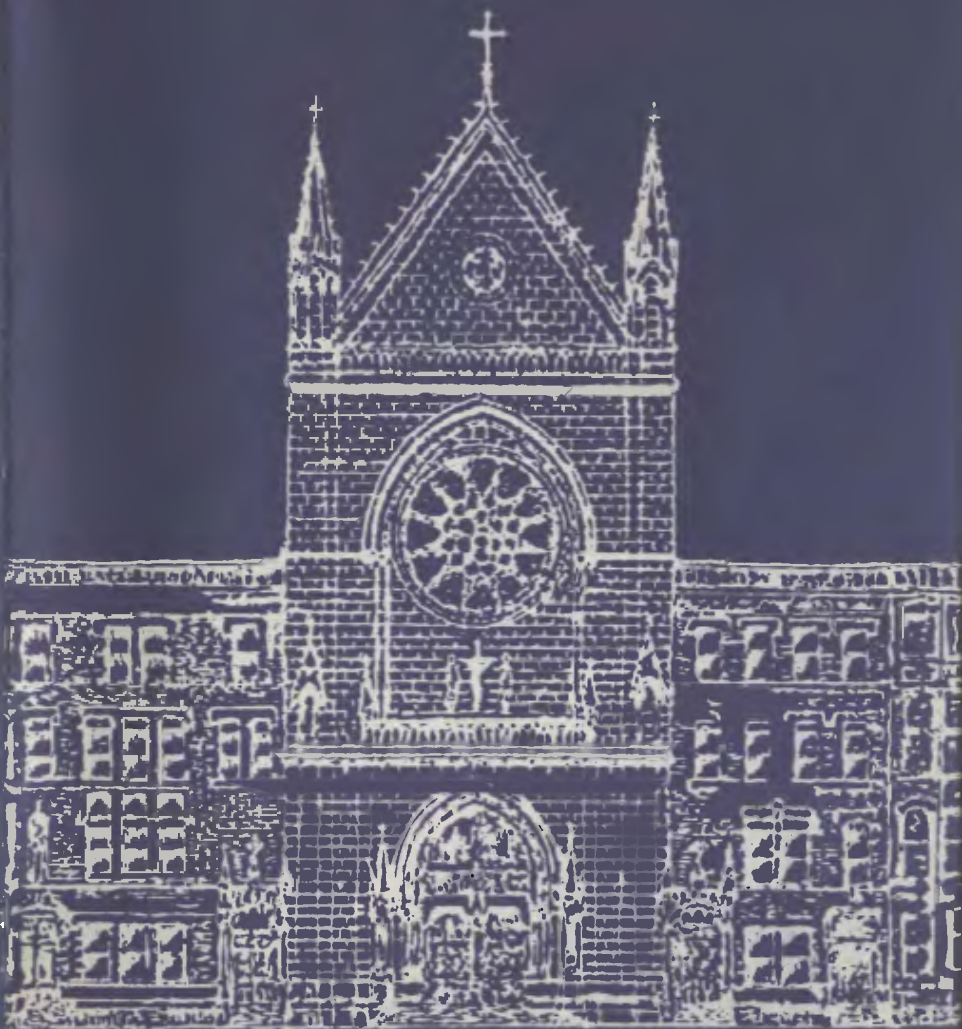


May-June 1984

AVE

Vol LIII No 3



THE CHURCH OF SAINT MARY VIRGIN
New York City

AVE

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

10036

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Our Lady of Vladimir. c. 1130. Moscow.

AVE

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

VOL. LIII

MAY — JUNE, 1984

NO. 3

Lady Day (transferred)
26 March 1984

My dear People:

Once again I find myself writing you in another issue of *AVE*, this one to prepare us for the months of May and June. Thus you will receive your copy during Eastertide, and I want you to know of the various developments in our common life that have taken place this winter and spring.

