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• A • MONTHLY • BULLETIN •
 • OF • THE •
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AVE

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

VOL. XLIX

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NO. 4

My dear People:

*Come, risen Lord, and deign to be our guest:
Nay, let us be thy guests; the feast is thine;
Thyself at thine own board made manifest
In this our Sacrament of Bread and Wine.*

Hymn 207

Of all the recorded post-resurrection appearances of Christ, I am personally most attracted to the appearance of our Lord to two of his followers on the road to Emmaus on Easter Sunday afternoon, culminating, you will recall, in their recognizing him at supper in the breaking of the Bread. Easter and Maundy Thursday dovetail in a marvelous way at this moment. All of this is capsulized for us in that lovely Easter hymn with which I began this letter to you, and which ends with the fervent plea, "be known to us in the breaking of the Bread." How wonderfully our Lord has responded to the Church's desire in this regard through twenty centuries of Christian worship. "This is my Body . . . this is my Blood." Every once in a while I remember with amusement some of my experiences as a student at Nashotah House many years ago, and one of the most amusing of them all involved some remarks made by our New Testament professor in a lecture on the text which describes the Emmaus event to us. You will remember that the two disciples were walking along



discussing together the terrible events of Holy Week, and that Jesus came up and walked along with them. We read that “something kept them from seeing who it was.” And so, unrecognized, he asked them what they were talking about. And their reply, at first incredulous at his seeming lack of awareness of the most recent events in Jerusalem, went on to describe who Jesus was and what had happened to him: “a prophet powerful in speech and action before God and the whole people; how our chief priests and rulers handed him over to be sentenced to death, and crucified him. But we had been hoping that he was the man to liberate Israel.” And they went on to tell of how it was now the third day since the prophet’s death, and of how some of the women associated with them had been to his tomb earlier in the day, and had found his body gone, and of how they had experienced a vision of angels who told them Christ was alive. We can be glad that the preposterousness of this story from a 20th-21st century secular point of view did not occur to these disciples. They took it seriously, just as people even in our century take it seriously who are truly searching for God.

The amusing part of all this comes at the end of the story. To begin with, Jesus responds to their confusion with the following words: “How dull you are! How slow to believe all that the prophets said.” And, teacher that he was, he began to expound on the scriptures, beginning with Moses and the prophets, explaining to them the passages which referred to himself, and emphasizing the necessity of the Passion. But still they remained unaware. It was not until they had arrived in Emmaus itself, and had prevailed on our Lord to sup with them, that recognition occurred. We read that “when he had sat down with them at table, he took bread and said the blessing; he broke the bread and offered it to them. Then their eyes were opened and they recognized him; and he vanished from their sight.” But it does not end there. Immediately St. Luke has the disciples saying to one another, “Did we not feel our hearts on fire as he talked with us on the road and explained the scriptures to us?” It is here that we are meant to smile. Their hearts may well have never burned in them at all. I remember our professor saying, the

point is that they were dumb, they were stupid, they were dull, they were in fact unbelieving. Only when they had known Jesus in the breaking of the bread did they then turn back and apply the virtue of faith to their earlier experience. Of course they had sensed who he was? Of course their hearts had burned within them? One senses that the truth was rather different than this. What matters, however, is what they did. Granted, they were now prone to attribute a constancy to their faith which seems in fact to have been lacking. Granted, their appeal to hindsight was not entirely honest! Nonetheless they now lost no time in witnessing as they should. Returning to Jerusalem they found the Eleven already convinced of Jesus’ resurrection, and they went on to give an account of their own experience, and to tell of how they had recognized Jesus in the breaking of the bread. It was for them a tremendous incorporation into the mystery of our Lord’s resurrection. It is for us also, as we read of it today. In it is contained a combination of Christ’s victory over death with the Church’s continuing witness to the presence of our risen Lord in the eucharistic feast. St. Luke records it for us because of its significance in this regard, and for the same reason it is given to us as one of the gospel proclamations of the Easter season.

How very much I hope that this Eastertide is a continuing time of rejoicing for all who will read these words. Easter is the Queen of Feasts, and the proof to our world that our risen Saviour is indeed the hope of mankind. If, as Easter dawns, you sense that hope within your own lives afresh, you are blessed indeed. It does not matter where we have been. It does not matter how we have faltered. What does make the difference is the penitence of our lives, our desire for amendment and our reaching out in hope to our Lord. He will never let us down. Even as those disciples re-found their faith as Jesus became known to them again in the mystery of the Eucharist, so may each of us be found this Easter with renewed trust and with our hope refreshed. Christ is truly risen from the dead – in the life of his Church, and in the hearts of those who love him.

