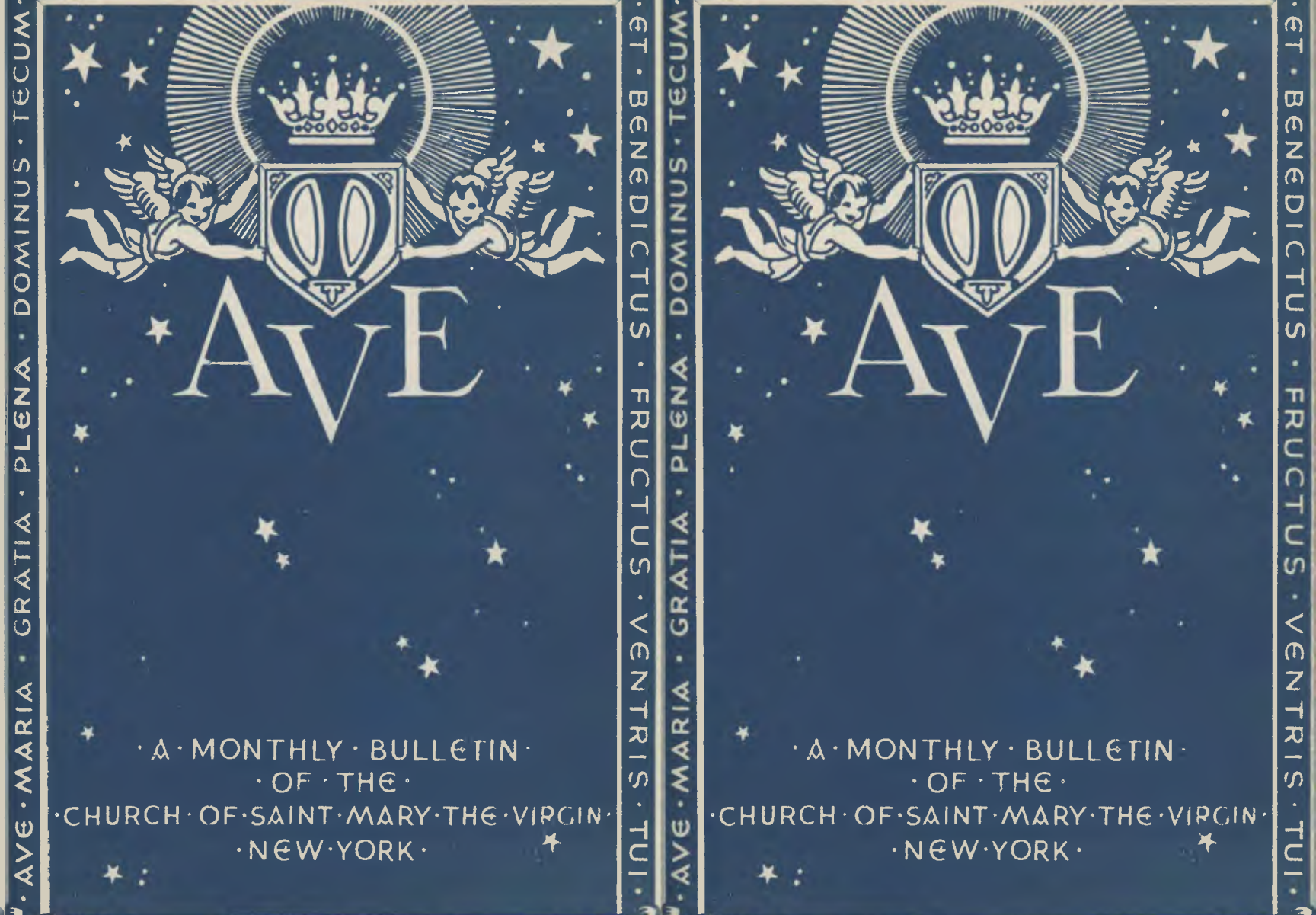


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• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •

• ET • BENE DICTUS • FRUCTUS • VENTRIS • TUI •

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VOL. L

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The Baptistry at Saint Mary's. The font is carved from Caen stone; the superb oaken cover was carved by John Kirchmayer, and the murals and stained glass are the works of Valentine F. d'Ogries.