And let me write you first of the marvelous response that we have received from our people in our financial stewardship for this new year. Put briefly, by mid-March we had received promises of more than \$114,000 in pledges from our people, the largest amount ever pledged to this parish in its history. This anticipated income, together with monies that are available to us from the interest of our small capital funds, has enabled us to anticipate total receipts of \$227,000 during this year, a figure that is reflected precisely in the budget adopted by our Trustees earlier this month. Thus, without forsaking our commitment not to invade the principal of our capital funds, we have finally achieved what we have every hope will continue to be a balanced budget for our parish. And we intend to keep it that way. I am so proud of our people here, and of those Friends of the parish who have joined us in this responsibility, and I want you to know that I see this development as a vindication of the ministry we are working so hard to maintain in this place, and as the proof of your love for all that this parish represents. One of our suffragan bishops said to me last month that it is inconceivable to the Diocese of New York, and to the Episcopal Church, that the witness of this parish should cease. I told him that it was inconceivable to us as well, and in this letter I want all our readers to know of our joy, and of our deep

conviction that this is all happening because we have been faithful to the truth that we represent. How could it be otherwise?

And I think you should know also that the Board of Trustees has voted also to increase the stipends of the clergy who serve here. The minimum salary of a priest in the Diocese of New York today is \$16,900. Father Sloane's salary has been raised from \$10,000 to \$13,500, and mine from \$12,500 to \$17,000. We are both exceedingly grateful for this action, and I know that each of us will do all that he can to make our people feel that it is justified. I think, too, that this must be just the beginning where the stipends of our assistant clergy are concerned. We want to attract the best sort of Catholic clergy to the priestly ministry of this parish, and if we work them hard, as we seem to do, we will want to treat them well in return. Father Sloane is a joy in our life in this place. When finally he leaves us, as he is bound one day to do, we will want a successor who is worthy of all that this young priest has come to mean in our lives.

Let me direct your attention now to the various events about which we should be concerned during the two months immediately ahead. Some of you will remember, as I do from my childhood, the Haggerston Catechism written by Father Wilson at St. Augustine's, Haggerston, in London's East End, during the decades between the two World Wars. I still have in my library another volume, E,2, in which Father Wilson divided the year up by months, and in which he wrote rather beautifully about the activities of his congregation throughout the year. May, of course, was the month of Mary, and I remember well his description of the Crowning of the Virgin in that workingclass parish each year. I walked through parts of the East End two summers ago, but the area is no longer as Father Wilson depicted it. Fire bombs destroyed much of it in the 1940's, and after the war English working people, like their American counterparts, moved to the suburbs. What with their departure, and the rebuilding of bombed out areas, the character of it all has changed. Not unlike, it seems to me, the old Hell's Kitchen in New York, from which some people were drawn to St. Mary's during the same period of time. Except that for us the slum at least partially remains, only with a new set of inhabitants and a babel of tongues.

May at St. Mary's also has its May Festival, and this year will be no different. Evensong and Benediction, with a Solemn Procession and Crowning of the Virgin, will take place here at 4 PM on Sunday, May 6th. Our preacher this year will be Father Charles Lynch, SSC, national Chaplain to the Order of Saint Vincent, Rector of St. James' Church, Milwaukee, and retired Warden of the Alumni Association of Nashotah House. Father Lynch and I were in seminary together, he and his wife are old friends, and I look forward to his visit here.

With the coming of June, we enter that month when we remember with special devotion the gift of the Eucharist, and in which we celebrate the marvelous feast of Corpus Christi. Easter is late this year, almost as late as it ever can be, with the result that Ascension Day, Pentecost, and Trinity Sunday will fall much later as well. As, of course, will Corpus Christi. Ascension Day is May 31st, and our preacher at Mass that night will be The Rev'd Dr. J. Robert Wright, Professor of Ecclesiastical History at the General Theological Seminary. More or less to provide equal time, our preacher on the Fourth Sunday of Easter, May 13th, will have been Father James Griffiss, the William Adams Professor of Philosophical and Systematic Theology at Nashotah House, and once a curate here at St. Mary's in the 1960's. Fathers Wright and Griffiss each have a deep interest in St. Mary's, and we rejoice in our relationship with both their seminaries.