Affectionately in Christ,

EDGAR F. WELLS

DO YOU PRACTICE THE ART OF DYING?

*Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.*

When I was an infant I was taught to say that prayer, and it seemed to me to be very right and proper. In fact, if I remember correctly, it was comforting, but that may be because it was a rhyming jingle, like all good nursery rhymes. When I was a young man, and wiser than I have ever been since, I regarded that prayer as morbid. The very idea! Teaching a small child to think about dying in his sleep.

Yet the child's bedtime prayer grew out of the Church's ancient wisdom about death. Death is not a subject to be avoided, like something obscene. On the contrary, it is something to be faced realistically, and while one is in the best of health.

One thing is absolutely certain. I am going to die some day. And I don't know which day. In all probability I shall not be ready. It is something I do only once, so I can't really become experienced in it. And if I goof it up I can't go back and do it over. And it is certainly one of the most important events in my life.

So it would be well if there were some way I could get ready for it. And there is. Centuries ago the Church worked out a method of practicing the art of dying, so I can become, if not expert, at least reasonably competent.

The way you do this is quite simple. When you were a child you played all sorts of make-believe games beginning with, "Let's pretend that . . ." So let's pretend that we know, somehow, that a week from Saturday is going to be our last day on earth.

Somebody once found St. Francis working in a garden and asked him, "What would you do if you knew that the world was coming to an end in ten minutes?" St. Francis replied, "I'd try to finish this row."

Most of us are not that ready. So give yourself more than ten minutes. Ten days, for most of us, would be more like it.

First, put your affairs in order. Make your will, if you haven't already. Pay your debts, or at least make arrangements to do so. Go through your desk and attend to all loose ends of personal and business matters that you've left hanging. If you were to die a week from Saturday somebody would have to do that. So do it yourself. Gather together all your important papers, label them properly, and tell somebody else where they are. The aim is that, if you were to die, your heirs would find all your affairs in good order.

Then sit down and write all those old friends you've been intending to write and haven't. Forgive all the people you've been holding a grudge against and tell them so. Apologize to all those you've offended. Tell your wife that you love her. Spend some time with the children.

When all your personal affairs are current and in order, give some attention to your soul. Examine your conscience carefully and confess your sins to God, and do it sincerely. Spend some time in reading the Bible, in prayer and meditation. Go to church and receive your communion. Try to put all your desires and ambitions in the context of eternity and re-evaluate them. Many of the things that have seemed too important will appear trivial, and some of the things we've been ignoring or neglecting will loom large and critical in our new perspective. Christ gave His life on the cross to make a way for us into His Father's kingdom. Keep that in mind. It matters.

On the last night I'd arrange to be the last one in the family to turn in. I'd go about the house saying goodbye to all those personal treasures I've loved and depended on, perhaps too much. My books, my favorite pipe, my dog, all my keepsakes and treasures. Their only purpose, really, was to excite my gratitude to God, the giver of all good gifts, and they've served their purpose if they do that.

Next I'd tip-toe around the bedrooms of my loved ones and silently tell them goodbye. I'd remind myself that God loves them more than I do and that He is quite capable of taking care of them without my help. It's humiliating, but it's true. If I were to die my family would be inconvenienced and grieved for a short while. But their lives would go on, and they'd readjust, and within a few years I'd not be spoken of very often.

Then I'd say goodbye to my body and its senses. It's been fun to live in, but it's been an inconvenience also. No more beefsteaks and walks in the woods. But then no more head colds and sore feet either.

Next, spend some time looking forward in anticipation to the adventure of eternity. It's like planning for a long vacation in a strange country from which we might not return. But we have a companion who's been there before and who can show us the interesting things to do and see. For Jesus will be there.

Then, with an absolutely clear conscience, and with all your affairs in order, you sleep the sleep of the just and wake up to a world in which the grass is greener and the sky bluer. Family and friends are lovelier because it's very much like being born all over again. And all our bills are paid and all our affairs are in order.

Do this every few months. It gets easier every time you do it. Then try it once a month, and finally once a week, and then every night when you go to sleep. Perhaps one day you can be like St. Francis, so ready that when your turn comes, you've nothing to do to get ready.

