

• BENE DICTA • TU • IN • MULIERIBUS •



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

A preaching mission at
The Church of Saint Mary the Virgin
SECOND MISSION OF CATHOLIC RENEWAL
MAY 3, 4, 5 — 6 p.m.



The Right Reverend Robert E. Terwilliger
Bishop Suffragan of Dallas
Missioner

Bishop Terwilliger is well-known in Saint Mary's, being a Friend of Saint Mary's, and a frequent guest in her pulpit over the years. He spent more than twenty years serving parishes in New York and elsewhere before becoming the Founding Director of Trinity Institute. In 1975 he was elected Bishop Suffragan of the Diocese of Dallas. He is known throughout the Church as an outstanding preacher and apologist for the Catholic faith.

All are welcome, come with a friend.
Refreshments following each service in Saint Joseph's Hall

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

VOL. L

MAY, 1981

NO. 5

My dear People:

It seems to me that you have heard quite enough from me during these past two months. April's *AVE* contained my sermon on the place of Catholic Anglicanism within the Episcopal Church today, and in this issue we print my remarks on the importance we attach to the Sacred Ministry. In June I will impose myself on you for a third time by printing my sermon on our use of the 1979 Book of Common Prayer. Though hardly exhaustive, and perhaps in retrospect not as thorough in parts as I might have liked, these sermons contained information which I feel you ought to know, and for this reason I have burdened you with them. They have all been by way of saying that we are Episcopalians still, that our spiritual home is within the Episcopal Church, and that we are proud to witness publicly to the Catholic heritage of our Anglican Communion. Where we differ with our own Episcopal Church we do so for conscience sake, in matters affecting what we hold to be essential to Catholic Faith and Order. We accept this responsibility with a degree of sadness, for division within Christ's Mystical Body is a reality which saddens us all. We pray for those with whom we disagree, as presumably they also pray for us, and we look towards that re-birth of Christian unity which one day will be Christ's gift to us all.

And so I would pass on in this letter to another matter, and the matter I would bring to your attention involves our **SECOND MISSION OF CATHOLIC RENEWAL**, to be held here at Saint Mary's on May 3rd, 4th, and 5th, at 6 PM each day. Our Missioner this year is Bishop Robert Terwilliger, Suffragan of

Dallas, and Bishop Terwilliger obviously needs no introduction either to St. Mary's people or to other churchmen in the New York area. We anticipate that there will be a great response to Bishop Terwilliger's presence among us, and I can promise you that the Bishop will speak with power about the things of God, and about our role as contemporary Catholics within a renewed and revitalized Anglican witness. Do plan on being here, and try, please, to bring someone with you. Bishop Terwilliger will pontificate at Solemn Mass on May 3rd, and our first Mission Service that night will coincide with our annual May Crowning of the Blessed Virgin Mary. So it will be a wonderful occasion, and you will want to share in it. Coffee will be served after the Mission Service each night, and you will have a chance to talk with the Bishop informally at that time.

One other matter deserves special mentioning at this time. It has to do with Archbishop Robert Runcie's first visit to the United States since he became Primate of All England. The Archbishop will be welcomed officially to the Diocese of New York at a great service at the Cathedral of Saint John the Divine on Sunday afternoon, May 10th, at 4 o'clock. The clergy of this parish will be there, and I hope very much that many of you will want to join us.

With this letter go my continuing prayers for each of you as we pass again through a joyous Eastertide. May our Risen Lord bless us all, and may we know anew the changing power of His presence in our lives. God bless you all.

Affectionately in Christ,
EDGAR F. WELLS

Prayer for Saint Mary's Mission

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.

THE SACRED MINISTRY

During Epiphanytide Father Wells preached a series of three sermons on the vocation of Catholic Anglicanism within the Episcopal Church today. His second sermon, on the Sacred Ministry, appears below. The third sermon, on the 1979 Book of Common Prayer, will be printed in June's AVE.