But the end of it all will be Corpus Christi. I think I look forward to this feast more longingly than to anything else, save possibly Holy Week. We will celebrate it on the last Sunday of June 24th and although inevitably it will be hot, the occasion demands our sharing in it. Our preacher that day will be Father Robert N. Willing, Archdeacon of the Mid-Hudson Region of the Diocese of New York, and a classmate of mine at Nashotah House. Father Willing was subdeacon at my Ordination to the Diaconate in 1960, and I have loved and admired him as a friend and priest through these many years. He and his family live in Boiceville, New York, and they have been trying to lure me to its beauties for the past five years.

And, liturgically at least, Corpus Christi will be the culmination of two months of Easter joy. That is as it should be. As part of

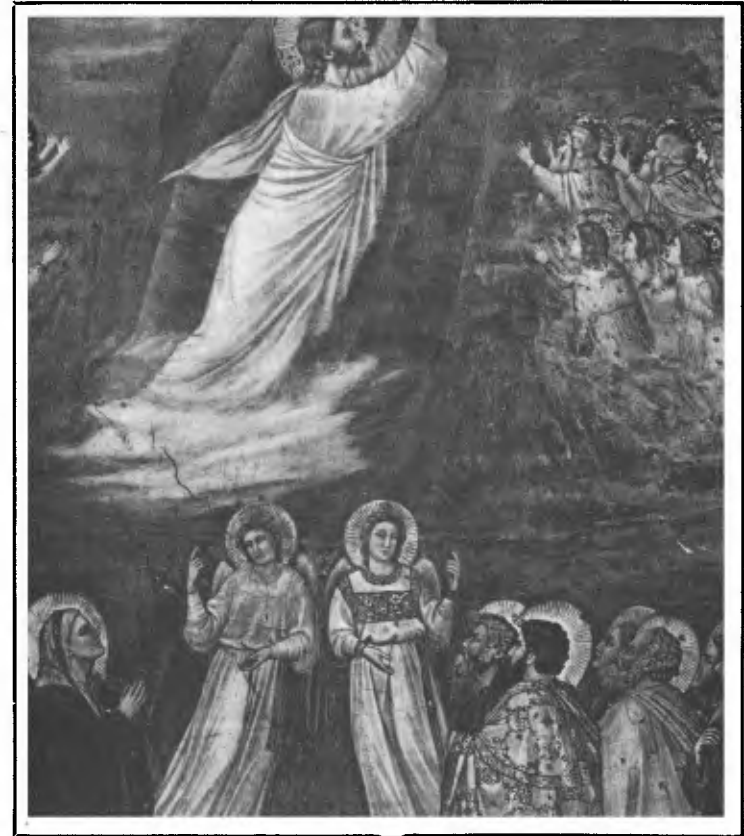
our preparation for Corpus Christi, and for six weeks on Tuesday evenings beginning May 15th, we will be offering an evening course in the Development of Eucharistic Doctrine and Piety during the Christian centuries, and we anticipate the participation of Orthodox, Roman Catholic, and Lutheran clergy in our discussions. Naturally Father Sloane and I will share in it as well. One of the joys that has come my way this past winter has been my appointment by Bishop Wetmore to the Anglican-Roman Catholic dialogue in New York. It is this dialogue that I have always felt to be the most significant in our Anglican ecumenical endeavors, and I feel honored to be included in its proceedings. At the first session I attended, we began a discussion of Anglican-Roman Catholic doctrinal convergence in matters of eucharistic belief, and of the Joint Statement of our two international Ecumenical Commissions. I pray, as I hope you do, that God will hasten the day when our altars may officially welcome the people of each other's jurisdictions.