This is not only the way to die, it is the only way to live. It's the Christian way — one day at a time. "Take no thought for the morrow," Jesus said. "Let not the sun go down on your wrath."

"Except ye be converted and become as little children ye shall in no case enter the Kingdom of Heaven." And so, in our maturity, we return to the simple wisdom of children, and say each night as we retire:

*Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.*

The Rev'd Homer F. Rogers

Father Rogers is Rector of Saint Francis Church in Dallas, Texas.

CURSILLO

The Cursillo in Christianity had its origin in Spain in the 1930's, at a time when the Roman Catholic Church was planning a national pilgrimage to the shrine of St. James the Apostle in Santiago de Compostella. The cursillo (Spanish for "short course") began as a brief training program for lay people who were to be leaders of groups of pilgrims. They were expected to lead lives of deepening religious commitment and to be spiritual guides for the pilgrims in their care.

The pilgrimage to Santiago, originally planned for 1932, was delayed for 16 years because of the Spanish Civil War and World War II. During this time, the cursillos continued to train pilgrim leaders, and also began to emphasize training for apostolic action in building up Christian communities in local towns and villages. In the diocese of Mallorca, these cursillos were so successful that church leaders decided to continue them even after the pilgrimage in 1948. Under the leadership of Bishop Juan Hervás, the cursillo as we know it today took final form and became a vibrant means of Christian renewal for both individuals and parishes in Mallorca.

In the 1950's the cursillo spread to the Spanish mainland, to Latin America, and finally to the United States. In the late 1960's the first Episcopalians went to cursillo as guests of Roman Catholic dioceses in this country. Soon Episcopal dioceses began their own movements, and now cursillos are held in 45 dioceses of this church.

The cursillo itself is a long weekend, lasting from Thursday evening to Sunday evening. In the diocese of New York, cursillos are held at the Institute for Christian Studies at Peekskill and are planned for about 50-60 participants and staff. The weekend includes worship and prayer, teaching and discussion, with much of the teaching centering on the classical Christian doctrine of grace. The cursillo has its quiet times, but what many people remember afterwards is how much laughter there was.

Cursillo does not espouse a political or social program, nor does it speak for a particular party or group within the church. This does not mean that it presents a watered-down version of the faith that

tries to please everyone. On the contrary, cursillo has a definite and challenging message. The movement believes that the creation of Christian community is the vital means for bringing the knowledge and love of Christ to this apostolic mission through their baptism; and that as Christians we are prepared and strengthened for this mission by participation in the full sacramental life of the Church and by a disciplined program of personal prayer and study.

Cursillo does not present itself as a cure-all – it isn't suggested for non-Christians, for those who have substantial problems with the faith, or for those who are experiencing serious difficulty in their personal lives. In addition, cursillo is only one of many instruments of renewal in the Church, and offers nothing that the Church has not offered for 2000 years.

But for many people, the weekend is a time when the faith comes alive in a new way, through a profound experience of loving Christian community. For me, it was a time that rekindled the joy of the early Church, and awakened in me the certainty that God the Holy Spirit continues to pour his gifts on the Church, abundant and new in each generation.

Terry Rogers

Terry Rogers is a communicant of Saint Mary's.



FROM THE PARISH REGISTER RECEIVED BY CANONICAL TRANSFER

February 13 – John Edmund Lund II

ALTAR FLOWER MEMORIALS

- April 3 – Maundy Thursday, Albertina Russell
 April 6 – Easter Day, Grieg Taber, Priest and Rector
 April 13 – Easter II, Francis Young, Evelyn Taylor Chapman
 April 20 – Easter III, Richard W. Johnson
 April 27 – Easter IV, William Skeuse & Sarah Peale Skeuse

HOLY WEEK (March 30 - April 6, 1980)

SUNDAY OF THE PASSION, OR PALM SUNDAY

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 10:00 a.m.
Blessing of Palms, Procession, and Solemn Mass	11:00 a.m.
Evensong and Benediction	6:00 p.m.

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer	7:10 a.m.
Mass	7:30 a.m., 12:10, 6:15 p.m.
Evening Prayer	6:00 p.m.
Tenebrae, Wednesday only	8:00 p.m.

MAUNDY THURSDAY

Evening Prayer	5:30 p.m.
Solemn Mass and Procession to the Altar of Repose	6:00 p.m.
Watch before the Blessed Sacrament till the Liturgy of Good Friday	

GOOD FRIDAY

Morning Prayer	7:10 a.m.
The Three Hours	
Sermon	12:00 noon
Solemn Liturgy with Sermon	12:30 p.m.
Sermon, ending at	3:00 p.m.
Evening Prayer	6:00 p.m.
Way of the Cross	6:15 p.m.