"But now Christ has come, high priest of good things which are to be. The tent of his priesthood is a greater and more perfect one, not made by men's hands, that is, not belonging to this created world; he offered himself without blemish to God, a spiritual and eternal sacrifice; and his blood will cleanse our conscience from the deadness of our former ways and fit us for the service of the living God." (Hebrews 9:11, 14)

In the early 1970's, when the matter of the admission of women to the Sacred Priesthood was first beginning to be discussed, the Right Reverend Robert Terwilliger led our annual Clergy Conference in the Diocese of Chicago. Dr. Terwilliger was not yet a bishop at that point in time, and was in fact still the distinguished Director of Trinity Institute here in the City of New York. Those were the days when the Trinity Institute was making its mark on the life of the Episcopal Church; and the quality of its programs, and the depth of insight which theologians from across the Christian world brought to its proceedings, were of such impact that it became for many of us the great drawing card among theological conferences on the national level each year. At one point in our Conference in Chicago that spring, during a question and answer period, someone asked Dr. Terwilliger what would happen to the Church if women were indeed admitted to the Priesthood. I shall never forget his reply. He began by saying that his own bishop, the Bishop of New York, had asked him only a short time before what he would do if the admission of women to the Priesthood became a fact within the Episcopal Church. Dr. Terwilliger's reply to Bishop Moore was this: "In the first place," he said, "I do not feel that I will have to leave the Episcopal Church over this matter. In the second place," he continued, "I

will not have to receive Communion from them. And," he concluded, "it may well be the vocation of the Episcopal Church to show the rest of the Anglican Communion that it just will not work."

I would say to you, as I begin this sermon, that Dr. Terwilliger's words have come home to roost. We live today in a Church which on this issue is a house divided. We live in a Church in which, by God's grace, the Sacred Ministry is unchanged, but in which, from the point of view of those who support the admission of women to the Priesthood, that Ministry is now open to the half of humanity which for twenty centuries was excluded from full membership in the Catholic Church. We live in a province of the Anglican Communion whose General Convention in 1976 approved a canonical change which now allows women to be admitted to the Catholic Priesthood within the confines of its jurisdiction. And not to the Priesthood only: the canonical permission granted in 1976 extends to the Episcopate as well. We Catholic Anglicans have been quick to note that what has been enacted is a permissive canon only. Its acceptance is not a requirement of faith within the Episcopal Church. Opinion in this matter may legitimately vary. And we have the assurance, because of action by our House of Bishops since the passage of this permissive canon, that the consciences of those who remain in disagreement on this issue will be respected. We have taken further courage because of urgent appeals from the very heart of our Anglican Communion that no province of that Communion proceed to the actual consecration of a woman to the Episcopate.

All of this is very good on paper. We are not meant, however, to put our trust in princes, not even in princes of the Church, and we certainly do not put our trust in the Episcopal Church. The various points of view represented by the theology of liberation in Christendom today have proven themselves completely insensitive to those who disagree with them. It is indicative of man's fall from grace that we human beings can attach ourselves to one cause or one issue, and, in our intense preoccupation with the matter at hand, fail to see, or even to sense, the larger implications of our concern. It is the confusion of God's will with

our will. It is, apart from matters which demand the rendering of obvious and simple justice, the exaltation of my own desires and opinions over God's. It is reflected in the point of view which says that, if I desire something, the fulfilling of that desire must be God's will for me. No, the evidence in the American Church is that the advocates of our various movements of liberation are loath either to be moderate in their demands or to countenance any disagreement, be that disagreement the result either of conscience at home or the appeal of a larger Anglican witness abroad.

Just over a year ago a woman's name was placed in nomination for election to the Episcopate in this diocese, and right now the same woman's name stands in nomination for election to the Episcopate in the Diocese of Long Island. And in another diocese of this Church during this past month a bishop has sent a communication to all bishops of the Church who are now willing to ordain women to the Priesthood asking these bishops to consider some kind of concerted action whereby the opponents of women's ordination may be prevented from serving on Standing Committees of this Church, the conscience clause notwithstanding. There were elected to the Standing Committee of the Diocese of New York last fall two persons who for reasons of conscience will abstain from voting on the candidacy of women applicants when the names of such applicants are brought before our Standing Committee. In every matter with which the Standing Committee is legitimately concerned they will take their part, save in matters involving this issue alone. They have believed, as have Catholic Anglicans generally, that the opinions which they hold in conscience will be respected. We are in debt to the newest Suffragan of this diocese for a letter which he wrote to *The Living Church* some months ago in which he emphasized the permissive nature of the canon on Ordination passed by the General Convention in 1976. He is, as we all know, totally supportive of the Church's decision in the United States to admit women to the Priesthood and Episcopate. We are in debt as well to at least one other supporter of women's ordination in the House of Bishops, and hopefully to others also, who has written a scathing letter to the bishop who would deny us our right of