AVE

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

VOL. I

NOVEMBER, 1981

NO. 8

My dear People:

The apocalyptic nature of all true Christian living is never more apparent to us than during these days and weeks that accompany the ending of the calendar year. We are citizens of two worlds, we Christian men and women, and it is by means of our life in the Church Militant that we are prepared for those closer visions of glory that will be ours in the Church Expectant, and finally in Heaven itself. Our destiny is the vision of God. Thus November begins with the glorious affirmation of our belief in the Communion of Saints, and All Saints' Day is that incomparable feast of joy in which we render thanks to God for all His saints, known and unknown, who have graced this life. From the Feast of All Saints on the very first day of November we move directly into the Church's Commemoration of All the Faithful Departed in our Requiem Masses of All Souls' Day. God's love and His infinite mercy are the everlasting themes of our Masses for the Dead, coupled with our firm belief that one day we, too, shall rise from the dead. The death of a Christian is his sharing in the death and humiliation of Jesus Christ. The resurrection from the dead will be that moment when Christ will be all in all, and when at the Parousia we will by divine mercy behold God face to face.

As you attend our Masses of All Saints' and All Souls' Days, and as you remember your own beloved departed by name in those Masses throughout November, take heart in the generosity of God. How marvelously He loves us all! And how

perfectly has He sealed our redemption in the death and resurrection of His only Son!

And of course it is for the purpose of beholding God face to face that we exist in the first place. We were created to know God, and in Heaven we shall know Him perfectly, and shall spend eternity in His presence. Our modern world has forgotten man's destiny, and we Christians stand apart as those who must claim it again for our race. No program for human betterment, no political or economic theory, can take the place, in the end, of man's call to holiness in Jesus Christ. This in fact is what Christians believe.

This is not to say that we are absolved of our responsibility to work for a better world order, and for justice in our own land and abroad. Far from it. There is a Christian social conscience, and part of the Church's vocation is to provide that conscience with flesh. From the great papal encyclicals on labor, beginning with Pope Leo XIII's *Rerum Novarum* and continuing into the present pontificate of John Paul II, modern popes have not hesitated to speak out on behalf of justice in our human relationships. Neither have our great Anglican apologists, and men like Henry Scott Holland stand out in their attempts to apply the meaning of our Lord's Incarnation to the environment in which we live.

I saw evidence of that attempt this past summer in Notting Hill, a racially disturbed area of London where serious riots had occurred last spring. The presence of the Cardinal Archbishop of Westminster at a great Mass in the area at the beginning of the August Bank Holiday was visible evidence of the Church's

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intention of being present in the midst of human suffering and need. So, too, is the witness of a great parish of our own in that area. All Saints', Notting Hill, a Percy Dearmer-ish building dating, like Saint Mary's, from the Catholic revival, in which there is every sign today that that parish is reaching out in compassion and mercy to the people round about. In that church, right next to the busy street, is a chapel in which is reserved the Blessed Sacrament. The wall between the street and the chapel has been replaced with plate glass, and passers-by can look in and observe the Tabernacle in which reposes the Sacramental Body of their Lord. And above the glass, carved in stone for all to see, are the words, "Our Lady of Walsingham, pray for us." Yes, the Church does indeed speak to our world, speaking to it of justice, but calling it in the end to holiness. In the end it is the vision of God with which we are concerned. In the end we are to behold Him Who created us.

With my love in Christ,
EDGAR F. WELLS



WHAT IS CURSILLO?

"Is Cursillo a secret organization something like the Masons? Do its members use another language, known only by the initiated? Or is it a small charismatic sect operating privately within the larger Church? Is it an elitist organization? What *is* it?"

