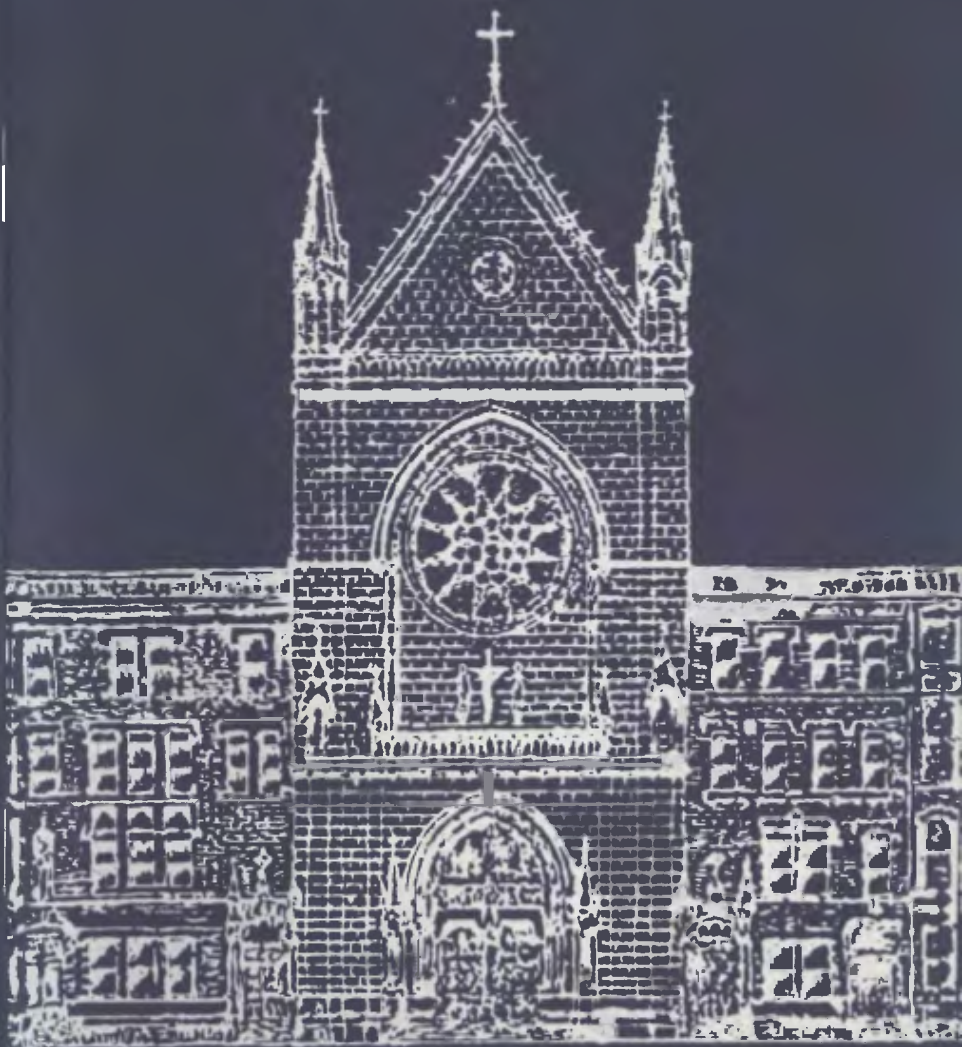


Mar. — Apr., 1988

AVE

VOL. LVII, No. 2



THE CHURCH OF SAINT MARY THE VIRGIN
New York City

AVE

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

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HOLY WEEK 1988

(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	4:45 pm

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer	7:40 am
Noonday Office	12:00 n
Masses	8:00 am, 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 Walter D. Dennis

Suffragan Bishop

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
<i>(with full choir)</i>	

AVE

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

VOL. LVII

MARCH — APRIL, 1988

NO. 2

Mid-Lent, 1988

My dear People,

God's promise to us is the promise of new life. How many times have we heard these words, and how many times has the spoken truth been realized within our own experience! For me, the yearly sharing in our Lenten discipline seems more and more to be a reflection of my own experience of God, as well as a mirror of what I see transpiring within so many people whose own lives touch or are touched by my own. Certainly nothing is more glorious than our participation in the Church's liturgy during these last days of Lent and Eastertide. And where better to simulate our Lord's passion and resurrection than in the worship of this parish, and in a setting that speaks powerfully of the grace and healing of his restored life! And yet it is all shallow and without substance if there is not within our own experience some approximation of the cycle of suffering and glory that we attribute to Our Lord. 'The Lord is risen indeed!', we say, and I know he is risen because the power of his new life is changing and refashioning me within the daily occurrences of my life. What a strange way for a Catholic to speak! And yet this personal awareness of God's grace, this daily receptivity to his promptings within our lives, provides precisely the measure of our own participation in his death and resurrection. It is certainly not unusual for our parish clergy to share in the redemptive suffering of any number of people as we minister in this parish in the course of a year. And to share in this way is to see the power of Christ's death and resurrection in the lives of those we love. But believe me when I say that your clergy are not simply observers in the transformation of other people's lives. What occurs in you is our

