won high regard for his services as director of music. By 1885, the organ was being supplemented by instrumental music – perhaps because then, as now, the organ was in need of repair. (The original organ was replaced in the following year by one that remained in use until the 1930s, when the present magnificent instrument was built.)

By the time the present church was dedicated, on December 8, 1895, the musical tradition that we inherit today was firmly established. At the dedication service, with its “wonderfully elaborate ritual,” as one of the newspapers called it, Haydn’s Imperial Mass was sung by a choir of 20 men and boys in the chancel, a 30-voice mixed choir in the loft, and four soloists, accompanied by the organ and a 20-piece orchestra – all conducted by Mr. Prentice.

Some of us, and I am one of them, believe that the musical performances we hear at Solemn Mass on any “ordinary” Sunday are superior to many that may be heard in concert halls or on recordings. Part of that, perhaps, is because what we are experiencing are not “performances” at all, but part of one total experience – the experience of the worship of God in all its fullness. Sight and sound, words and music, actions and movements, lights and incense combine into one inseparable whole which lifts up the mind, heart and spirit to join all the company of heaven in worshipping our Lord and our God.

One Sunday at the coffee hour, following a particularly thrilling Mass, a visitor said to me, “Man, that is *church!*” It is indeed.

Philip W. Callanan

Mr. Callanan is a parishioner and Trustee of Saint Mary’s.

SAINT MARY’S PREACHING MISSION

March 9-11, 1980

The Rt. Rev’d Albert Hillestad, Missioner

MUSIC FOR JANUARY

January 6 – THE EPIPHANY OF OUR LORD JESUS CHRIST

Messe cum jubilo Maurice Durufle (b. 1902)

January 13 – THE BAPTISM OF OUR LORD JESUS CHRIST

Missa Sancti Hieronymi Michael Haydn (1737-1806)

January 20 – EPIPHANY II

Missa de la Batalla Escoutez . . . Francisco Guerrero (1528-1599)

January 27 – EPIPHANY III

Missa a 5 Vozes, 4 Tono Joan Cererols (1618-1680)

CONTRIBUTIONS to *AVE* are gratefully acknowledged:

Kathryn Mulholland, \$20; The Rev’d Canon John O. Bruce, \$10; Mr. Christopher Morley, Jr., \$10; Mr. Stanley Orcutt, \$10; Mr. & Mrs. C. Lloyd Tyler, \$10; The Rev’d Stuart K. Frane, \$10; The Rev’d Harry E. Krauss III, \$10; Mr. Michael C. Albertis, \$20; Mr. John J. Wilson, \$5; Mr. Clyde B. Britt, \$10; Mrs. R. M. Smith, \$10; Mr. Richard Voigt, \$50; Mr. Francis J. Kafka, \$10; Miss Columbia Elwell, \$5; Frances N. Kahn, \$10; Miss Mary Niven Alston, \$5; Mrs. Austin M. Wynne, \$5; Dr. MKW III, \$12; Emily M. Green, \$6; Mr. John Reade, \$5; Marjorie Yates, \$5.

ALTAR FLOWER MEMORIALS

January 1 – The Holy Name, Helen Elizabeth Butler

January 6 – The Epiphany, Edwin Gorham Sr., Caroline Gorham, Edwin Gorham Jr., James H. Gorham, Priest OHC, Robert Howell Schumann, Priest

January 13 – The Baptism of Christ, Charles Augustus Edgar, Grieg Taber, Priest and Rector

January 20 – Epiphany II, Mary Louise Raymond

January 27 – Epiphany III, Charles Moran, Richard W. Johnson, M. Eleanor Stone

CALENDAR FOR JANUARY

1. Tu. THE HOLY NAME OF OUR LORD JESUS CHRIST
Solemn Mass with Procession 11
No Evening Services
2. W.
3. Th.
4. F. St. Elizabeth Anne Seton, Religious, 1821
5. Sa.
6. Su. THE EPIPHANY OF OUR LORD JESUS CHRIST
Solemn Mass with Procession 11
7. M.
8. Tu.
9. W.
10. Th. William Laud, Archbishop of Canterbury & Martyr, 1645
11. F.
12. Sa. St. Benedict Biscop, Abbot of Wearmouth, 690
13. Su. THE BAPTISM OF OUR LORD JESUS CHRIST
Solemn Mass with Procession 11
14. M.
15. Tu. St. Paul of Thebes, First Hermit, c. 340
16. W. *Requiem*
17. Th. St. Antony, Abbot in Egypt, 356
18. F. THE CONFESSION OF SAINT PETER THE APOSTLE
19. Sa. St. Wulfstan, Bishop of Worcester, 1095
20. Su. EPIPHANY II
21. M. St. Agnes, Martyr at Rome, 304
22. Tu. St. Vincent, Deacon of Saragossa & Martyr, 304
23. W. Phillips Brooks, Bishop of Massachusetts, 1893
24. Th. St. Francis de Sales, Bishop of Geneva, 1622
25. F. THE CONVERSION OF SAINT PAUL THE APOSTLE
26. Sa. SS Timothy & Titus, Companions of St. Paul
27. Su. EPIPHANY III
28. M. St. Thomas Aquinas, Priest & Doctor 1274
29. Tu.
30. W. King Charles the Martyr, 1649
31. Th. *Requiem*

