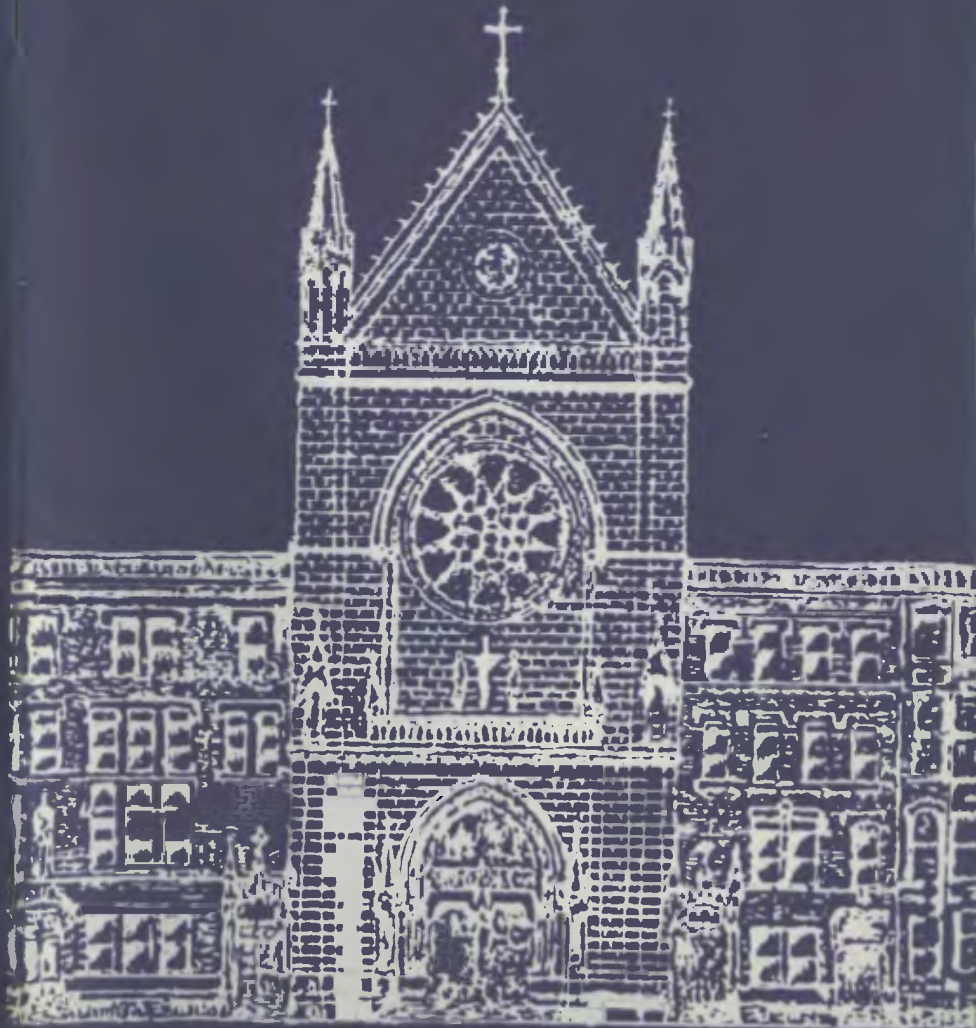


Jan. — Feb., 1986

# AME

VOL. LV, No.1



THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

# AME

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

10036

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# AVE

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

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VOL. LV

JANUARY - FEBRUARY, 1986

NO.1

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Epiphanytide, 1986

My dear People:

Someone has suggested that we reconsider the two-month cycle of AVE so that our issues reflect the liturgical rather than the calendar year. The suggestion came with our recent November-December issue, which meant that Christmas greetings from the clergy were arriving in your homes before All Saints Day! Wouldn't it be better, the argument ran, to combine December-January, so that Christmas and Epiphanytide might run together? And of course October-November would do the same, so that the forms for All Souls Day would be in your hands by the beginning of October, and the month of the Angels (October) and the month of the Holy Souls (November) might be linked together by our great celebration of All Saints.

In fact this is not an unreasonable proposition, and I'd be glad to hear from some of our readers as to their opinions in the matter. Unfortunately the natural linkage indicated above does not necessarily follow through with Lent and Easter. It all depends on when the Feast of Our Lord's Resurrection falls in a given year. Furthermore, we do not naturally think of two months falling together when they are in different years, and it has also been suggested that the December-January connection would be a difficult one to maintain.