conscience, assuring that gentleman that he will in no way be a part of this kind of attempt to disenfranchise those with whom he disagrees. The situation, despite the demonstrated liberalism of dioceses like our own, is far from hopeless, from our point of view. We New Yorkers tend to view New York through the same prism by which Americans generally view their own country: if it happens in New York, it must set the trend for the rest of the United States. Believe me, in other parts of this country our fellow churchmen look at the Diocese of New York as being anything but typical of the American Church. It may be a blow to our pride to realize this, but we do not set the pace. And as to Anglicans in other parts of the world, they see our Church in much the same way as they and their countrymen view the United States: we are young, we are rich, we are brash—and, because we see ourselves as the ultimate measure of our own actions, we are potentially dangerous to others. In terms of our relationship to the rest of the Anglican Communion, we American Episcopalians in recent years have contributed more to the disunity of the Church than to her inner harmony and prosperity. But we have perhaps begun to see the light. There is some evidence today that a few of our most liberal churchmen want now to draw back from the brink. The permissive nature of women's ordination, and the recognition on the part of some liberals that Catholic churchmen continue to have a legitimate place and voice in our Church, are indications that all is not lost.

And of course we need to remind ourselves of just why we represent the point of view that we do. Anglo-Catholics have never viewed any of the separate provinces of the Anglican Communion as entities unto themselves. We have thought of the Church's sacramental Ministry in exactly the same context as we have thought of the deposit of faith: they are gifts to the whole Church, part of God's revelation of himself, and they therefore constitute part of the given of the Christian gospel. We do not vote on the Catholic Faith, and we do not vote on the Catholic Ministry. For this reason, from the point of view of many of us who call ourselves Catholic Anglicans, the General Convention of the Episcopal Church had no more authority to vote on the

women's issue than it has authority to vote on the divinity of our Lord. That what it did was legal, we do not question. That what it did was done with apostolic authority, we do not accept for a minute. Legality and authority are not the same thing. Beginning not with the Oxford Movement but with the sane rationality of Bishop John Jewel and Richard Hooker, and continuing with the Anglican divines of the seventeenth century, the appeal of Anglicanism as a whole has been to Christian antiquity, and to a view of the Church and of her Ministry which belongs to the Catholic Church in every century.

And so there is no need, in one sense, to preach to the members of a parish like Saint Mary's of the importance of the Apostolic Ministry in the life of our Church. The identification of the Catholic Ministry with the High Priesthood of our Lord leads us to see that Ministry as a sacramental extension in time of the sacrificial death and resurrection of Jesus Christ. The writer to the Hebrews calls our Lord the "high priest of good things which are to be," and the sacrificial nature of the Christian Priesthood refers to the one, perfect, and sufficient sacrifice and oblation of Jesus Christ, not to any private offering of self on the part of any of his ministers. It is for this reason that we have always understood the Apostolic Ministry to be a vocation to which God calls some of his servants, and our Catholic understanding of vocation always emphasizes that the call is God's, and not our own. Vocations need to be tested in order, as much as is humanly possible, to determine their authenticity. We have never believed that it was the right of any man to receive the gift of the Priesthood, never mind of the Episcopate, and our Catholic emphasis has been that Christian vocation has absolutely nothing whatsoever to do with human rights, and that it has absolutely everything to do with the call of God. I shall never forget our Professor of New Testament at Nashotah House during my time there over twenty years ago. One day in the middle of a lecture he stopped what he was saying and fixed us with a gaze of steel. "All of you have come to this seminary," he said, "with mixed motives. Some of these motives are your own, and possibly some of them are God's." And he went on to say that, if our vocations were real, that is to say, if they truly

came from God, they would survive. And in that case, gradually, over the years, our motives would be purified. It is a far cry from that kind of appreciation of the true place of vocation within the Christian community to a situation where people are saying, "I want, and therefore I have a right." "This is what I desire to do, therefore it must be right for me to do it."

