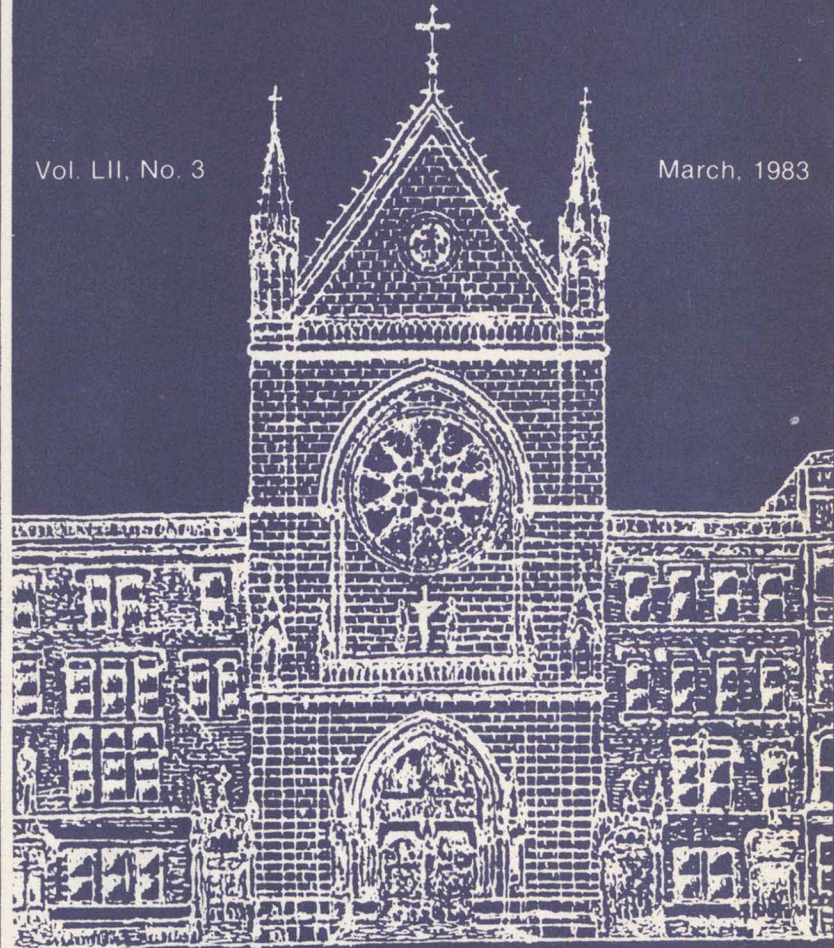


AVE

Vol. LII, No. 3

March, 1983



The Church of Saint Mary the Virgin
New York City



AVE
Church of Saint Mary the Virgin
145 West 46th Street
New York City 10036

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THE CHURCH OF ST. MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036

The Reverend Edgar F. Wells, Rector The Reverend Andrew L. Sloane, Curate
The Reverend John L. Scott

Parish founded 1868

Church built 1894

SERVICES

SUNDAY

Morning Prayer	8:40 am
Masses	9:00, 10:00 am, and 5:00 pm
Adult Education	9:50 am
Solemn Mass with Sermon	11:00 am
Evening Prayer and Benediction	4:00 pm

WEEKDAYS

Morning Prayer	8:30 am
Noonday Office	12:00
Daily Masses	12:15 and 6:15 pm
Evening Prayer	6:00 pm

COUNSELING

A priest is available in the church daily, 12-1 pm

SACRAMENT OF RECONCILIATION

Friday	5-6 pm (Father Sloane)
Saturday	2-3 pm (Father Sloane)
	5-6 pm (Father Wells)
Sunday	10:30-10:50 am (Father Wells)

BOARD OF TRUSTEES

The Rev'd Edgar F. Wells, *President*
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AVE