In the end it has to do with maintaining a sequence with which we are most comfortable. Like it or not, the calendar year is the framework with which we are most at ease. What perhaps might be the solution is to keep the sequence as it presently pertains, mailing items like the All Souls list in earlier issues so that people will have them more promptly in



The Virgin and Child enthroned. Detail from the mosaic in the apse. Before 867. *Istanbul, Hagia Sophia*

hand. In any case, if you have opinions about any of this, do share them with me.

But the purpose of this letter is to greet you this Epiphanytide, to write to you briefly about some important events in our common life during these two months, and to point you once again towards what I hope and pray will be a disciplined and holy Lent for us all.

And needless to say, Epiphanytide is that marvelous season in the course of which we see the glory of God in the face of Jesus Christ. Beginning with the Wise Men at Bethlehem, and continuing with Our Lord's Baptism and the manifestations of glory that are the mark of the gospel selections during this season, what we are presented with again is the absorption of our frail humanity into the very being of God himself. At Christmas we learn this as the meaning of the Incarnation, for the Word indeed was made flesh. It is the humanity of our Lord with which we are preoccupied during the twelve days of Christmas. By contrast our Lord steps forth from the River Jordan as the Anointed One, the Christ, and it is in his role as Messiah that the manifestations of God's glory are meant to be understood in the gospel during Epiphanytide. And in the middle of it occurs that wonderful moment which we call Candlemas, or Our Lady's Purification, and which is really the time when the parents of Jesus brought their child into the Temple to present him to the Lord, and when the aged Simeon by faith was granted the knowledge that this child was indeed the Lord's Anointed. His eyes indeed had seen God's salvation. And ours do, too. The Feast of the Presentation falls this year on a Sunday (February 2nd), and our preacher that day will be Father Thomas Talley, the distinguished Professor of Liturgics at the General Seminary, and formerly Liturgics Professor at Nashotah House. Father Talley preached for us on All Saints Day several years ago, and it will be a joy to welcome him back to St. Mary's once again.

And then, with the arrival of February, Lent will quickly be upon us. This year Easter falls on March 30th, so that Ash

Wednesday occurs on February 12th, rather earlier than in recent years. I think my only request of you as we move again into our Lenten routine is that you think anew of what the central reality of our life is all about in this place. We are called here first to worship and love God. I kiddingly remarked during a Sunday brunch last fall that we used to know that people came to St. Mary's primarily to worship, but that the way things were going it almost seemed as if some of us were arriving simply in order to share in the Sunday brunch. And of course we all were appropriately amused. On the more serious side who could deny that these brunches have served as a catalyst during the past three years in bringing many people together who had barely known one another previously? In the terrible anonymity of this city one of the vocations of St. Mary's seems to be that of providing a sense of family and of community for people who otherwise would be very much alone. And insofar as we succeed, this is a tremendous source of joy. But the truth remains, and we always must be drawn back to it, that our primary vocation here is the worship of Almighty God. It is rendered with dignity and majesty, and in a setting of incomparable beauty. What indeed are our brunches and our ministry in our Mission House but extensions of that worship which is at the center of our life in this place? Lent is the time when we are drawn back to our source. Use it to find God again, or, rather, to be found again by him. He has never ceased in his caring for you. I cannot imagine beginning a Lent without making my confession, and I commend the Sacrament of Reconciliation to you as the inescapable means through which we are made honestly to look at God, and as we gaze at him we see ourselves as we really are. The forgiveness given in this Sacrament, the restoration to grace and to the Christian community that is ours because of it, are matters that we avoid to the peril of our souls. If you will begin Lent in the humbling reality of your own sacramental confession, and if you will then look steadfastly at God, I can promise you that he will bring you to an Easter of absolute joy.

I referred a moment ago to our Mission House, and I want simply to remind you of the importance of this work at St. Mary's, and to tell any of you who may not have heard, of the arrival of our new Mission House Coordinator this winter. His name is Jan Resberg, and he has come to us as a layman after completing three years at Nashotah House. A former Roman Catholic, Jan was for three years a monk in the Benedictine community at Collegeville, Minnesota. He came to us at Thanksgiving to replace Father Clark Berge, and he continues Father's work of tying our Mission House ministry into the liturgical and devotional life of this parish. And as you know, we see that ministry very much as an extension of what takes place day in and day out at the altars of this parish. Anglican piety is itself a comfortable Benedictine form of corporate devotion. It is perhaps our finest gift to the Christian world, and it is the source of our ability to reach out in an incarnational sense to the world around us. Certainly Father Berge accomplished this while he was with us, gathering around him a large number of people from this parish family, and with them establishing Christ's presence among the homeless folk who people our Mission House. Jan Resberg's work here is to continue this ministry, and he comes to it after spending two winters working in a similar ministry in a parish in Cardiff, Wales.