And so the summer approaches. More about that later, including the possible summer residency of a graduate student from the Mid-West, and a young man from Keble College, Oxford, who will be preparing for the priesthood at Mirfield next fall. Perhaps the best news of all is that Clark Berge, our seminarian for the past two years, will be ordained to the Diaconate this spring by the Bishop of Olympia, and will spend his year as a Deacon running and further developing the Shelter Program in our Mission House, while taking a full part in the pastoral and liturgical life of our parish. Grants have been received from the national Church for the funding of this ministry, and we are thankful beyond measure that Clark will be with us. "Mr." is the proper way to address a deacon, but I am sure Clark will forgive us if we occasionally forget and, by way of anticipation, simply call him "Father."

It seems, despite my wordiness, that I have run out of things to say. God bless you all.

With my love,

Eugene F. Wells



Giotto

ASCENSION DAY

Thursday, May 31st

PROCESSION AND SOLEMN MASS, 6:00 pm

Sermon: The Rev'd J. Robert Wright

Missal in simplicitate
Jean Langlais (b. 1907)

Motet, O rex gloriae
Luca Marenzio (1533/4-1599)

CORPUS CHRISTI

A Meditation

In Eastern Africa, in Kenya, there is a great mountain where, according to tribal tradition, the gods dwell. In the arid heat of an African summer, the mountain is an oasis for the tribesmen and their herds. Each year they make their way by the thousands, men, women, children, flocks and herds across the dry plains, plains whose lifeblood, water, is being mercilessly evaporated by the blazing sun. The mountain, however, remains green and lush, and its gentle slopes become the shady pasture for these summer visitors. Then, when the rains begin once again, the migration home to the plains gets under way, and the tribes with their flocks and herds have, thanks to the godly mountain, survived another summer.

There is much in the life of today's primitive Africa that in a way seems to represent a living tableau of the people of the Old Testament, and such a description of the holy mountain reminds us of the journey towards the "Promised land", the land "flowing with milk and honey", the land of gentle and green pastures. The people of Israel wandered for forty years in the desert in the hope of reaching the 'holy mount'. They were on pilgrimage, and on pilgrimage as a people of God, individuals who were part of a sacred band, single souls within a corporate existence. The people of Israel were tormented by their desert existence, by lack of food and water, and, like the Messiah who would follow them, they were sorely tempted in the desert. But they were the People of God and their God did not desert them, he heard their "murmurings": "And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoar frost on the ground" (Exodus 16:14). "And the house of Israel called its name manna; And the people of Israel ate the manna forty years, till they came to a habitable land; they ate the manna, till they came to the land of Canaan." (Exodus 16:31, 35.)

The tribes of the Kenyan plains journey to the holy mount where they find the source of life and so they are strengthened to journey back to their homeland plains and so to survival. The people of Israel, in their great journey of faith, find in the manna their source of life and so they are strengthened to journey back to

the promised land and so to the survival of the people of God.

Once a year in the Catholic tradition, there is a little journey that celebrates the source of life for the Christian journey. Some have suggested that this journey finds its roots in ancient field processions, the carrying of the Holy into the earthly dimensions of our life. Now, all too often, from both supporters and antagonists, the Corpus Christi procession is seen as a chance for Anglo-Catholic frills and excesses to reach their disarming extremes. That is the danger, but that cannot in itself destroy or deny the statement of faith which should underly any such celebration. What are we about on the feast of Corpus Christi with double genuflections and two thurifers and a canopy and all? Let us be clear of the Truth we celebrate before we condone or condemn its expression. Let us stop and think of the implications of what we do — much more difficult than the simple observance of an assumed right or rite.

It all begins with the first Maundy Thursday, with the Last Supper and the Institution of the Eucharist. "In the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." And likewise with the cup. He knew he would die the next day, and before his death he assures his disciples and those who come after them that when they proclaim and give thanks for His death and Resurrection he will be present: "This is my Body, This is my blood". "he who eats my flesh and drinks my blood abides in me, and I in him he who eats this bread will live for ever." (St. John 6:55, 58.)

