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AVE

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

AVE

Church of Saint Mary the Virgin
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AVE

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

VOL. LVII JANUARY — FEBRUARY, 1988 NO. 1

The Feast of the Epiphany
1988

My dear People:

I write you at the close of the Christmas season, as the Visit of the Magi to Bethlehem reminds us of those gentile kings who long ago represented each of us at the manger of God's love and humility. The avenues and streets of New York City are back to normal as this letter is composed. January sales are the order of the day in every major department store, Christmas decorations have long since disappeared from commercial establishments, and along 46th Street the other day there were no fewer than six tree trunks, the remnants of yuletide joy in tenements and yuppie apartments on Manhattan's West Side. It's all over for another year, the message tells us, and we can get back to our usual occupation of living life in what is alternately seen as the most inviting and most frightening city in the United States. Where here do we find hope? Where here does human dignity find a home?

"O God," the Collect at Mass began last Sunday, "who didst wonderfully create, and yet more wonderfully restore, the dignity of human nature...." This Feast of the Epiphany, as indeed the entirety of the Church's celebration of Christmas, has been a proclamation that in Jesus human dignity is restored, and that in the Son of Mary all human beings are meant to find the source of their hope in God. Sometimes in the streets of this city I do ask myself what has become of hope. Sometimes in the faces of this city I wonder what has become of human dignity. And always at Christmas I am reminded once again that I have been created for hope. So has every man, woman, and child in



PHOTO: A. B. Sloane

LADY SHRINE
CHURCH OF SAINT MARY THE VIRGIN

this city. So have you. So have we all. And our ability to be people of hope lies in God's act of restoration at the moment of our Lord's birth at Bethlehem. In him we have been made worthwhile once again. In him our dignity has been restored. I can think of nothing better to write you as Christmas comes to an end than to express my own deep conviction that the promise of Bethlehem is indeed true. It has been fulfilled within the Catholic Church. It is being confirmed every day of our lives within each one of us. It is God's doing, not ours. It is a miracle of his grace, and of his promise of salvation to our world.

Let me refer briefly to the unfolding of our own parish calendar as January and February occupy our minds. Please be aware that within the next few weeks a new course of study will be offered at St. Mary's for those desiring to be confirmed or received at Easter, as well as for any persons wishing to refresh their own understanding of our Anglican heritage. I shall be sharing that course this winter and spring with Father Sloane, and possibly with one or two other competent persons, and I recommend this annual opportunity to you as something you may use yourselves, or that you may at least commend to others. Liturgically there are four occasions of which you should be aware during these first two months of 1988. The first two have to do with The Rev'd Arthur Wolsoncroft, a former member of this parish, who completed seminary last spring and who is currently a chaplain on the staff of St. Luke's Roosevelt Hospital in Manhattan. Arthur is being ordained priest by Bishop Moore at our Cathedral on January 10th at 3 PM, and on January 24th, the Third Sunday after Epiphany, Father Wolsoncroft will sing his first High Mass at 11 AM at St. Mary's. We will welcome him home at that time, and I know you will want to be here. The third occasion is our annual Candlemas Festival on February 2nd, this year a Tuesday, and I hope that many of you will be here that evening at 6 to welcome the Rector of St. Clement's Church, Philadelphia, Father Peter Laister, to our pulpit. It will be Father's first official visit to us, and I look forward to it enthusiastically.

The fourth liturgical observance provides possibly not quite so much enthusiasm, but it is inevitable every year:

Ash Wednesday comes to us at an earlier date this winter, on February 17th, and with it we will once again be launched along the path of following our Lord through his passion and crucifixion, and into the glory of his resurrection. May that path be yours as well as mine, and may we rejoice in it.