I remember the first time I was asked the question, What is Cursillo? It was soon after I'd come back from making my own Cursillo and I was trying to convey some of the raw feeling of the experience to some friends. At the time I assumed that everyone would understand what I'd experienced from the simple observation of that raw feeling. But they wanted more, and so the question came: "What is Cursillo?" It was startlingly clear that what was needed here was not a sharing in my own post-Cursillo euphoria but simply a rational answer. But what was that? After

an intense pause I stammered, "Cursillo is a wonderful experience in Christian community." That was true enough, I thought, but it left more unsaid than it explained. And this is probably the trouble with most brief answers.

The Cursillo movement as it exists today is a renewal of the Christian life which has a considerable literature, history and development. That development, far from originating in unforeseen or chance experiments in living the Christian life, is grounded in the theological experience of Catholic Christianity and is an attempt to relate that experience to a Christian involvement in modern life.

In fact, the Cursillo movement has its origins in the growth of the lay apostolate within Spanish Roman Catholicism during the earlier part of this century. It began on the island of Mallorca as an effort on the part of Catholic Action Youth to bring the Church of the 1940's into a renewed involvement in apostolic living. Although Catholic Action Youth existed throughout Spain, it was on Mallorca where special courses were given to people whose calling was to lead pilgrimages of the faithful to the great shrine of Santiago de Compostela on the Spanish mainland. These "short courses" (a translation of the Spanish word, *cursillos*) were called *Cursillos de Adelantados de Peregrinos*, or Cursillos of Advanced Pilgrims. An immediate example of their effectiveness was that some people involved in these courses aspired to an even deeper level of Christian apostleship, and between 1942 and 1946 the theological basis, and practical application, of what we call Cursillos in Christianity came into being.

Out of the training of pilgrimage directors a new kind of Cursillo, then, emerged whose weekend experience is intended to awaken within its participants the full implications of the Christian life. Cursillo's emphasis on the experiencing of Christian community is reflective of our Catholic understanding that the Christian life is essentially corporate in nature. Individualism is the mark of our secular society, and indeed of the American Protestant ethic. Cursillo is an attempt to re-awaken a basically Catholic understanding of the essential social nature of the

Christian community. An important Cursillo commentator, Aphonsus Duran, CMF, writes, "The Cursillos in Christianity were born of the question: 'What is Christianity?' and above all, what do we have in our world and in the Church that is true Christianity?" Why is the Christian life not lived in a more active and dynamic way? Cursillos in Christianity respond to these questions within the structure of a "short course" over a period of a three-day weekend, a structure that points to a new and more deeply involved living of the Christian life once the Cursillo weekend itself is over.

The man almost always spoken of as the founder of Cursillo, Eduardo Bonnin, refers to the movement as an attempt to "structure Christianity" in a new and vital way. He says, "The Cursillos in Christianity find in this expression their concrete and precise finality, their field of action and their possibilities for successful use. The Cursillos do not aim at increasing the number of the devout, nor converting unbelievers or the weak-minded, nor saving lost souls, nor increasing the list of existing organizations, nor even creating a new organization. Cursillos are intended to structure Christianity by means of practical Catholics who through their lives will give a Christian impetus to a life that has ceased being Christian. To structure Christianity is to place human resources at the service of the divine. This work of structuring Christianity embraces two fundamental tasks: to look for and mold the necessary and indispensable parts, and then to place them in the correct place and bind them together organically so that they produce efficiently."

In his *The How and the Why** Bonnin continues, "The essence of the Cursillos is their living and vital content, a content that is fundamental, specific, and invariable. This content is their essential nucleus that is at once their reason for being, the cause of their effectiveness, and the source of their characteristics. In this sense the essence of the Cursillos in Christianity is but the essence of Christianity itself, the living content of the Christian life that animates and informs all the acts and moments of a Cursillo. We

might say that a Cursillo is 'the jubilant communication of Christian being!' These words synthesize, if they do not define, what is essential in Cursillos in Christianity. This 'jubilant communication of the Christian being' means, as communication, primarily the preaching of a doctrine, the sharing of a life, and the conditions or human element in its realization."