In the Eucharist then the Christian finds his food for spiritual survival. For the Christian, Jesus Christ present in the bread and wine of the Eucharist is the holy mount of the Kenyan tribes and the Manna of the People of Israel, the source of life that enables survival. The implications are the same: for the Christian too it is a corporate experience. There is no such thing as "my Mass" — a priest may not celebrate the Eucharist on his own for that reason; it is not his Mass. It is the Body of Christ for the Body of Christ — the bread must be broken and shared and the cup passed. It is also food for a journey — we stand still in the presence of God only so

that we can journey on. We gather to be fed so that we may be sent out into the world. "Ite, missa est." Both dismissal and mission have the same derivation in Latin, "*mittere*," "to send." The Christian life begins at the font and is sustained at the altar, but it is also a pilgrimage and what is begun in worship must continue in daily life; we must return to the desert plains; "Mass" and "mission" are inseparable.

And so the procession of Corpus Christi is not just an excuse for frivolous carryings-on. It is a celebration and statement of the fundamental Christian facts, that Christ died and rose again and lives in the power of that Resurrection in us through the Holy Spirit given to us at our Baptism. He lives and makes himself available to us for sustenance on our Way, consecrating our earthly existence and pointing us to the End and the Beginning of all things; gathering "into one things earthly and heavenly". One theologian has put it all this way:

"Because everything in its abundance grows out of **one** root and reaches out for one end, in the (Corpus Christi) procession man entwines the spaces and accomplishments of his being: the vast openness of the world becomes a church, the sun is the altar light, the fresh wind sings with the songs of man, the altars stand on the corners of every day life, the sober congregation of people standing before God becomes the **gay** and colorful procession of the marchers, and the carefree birds of heaven execute their flight right through the prayer which rises from the afflicted earth, already almost transmuted into pure songs of praise. And when the Christians of the Church walk this way through the spaces of their everyday existence, they want to carry along, they want to show, what in this movement of their existence, becomes tangible and visible, sustains them through the changeable to the enduring, what is already the sign and the promise, the sacramental presence of that toward which they are heading, the eternal salvation, infinite rest, life that no longer declines. The goal incorporates all movements into itself and changes it. And that is why they carry with them the sacrament of their altars."


At St. Mary's the Blessed Sacrament is enthroned on the High Altar, and from the desert and profane plains of Times Square hundreds come to this place to be fed and to adore. Return

they and we must. Jesus must not be "the Prisoner of the Tabernacle;" No, He is the source of life which feeds us and thrusts us back into an arid world, to a thirsty plain. And so we give thanks and celebrate "Corpus Christi", the Body of Christ, with pomp and solemnity and joy and sincerity and faith.

*"O Food of men wayfaring
The bread of angels sharing
O manna from on High!
We hunger; Lord, supply us,
Nor thy delights deny us,
Whose hearts to thee draw nigh."*


(Latin 1661. Hymnal 1940. #192.)

ANDREW L. SLOANE



WEDNESDAYS at ST. MARY'S
A series of lunchtime concerts
 First Wednesday of Every Month
 12:45 pm to 1:15 pm
under the direction of
 Mr. Quentin Lane, *Music Director*

May 2 — Quentin Lane, Organist
 June 6 — Quentin Lane, Organist



These are the final concerts of this season. The series will resume on
 Wednesday, Oct. 3, at 12:45 pm.

CONTRIBUTIONS TO *AVE* are gratefully acknowledged:
 Ronald L. Cox, \$10.00; The Rev'd William S. Jefferson, \$10.00;
 The Rev'd Frank Dawson, Jr., \$10.00; The Rev'd Raymond
 Heron, \$10.00; Mr. & Mrs. Carl W. Bell, Sr., \$10.00; Mr. William
 Holmes, \$10.00; The Rev'd Edward Garrigan, \$10.00; The Rt.
 Rev'd James W. Montgomery, \$25.00; The Rev'd & Mrs. Birney
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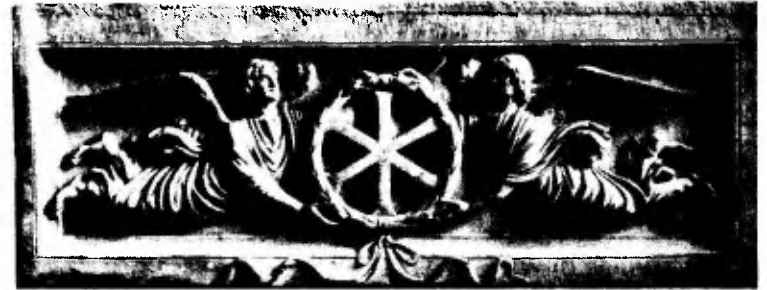
MUSIC FOR MAY AND JUNE