Faithfully,

Edgar F. Wells

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



**Candlemas Procession
SOLEMN HIGH MASS
6:00 PM**

Sermon: The Rev'd Peter Laister

Missa brevis in B-flat (K.275)
- Wolfgang Amadeus Mozart (1756-1791)

CONTRIBUTIONS TO AVE are gratefully acknowledged:
Mr. John Douglass Ruff, \$25.00; The Rev'd & Mrs. John Scott, \$25.00; The Rev'd Arthur R. VanDeventer, \$25.00; Mr. & Mrs. Henry Hoppe, \$10.00; Charles Nelson, \$10.00; Charles B. Stebbins, III, \$10.00; The Ven. Robert N. Willing, \$15.00; Philip Arbegast, \$100.00; David F. Osgood, \$10.00; Alice Roggenkamp, \$10.00; Joan E. Jennings, \$15.00; Joseph N. Davis, \$10.00; The Rev'd Canon D.H. Palmer, \$20.00; The Rev'd Douglas L. Alford, \$10.00; The Rt. Rev. James W. Montgomery, \$25.00; The Rev'd & Mrs. Birney Smith, Jr., \$15.00; The Rev'd E. A. Meeks, \$30.00.

CALENDAR FOR JANUARY

- 1 F. THE HOLY NAME OF OUR LORD JESUS CHRIST
Solemn Mass, 11 AM
- 2 Sa. Of Christmas I
- 3 Su. THE SECOND SUNDAY AFTER CHRISTMAS DAY
- 4 M. Elizabeth Ann Seton
- 5 Tu. John Neumann, Bishop
- 6 W. THE EPIPHANY OF OUR LORD JESUS CHRIST
Procession, Station at the Creche, Solemn Mass, 6 PM
- 7 Th. Raymond of Penyafort, priest
- 8 F. *Requiem Abstinence*
- 9 Sa. *of Our Lady*
- 10 Su. THE BAPTISM OF OUR LORD JESUS CHRIST
Procession and Solemn Mass, 11 AM
- 11 M. *Requiem*
- 12 Tu. Aelred, Abbot of Rievaulx
- 13 W. Hilary, Bishop of Poitiers, 367
- 14 Th.
- 15 F. Martin Luther King *Abstinence*
- 16 Sa. *of Our Lady*
- 17 Su. THE SECOND SUNDAY AFTER THE EPIPHANY
- 18 M. THE CONFESSION OF SAINT PETER THE APOSTLE
- 19 Tu. Wulfstan, Bishop of Worcester, 1095
- 20 W. Fabian, Bishop of and Martyr of Rome, 250
- 21 Th. Agnes, Martyr at Rome, 304
- 22 F. Vincent, Deacon of Saragossa, and Martyr, 304 *Abstinence*
- 23 Sa. Phillips Brooks, Bishop of Massachusetts, 1893
- 24 Su. THE THIRD SUNDAY AFTER THE EPIPHANY
- 25 M. THE CONVERSION OF SAINT PAUL THE APOSTLE
- 26 Tu. Timothy and Titus, Companions of Saint Paul
- 27 W. John Chrysostom, Bishop and Constantinople, 407
- 28 Th. Thomas Aquinas, Priest and Friar, 1274
- 29 F. *Requiem Abstinence*
- 30 Sa. *of Our Lady*
- 31 Su. THE FOURTH SUNDAY AFTER THE EPIPHANY

CALENDAR FOR FEBRUARY

- 1 M. *Requiem*
- 2 Tu. THE PRESENTATION OF OUR LORD JESUS CHRIST IN
THE TEMPLE *Candlemas Procession, Solemn Mass, 6 PM*
- 3 W.. Blase, Bishop & Martyr, comm. Anskar, Bishop, 865
- 4 Th. Cornelius the Centurion
- 5 F. The Martyrs of Japan *Abstinence*
- 6 Sa. of Our Lady
- 7 Su. THE FIFTH SUNDAY AFTER THE EPIPHANY
- 8 M. Jerome Emiliani
- 9 Tu. *Requiem*
- 10 W. Scholastica, Virgin
- 11 Th. Our Lady of Lourdes
- 12 F. *Abstinence*
- 13 Sa. *of Our Lady* comm. Absolom Jones, Priest
- 14 Su. THE LAST SUNDAY AFTER THE EPIPHANY
- 15 M. Thomas Bray, Priest and Missionary, 1730
- 16 Tu. Shrove Tuesday *Requiem*
- 17 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*
- 18 Th. Lenten Weekday
- 19 F. Lenten Weekday *Stations of the Cross & Benediction, 7 PM Abstinence*
- 20 Sa. Lenten Weekday
- 21 Su. THE FIRST SUNDAY IN LENT
- 22 M. Lenten Weekday, comm. Chair of Peter, Apostle
- 23 Tu. Lenten Weekday, comm. Polycarp, Bishop and Martyr of Smyrna, 156
- 24 W. SAINT MATTHIAS THE APOSTLE (Ember Day)
- 25 Th. Lenten Weekday
- 26 F. Lenten Weekday *Stations of the Cross & Benediction, 7 PM Abstinence*
- 27 Sa. Lenten Weekday, comm. George Herbert, Priest, 1633
- 28 Su. THE SECOND SUNDAY IN LENT
- 29 M. Lenten Weekday