HOLY SATURDAY

Evening Prayer	6:00 p.m.
Solemn Vigil	10:00 p.m.

EASTER DAY

First Solemn Mass	12:00 Midnight
The Right Reverend Walter Dennis, presiding and preaching	
Mass	7:30, 9:00, and 10:00 a.m.
Solemn Mass with Procession	11:00 a.m.
Mass	5:00 p.m.
Evensong, Procession and Benediction	6:00 p.m.
(preceded by an organ recital at 5:30 p.m.)	

CONFESSIONS IN HOLY WEEK

MONDAY	12-1, Fr. Wells	5-6, Fr. Ousley
TUESDAY	12-1, Fr. Wattle	5-6, Fr. Wells
WEDNESDAY	12-1, Fr. Ousley	5-6, Fr. Scott
THURSDAY	12-1, Fr. Wells	5-6, Fr. Ousley
FRIDAY	3-4, Fr. Wells	3-4, Fr. Scott
	4-5, Fr. Ousley	5-6, Fr. Wells
SATURDAY	12-2, Fr. Ousley	2-4, Fr. Ousley
	4-6, Fr. Wells	9-10, Fr. Scott

MUSIC FOR APRIL

APRIL 2 – WEDNESDAY, 8:00 p.m.

Responsoria of Tenebrae Carlo Gesualdo di Venosa (1560-1613)
 BenedictusGiovanni Pierluigi da Palestrina (1525-1594)
 Miserere Gregorio Allegri (1582-1652)

April 6 – THE SUNDAY OF THE RESURRECTION

Messe in F Franz Schubert (1797-1828)

April 13 – EASTER II

Deuxieme Messe Charles Gounod (1818-1893)

April 20 – EASTER III

Missa je suis desheritee Nicolas Gombert (1490-1556)

April 27 – EASTER IV

Missa de Beata Virgine Pierre de la Rue (1460-1518)

The following is excerpted from an article by Newbury Frost Read printed in the April, 1948 issue of AVE. Mr. Read was for many years a Trustee of Saint Mary's, and is the author of The Story of Saint Mary's. The article begins with an account of the contents of the cornerstone of the first church, including United States notes for 50¢, 10¢ and 5¢; a Prayer Book, Bible, and Manual of the Confraternity of the Blessed Sacrament, all from the 1860's; and a newspaper of the time.

But by far the most important historical document placed in that box and buried in the corner-stone, although it was doubtless not so regarded at the time, was Father Brown's article, "A Short History of the Foundation of the Parish of St. Mary-the-Virgin New York City." Short as it is, it would be too long to include in these inadequate notes, but it is interesting to quote the first paragraph, since it may well be called the real charter of the Parish; and it explains to a large extent why St. Mary's has grown from so very little to its present position.

"The result of several conversations between Mr. Henry Kingsland Leonard and the Rev. Thomas McKee Brown, concerning the establishment of a Free Church in this City of New York, to be worked upon a thoroughly Catholic basis, was the receiving advice from the Bishop, who pointed out the locality where such a church would be most likely needed."

Thus, in a few simple words, is made clear the reason for the formation of the Parish. It was to be free; and in those days of exclusive churches and high pew rents, this was a bold adventure. St. Mary's, at its birth, cut itself off from the principal source of revenue of city parishes. It was to be thoroughly Catholic, a still bolder adventure. It was to be placed where most likely needed, not where most likely to be attended by people who could support it.

As if these were not handicaps enough at the start of its career, the young Founder promised that the Parish would be "worked" upon a thoroughly Catholic basis. Notice the word worked; it is vastly significant. It is not the word that falls naturally into the context; it was not used as synonymous with established, for example. Father Brown used it because he meant just that. St. Mary's was not intended to glide comfortably with the stream of wealth, or fashion, or conformity. It was created to be worked – and because it has been worked, at how great labor to how many people will never be known, it stands as it does today squarely on its thoroughly Catholic basis, a monument to the Glory of God.

N.F.R.