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

VOL. LII

MARCH, 1983

NO. 3

The Purification of St. Mary the Virgin
2 February 1983

My dear People:

I am writing you as we prepare once again to begin the discipline and rigors of Lent, and I would simply preface my remarks on the Lenten season by saying that I hope, as good Catholics, that you are having a joyful Epiphanytide, and that you will come to Mardi Gras, not only ready for your Shrove Tuesday Confession, but filled with the zest that can bring Epiphanytide to a joyful and happy ending. The truth, you know, is that only Catholics know the twin secrets of being able to feast with wild abandon, and of being able to fast with appropriate discipline. We live in a boring world. Some people might even say that we live in a boring Church! But the Catholic faith is anything but boring, and our glad acceptance of the good things of this life is indicative of our deep belief in the essential goodness of the created order. Because of sin man fell from grace, and because of sin man lost the friendship of God, but it behooves us to remember that the basic posture of the Catholic religion is a posture of joy, and we are never being more truly catholic in our appreciation of the world (notice that small "c") than when we are celebrating the goodness of God's creation. Latin Countries have never lost sight of this, whereas we northerners have sometimes seemed to reflect something less than the joy and graciousness with which God beholds the creation which He has made. I shall never forget my first trip to New Orleans over ten years ago. It was during the weeks prior to Mardi Gras, and I stayed with a gracious and

marvelous priest, Father Sherwood Clayton, who was then rector of a great Catholic parish, Grace Church in New Orleans. I was with another priest, and Father Clayton took us everywhere: breakfast at Brennan's, dinner at Antoine's, and again at Commander's Palace; coffee and homemade doughnuts at the French Market in the wee hours of the morning; and even a visit to one of the balls in order to watch the coming out of some of the debutantes of New Orleans society. It was all great fun, and when it was over we knew that we were ready for Lent.

And of course that is the point. How can we appreciate the severities of Lent if, in the first place, we have not celebrated the joy of the rest of the year? Look at your Prayer Book: the calendar of feasts and fasts is deliberately arranged so as to provide a contrast between our days of feasting and our times of penitence. The incredible joy of Easter can only be appreciated after the austerities of a well-kept Lent. Soon Lent will be upon us. May your keeping of Lent be sufficiently austere so that the richness and glory of Easter may enfold you in joy!

Elsewhere in this issue you will find our schedule for Holy Week. We print it for you here because Easter this year falls on April 3rd. It might well be that April's *AVE* will not reach you in sufficient time. Therefore there are three matters that I would mention to you in this letter.

The first has to do with the Feast of the Annunciation of Our Lord Jesus Christ, that marvelous feast known as *LADY DAY* which we will keep on Friday, March 25th. On that day the Lenten fast will be dispensed. On that day as well, Father Norman Catir will be our preacher at Solemn Mass. Unfortunately I shall be here in spirit only. I have been invited at that time to preach at the Patronal Festival of my former parish in Waukegan, Illinois, and so I will be in the Diocese of Chicago while you are keeping Lady Day here. I look forward to that. Church buildings may only be consecrated when they are debt-free, and on that feast my former parish will be consecrated by the Bishop of Chicago. It will be a time of nostalgia for me, and a moment of joy, and I will come home refreshed and ready for the tasks which await us here.

The second matter has to do with Good Friday. Our preacher

at the Three Hours this year will be Father Lang, my old priest and dear friend, who has graciously consented to be with us at this point during the Sacred Triduum. Those of you who know him will appreciate his ability to convey the truths of the gospel, and I am pleased beyond measure that he will be with us at this time.