The Feast of the Purification of the Blessed Virgin Mary is one of the loveliest feasts of The Christian Year. It falls this year on Tuesday, February 2nd. The following sermon was preached on this feast last year by Father Wells at St. Paul's Church, K Street, in Washington, D.C..

The theme is always the same for Christian people, and the theme is very simply the glory of God. God's glory, yes, reflected in the face of Jesus Christ. God's glory proclaimed to the world in the exaltation of the Son of God. God's glory in Christ restored to the human condition, God's glory restored in man as he is redeemed in Jesus, the common humanity, by which we share in solidarity with one another, raised up and brought to perfection in the Second Adam, in the man, in Jesus Christ. It seems sheer audacity, we sometimes think, that the Fathers of the Church could speak of the implications of the Incarnation by saying quite simply that God had become man in order that man might become God. St. Paul says in the lesson this evening, "We know that the whole creation has been groaning in travail together until now; and not only the creation but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Romans 8:22-23). In other words, as our Catechism describes it, in baptism we were made members of Christ, children of God, and heirs of eternal life. By the gift of God's grace you and I have been given a sonship by adoption. And that sonship is real, that adoption is tangible, and what it refers to is not only the salvation of our souls but the redemption of our bodies. Jesus became man for us, truly and completely, in order that the whole human being, the complete person, might be saved by the offering of his sacred humanity upon the cross. The incarnation has to do with the totality of human nature. It has to do with God's eternal intention that the human race might be restored to a life of goodness and grace. Not without a price. Jesus came to pay our debt to God.

And so our theme is the theme of God's glory in Christ. We

accept with gratitude the truth of the Incarnation because by means of it God declared human beings to be worthy of salvation. We were worth the effort. There was within us that spark of divinity that had never been entirely erased. The likeness was gone. The image, however, remained. And because that image is there in every human being our Anglo-Catholic forebears looked for Christ in the filth and slums of Victorian England. Because the image is there Mother Teresa and her sisters comb through the decay of modern Calcutta to provide dignity and worth for men and women who are the human refuse of their society. Because the image is there, a modern layman named Terry Waite immerses himself in a world of intrigue and darkness to offer hope to innocent people who have been deprived of hope. It is because our worth and dignity have been proclaimed in Jesus Christ that you and I are in this church this evening. We are celebrating his glory in a festival that is at once charming and profound, that is filled with beauty but that contains implications for our life that must be learned over and over again. That lesson is renewed for us in every Christmas season. It is given light and glory in the great manifestations of Epiphanytide. Its beauty is overpowering in the scene which we commemorate tonight.

And so we simulate an event this evening that in certain respects reminds us of our own Christian beginnings, of that moment long ago when our parents brought us into a parish church somewhere, and in that church did for us what the commands of the New Covenant have prescribed. And what we see is the Child Jesus as he is brought by his parents into the Temple to be presented to God, to be redeemed, as it were, by the offering of a sacrifice in the form of two turtledoves or two young pigeons. That sacrifice and that presentation, provided for in the Law of Moses, were the means in the Old Covenant by which a Jewish male child, having been circumcised on the eighth day, was recognized as a member of the community of Israel, was brought to the temple, and as one of God's chosen people was declared to be holy. Profoundly a part of the presentation of this Child is the purification of his mother, the ritual act by which a

daughter of Israel was once again declared clean after the birth of a child. A child is presented to the Lord. A new mother is declared ritually clean. At this feast of our Lord's presentation it is the Son and his Mother with whom in the first instance we are concerned. The cleansing of the mother is not tangential to the offering of the Son. The Church gives us this feast this evening in order that we may learn of the relationship of that mother to her Son, and so that we may see the implications of that relationship as Christ's glory is made manifest to the world. We remember tonight a Child offered to God in the Temple at Jerusalem. Mary his mother shares tonight in the glory of her Son.