And furthermore, our Christian understanding of vocation has always involved a notion of obedience to some kind of exterior authority. Obedience is a dirty word to most people today. But it is part and parcel of our Catholic understanding of the nature of the Church and of her Ministry. I am not referring to abject servility. I do not mean to imply an obedience which is not rendered in accord with human reason. Far to the contrary. At the same time, the Catholic Church is not a democracy, although democratic processes are employed in the housekeeping details of the Church's daily existence. And even though, in the government of the Church, our Anglican custom is often to elect our bishops, yet, once consecrated to the Episcopate, a Catholic bishop does not govern his people by democratic vote. Now this has terrible implications for the Apostolic Ministry, for Catholic Anglicans are among those who believe that the Church's Episcopate is possessed not only of the sacramental reality of Apostolic Orders, but of a moral authority in people's lives, and of a responsibility for the Church's teaching magisterium as well. We must admit, Anglicans have not always been accepting of all this, and there are Anglicans today who would deny that the Church's bishops possess any teaching authority whatsoever. This, however, is not the point of view of a majority of the Catholic world, and our Catholic Anglican appeal is to the common consent of that world.

The tragedy of our Church's life in this country during the past generation is that the view which the American public has of our Episcopate is one of a body of men whose public utterances reflect more of their privately held opinions than of the official teachings of the Church which at their consecrations they swore to represent. Who cares about the private opinions of any bishop or priest? It can be nothing less than injurious to the faith of committed Christians that any of our clergy publicly deny the

resurrection, repudiate our Lord's incarnation, disavow sin, and talk of the Church's mission in this world as essentially a calling to help people in terms of their human betterment. Where is there obedience to Christ's teaching in any of this? And as to the Church's moral authority, where do we find it in the Episcopal Church today? Truth to say, the moral lives of our clergy are as much of a scandal as anything else. Whether married or unmarried, the clergy of our Church have used and manipulated the sexuality of other people to the extent that in many instances we are nothing more than unsavory examples of the most hedonistic tendencies in our society. What kind of obedience is there in this? Do you realize that in the American Episcopal Church today, thanks to the actions of the General Convention, there no longer exists a marriage canon worthy of the name? Are you aware that in the American Church it has become possible for people in the highest ecclesiastical positions to cast off the moral commitments of a lifetime as if they were of no obligation whatsoever? What kind of example is there in this? Do you know that in the so-called marriage canon currently on the books provision is made for the death of a marriage relationship? If you are modern and hip in your views, perhaps none of this upsets you terribly. If you believe in the permanence and integrity of human relationships, and in the stability of vows made in the presence of God, then you will perhaps wonder about the sort of obedience that is being rendered in situations of this kind. And it is useless to excuse things by saying that the clergy have no greater call to holiness than their people. That in fact is perfectly true. But what is also true is that the clergy are supposed to be first in their search for holiness, that they are to lead their fellow Christians in trying to live the Christian life, and there isn't a layperson in this church this morning who believes otherwise. When we clergy simply reflect the worst in the world, you will condemn us. When we can be seen reaching out towards holiness, despite our weakness, you too will take hope. We clergy need to ask ourselves where our obedience has been. The gift of the Apostolic Ministry is a gift which the Catholic Church does not reserve for her saints. The gift of the Apostolic Ministry is a gift which the Catholic Church bestows on sinners who are trying to be saints.

Now in all of this there is obviously a great deal that brings dismay and discouragement to anyone who loves and cares for our Church. That is only natural. We have so often been at cross purposes in the Church in recent years, and we have sometimes seemed bereft of a leadership which in its wisdom had anything to teach us, or in its manner of life had anything to commend to us. We have been a body without purpose, and many people can be at least partially forgiven if they have seen the Church at times to be apparently without hope. The fault, I deeply believe, has been at the very top. The kind of bishop that once graced our American Episcopate is no longer in view. When I visit the Cathedral of Saint John the Divine I always kneel at Bishop Manning's tomb and pray for the repose of his soul. And I pray that he and others like him are spared any vision of the latter state of that portion of the Body of Christ which they loved and served so well. Because often it seems as if we no longer know who we truly are. And if we do not know who we are, there isn't a chance in the world that we will find our vocation again in a society whose people are longing for some reality that will speak to them of goodness and truth. The greatest tragedy for our Church, after all, would be the loss of her first love.