The third matter has to do with the Easter Vigil on Easter Eve, April 2nd. The Bishop of New York will make his Visitation to St. Mary's at 10 that evening, and will confirm and receive a class of candidates at Mass that night. I am especially pleased that Bishop Moore will be with us this year, inasmuch as he was prevented from making a Visitation a year ago because of his trip to the Soviet Union. Catholics live always under the canonical obedience of their bishops, and the Church of St. Mary the Virgin is a parish of the Diocese of New York — just as the Church of the Advent, Boston, is a parish of the Diocese of Massachusetts, and the Church of the Ascension, Chicago, is a parish of the Diocese of Chicago. In so-called "Catholic" dioceses of the Church, this relationship has proven happy for all concerned. In our more liberal dioceses, and none within the American Church is more theologically polyglot than the Diocese of New York, this relationship has proven to be a mixed blessing. In such dioceses, Anglo-Catholics have asked simply that they be accorded the same respect and acceptance as that granted other points of view in diocesan life. That respect and acceptance has depended largely on the fairness of the Bishop of the diocese in his own role of shepherding the flock committed to his charge. Some bishops do this very well, and some do not. (Rather like the parish clergy, don't you think?). Nonetheless, given the pluralistic setting in which much of Anglican life is lived, we have been able within this context not only to survive but to participate creatively in the continuing renewal of the Church's witness. That is our role today within the Diocese of New York. It is a role in which we rejoice, just as we will rejoice in welcoming the Bishop of New York to our parish at the Easter Vigil.

God bless you all!

With my love in Christ,

Eugene F. Wells

PARISH PLEDGING FOR 1983

As of this writing, our promised giving at St. Mary's for the present calendar year amounts to \$92,269, and represents the support of 146 pledging units. Furthermore, despite the loss of \$11,000 in income from persons who have either left the parish or moved away, our pledging for the new year still represents an increase of \$7,000 over last year's total. Please, if you have not yet pledged your support to this parish for 1983, do so now.

1983 THEOLOGICAL EDUCATION OFFERING FOR NASHOTAH HOUSE

Enclosed with this issue of *AVE* you will find a small brochure from Nashotah House. Of all the seminaries of the Church, Nashotah today is the one seminary that combines excellent academic preparation with a disciplined and profound life of prayer for the men who are preparing there for the Sacred Priesthood. Both Father Sloane and Father Wells prepared for the priesthood at Nashotah, and Father Wells serves as a member of the seminary's Board of Trustees. We will be observing Theological Education Sunday at St. Mary's on April 24th, and we would like by then to have received a generous offering for Nashotah House from our Parishioners and Friends. Catholic theological education should be of concern to all of us. Could you spare as much as \$10 for Nashotah House this year? Your check, made out to THE CHURCH OF ST. MARY THE VIRGIN, and marked "for Nashotah House", will be gratefully received here between now and April 24th. Simply send it to St. Mary's, or put it in the offering plate when you are here.

PONTIFICAL EXCESS, PERHAPS

Occasionally mistakes occur in our monthly *AVE*'s which are both humorous and illuminating. Such was the case in February's *AVE*, in which someone decided that our episcopal guest on the Feast of the Purification would be "presiding and pontificating." Not to be outdone, another unknown author announced in the Calendar that the main service on Ash Wednesday would be "SOLEMN MASS WITH PONTIFICAL OFFICE". Now we know we're High Church but...! Truth to say, Brother John Charles presided and PREACHED, and the Office on Ash Wednesday is in fact the PENITENTIAL Office.



HOLY WEEK 1983

(March 27 — April 3)

THE SUNDAY OF THE PASSION: PALM SUNDAY

Morning Prayer	8:40 am
Masses	9:00, 10:00 am & 5:00 pm
Blessing of the Palms, Procession & Solemn Mass	11:00 am
Evening Prayer & Benediction	4:00 pm

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer	8:30 am
Noonday Office	12:00 n
Masses	12:15 & 6:15 pm
Evening Prayer	6:00 pm
Service of Tenebrae (Wed. only)	7:00 pm

MAUNDY THURSDAY

Morning Prayer	8:30 am
Evening Prayer	5:30 pm
Solemn Mass & Procession to the Altar of Repose	6:00 pm