It occurred to me as I began this sermon, and I expressed it then, that the theme of Christian people is always and very simply the glory of God. In the Bible, glory and light are almost always mutually apparent, and it was no accident in our Christmas observance a month ago that the liturgy provided us again and again with a powerful contrast between light and darkness, between good and evil, and therefore between the glory of God and the glory of man. It was a dozen years ago approximately that I heard Archbishop Michael Ramsey preach on this feast in the Church of St. Mary the Virgin in New York. It seems to me in his sermon that Dr. Ramsey spoke, it seemed inevitably, of the contrast between God's glory and the glory of man. And the human calamity, he went on to say, was, as Scripture teaches us, that human beings always seemed to prefer the glory of man to the glory of God. St. John says that we preferred darkness to light. And in the great prologue to his gospel, in words we hear every year in the Mass of Christmas Day, he tells us that in Jesus there was life, and the life was the light of men, and he goes on to say, you remember, that "the light shineth in darkness, and the darkness comprehended it not." There is a great concern among some religiously oriented people in our country today that the contrast between light and darkness, between good and evil, between right and wrong, is evidence in fact of a great conflict that is rapidly moving us towards the end of our world as we have known it. Not simply the end of a civilization but the

destruction of the created order itself. On this feast of Our Lord's Presentation, a day which we know also as Candlemas because, if it is nothing else, it is a feast of light, we are reminded that in Jesus the light has already come into the world. Yes, the darkness did not comprehend it, yes the darkness is with us still. But the experience of historic Christianity, the deep belief of Christian tradition to which we are heirs, is that light has not only come into the world but that light has overcome darkness, and that therefore the battle has already been fought and won. Because the Child who is brought into the Temple this evening is the Man who will die on a Cross. What we celebrate tonight with lights in procession, and what we sing in hymns of joy, is an anticipation of our Easter gladness. We believe that Easter is the vindication of the Incarnation. Because the Child with his parents in the Temple at Jerusalem was Almighty God. And the Man hanging on a Cross outside of Jerusalem was Almighty God. In what we do tonight there is a foretaste of Calvary and Easter. Thus it was God who was born for us, and it was God himself who died for us, and in rising from the dead God declared his victory over evil and darkness, and indeed over death itself. St. John tells us that God is light, and that in him there is no darkness at all. The battle has been fought, it was fought in the passion and death of the Son of God. Furthermore, the battle has been won. Its victory is seen in the open tomb. And so our festival of candles this evening is chronologically our anticipation of the victory of this tiny Child over the powers of evil within our universe. God became man in order that man might become God. God became man so that in the human face of Jesus Christ you and I might indeed be given a vision of the glory of God.

And so the focus tonight is on the Child and his mother. We see that focus in an incident that is beautifully recorded in St. Luke's description of the event. And old man named Simeon, a holy man who passed his time in the Temple and who we are told was waiting for the consolation of Israel, came upon the Holy Family as Jesus was being presented to the Lord. Our belief is that it was through the eyes of faith that that man perceived this Child to be who he really was. And it was faith

that spoke as Simeon lifted up his voice. And it is faith that prompts the Church to perpetuate his words: "Lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation." Simeon was ready to die. Simeon had seen his Lord.