With this letter go my prayers and good wishes, and my love in Christ.

Edgar F. Wells



**THE PRESENTATION  
of  
OUR LORD JESUS CHRIST IN THE TEMPLE  
&  
THE PURIFICATION OF SAINT MARY THE VIRGIN  
Sunday, February 2**



**Solemn Mass with Candlemas Procession 11:00 am**  
Sermon: The Reverend Thomas Talley  
Professor of Liturgics  
General Seminary

*Missa brevis sancti Joannis de Deo*  
("Kleine Orgelmesse")  
Franz Joseph Haydn

CONTRIBUTIONS TO AVE are gratefully acknowledged:  
The Rev'd George T. Cobbett, \$15.00; Dr. Samuel T. Chambers, \$15.00; Gregory A. Movesian, \$25.00; Francis Crociata, \$5.00; The Rt. Rev. Msgr. George J. Murphy, \$25.00; The Rev'd Whitney W. Gilbert, \$10.00; Mr. & Mrs. Paul Cooper, \$10.00; Mrs. Frances N. Kahn, \$15.00; Mr. J. Harrison Walker, \$15.00; Henry Hoppe, \$6.00; The Rev'd Christopher Colby, \$10.00; Charles W. Rileigh, \$10.00; Paul A. Maschi, \$10.00; The Rev'd W. Bruce Wirtz, \$10.00; John H. Standing, \$10.00; Frank Farone, \$35.00; William R. Carwithen, \$10.00; David F. Osgood, \$10.00; Elizabeth Sherwood, \$20.00; Mrs. Raymond E. Leggett, \$15.00; Stephen C. Petrica, \$10.00.

PENTECOST 17

SEPTEMBER 22ND, 1985

**We print below the sermon preached by Father Wells at Father Berge's first Solemn Mass last fall.**

IN NOMINE

It was rather unfortunate, I thought. People were beginning to come up 46th Street yesterday preparatory to entering this church for a great Ordination Mass, and next to the stoop leading up to our parish offices and to St. Joseph's Hall there was a ramshackle baby carriage filled with the decaying odds and ends of somebody's life possessions. "What a mess!", I thought, "and to think that all this junk is lying here on this street with outsiders coming to this Mass, and the sexton or the city has not yet been here to pick it up." But then I thought, "How appropriate." Here we were about to ordain to the priesthood a young man whose whole ministry this past year and longer has centered on the broken lives of homeless people who have found refuge along this thoroughfare, who indeed have been succored and cared for by the people of this parish, among others, on premises that have been used for years and years as a means of this parish's ministry to the people of this community. "And this young man," I thought, "has been a chief means in the realization of that ministry during his short time among us. How appropriate for that junk to be piled up in front of St. Mary's this morning!" In its own way, and as truly as those flowers that decorated our high altar for that Ordination Mass yesterday morning, all that junk outside on the sidewalk was a sacramental sign that this jaded old neighborhood was decorating itself for this young man's Ordination Mass yesterday. At one point during the Kyrie yesterday morning, and again during the Benedictus, I found myself thinking of that refuse once again. "Only at St. Mary's," it occurred to me, "only at St. Mary's could the music of Mozart combine with the pitiful remnants of some poor person's life, piled up on the street outside, to produce

a paeon of praise to the one and only God!" The business of this parish is the business of worship, and beginning with that junk outside, and continuing with Mozart inside, it was worship that was offered to the Father of glory yesterday in this place, worship that reflected the totality of our ministry in this community. It occurred to me this morning to go outside and see if all that junk was still in place. I did, and there it all was, still fulfilling its strange and wonderful purpose for this parish during this weekend.