Bonnin continues, "'Preach' is the evangelical imperative imposed by Christ on all His apostles. A Cursillo is first of all the exposition of a doctrine. A Cursillo is not an individual suggestion or the collective effort of a whole series of psychological responses or reactions. A Cursillo is not a religious sentiment, or an emotional enthusiasm with a doctrinal basis. A Cursillo presupposes and requires above all a perfect doctrinal structure, a solid dogmatic base, and a foundation of every sharp and profound religious conviction. This dogmatic structure is nothing less than the doctrine of the Mystical Body of Christ.

"From the outset, however, the Cursillo is not a series of theological lectures on the truths of the faith, or a moral teaching, or a program of talks on apostolic topics. It is something entirely unique. Otherwise it could not have such vital repercussions on Cursillistas (i.e., on those who have made their Cursillos). Rather the Cursillo is dynamic preaching, in an enthusiastic atmosphere, which takes into consideration the truth that 'dogma does not acquire its full meaning except in relation to life.'

"Karl Adam has written, 'The Catholic Faith, considered in relation to its object, is not a simple sum of truths which we have to align only exteriorly so as to arrive at the sum of revelation. Rather it is an organic construct of the Holy Spirit, an organism formed according to the law of living things.' This organic construct, at once living and life-giving, preached in a Cursillo with simplicity of word, with sincerity of life, and with divine boldness, constitutes a new and luminous revelation of Christianity in the eyes of those who call themselves Christians, but who fight against being Christian. And this revelation is seen as the saving message of Christ, whose Person is the very center of its content. A Cursillo is the preaching of a living and personal Christ.

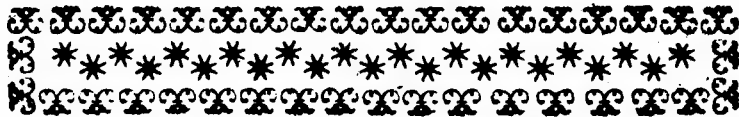
"Intimately united with this exposition of the preaching of dogma in the Cursillo there is, as an element of this communication, the sharing of a life. As we have already pointed out, the exposition of the living content of Christianity involves more than simply dispensing information. It carries within itself the personal invitation to share in this life, to realize the entire content of dogma as a renewing reality, with the conscience of the individual Cursillista as a starting point of this realization. Beginning with the individual conscience, it should reach, at least by intention, the most distant horizons of society and of humanity. All these are called to make up the Kingdom of God."

I have given way to the temptation to quote extensively from Bonnin because what he says is direct and complete. We often say that Cursillo is a renewal movement within the Church. From what we know of the origins and organic purpose of Cursillo, this basic thrust has not changed since the first pilgrimage Cursillos of the Forties, and has been continued in the objectives of the Cursillos in Christianity since 1949.

I have here touched on only a small part of the intense study and detail that has entered into every phrase of the process. What has not been evident, though I believe it has been implied, is the on-going nature of Cursillos in Christianity once the Cursillo weekend is over. As Bonnin describes it, the weekend is only the beginning of a process which is meant to be continued through the rest of our lives. Thus the real implications of the Cursillo weekend find their expression in the post-Cursillo experience of each of us. That experience consists of conscious deepening of Christian awareness in our lives through a life structured by Piety, Study, and (Apostolic) Action. These areas are regularly explored and shared with other members of the community. Most important, then, this tripod of Piety, Study, and Action is so presented that, in all aspects of life, the post-Cursillo Christian finds an increased appreciation and sharing of Christian community. One finds oneself living the Christian life to the full, and one does this increasingly within the fellowship and sharing of a true Christian community.

In the last analysis, this realization is the most profound gift that Cursillo has given to the various movements of renewal within the Church today. What is Cursillo? Bonnin says, "Cursillos are life, and it is easier to live them than to define them." Cursillo can lead us to *live* the Christian life in the fullness of which we are capable. I thank God for the gift of that means.