CONTRIBUTIONS to the cost of *AVE* are gratefully acknowledged: The Rev'd Peter Courtney, \$10; Donald E. Carlson, \$5; The Rev'd Harold T. Lewis, \$6; The Rev'd John H. Shumaker, \$10; The Rev'd Whitney W. Gilbert, \$5; Ernest W. Wilson, \$50; The Rev'd Leslie Lang, \$25; Alan Barthel, \$20; The Rev'd Colin P. Kelly, \$5; Col. Sumner Willard, \$5; J. Alex McPherson, \$10; The Rev'd William R. N. Haire, \$15; Willard F. Pettiford, \$20; The Rev'd William R. Wetherell, \$5; Miss Ann L. Huston, \$6.

SAINT MARY'S PUBLICATIONS

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

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

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

The Organ at Chester Cathedral played by McNeil Robinson, including works by Charpentier, Franck, Jongen, Maneri and Robinson. Each record is \$6.95 plus \$1.00 postage and handling. New York city and state residents add appropriate tax. Please make checks payable to the Church of St. Mary the Virgin.

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

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 cents)

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:

Marc-Antoine Charpentier's *Messe pour le Samedi Pasques*. A new recording by the Schola Cantorum of the Church of Saint Mary the Virgin under the direction of McNeil Robinson:

Each recording is \$6.95. (Postage and handling, \$1.00 — New York city and state residents add appropriate tax.) Proceeds from the sales of these records benefit the Music program of the Church of Saint Mary the Virgin. Please make checks, for records only, payable to the Church of Saint Mary the Virgin Music Fund.



Annual contributions of five dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday at 9:50 and during the week. Presently there are classes meeting on Dante's *Divine Comedy*, and the Church Fathers, in addition to an Inquirers Class. All are welcome. Individual instruction can also 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.

SAINT MARY'S BOOKSHOP

BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday Solemn Mass.

CALENDAR FOR APRIL

1. Tu. TUESDAY IN HOLY WEEK
2. W. WEDNESDAY IN HOLY WEEK
Tenebrae 8 p.m.
3. Th. MAUNDY THURSDAY
Evening Prayer 5:30 p.m. Solemn Mass & Procession 6 p.m.
4. F. GOOD FRIDAY
*Strict Fast & Abstinence
Solemn Liturgy with Sermons 12 noon
Way of the Cross 6:15 p.m.*
5. Sa. HOLY SATURDAY
Solemn Vigil 10 p.m.
6. Su. THE SUNDAY OF THE RESURRECTION, OR EASTER DAY
*First Solemn Mass 12 midnight
Solemn Mass with Procession 11 a.m.
Solemn Evensong, Procession & Benediction 6 p.m.*
7. M. MONDAY IN EASTER WEEK
8. Tu. TUESDAY IN EASTER WEEK
9. W. WEDNESDAY IN EASTER WEEK
10. Th. THURSDAY IN EASTER WEEK
11. F. FRIDAY IN EASTER WEEK
*Abstinence dispensed
Holy Hour, 7 p.m.*
12. Sa. SATURDAY IN EASTER WEEK
13. Su. EASTER II
Solemn Mass with Procession 11 a.m.
14. M.
15. Tu.
16. W.
17. Th. St. Stephen Harding, Abbot
18. F. *Abstinence dispensed*
19. Sa. St. Alphege, Archbishop of Canterbury & Martyr, 1012
20. Su. EASTER III
21. M. St. Anselm, Archbishop of Canterbury, 1109
22. Tu. *Requiem*
23. W. St. George, Martyr, 303
24. Th.
25. F. SAINT MARK THE EVANGELIST
Abstinence dispensed
26. Sa.
27. Su. EASTER IV
28. M.
29. Tu. St. Catherine of Siena, Doctor, 1380
30. W.

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

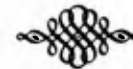
Morning Prayer	7:10 a.m. (11:45 a.m. Saturdays)
Mass daily	7:30 a.m.,* 12:10 and 6:15 p.m.
*Except Saturdays	
Evening Prayer	6:00 p.m.

FIRST FRIDAY

Holy Hour	7 p.m.
<i>Other services during the week and on festivals as announced on the preceding Sunday</i>	

CONFESSIONS

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



SCHEDULE CHANGES

Beginning Easter Monday, the morning Mass on weekdays will be at 8 o'clock, preceded by Morning Prayer at 7:40. The early Mass on Sunday will also be at 8 o'clock. Morning Prayer will be read on Sundays at 10:30 at the High Altar, and Confessions will be heard Sunday mornings from 10:30–10:50, in place of the earlier time. The Saturday schedule remains unchanged.

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 Wattlely
 (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. 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]".