*Watch before the Blessed Sacrament until the
Liturgy of Good Friday*

GOOD FRIDAY

Morning Prayer	8:30 am
The Three Hours	
Sermon	12:00 n
Solemn Liturgy with Sermon	12:30 pm
Sermon, ending at	3:00 pm
Evening Prayer	6:00 pm
Stations of the Cross	6:15 pm

HOLY SATURDAY

Morning Prayer	11:40 am
Evening Prayer	6:00 pm


SOLEMN VIGIL, AND VISITATION & FIRST SOLEMN
PONTIFICAL MASS OF EASTER

10:00 pm
*The Rt. Rev'd Paul Moore Jr.
Bishop of New York*

THE SUNDAY OF THE RESURRECTION (EASTER DAY)

Masses	9:00, 10:00 am & 5:00 pm
Procession and Solemn Mass	11:00 am
Solemn Evensong, Procession & Benediction	4:00 pm


(with full choir)



EASTER 1983

Holy Saturday, April 2nd at 10:00 pm

**SOLEMN VIGIL, AND VISITATION BY
THE BISHOP OF NEW YORK**



and

FIRST MASS OF EASTER
Bishop Moore, celebrating and preaching
*Mass Setting: Missa de Sancta Maria Magdalena
Healey Willan (1880-1968)*

THE SUNDAY OF THE RESURRECTION (Easter Day)
Low Masses: 9, 10 am & 5 pm
PROCESSION AND SOLEMN MASS, 11:00 am
Sermon: Father Wells
*Mass Setting: Missa brevis in D (KV 194)
Wolfgang Amadeus Mozart
(1756-1791)*
(with St. Luke's Chamber Ensemble)
Solemn Evensong, Procession & Benediction, 4:00 pm
(with full choir)

CONTRIBUTIONS TO *AVE* are gratefully acknowledged:
Ida Marshall, \$10.00; The Rev'd Geoffrey Taylor, \$20.00; The Rev'd John Macquarrie, \$25.00; Mr. & Mrs. Jonathan B. Craig, \$15.00; Marjorie S. Brittenham, \$25.00; The Rev'd & Mrs. Paul D. Wolfe, \$10.00; Mrs. Marjorie Falk, \$7.00; The Rev'd Edward Garrigan, \$10.00; Mrs. Robert H. Martin, \$5.00; The Rev'd Dr. Warren C. Platt, \$10.00; Wesley C. Ellis, \$15.00; Ms. M. McMahou, \$5.00; Ray Fellows, \$10.00; David F. Osgood, \$5.00; Lily S.M. Lasham, \$25.00; Gemma R. Just, \$10.00; The Rev'd Brien Koehler, \$15.00; The Rev'd Peter Courtney, \$10.00; The Rev'd Samuel M. Outerbridge, \$20.00; Mr. William P. Haithcoat, \$15.00; The Rev'd Arthur D. Willis, \$10.00; The Rev'd Nathaniel W. Massey, \$5.00; John J. Mackey, \$25.00; The Rev'd Frank S. Walinski, \$5.00; Charles Linard Ayers, \$25.00; Marjorie F. Yates, \$10.00.

THE CHRISTMAS STORY AT ST. MARY'S

For three nights during the week before Christmas, St. Mary's was host to the Waverly Consort's "The Christmas Story". This remarkable Christmas pageant is based on music manuscripts of the Middle Ages from the 12th to the 14th centuries. The musicianship of this group is unsurpassed resulting in authentic performances, using medieval instruments such as the gemshorn, psaltery and nun's fiddle. Those who know the extraordinary acoustics at St. Mary's can well imagine the glorious sound of instruments such as these combined with the rich and pure voices of the singers and the additional accompaniment of timbrels and hand bells.