- May 6 — [Easter III] (May Festival)
 11:00 am - *Missa festiva, Opus 62* Flor Peeters (b. 1903)
Anthem - Ye choirs of new Jerusalem, Opus 123
 Charles Villiers Stanford (1852-1924)
 4:00 pm - *Magnificat and Nunc dimittis in C. Opus 115*
 Charles Villiers Stanford (1852-1924)
Motets - In Pace William Blitheman (?-1591)
Ave verum corpus, Opus 2, No. 1
 Edward Elgar (1857-1934)
- May 13 — [Easter IV]
Mass in E (Collegium Regale) Harold Edwin Darke
 (1888-1976)
Anthem - The King of Love my Shepherd is
 Edward Cuthbert Bairstow (1874-1946)
- May 20 — [Easter V]
Missa brevis Giovanni Pierluigi da Palestrina (1525-1594)
Motet - Jubilate Deo Roland de Lassus (1532-1594)
- May 27 — [Easter VI]
Mass (Short Service) Thomas Tallis (c. 1505-1585)
Motet - Cantate Domino Hans Leo Hassler (1564-1612)
- May 31 — [Ascension Day]
Missa in simplicitate Jean Langlais (b. 1907)
Motet - O rex gloriae Luca Marenzio (1533/4-1599)
- June 3 — [Easter VII]
Mass in G Francis Jackson (b. 1917)
Motet - Ascendit Deus Peter Philips (c. 1561-1628)
- June 10 — [The Day of Pentecost]
Messe D-dur (Opus 86) 1887 Antonín Dvořák (1841-1904)
Motet - Confirma hoc Deus Gregor Aichinger (1564-1628)
- June 17 — [Trinity Sunday]
Missa brevis "Piccolomini Mass" (KV 258) 1776
 Wolfgang Amadeus Mozart (1756-1791)
Motet - Heilig ist Gott der Herr
 Felix Mendelssohn-Bartholdy (1809-1847)
- June 24 — [Corpus Christi]
Messe solennelle, Opus 12 César Franck (1822-1890)
Motet - Panis angelicus César Franck (1822-1890)
(from la Messe solennelle, Opus 12)

PREACHERS IN MAY AND JUNE

- May 6 — EASTER III: 11:00 am Father Wells
 4:00 pm The Rev'd Charles Lynch,
 National Chaplain to the Order of St. Vincent,
 Rector of St. James, Milwaukee
- May 13 — EASTER IV: The Rev'd James E. Griffiss,
 Sub-Dean and William Adams Professor of
 Philosophical and Systematic Theology at
 Nashotah House

- May 20 — EASTER V: Father Sloane
 May 27 — EASTER VI: Father Wells
 May 31 — ASCENSION DAY: 6:00 pm The Rev'd J. Robert Wright,
 Professor of Ecclesiastical History,
 The General Theological Seminary
- June 3 — EASTER VII: Father Wells
 June 10 — PENTECOST: Father Sloane
 June 17 — TRINITY SUNDAY: Father Wells
 June 24 — CORPUS CHRISTI: The Venerable Robert N. Willing,
 Archdeacon of the Mid-Hudson Region of the
 Diocese of New York