Now the vocation of Catholic Anglicanism in the present situation is to make the Apostolic Ministry once again the obvious source both of the Church's unity and of the Church's teaching and moral authority. An Episcopate cannot be the source of unity when it becomes a tool of division within the life of the Christian community. And this is precisely what has happened in terms of the continuing issue of priestly and episcopal ordination. And an Episcopate can have no teaching function whatsoever when some of its members loudly and proudly equate their private opinions with the faith of the Church they are supposed to represent, and then go unchallenged by their fellow members of the House of Bishops. Part of the crisis in authority which has plagued our Church for many years is made obvious by our Church's inability to cope adequately with the private utterances of some members of our Episcopate. In a former day such persons usually, though even then not always, had the wisdom to keep their private

opinions to themselves. Today it is otherwise, to the detriment and hurt of the Church's vocation in the world. And lastly, those who share in the Apostolic Ministry, beginning at the very top, can have nothing to say to other people about Christian living and Christian moral integrity until other men and women can see in the lives of their clergy some kind of striving after holiness. And that, for many years, has hardly been apparent.

In December of 1976, three months after the debacle in Minneapolis, clergy and laity from across the country assembled in the Church of the Ascension, Chicago, and pledged themselves to the covenant relationship, and upholding of Apostolic Order, which marked the beginning of the work of the Evangelical and Catholic Mission in this country. In a real way ECM has been the successor to the American Church Union of a former day. Certainly in time the work of ECM's organization will come to an end, even as did the work of its predecessor. But the principles and tenets of both organizations have been based on our Catholic concern for the Faith and Order of our Church. That concern can never come to an end. At that meeting in Chicago in December of 1976 a priest rose and asked at what point a priest or layman of our Church might legitimately leave the Episcopal Church for some other Catholic body. Once again it was Bishop Terwilliger who provided the answer. "Young man," he said, in words to this effect, "the only time you have a right to leave this Church will be the time when you believe, by staying, that you will lose your soul." And the same bishop has said, at another time, "I'm not threatening to leave the Episcopal Church; I'm threatening to stay." What we see, of course, with regard to the Apostolic Ministry, is the same truth that we have seen with regard to the Church: our Ministry is still the Ministry of the Catholic Church, even as our Church is truly a part of the Mystical Body of Christ. It is not simply a matter of having no place to go, although that in fact is the case. It is more pointedly a matter of our Church simply being the Church once again, and of the Sacred Ministry of our Church being what at Pentecost it was ordained to be.

REQUIESCAT IN PACE

On Wednesday, the 18th of March, The Reverend John Ritchie Purnell died suddenly in Boston, Massachusetts. Father Purnell had for more than seven years been the distinguished rector of All Saints', Ashmont, in the city of Boston, and was for a longer period than that a leader of the Catholic Movement within the Episcopal Church. In 1973 he served as a Deputy to General Convention from the Diocese of Newark, and was a founder and leader both of the Coalition for the Apostolic Ministry and of the Evangelical and Catholic Mission. As a parish priest he walked in the steps of the great priests who served the London slums at the turn of the last century, and he served the poor both in the parish of St. Matthew & St. Timothy, here in New York, and in the Church of the Holy Communion, in Paterson, New Jersey. Thus he was loved by the people of three parishes during an extraordinary ministry, and he earned the affection and respect of clergy and laity far beyond his parochial cures, including the good will of those with whom he disagreed. He was a warm and generous human being, with a greatness of heart which we rarely see. His funeral Mass was celebrated in All Saints', Ashmont, by the Bishop of Massachusetts on March 21st, in the presence of a congregation which represented the many clergy and people who had been touched by his life. His ashes have been interred there as well. Of your charity please pray for his soul.