The music is all European in origin and much of it is French. The architecture of the Church of St. Mary the Virgin is based on a medieval French design and the building was therefore a perfect setting for the program. Bernars Holland in his review in the New York Times commented: "This early form of drama is at home in the church, and the dark, comfortable ambience of the midtown St. Mary the Virgin gave as much to this performance as any of its players."

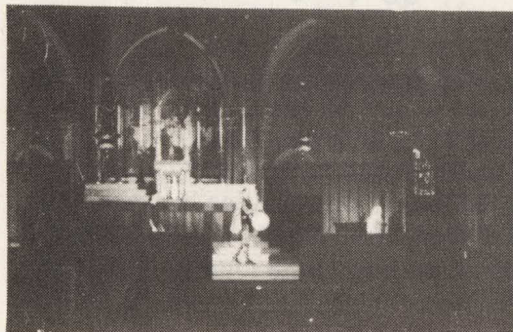
The Church was full for nearly all of the six performances and many discovered St. Mary's for the first time and expressed a great interest in our life here. It was an inspiring experience for everyone, and we look forward to the possibility of a repeat performance next year.



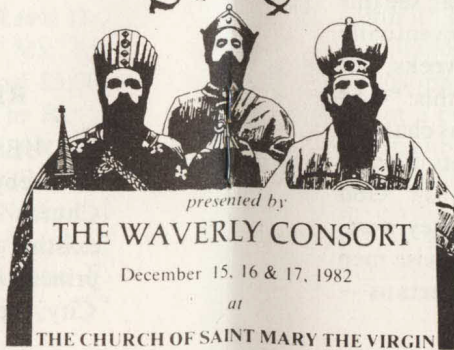
REMEMBER SAINT MARY'S IN YOUR WILL

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]"



THE CHRISTMAS STORY



presented by

THE WAVERLY CONSORT

December 15, 16 & 17, 1982

at

THE CHURCH OF SAINT MARY THE VIRGIN



Photos: Martin Wechselblatt

“FROM WATER TO WINE”

The following is from a sermon preached by Father Sloane at St. Mary's on the third Sunday after the Epiphany, 1983.

“Miracles don't happen today!” Such a statement could be made by a number of people: The Rector of an Episcopal parish, the Bishop of an Episcopal Diocese, a seminary faculty member, an atheist, an agnostic, the man on the street, or one of us — in fact — it is a line spoken by the Reverend Mother in a play currently showing on Broadway. “Miracles don't happen today!”

What, then, is a miracle and why do we have such problems with them? A miracle is by definition of the Oxford English Dictionary, “A marvelous event occurring within human experience which cannot be brought about by human power or by the operation of any natural agency and must therefore be ascribed to the special intervention of the Deity, or of some supernatural being.” There is the problem we have with miracles, for we live in an age where human beings are intent upon considering themselves not only brilliant, but entirely self-sufficient. We cannot accept that self-sufficiency and at the same time accept any intensification of the power of God. It's a problem of pride.

What then of the miracle in our Gospel for today? — the first miracle that Jesus wrought in Cana of Galilee at a wedding.

I believe we have to accept this quite simply as a miracle — accept the fact that Jesus turned ordinary water into wine. Or as William Temple puts it, “The modest creature of water blushed in the presence of its Creator.” But I also believe that we can see this miracle as a “miracle-parable”, and one which eventually undergirds not only our celebrations of the last few weeks, but also our whole sacramental life. The message clearly is this: “God meets us where we are.” The water was water when it was changed to wine; it underwent no intermediary action. “God meets us as we are”: “And the Word was made flesh, and dwelt among us.” “God meets us where we are”: he met the shepherds just as they were, fresh from the fields as shepherds; he met the peculiar wise men just as they were in all their peculiarity. And so too, he meets us —

fallen and lost as we are, he meets us in Baptism and makes us children of God. In the Eucharist he takes ordinary, every day substances, “fruits of the earth” and makes them Himself. In the sacrament of Reconciliation he meets us with all our doubts, our disappointments, our failures, our rejections, and makes us whole. He meets us when we are lonely or depressed or confused or bitter and makes us strong and warm and faithful — and we all can recall those moments in our lives which have been so transfigured. At the risk of confusing Gospels, one cannot help but think of the story of Jesus with the disciples on the road to Emmaus. There he met them and journeyed with them as they told him of all their disappointments and frustrations. And the result of the meeting and journey? Jesus' revelation of Himself to those men in the breaking of bread and wine. “God meets us where we are.” And so He does make a difference, he does perform a miracle and does turn us, the pots of water, into wine.