ALTAR FLOWER MEMORIALS

- May 6 — EASTER III: Evelyn Caylor Chapman
 May 13 — EASTER IV: Frederick George Murray and
 Frances Burton
- May 20 — EASTER V: Merriman and Melvina Casey
 May 27 — EASTER VI: Hugh McEdwards and Elizabeth
 Franck
- May 31 — ASCENSION DAY: Charles Moran
 June 3 — EASTER VII: Christian and Ada Troutwine
 June 10 — THE DAY OF
 PENTECOST: George Martin Christian and
 Joseph Gale Barry
 Priests & Rectors
- June 17 — TRINITY SUNDAY: Albert and Charlotte Grant,
 David Thayer Batchelder, Paul
 and Henri Chavasse
- June 24 — CORPUS CHRISTI: Helen D. Maquire Gibson and
 Victoria M. VanHeyningen Davis

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

CALENDAR FOR MAY

- 1 Tu. SAINT PHILIP AND SAINT JAMES, APOSTLES
 2 W. Athanasius, Bishop of Alexandria, 373
 3 Th. *Requiem*
 4 F. **Monnica, Mother of Augustine of Hippo, 387 (No Abstinence)**
 5 Sa. *of Our Lady*
- 6 Su. THE THIRD SUNDAY OF EASTER
MAY FESTIVAL
Solemn Evenson, Benediction, Procession & Crowning of the Virgin,
4:00 PM
- 7 M. *of Easter III*
 8 Tu. Dame Julian of Norwich, c. 1417
 9 W. Gregory of Nazianzus, Bishop of Constantinople, 389
 10 Th. *of Easter III*
 11 F. *Requiem (No Abstinence)*
 12 Sa. *of Our Lady*
- 13 Su. THE FOURTH SUNDAY OF EASTER
 14 M. *Requiem*
 15 Tu. *of Easter IV*
 16 W. *of Easter IV*
 17 Th. *of Easter IV*
 18 F. *of Easter IV (No Abstinence)*
 19 Sa. Dunstan, Archbishop of Canterbury, 988
- 20 Su. THE FIFTH SUNDAY OF EASTER
 21 M. *of Easter V*
 22 Tu. *Requiem*
 23 W. *of Easter V*
 24 Th. Jackson Kemper, First Missionary Bishop in the United States, 1870
 25 F. Bede, the Venerable, Priest, and Monk of Jarrow, 735 (No Abstinence)
 26 Sa. Augustine, First Archbishop of Canterbury, 605
- 27 Su. THE SIXTH SUNDAY OF EASTER
 28 M. ROGATION DAY
 29 Tu. ROGATION DAY
 30 W. ROGATION DAY
 31 Th. ASCENSION DAY
Evening Prayer, 5:30 PM Procession & Solemn Mass, 6:00 PM

CALENDAR FOR JUNE

- 1 F. THE VISITATION OF THE BLESSED VIRGIN MARY (*transferred*)
(No Abstinence)
 2 Sa. The Martyrs of Lyons, 177
- 3 Su. THE SEVENTH SUNDAY OF EASTER (THE SUNDAY AFTER
 ASCENSION DAY)
 4 M. *of Easter VII*
 5 Tu. **Boniface, Archbishop of Mainz, Missionary to Germany,
 & Martyr, 754**
 6 W. *Requiem*
 7 Th. *of Easter VII*
 8 F. *of Easter VII (No Abstinence)*
 9 Sa. VIGIL OF PENTECOST
- 10 Su. THE DAY OF PENTECOST: WHITSUNDAY
Procession & Solemn Mass, 11:00 AM
 11 M. SAINT BARNABAS THE APOSTLE
 12 Tu. The First Book of Common Prayer, 1549
 13 W. EMBER DAY (Antony of Padua, Friar, 1231)
 14 Th. Basil the Great, Bishop of Caesarea, 379
 15 F. EMBER DAY
 16 Sa. EMBER DAY (Joseph Butler, Bishop of Durham, 1752)
- 17 Su. THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY
Procession & Solemn Mass, 11:00 AM
 18 M. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896
 19 Tu. *Requiem*
 20 W.
 21 Th.
 22 F. Alban, First Martyr of Britain, c. 304
 23 Sa. *of Our Lady*
- 24 Su. THE FEAST OF CORPUS CHRISTI
Solemn Mass with Procession & Benediction of the Blessed Sacrament,
11:00 AM
- 25 M. THE NATIVITY OF SAINT JOHN THE BAPTIST (*transferred*)
 26 Tu.
 27 W. *Requiem*
 28 Th. Irenaeus, Bishop of Lyons, c. 202
 29 F. SAINT PETER AND SAINT PAUL, APOSTLES
 30 Sa. *of Our Lady*