For men and women of faith the theme must always be the glory of God. The Epiphany season is itself the season of that glory. And you and I, if we would see that glory in the context of tonight's celebration, must see it indeed in the humanity, the sacred humanity of the son of God. We with Simeon see in that Child the gift of humanity restored. Tonight's liturgical observance is lovely and appealing. Behind what we do, however, there must always be that in which we place our faith. And our faith tonight, our Christian belief, is that in Jesus, humanity has been restored. Restored at Bethlehem. Redeemed on Calvary. And the source of that humanity is the gift of a woman to whom this evening also belongs. The Church has known no better way to describe her, no title more fitting to her role in God's eternal plan, than the word in Greek that is rendered for us in the lovely appellation, Mother of God. Yes, she is indeed the Mother of God, for the Son born to her we believe to be God of God and light of light. Our humanity restored is her flesh, the vehicle by which God reclaimed his creation for himself. And if she is Mother of God she is also Mother of the Church, because in God's gift of his Son she is made the Mother of those who believe in him. She became our Mother as her Son hung before her on a cross of shame. "Son, behold thy Mother." "Woman, behold thy Son." Of course the Church loves her. Of course the Church exalts her. "Hail Mary, full of grace," we say, "the Lord is with thee."

In tonight's New Testament lesson St. Paul tells us that the whole creation has been groaning in travail until the Incarnation, and in that travail he saw the longing of Israel for her redemption. In Jesus Christ that longing is fulfilled. It is fulfilled for Israel. It is fulfilled for the Church. And for us in this church tonight the light of this festival is nothing less than the light of Christ shining in the world, the light of the Incarnate Son, in whose face is truly reflected the glory of God.

Music For January and February

- January 1 - (The Feast of the Holy Name) 11:00 am
Mass in D minor
 - Lloyd Webber (1915-1983)
- January 3 - (Christmas II) 11:00 am
Missa brevis in E
 - Healey Willan (1880-1968)
- January 6 - (The Epiphany) 6:00 pm
Missa "Sancti Nicolai"
 - Franz Joseph Haydn (1732-1809)
- January 10 - (Epiphany I - The Baptism of Christ) 11:00 am
Missa brevis "Spaurmesse," (KV258)
 - Wolfgang Amadeus Mozart (1756-1791)
- January 17 - (Epiphany II) 11:00 am
Missa "Tu es Petrus"
 - Giovanni Pierluigi da Palestrina (c. 1525-1594)
- January 24 - (Epiphany III) 11:00 am
Missa brevis "Organ Solo Mass," (K.259)
 - Wolfgang Amadeus Mozart (1756-1791)
- January 31 - (Epiphany IV) 11:00 am
Missa brevis
 - Giovanni Francesco Anerio (c. 1567-1630)
- February 2 - (The Presentation) 6:00 pm
Missa brevis in B-flat (K.275)
 - Wolfgang Amadeus Mozart (1756-1791)
- February 7 - (Epiphany V) 11:00 am
Mass in E ("Collegium Regale")
 - Harold E. Darke (1888-1976)
- February 14 - (Last Epiphany) 11:00 am
Missa Luba (Mass in Congolese Style)
 - Arranged by Fr. Guido Haazen (20th Century)
- February 17 - (Ash Wednesday) 6:00 pm
Missa brevis
 - Giovanni Pierluigi da Palestrina (c. 1525-1594)
- Miserere mei, Deus*
 - Gregorio Allegri (1582-1652)
- February 21 - (Lent I) 11:00 am
Missa in die tribulationis
 - McNeil Robinson (b. 1943)
- February 28 - (Lent II) 11:00 am
Mass for four voices
 - William Byrd (1543-1623)

REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

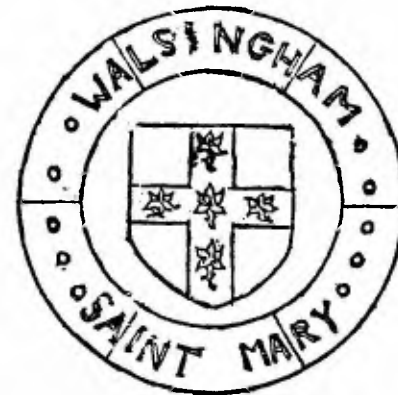
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PREACHERS IN JANUARY & FEBRUARY