How do you become part of this miracle? How can water become wine? What is the key? The key is given at the end of the Gospel reading: “and his disciples believed in him.”

There is a temptation in the Church nowadays to reject something because it is “old”; the danger is, always, that we throw the baby out with the bath water as it were! This is true of that document which in England is called the “Authorized Version,” more widely known here as the “King James Version.” The King James Version translates the phrase slightly differently from the Revised Standard Version you have before you: “and his disciples believed **on** him.” “On him”, rather than “in him”, and I must say I like it better. It somehow conveys a sense of personal commitment. We are not talking here about the intellectual acceptance of a number of theological propositions or philosophical propositions or social propositions. We are talking about a personal relationship established in living trust. We are talking about a God whom we can know as “Friend and Lover” in the person of Jesus in the power of the Spirit. Personal trust involving our openness and honesty and humility. Here is the key to the miracle, here is the key to placing our pots of water, ourselves, our “souls and bodies”, before Jesus that they, we, may

be touched and changed into wine.

It has been said that all good sermons have three points. This sermon is true to form — at least in having three points!

I would like to draw out three implications of this Gospel for our attitudes and behaviour as Christians individually, and corporately as the Body of Christ in this place.

English Public Schools get knocked for a lot of things. As a product of that system I admit to somewhat of a bias, but there are good things about them too! One such is really the basis for that school system: the unqualified pursuit of excellence in everything you do. The pursuit of excellence.

When God meets us as we are and we meet him, we do not come to him with that excellence in which were created. We come with that excellence which has been spoiled and tarnished by worldliness, by selfishness, by sensuality. So it is not surprising for us to feel that when we do achieve excellence in any pursuit, we achieve more fully that to which we have been called and for which we have been created. In those moments we catch a glimpse of the fulfillment of our God-given potential — we get a taste of the wine.

The tradition of this parish since its founding has been the pursuit of excellence, and it still is. From the person who washes and irons the corporal upon which our Lord will make Himself present, to the Master of Ceremonies, to the person who has practiced for hours to ensure the excellence of the prelude of the Mass setting. In everything we do, we should strive for excellence. Our lives should themselves be the pursuit of excellence.

But there is a danger, and the danger is glory. For whose glory is this pursuit of excellence? For mine? For yours? For the parish's. No! For God's! We do well to remember St. Paul's words to the Corinthians: "...Whatever you do, do all to the glory of God." (I Cor. 10:31).

My former Rector used to give very good and very elegant dinner parties. One thing would always be consistent, and based on scripture; the meal would always end with a magnificent bottle of wine! The last wine was the best wine — there was always something to look forward to no matter how good everything else

was. The last wine is the best wine — obviously one of the main points of this miracle story we have before us; and the second implication I would draw from the gospel is the Christian responsibility of optimism.

Apathy is an insidious affliction; It is also one which can manifest itself perversely as being apparently energetic, for I believe that guilty apathy becomes, in a perverse and distorted way, energetic negativism. It has to be said quite clearly that negativism is nothing more or less than the work of the devil, and anyone who succumbs to its influence should not call himself a Christian. For the Christian claims that in Faith he can do anything. Faith, you remember, can move mountains. If you as an individual or we as a parish believe that we are called in Faith by God to do something, then we can do it. In faith we can do anything and everything! If we are faithful to that calling, it doesn't matter if there is no money; it doesn't matter if there is no time; it doesn't matter if there are no people — for if we are called to do something or be something, there will be all those things. In faith we can do anything — that is our motivation — or it should be. Listen for the Call and act faithfully — there is the Christian model for action, for 'program', for ministry.