THE SEABURY PILGRIMAGES 1984

These will be offered every week from May 4th through September 28th leaving on a Friday, returning on a Sunday. Two tours offered: 1 nine-day tour of Scotland only; 1 sixteen-day tour of Scotland and England.

Schedule

Friday:	Fly to Prestwick, or Glasgow via London
Saturday:	Erskine Bridge, Inveraray, Loch Awe, Oban.
Sunday:	Iona
Monday:	Fort William, Loch Ness, Inverness, Cawdor Castle
Tuesday:	Spey Valley, Keith, Aberdeen
Wednesday:	Aberdeen
Thursday:	Balmoral, Scone Palace, Perth, Edinburgh
Friday:	Edinburgh
Saturday:	At leisure in Edinburgh
Sunday:	Return to U.S. or continue: York, Lindisfarne
Monday:	Coventry
Tuesday:	Bristol
Wednesday:	Bristol, Bath
Thursday:	London via Salisbury
Friday:	London
Saturday:	Canterbury
Sunday:	Return to U.S.A.

Costs:	England & Scotland:	Scotland only:
May 14, 11, 18, 25:		
From New York	\$1,677	\$1,289
From Boston	\$1,593	\$1,203
June 1, 8, 15, 22, 29, July 6, 13, 20, 27 & August 3, 10:		
From New York	\$1,738	\$1,323
From Boston	\$1,693	\$1,303
August 17, 24, 31		
September 1, 14, 21, 28:		
From New York	\$1,677	\$1,289
From Boston	\$1,593	\$1,203

For further details, please contact Father Narman Catir, Church of the Transfiguration, 1 East 29th. Street, New York, NY 10016.

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 a.m.
Saturdays: 11 a.m.-6 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

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

Mr. Jack R. Cortner, <i>Treasurer</i>	869-5830
Mr. Quentin Lane, <i>Director of Music</i>	869-5830
Mr. Emil Denworth, <i>Head Usher</i>	263-6385
Mr. George H. Blackshire, <i>Hospitality</i>	858-5797
Mr. Philip Parker, <i>Tours</i>	582-0807
Miss Doreen Swan, <i>Gift Shop</i>	431-3568
Mr. Ralph M. Morehead, <i>Funeral Director</i>	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.



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

Parish founded 1868

Church built 1894

SERVICES

SUNDAY

Morning Prayer 8:40 am
 Masses 9:00, 10:00 am, and 5:00 pm
 Sunday School 9:45 am
 Solemn Mass with Sermon 11:00 am
 — *Nursery Care Provided* —
 Evening Prayer and Benediction 4:00 pm

WEEKDAYS

Morning Prayer 8:30 am
 Noonday Office 12:00
 Daily Masses (except Sat.) 12:15 and 6:15 pm
 Saturday 12:15 pm
 Evening Prayer (except Sat.) 6:00 pm
 Saturday 5:30 pm

COUNSELING

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

SACRAMENT OF RECONCILIATION

Saturday 11:30-12:00 noon (Father Wells)
 1-1:30 pm (Father Sloane)
 Sunday 10:30-10:50 am (Father Wells)
 (Father Sloane)
 Major holy days .. 5:30-5:50 pm (Father Wells)
 (Father Sloane)

BOARD OF TRUSTEES

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 Courtlandt Nicoll, *Vice President*
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 Barbara L. Klett
 Charles Arthur Schaefer

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