— ARTHUR WOLSONCROFT



Ornament from a XVII Century Spanish catechism

EVERY MEMBER CANVASS 1981

One of the developing realizations of churchpeople in our day has been a growing awareness that all of us, clergy and laity alike, are the people who in the end must bear responsibility for the financial support of our parishes and national Church. The Church's mission belongs to each one of us, and the sacrificial giving of our money for the support of the Church is both our declaration of freedom from mammon, and a sacramental returning to God of a just portion of the created order that He has entrusted to our keeping. Increasingly we Episcopalians are committing ourselves to the biblical tithe, and at Saint Mary's our salaried clergy are attempting to set an example by returning a tenth of their gross earnings to our parish church. For increasing numbers of churchmen this is a practice that is accepted as a normal expression of our Christian stewardship.

And of course the fall is that time when our parish church solicits from each of us a promised pledge of financial support for the coming year. At this juncture the financial woes of this parish are common knowledge to us all. We are doing everything in our power to turn things around, and to seek a base of support that will sustain us in the present time, and will ensure our continued existence in the years ahead. You may find it hard to believe, but I

will tell you this: legacies and occasional gifts aside, if every member of our parish tithed of his income, Saint Mary's income would more than meet her budget today.

This year I am designating the Second Sunday of Advent December 6th, as Every Member Canvass Sunday in the Church of Saint Mary the Virgin. We will begin our consideration of Christian Stewardship at Solemn Mass on Sunday, November 8th, when our preacher will be the new rector of Christ Church, Totowa Borough, New Jersey, Father Philip Ramstad. Before coming East, Father Ramstad served on the Stewardship Commission of the Diocese of Minnesota, participating actively in the Alabama/Chicago/ and now New York Plan of Christian Stewardship. During the rest of November we will schedule three Stewardship Meetings here in the parish, at which you will be given your pledge card for 1982. On December 6th I ask that each of you return your pledge card to church by placing it in the offering plate at one of our Masses. Our Stewardship meetings are being held this year in Saint Joseph's Hall once again, and though you are welcome at any one, I ask you for convenience' sake to attend the meeting corresponding to the alphabetical listing of your own name. At each meeting I will talk to you briefly about the theology of Christian stewardship, our Treasurer or another Trustee will acquaint you with the needs of our present budget, and a layperson will speak to you about the nature of his own Christian commitment. Our Stewardship Meetings are scheduled for 1:00 on the following Saturday afternoons:

November 14th	(A - H)
November 21st	(I - Q)
November 28th	(R - Z)

Please attend one of these meetings, and please pray about your financial commitment to this parish. Please, also, make a promise of financial support to Saint Mary's that will be an adequate reflection of what our blessed Lord has given you in this place.

EDGAR F. WELLS

HARVEST

A meditation by Father Scott

NOVEMBER is the time to think about harvests. In the natural cycle of the year it is the month in which the gathering in of the earth's bounty is all but complete. Only a few of the resisting vegetables and fruits remain to be gathered. The parsnips and the russet apples, which must first be nipped with frost before they yield their sweetness, remain. All else that will make glad the heart of man in the months to come is in. November is the time of Harvest Home.

Our Lord often used the natural cycle of planting, caring for, and harvest, to bring to the minds and hearts of his hearers truths which they—and we—need to hear. He spoke of the fields "already white with the harvest" to inspire his disciples to the joy of working with him. He spoke of a sower who went out to sow a wheatfield with good seed and who, when the seed sprouted, found that an enemy had gone out in the darkness and sown weeds among the good seed. The two—good seed and tares—must grow together until the harvest. At the harvest, the master of the field will gather the tares into piles to be burned, but the good seed will then be gathered into his barns.