The third implication: first excellence, second optimism and thirdly, joy. Look at the context of the gospel story. It is a marriage feast, a wedding party, and Our Lord and his disciples have been invited to share in the joy of a husband and wife coming together as man and wife — all that joy which accompanies this moment when the creative cycle of mankind begins its course once again.

We do a disservice to ourselves and to Our Lord if we are not evidently joyful. When the stranger on the street or the colleague at work looks into your face, does he or she see there the joy of Christ? If someone were to enter this building right now, would they sense the joy of a Christian celebration?

To the last question, on the whole in this place I think the answer would be "yes"! The Catholic tradition offers us endless opportunities for the expression of joy: from the clouds of smoke in the sanctuary, for which we are justly notorious, to the joyful.

noise from the choir gallery, to the glorious sound of a great congregation filling this church with their hymns of praise, to the joyful devotion of this congregation as they anticipate the coming of Our Lord in the forms of bread and wine. Yes, we do know joy here, and for heaven's sake don't let us ever lose it or forget it.

In that extraordinary epic that is now with us, the film "Gandhi", one of his companions comments, just before Gandhi is shot, that Gandhi has the answer to the madness of the world. "He doesn't know it however, and nor does the world." In a way the Christian can say the same thing — but with a difference: "Jesus Christ has the answer to the madness of the world. He **does** know it." The Question is: do you?

ALTAR FLOWER MEMORIALS

Mar. 25 — ANNUNCIATION

Emma V. Headley

MAY THE SOULS OF THE FAITHFUL DEPARTED REST IN PEACE AND MAY LIGHT PERPETUAL SHINE UPON THEM

ALTAR FLOWER MEMORIALS may be given by anyone who desires to do so, and at any time except the seasons of Advent and Lent (save for Lent IV). It is permissible to give flowers on the same Sunday or weekday when other commemorations are being made. Should you care to share in this work, please phone our parish secretary on any weekday between 9 am and 4 pm.: (212)869-5830.

PREACHERS IN MARCH

Mar. 6 — LENT III:	Father Sloane
Mar. 13 — LENT IV:	Father Wells
Mar. 20 — LENT V:	Father Sloane
Mar. 25 — ANNUNCIATION:	Father Catir
Mar. 27 — PALM SUNDAY:	Father Wells
Mar. 31 — MAUNDY THURSDAY:	Father Sloane