And now this morning our new priest offers the Holy Sacrifice in our midst, and fittingly he does so at the Solemn Mass of the day, with the parish family gathered around him, and with most of the people who came to us yesterday from other places presumably back this morning in their own churches and parish communities. Yesterday we shared Clark with his natural family, and with his classmates and friends from other places, and this was theologically the only thing possible for us to do, for an Ordination is never primarily the concern of a particular congregation in a particular place. Rather an Ordination is an act of the whole Church and what took place in our sanctuary yesterday morning has its implications first of all in the total ministry of the whole Church. Some of you may find yourselves saying, or you may hear others say, that on St. Matthew's Day Clark Berge was ordained an Episcopal priest. In terms of ecclesiastical jurisdiction there is indeed such a thing as an Episcopal priest, just as there is such a thing as a Greek Orthodox priest, or a Roman Catholic priest. But in terms of theology there is only the Catholic priesthood, the extension in time of our Lord's own High Priesthood on this earth, and what took place here yesterday was that Clark Berge was ordained a priest of the Catholic Church throughout the world. He was ordained to serve under the jurisdiction of one bishop, in a diocese located three thousand miles from here, and he leaves us this week to serve as a priest in that place to which his bishop has now appointed him. No priest exercises the Catholic priesthood

except in communion with a bishop of the Catholic Church. Father Berge returns this week to Washington to be his bishop's man, to share in his bishop's own priesthood. Father Sloane and Father Willoughby and I remain here, for our duty, theologically speaking, is to share in the priesthood of the apostle who is our own bishop, and in communion with whom our priesthood derives its meaning.

And so yesterday belonged to the Church everywhere, and it was from the Church everywhere that people came.

Today is different. Today's celebration is the particular joy and special privilege of this parish family, because Father Berge's first Solemn Mass is being offered suitably in the place in which he has faithfully served, and among people who in the deepest sense have become his parish family during these past several years. This is the family that counts this morning, and I hope Father Clark's immediate family and friends will understand what I mean when I say that, because in a sense this morning Father's natural family are guests of another family in the worship of this parish church, and that is the family to which during his diaconate Father has truly belonged. And there is a lesson in all of this for us today. It is a lesson for Marian and Bill Berge, and for their children and friends who have come to share this glorious weekend with their son. And the lesson is that he has become our son as well, and this morning in the midst of God's people he is truly our Father. But the lesson goes farther than this, and it is a lesson that our parish clergy have learned, and that has been learned by every priest who has sincerely tried to follow his vocation. And that lesson is that, first and foremost, a priest's family is the Church. Be he married or single, be he a religious or a secular, his first relationship for the rest of his life is his relationship to the Church. He is no longer his own person. He belongs to everyone and yet he belongs to no one. He carries the joys and sorrows of his people in his heart, and yet, surrounded by the love of others, there is a solitary quality to his life that many people will never understand. It has to do with sharing in the separateness and aloneness of his Lord. It has to do with the Calvary and the Cross - and yes, most wonderfully

of all, it has to do with resurrection and new life, with the fruits of suffering and the passion which issue always in the joy of our Lord's own victory over the evil of this world.

And so this parish family comes together this morning for Father Berge's first Solemn Mass. We used to call it a priest's first mass on an occasion such as today's, and perhaps in our affections we will want to continue to do so. But Father Berge's first Mass actually was yesterday morning as he offered the Holy Sacrifice with the bishop who represented his own Father-in-God both to him and to us. In a sense today Father has come home, home to the people who have been his family these many months, home to each of us individually, and certainly home to all of us severally. Father Berge, I hope you're listening. In what remains to be said in this sermon I am speaking more to you than to anyone else in this church this morning.

It was almost four years ago that the young man who is offering this Mass this morning first came to this parish. Little did he or we know the events that would then unfold. Clark came to us in search of a deepening of his own spiritual life. He stayed to become our seminarian, and finally our deacon, and I suspect there is scarcely one of us here who has not been touched by the goodness and gentleness of his life. I think for me, in many ways, he has been my son. And now, this weekend, he has in a profound way become my brother. But most wonderfully of all, and in a ministry of service that has captured the imaginations of all of us in this place, this young man has shared creatively and joyfully in the renewal that is of such incredible importance in the life of our parish. He has cared deeply for those who had no one to care for them, and in his caring he has inspired us in our witness to the world.

And now that is past. The diaconate of our Lord was just the beginning. This morning this young man does what his time in seminary was preparing him to do, and what for the rest of his life will be the primary activity of his ministry. He

takes bread, he raises his eyes to heaven, he breaks the bread, he blesses it, he eats the bread and he distributes it among us. And the bread that he will bless will be for us the true Body of our Lord. This morning at this altar all the months and years of preparation find their meaning. And it is in doing this faithfully, day in and day out, that this young man will find his joy until this world's life comes to its end.