Christian folk need in every generation to reflect on the parables. Much about us seems to be chaos and futility. All sorts of claims are laid on this world. Jesus' words bring back to mind that the world we live in is his Father's field. It is good soil, fit for the development of mankind. He himself is the sower, and the good seed are his sons and daughters. Until time itself shall end, there will be the tares sown by the Enemy. It will be so, but the sower will not uproot them until the harvest, lest one good seed be lost.

I have seen wheatfields standing tall and rich with grain in a Northern Maine sunlight—standing tall and so close that, as far as one could tell, not a tare was to be seen. Good fields. When Christian people stand close to one another in the faith, drawing nourishment from the substance of Christ's Word and the food of the common life of Sacrament and Prayer, then the tares find little space. The tares will be with us until the harvest, however, and they will push through any small space allowed them.

We want to believe, we want to grow, we want to live to the harvest. But there are so many tares in the field, and like the weeds

they are, the tares often seem to be the reality. It seems that this really is a weed-field, and that the Enemy has won or will win. The Christian religion is not a sad joke. Nor is it an impossible dream. It is built on the reality of the promise of Christ made to his Church, that even the gates of hell will not prevail against it. Harvest time will come.

Blessed Paul the Apostle spoke of the nature of faith and false faith. If faith were to mean something seen, something at all times and in all ways known and understood, then it really would be not faith at all. That would be a sure thing that made no demands, required no pain of growth, and allowed no glory of new experience. It could not, if that were faith, lead the human spirit into the glory which shall be revealed.

Faith, Paul tells us, is never the sure thing. It is the blessed hope we are given. From his experience Paul could say, "I reckon that the suffering we know in this life can never be compared with the glory, as yet unrevealed, which is waiting for us." Paul had known the tares and how they pushed and bent the good seed aside. He was in constant correspondence with Christian people whose early enthusiasm for the faith had grown dim or seemed gone. His constant direction to the laggards was: if faith as once you conceived it seems dim, move in. Stand closer together in the wheatfield. Be nurtured again. Draw deeply of the water of life. Be warmed with the gifts of the Son. The Holy Spirit will come even when we ourselves do not know the words with which to pray.

November, in the natural cycle, is a quiet month. It speaks of God's harvest to come. It is the month of All Souls—those who have known the harvest of the Master of the fields. It is well to remember who is the Master of the fields. That the soil is good and rich. That every created soul is a good seed. That there are tares, and that there is an Enemy, but that we live in the blessed hope of him who loves us, and has prepared for those who love him such good things as pass understanding.

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Miss Dorothy Hahn, \$10; The Rev'd Canon John O. Bruce, \$20; Mr. George Salerno, \$10; Mr. William R. Carwithen, \$10; Mr. G. Raymond McClary, \$5.

MUSIC FOR NOVEMBER

- November 1 — ALL SAINTS
 Missa Brevis Benjamin Britten (1913-1976)
- November 2 — COMMEMORATION OF ALL SOULS
 Requiem Maurice Durufle (b. 1902)
- November 8 — PENTECOST XXII
 Messe in F Franz Schubert (1797-1828)
- November 15 — PENTECOST XXIII
 Missa Brevis Lennox Berkeley (b. 1903)
- November 22 — CHRIST THE KING
 Messe Solennelle Jean Langlais (b. 1907)
- November 26 — THANKSGIVING DAY
 Messe pour le Port-Royal
 Marc-Antoine Charpentier (1634-1704)
- November 29 — FIRST SUNDAY OF ADVENT
 Messe de Toulouse Anonymous 14th Century



ALTAR FLOWERS MEMORIALS

- November 1 — All Saints' Day, Departed members of Saint Mary's Guild & Inez Louise Blackshire
- November 2 — Commemoration of All Faithful Departed
- November 8 — Pentecost XXII, Frederick George Murray Burton, the departed members of the McGrane family
- November 15 — Pentecost XXIII, John Gilbert Winant & Maude Wright Gassin
- November 22 — The Last Sunday after Pentecost (Christ The King) Marie Read, Calvin & Francis Nash & Marion Nash Good
- November 26 — Thanksgiving Day, Isaac Bradley Johnson
- November 29 — The First Sunday of Advent

PREACHERS IN NOVEMBER

- November 1 — All Saints' Day — Fr. Wells
- November 2 — All Souls' Day — Fr. Scott
- November 8 — Pentecost XXII — Fr. Ramstad
- November 15 — Pentecost XXIII — Fr. Wells
- November 22 — Christ the King — Fr. To
- November 26 — Thanksgiving Day — Fr. Sloane
- November 29 — Advent I — Fr. Wells



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 LAWRENCE 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.