CALENDAR FOR MARCH

- | | |
|--------|---|
| 1 Tu. | Lenten Weekday (St. David, Bishop of Menevia, Wales, c. 544) |
| 2 W. | Lenten Weekday (St. Chad, Bishop of Lichfield, 672) |
| 3 Th. | Lenten Weekday (St. Aelred, Abbot of Riveaux, 1167) |
| 4 F. | Lenten Weekday
<i>STATIONS OF THE CROSS & BENEDICTION, 7:00 pm</i> |
| 5 Sa. | Lenten Weekday |
| 6 Su. | THE THIRD SUNDAY IN LENT |
| 7 M. | Lenten Weekday (St. Perpetua & her companions, Martyrs at Carthage, 202) |
| 8 Tu. | Lenten Weekday |
| 9 W. | Lenten Weekday (St. Gregory, Bishop of Nyssa, 395) |
| 10 Th. | Lenten Weekday (The Forty Martyrs of Sebaste, 4th cent.) |
| 11 F. | Lenten Weekday
<i>STATIONS OF THE CROSS & BENEDICTION, 7:00 pm</i> |
| 12 Sa. | Lenten Weekday (St. Gregory the Great, Bishop of Rome, 604) |
| 13 Su. | THE FOURTH SUNDAY IN LENT |
| 14 M. | Lenten Weekday |
| 15 Tu. | Lenten Weekday |
| 16 W. | Lenten Weekday |
| 17 Th. | Lenten Weekday (St. Patrick, Bishop & Missionary of Ireland, 461) |
| 18 F. | Lenten Weekday (St. Cyril, Bishop of Jerusalem, 386)
<i>STATIONS OF THE CROSS & BENEDICTION, 7:00 pm</i> |
| 19 Sa. | SAINT JOSEPH |
| 20 Su. | THE FIFTH SUNDAY IN LENT |
| 21 M. | Lenten Weekday (Thomas Ken, Bishop of Bath and Wells, 1711) |
| 22 Tu. | Lenten Weekday (James DeKoven, Priest, 1879) |
| 23 W. | Lenten Weekday (Gregory the Illuminator, Bishop & Missionary of Armenia, c. 332) |
| 24 Th. | Lenten Weekday |
| 25 F. | THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY
<i>Fast Dispensed Evening Prayer, 5:30 pm
Procession and Solemn Mass, 6:00 pm</i> |
| 26 Sa. | Lenten Weekday |
| 27 Su. | THE SUNDAY OF THE PASSION: PALM SUNDAY |
| 28 M. | MONDAY IN HOLY WEEK |
| 29 Tu. | TUESDAY IN HOLY WEEK |
| 30 W. | WEDNESDAY IN HOLY WEEK
<i>SERVICE OF TENEBRAE, 7:00 pm</i> |
| 31 Th. | MAUNDY THURSDAY
<i>Morning Prayer: 8:30 am Evening Prayer: 5:30 pm
SOLEMN MASS & PROCESSION TO THE ALTAR OF REPOSE,
6:00 pm</i> |

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036

*The Church is open for prayer and meditation
Mondays-Fridays: 7 a.m.-9 a.m., 11 a.m.-7 p.m.
Saturdays: 11 a.m.-7 p.m. (no Morning Prayer)
Sundays: 8:30 a.m. - 6 p.m.*

RECTORY

144 West 47th Street • New York • New York • 10036

THE REVEREND EDGAR F. WELLS, Rector
THE REVEREND ANDREW L. SLOANE, Curate
(212) 869-5831

PARISH OFFICE

145 West 46th Street • New York • New York • 10036

Mr. Tony González, Parish Secretary

*Office Hours from 9 a.m. - 4:30 p.m.
Monday-Friday, except legal holidays
(212) 869-5830*

The Rev'd John L. Scott 575-9214
Mr. Jack R. Cortner, *Treasurer* 869-5830
Mr. Quentin Lane, *Director of Music* 869-5830
Mr. Emil Denworth, *Head Usher* 263-6385
Mr. George H. Blackshire, *Hospitality* 858-5797
Mr. Philip Parker, *Tours* 582-0807
Miss Doreen Swan, *Gift Shop* 431 3568
Mr. Ralph M. Morehead, *Funeral Director* 744-2500

The Church of Saint Mary the Virgin depends for its operating expenses on the sacrificial giving of its clergy, parishioners, and friends. Pledge envelopes may be obtained from the Parish Secretary by phoning (212) 869-5830. We need and are grateful for your support.

**WOULD YOU LIKE THE CLERGY TO VISIT YOU?
PLEASE FILL OUT AND RETURN.**

Dear Fathers,

I would like to meet with you sometime during the next few months.

1. _____ In my home.
2. _____ In your office.
3. _____ Over a drink or a bite out.
4. _____ I suggest that we

Sincerely yours,

CHANGE OF ADDRESS?

Please check the address label on the other side of this page. If your address is incorrect, or if you plan to move, please fill in the portion below and return it to us as soon as possible.

Name _____

New Address _____

City _____ State _____ Zip _____

Former Address _____

City _____ State _____ Zip _____