Jan. 1	The Holy Name	The Rev'd A. Wolsoncroft
Jan. 3	Christmas II	Father Jackson
Jan. 6	The Epiphany - 6 PM	Father Houlding
Jan. 10	Baptism of Our Lord	Father Wells
Jan. 17	Epiphany II	Father Sloane
Jan. 24	Epiphany III	Father Wells
Jan. 31	Epiphany IV	Father Crosby
Feb. 2	Purification, BVM - 6 PM	Father Laister
Feb. 7	Epiphany V	Father Sloane
Feb. 14	Last Sunday after Epiphany	Father Wells
Feb. 17	Ash Wednesday - 6 PM	Father Sloane
Feb. 21	Lent I	Father Wells
Feb. 28	Lent II	Father Jackson

FRIEND'S PRAYER

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



SEAL OF WALSINGHAM ABBEY
Cathedral Church of Saint John the Divine, New York
set into the floor of the second bay of the
north aisle of the nave

ALTAR FLOWER MEMORIALS

Jan. 3 —	CHRISTMAS II:	Charles Augustus Edgar
Jan. 6 —	THE EPIPHANY:	Robert Howell Schuman, Priest; Anna Marie Schuman, Joseph Schuman
Jan. 10 —	BAPTISM OF OUR: LORD:	Helen Elizabeth Butler
Jan. 17 —	EPIPHANY II:	Frank Gailor Cortner
Feb. 2 —	THE PRESENTATION.	Mildred Anne Handy
Feb. 14 —	LAST EPIPHANY.	Robert & Catherine Greene, Frances Greene Nix

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.

LAY MINISTRIES AT ST. MARY'S SAINT MARY'S GUILD

Sacred vessels and vestments are cared for by men and women working together on assigned weekends each month, and at other specified times. Of special importance is the restoration of older vestments in the parish. To volunteer, please contact one of the clergy.

* * * *

THE CURSILLO COMMUNITY

A group of men and women dedicated to the building of Christian community within our parish life. Members meet weekly at various convenient times for the purpose of sharing their experience of the Christian life in small groups, and come together monthly as a larger body for common worship, adoration, and the sharing of Christian fellowship. In the strictest sense this is not a parish organization but a movement of spiritual depth, grounded in the principles and teaching of Catholic Renewal in our own day. All parishioners are welcome.

* * * *

SAINT VINCENT'S GUILD

Acolytes' Guild for men serving at Sunday and weekday services. Those interested should speak to the clergy. Guild members occasionally serve as Readers as well.

* * * *

SAINT RAPHAEL'S GUILD

Ushers at parish services: Sunday mornings and evenings, and on Feast days. Interested persons, men and women, should contact Emil Denworth at (718) 263-6385.

* * * *

SAINT MARTIN'S GUILD

Tours of the church are conducted after Sunday Solemn Mass, and Guild members are trained for this special ministry. If interested, please phone Philip Parker at 582-0807.

* * * *

BROTHER LAWRENCE GUILD

Hosts and Hostesses in charge of refreshments after Solemn Mass on Sundays and Feast days, and at special parish meals. Interested persons should phone George Blackshire at (718) 858-5797.



THE CHURCH OF ST. MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8591

The Reverend Edgar F. Wells, Rector The Reverend Andrew L. Sloane, Curate
The Reverend Allan Jackson

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

Evening Prayer	4:45 pm
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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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DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8591

*The Church is open for prayer and meditation
Monday-Fridays: 7 a.m. - 9 a.m., 11 a.m. - 7 p.m.
Saturdays: 11:00 a.m. - 6 p.m.
Sunday: 8:00 a.m. - 6 p.m.*

RECTORY

144 West 47th Street • New York • New York • 10036-8591
THE REVEREND EDGAR F. WELLS, Rector
THE REVEREND ANDREW L. SLOANE, Curate
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PARISH OFFICE

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Please check Within each appropriate box. This pledge may be changed by notifying the Treasurer.

Signature *Date*
.....

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 _____
(no.) (street) (apt.)

City _____ State _____ Zip _____

Former Address _____
(no.) (street) (apt.)

City _____ State _____ Zip _____