Clark, I thought at first that the propers for this morning had given me almost nothing in terms of which I might speak to you of the joy that is yours, and ours, today. But not so: The Book of Wisdom speaks to us today of the gentleness of the righteous man. The world does not like that gentleness. To the world it is unaggressive and unmanly. And in the epistle today St. James speaks to us of jealousy and selfish ambition - two sins that can brutally destroy those of us who are in Holy Orders. And then our Lord speaks to us in the gospel this morning of how, if we would be first, we must be last of all and servant of all. You have, Clark, during these months, been a good servant. And by the way of teaching us further, Jesus took a child in his arms and he said to his disciples, "whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me". You Clark, will baptise a young child in this church today. Perhaps, like you, he one day will stand as a priest before the altar of God. Wouldn't this be incredibly fine! You, my brother, will then offer Christ's own sacrifice and oblation for the people who have loved you and have prayed with you to make this day possible. Our love and yours are mingled at the altar today. And if that love is true, if in what transpires today you and we are bound as one, then surely it is our Lord who is the author of it all. Love him as you have never loved before. Love him, my friend, even as he has loved you. Love him, serve him, and be faithful to the end.

AMEN.

**MUSIC  
FOR  
JANUARY AND FEBRUARY**

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- January 1 - (The Feast of the Holy Name)  
Missa brevis in E  
Healey Willian (1880-1968)
- January 5 - (Christmas II)  
Missa brevis "Piccolomini Mass", (KV258)  
Wolfgang Amadeus Mozart (1756-1791)
- January 6 - (The Epiphany)  
Missa "Qual è il piu grande amor"  
Giovanni Pierluigi da Palestrina (1525-1594)
- January 12 - (Epiphany I, The Baptism of Christ)  
Mass in E (Collegium Regale)  
Harold Edwin Darke (1888-1976)
- January 19 - (Epiphany II)  
Mass in G  
Francis Jackson (b. 1917)
- January 26 - (Epiphany III)  
Missa festiva (1958)  
Flor Peeters (b. 1903)
- February 2 - (The Presentation)  
Missa brevis Sancti Joannis de Deo  
("Kleine Orgelmesse")  
Franz Joseph Haydn (1732-1809)
- February 9 - (Last Epiphany)  
Missa Luba (Mass in Congolese Style)  
arranged by Fr. Guido Haazen (20th century)
- February 12 - (Ash Wednesday)  
Missa brevis  
Giovanni Pierluigi da Palestrina (1525-1594)
- February 16 - (Lent I)  
Missa in illo tempore  
Claudio Monteverdi (1567-1643)
- February 23 (Lent II)  
Missa in die tribulationis  
Roland de Lassus (1532-1594)

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**CALENDAR FOR JANUARY**


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- 1 W. THE HOLY NAME OF OUR LORD JESUS CHRIST  
 2 Th.  
 3 F. *No Abstinence*  
 4 Sa. St. Elizabeth Ann Seton
- 5 Su. THE SECOND SUNDAY AFTER CHRISTMAS DAY  
 6 M. THE EPIPHANY OF OUR LORD JESUS CHRIST  
*Procession, Station at the Creche, Solemn Mass, 6*  
 7 Tu. *Of the Holy Angels*  
 8 W. *Requiem*  
 9 Th. *Of the Holy Eucharist*  
 10 F. William Laud, Archbishop of Canterbury, 1645 *Abstinence*  
 11 Sa. *Of Our Lady*
- 12 Su. THE BAPTISM OF OUR LORD (First Sunday after the Epiphany)  
 13 M. Hilary, Bishop of Poitiers  
 14 Tu. *Requiem*  
 15 W.  
 16 Th.  
 17 F. Antony, Abbot in Egypt, 356 *Abstinence*  
 18 Sa. THE CONFESSION OF SAINT PETER THE APOSTLE
- 19 Su. THE SECOND SUNDAY AFTER THE EPIPHANY  
 20 M. Fabian, Bishop and Martyr of Rome, 250  
 21 Tu. Agnes, Martyr at Rome, 304  
 22 W. Vincent, Deacon of Saragossa, and Martyr, 304  
 23 Th. Phillips Brooks, Bishop of Massachusetts, 1893  
 24 F. Francis de Sales, Bishop & Doctor *Abstinence*  
 25 Sa. THE CONVERSION OF SAINT PAUL THE APOSTLE
- 26 Su. THE THIRD SUNDAY AFTER THE EPIPHANY  
 27 M. Timothy and Titus, Companions of Saint Paul  
 28 Tu. Thomas Aquinas, Priest & Doctor  
 29 W. *Requiem*  
 30 Th. Charles, King & Martyr  
 31 F. John Bosco, Priest *Abstinence*