CALENDAR FOR NOVEMBER

1. Su. ALL SAINTS
Solemn Mass with Procession. 11
2. M. COMMEMORATION OF ALL FAITHFUL DEPARTED*
Solemn Requiem with Absolution. 6
3. Tu. Richard Hooker, Priest, 1600
4. W. St. Charles Borromeo, Archbishop of Milan, 1584
5. Th. St. Elizabeth, Mother of St. John the Baptist
6. F. *Requiem (Commemoration of Priests, Trustees & Benefactors of St. Mary's)*
7. Sa. St. Willibrod, Archbishop of Utrecht, Missionary to Frisia, 739
8. Su. PENTECOST XXII
9. M. *Requiem (All enrolled in the Chantry Book)*
10. Tu. Pope St. Leo the Great, Bishop of Rome, 461
11. W. St. Martin, Bishop of Tours, 397
12. Th. Charles Simeon, Priest, 1836
Holy Hour. 7
13. F. *Requiem (Confraternity of the Blessed Sacrament, and Guild of All Souls)*
14. Sa. Bestowal of the American Episcopate, 1784
15. Su. PENTECOST XXIII
16. M. St. Margaret, Queen of Scotland, 1093
17. Tu. St. Hugh, Bishop of Lincoln, 1200
18. W. St. Hilda, Abbess of Whitby, 680
19. Th. St. Elizabeth, Princess of Hungary, 1231
20. F. St. Edmund, King of East Anglia and Martyr, 870
21. Sa. *Requiem (Friends of Saint Mary's)*
22. Su. CHRIST THE KING
Solemn Mass with Procession. 11
23. M. St. Clement, Bishop of Rome, c. 100
24. Tu. *Requiem (All who have died for our country)*
25. W. St. Catherine of Alexandria, Martyr, 4th C.
26. Th. THANKSGIVING DAY
Masses at 8:00 and 11 (Solemn) only
27. F. *Requiem (All whose ashes repose in the church, and all who have none to pray for them)*
28. Sa. Our Lady of Walsingham
29. Su. FIRST SUNDAY OF ADVENT
30. M. SAINT ANDREW THE APOSTLE

*On All Souls' Day we will publish those names of the faithful departed that have been received in our parish office from our Parishioners and Friends.

DIRECTORY

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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*
(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
Mr. J. Henson Markham, *Treasurer* 757-6750
Mr. McNeil Robinson, *Director of Music* 921-2939
Mr. Emil Denworth, *Head Usher* 595-6805
Mr. George H. Blackshire, *Hospitality* 858-5797
Mr. Otto Meyn, *Sexton* 757-3962
Mr. Philip Parker, *Tours* 582-0807
Miss Virginia O. Greene, *Bookshop* 673-0159
Mr. Ralph M. Morehead, *Funeral Director* 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.

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THE CHURCH OF SAINT MARY THE VIRGIN New York City

CLERGY

THE REVEREND EDGAR F. WELLS, *Rector*
THE REVEREND JOHN L. SCOTT

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COURTLANDT NICOLL
CHARLES ARTHUR SCHAEFER

Parish founded 1868

Church built 1894

If you would like to give flowers and have not had a day in the past year, please inform the Clergy at this time. If you already have a day, it will be continued unless notice is given that you wish to change or discontinue it. We ask an offering of fifteen dollars, at least. Flowers may be given as thank offerings as well as memorials.