ALTAR FLOWERS MEMORIALS

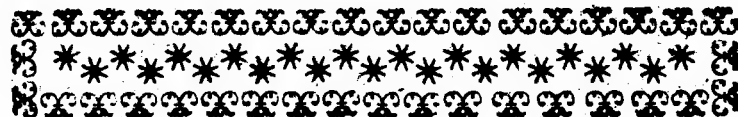
- May 3 — The Third Sunday of Easter, Richard W. Johnson
 May 10 — The Fourth Sunday of Easter, William Skeuse & Sarah Peale Skeuse
 May 17 — The Fifth Sunday of Easter, Merriman & Malvina Casey
 May 24 — The Sixth Sunday of Easter, Hugh McEdwards & Elizabeth Franck
 May 28 — Ascension Day
 May 31 — The Seventh Sunday of Easter (Sunday after Ascension Day) Christian & Ada Troutwine

MUSIC FOR MAY

- May 3 — THIRD SUNDAY OF EASTER
 Missa L' hora passa Ludovico da Viadana (1564-1645)
 May 10 — FOURTH SUNDAY OF EASTER
 Missa Aedis Christi Herbert Howells (1892-)
 May 17 — FIFTH SUNDAY OF EASTER
 Mass for Four Voices William Byrd (1543-1623)
 May 24 — SIXTH SUNDAY OF EASTER
 Mass in A César Franck (1822-1890)
 May 28 — ASCENSION DAY
 Missa in Simplicitate Jean Langlais (1907-)
 May 31 — SEVENTH SUNDAY OF EASTER
 Mass in e minor Adrian Batten (-1637)

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 Matilda L. Schelle, \$5; Mrs. Beatrice W. Showell, \$50; The Rev'd Robert H. Pursel, \$50; Mr. Donald E. Carlson, \$10; Mr. & Mrs. Abe Rochester, \$16; The Rev'd E. M. Williams; Shirley E. Gerhardt, \$25; The Rev'd Harry Kraus, \$20.

AVE is published monthly (except July, August and September) and is sent gratis to communicants and Friends of the Church of Saint Mary the Virgin. From others we ask a contribution of at least six dollars a year to cover the costs of printing and postage. It is a great help for the Parish Secretary to be notified promptly of any change of address.



CALENDAR FOR MAY

1. F. SAINT PHILIP & SAINT JAMES, APOSTLES
No Abstinence
2. Sa. St. Athanasius, Bishop of Alexandria, 373
3. Su. EASTER III
Evening Prayer, 4:45
May Festival, 6
4. M. St. Monica, Mother of St. Augustine of Hippo, 387
5. Tu.
6. W. *Requiem*
7. Th. *Holy Hour, 7*
8. F. Dame Julian of Norwich, c. 1417
No Abstinence
9. Sa. St. Gregory of Nazianzus, Bishop of Constantinople, 389
10. Su. EASTER IV
11. M.
12. Tu. *Requiem*
13. W.
14. Th. St. Pachomius, Abbot in Egypt, c. 346
15. F. *No Abstinence*
16. Sa. *Of Our Lady*
17. Su. Easter V
18. M. *Requiem*
19. Tu. St. Dunstan, Archbishop of Canterbury, 988
20. W. St. Alcuin, Deacon & Abbot of Tours, 804
21. Th.
22. F. *No Abstinence*
23. Sa. *Of Our Lady*
24. Su. EASTER VI
Litany in Procession after Evensong
25. M. ROGATION DAY
26. Tu. ROGATION DAY
27. W. ROGATION DAY
28. Th. ASCENSION DAY
Evening Prayer, 5:30
Procession & Solemn Mass, 6
29. F. *No Abstinence*
30. Sa. *Of Our Lady*
31. Su. EASTER VII (SUNDAY AFTER ASCENSION DAY)

SERVICES

SUNDAYS

Morning Prayer	10:30 a.m.
Mass	8:00, 9:00, 10:00 a.m., and 5:00 p.m.
Church School	9:50 a.m.
Solemn Mass with Sermon	11:00 a.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:40 a.m. (11:40 a.m. Saturdays)
Mass daily	8:00 a.m., * 12:10 and 6:15 p.m.
	<i>*Except Saturdays</i>
Evening Prayer	6:00 p.m.

FIRST THURSDAY

Holy Hour	7 p.m.
<i>Other services during the week and on festivals</i>	
<i>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, 10:30 - 10:50 a.m.

FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.

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

The Rev'd John L. Scott	575-9214
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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

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 THE REVEREND JOHN L. SCOTT
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Parish founded 1868

Church built 1894