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**CALENDAR FOR FEBRUARY**


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- 1 Sa. *Of Our Lady*
- 2 Su. THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE  
 TEMPLE (Purification of the B.V.M.)  
*Candlemas Procession & Solemn Mass, 11*
- 3 M. Anskar, Archbishop of Hamburg, Missionary to Denmark  
 and Sweden, 865 (comm. Blase, Bishop & Martyr)
- 4 Tu. Cornelius the Centurion  
 5 W. The Martyrs of Japan, 1597  
 6 Th. *Requiem*  
 7 F. *Of the Holy Cross Abstinence*  
 8 Sa. *Of Our Lady*
- 9 Su. THE LAST SUNDAY AFTER THE EPIPHANY  
 10 M. Scholastica, Virgin  
 11 Tu. Our Lady of Lourdes (Shrove Tuesday)  
 12 W. ASH WEDNESDAY *Strict Fast & Abstinence, Ashes imposed*  
*at all Masses. Low Masses 8 Am & 12:15 PM. SOLEMN*  
*MASS WITH PENITENTIAL OFFICE, 6 PM*
- 13 Th. Lenten Weekday (Absolom Jones, Priest, 1818)  
 14 F. Lenten Weekday (Cyril, Monk, and Methodius, Bishop,  
 Missionaries to the Slavs, 869,885) *Abstinence*  
*Stations of the Cross & Benediction, 7 PM*
- 15 Sa. Lenten Weekday (Thomas Bray, Priest and Missionary, 1730)
- 16 Su. THE FIRST SUNDAY IN LENT  
 17 M. Lenten Weekday  
 18 Tu. Lenten Weekday  
 19 W. Lenten Weekday (Ember Day)  
 20 Th. Lenten Weekday  
 21 F. Peter Damian, Bishop & Doctor (Ember Day) *Abstinence*  
*Stations of the Cross & Benediction, 7 PM*
- 22 Sa. Lenten Weekday (Ember Day)
- 23 Su. THE SECOND SUNDAY IN LENT  
 24 M. SAINT MATTHIAS THE APOSTLE  
 25 Tu. Lenten Weekday  
 26 W. Lenten Weekday  
 27 Th. Lenten Weekday (George Herbert, Priest, 1633)  
 28 F. Lenten Weekday *Abstinence*  
*Stations of the Cross & Benediction, 7 PM*



## 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: 11:30 a.m. to 6 p.m.*  
*Sundays: 8:30 a.m. - 6 p.m.*

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THE REVEREND ANDREW L. SLOANE, Curate  
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### PREACHERS IN JANUARY & FEBRUARY

Jan. 1 — HOLY NAME	Father Sloane
Jan. 5 — CHRISTMAS II	Father Willoughby
Jan. 6 — EPIPHANY	Father Hunsicker
Jan. 12 — BAPTISM OF OUR LORD	Father Wells
Jan. 19 — EPIPHANY II	Father Wells
Jan. 26 — EPIPHANY III	Father Sloane
Feb. 2 — PRESENTATION OF OUR LORD (Candlemas)	Father Talley
Feb. 9 — LAST SUNDAY AFTER EPIPHANY	Father Wells
Feb. 12 — ASH WEDNESDAY - 6 PM	Father Sloane
Feb. 16 — LENT I	Father Wells
Feb. 23 — LENT II	Father Sloane

### ALTAR FLOWER MEMORIALS

Jan. 1 — HOLY NAME:	Helen Elizabeth Butler
Jan. 5 — CHRISTMAS II:	Charles Augustus Edgar
Jan. 6 — THE EPIPHANY:	Robert Howell Schumann, Priest
Jan. 12 — BAPTISM OF OUR LORD:	Frank Gailor Cortner
Feb. 2 — THE PRESENTATION:	Mildred Anne Handy; Joseph Schuman
Feb. 9 — LAST SUNDAY AFTER EPIPHANY:	Robert & Katherine Greene, Frances Greene Nix

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



# 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 William Willoughby III

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 ..... 4:45 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)

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# CHURCH OF SAINT MARY THE VIRGIN

145 West 46th Street • New York, N.Y. 10036

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I am a  Parishioner of St. Mary's  Friend of St. Mary's  
Please check  within each appropriate box. This pledge may be changed by notifying the Treasurer.

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*Signature*

\_\_\_\_\_  
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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Former Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_