January 18-25 is the Octave of Prayer for Christian Unity.

RECEIVED BY CANONICAL TRANSFER

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

October 22, Nancy Elizabeth Sartin Solem

November 19, Blanche Evelyn Preene

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. Palsgroves'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¢)

Alessandro Scarlatti's *Messa di Sancta Cecilia*, recorded by the Schola Cantorum of the Church of Saint Mary the Virgin under the direction of McNeil Robinson: \$6.95 (mailing \$1.00). Proceeds benefit the Music Program.

Some copies of the 1980 Ordo Calendar with the days in liturgical color, and with a picture of the Lady Shrine and High Altar are still available: \$2.00 (Mailing 50¢)

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

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 MARY'S PARISH COUNCIL

AN ELECTED COUNCIL of parishioners whose purpose is to aid in implementing various parish projects both within the congregation and the community. Meetings, announced beforehand, are open to all parishioners and friends.

CHRISTIAN EDUCATION

CLASSES are held for study and discussion. Sunday mornings at 9:45 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 Clergy.

SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.

SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday Solemn Mass. Volunteers will be trained for this mission of welcome.

BROTHER LAURENCE GUILD

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

SAINT MARY'S GUILD

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

DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

SERVICES

SUNDAYS

Morning Prayer 7:10 a.m.
 Mass 7:30, 10:00 a.m., and 5 p.m.
 Family Mass & Church School 9:00 a.m.
 Solemn Mass with Sermon 11:00 a.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. (11:40 a.m. Saturdays)
 Mass daily 7:30 a.m.,* 12:10 and 6:20 p.m.
 *Except Saturdays
 Evening Prayer 6:00 p.m.

FIRST FRIDAY

Holy Hour 7 p.m.
*Other services during the week and on festivals
 as announced on the preceding Sunday*

CONFESSIONS

DAILY, 12:40 - 1 p.m.
 FRIDAY, 5-6 p.m.
 SATURDAY, 2-3 and 5-6 p.m.
 SUNDAY, 8:40 - 9 a.m.

*Prayer for Saint Mary's Mission
 March 9-11, 1980*

O Lord Jesus Christ, the Great Shepherd of the sheep; Bless, we beseech thee, the effort soon to be made to convert souls unto thee; Open the ears of the wanderers, that they may hear the words which belong to their salvation; And grant that those whom thou dost raise to newness of life, may through thy grace persevere to the end: of thy mercy, O our God, who are blessed, and livest with the Father and the Holy Ghost, one God world without end. Amen.

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*
THE REVEREND DAVID A. OUSLEY, *Curate*
(212) 757-6750

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*
(212) 757-6750

MISSION HOUSE

133 West 46th Street, New York
Mr. Otto Meyn, Sexton
(212) 757-3962
The Evangelical and Catholic Mission
The Reverend James Wattley
(212) 398-9745

The Rev'd John L. Scott	575-9214
Mr. Irving P. Graeb, <i>Treasurer</i>	757-6750
Mr. McNeil Robinson, <i>Director of Music</i>	921-2939
Mr. G. Morris Dolby, <i>Head Usher</i>	533-2234
Mr. George H. Blackshire, <i>Hospitality</i>	858-5797
Mr. Martin Moore, <i>Tours</i>	834-1565
Miss Virginia O. Greene, <i>Bookshop</i>	673-0159
Mr. Ralph M. Morehead, <i>Funeral Director</i>	744-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND EDGAR F. WELLS, *Rector*
THE REVEREND DAVID A. OUSLEY
THE REVEREND JOHN L. SCOTT
THE REVEREND DONALD L. GARFIELD, *Rector Emeritus*

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CHARLES ARTHUR SCHAEFER

Parish founded 1868

Church built 1894

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]".