experience as well, I may say even that it is mine, and the joy of this Easter is ours together because in our Risen Lord life is always renewed. A blessed and joyful Easter to you all.

Faithfully,

Edgar F. Wells

LENTEN FRIDAYS AT ST. MARY'S

February 26 - March 18

STATIONS OF THE CROSS

&

BENEDICTION

7:00 PM

Sponsored by The Church of the Transfiguration &
The Church of St. Mary the Virgin

*(No Lenten Program on March 25 — Feast of the
Annunciation)*

**THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY**

Friday, March 25

Procession and Solemn Mass, 6 PM

Sermon: The Rev'd Barry E.B. Swain

*Mass Setting: Missa O quam gloriosum est regnum
- Tomas Luis de Victoria (c.1548-1611)*

Ave Maria
- Tomas Luis de Victoria

Situated amidst the events of the paschal mystery, the liturgy of Maundy Thursday sets forth in a simple yet elegant style the singular event which is the heart of all Christian worship. In 1987 our Holy Week coincided with that of the Orthodox Church, and with the Jewish Passover. What follows is a sermon preached by Father Wells last Maundy Thursday.

'And when your children say to you, "What do you mean by this service?", you shall say, "It is the sacrifice of the Lord's passover, for he passed over the houses of the people of Israel in Egypt, when he slew the Egyptians but spared our houses."' - Exodus 12:26-27a.

The question is as old as the observance itself, and the observance stretches back through time to a moment that has never been forgotten, a moment when God intervened in human history by raising up a savior and hero for his people. The hero's name was Moses. The people who were redeemed and saved were the Jews. And so this past Monday the yearly feast of the Passover began. Our Jewish friends repaired to their homes before sundown, and as the new day began with the setting sun they celebrated the age-old rite of the Seder Supper within their homes. Once again the unleavened bread, the matzoh, was broken and distributed. Once again the bitter herbs were shared in common. Yet once more the lamb was eaten. And at every step of the way, before each item was consumed, the voice of the youngest child in a household was heard to ask, 'What do we mean?' by what was being done. It is only once in every four years that the Western Christian observance of Holy Week coincides with the Jewish observance of Passover, just as it is only once in every four years that the Western date of Holy Week coincides with that of the Eastern Orthodox Churches. For Eastern Orthodoxy and Judaism these observances always overlap. For us in the West it is only in every fourth year that our Gregorian Calendar brings us into the same time frame as theirs. 1987 is such a year. And as we begin our observance of the final events of Our Lord's life this evening, and as during these

next three days we thus begin the observance of our own Christian Passover, so this year it has all been anticipated by the celebrations of our Jewish friends earlier this week. For me the Jewish Passover carries always with it a tinge of sadness. At the heart of it all lies the tremendous reality of God's act of redemption where his people were concerned. Moses stands out in the Old Testament as the hero and savior of the People of the Old Covenant. In the person of this man God raised up a leader who would save and redeem his people. The experience of the Passover is on the one hand a triumph of the Chosen People over the tyranny and despotism of their enemies. Most importantly of all, and in terms of the theological truth that always underlies great religious events, the experience of the Passover represented the triumph of belief in the one and only God over all those other deities who were no gods at all. The experience of the Passover therefore had two dimensions. The first dimension had to do with the proclamation of the triumph of the one God of the whole universe. The second dimension had to do with the calling of Israel to be a special and peculiar people, and the mark of their peculiarity rested on their belief in the one true God. At every Passover the Jewish people are reminded of these two dimensions of their corporate existence. And, for me again, there is always a tinge of sadness where this celebration is concerned. Because what is being recalled is not only deliverance but also the memory of slavery and indescribable suffering. It is a pattern that has repeated itself throughout history in the experience of the Jewish people. Yes, there is the memory of Egypt and its importance in the defining of their history. But there are other memories as well, the memories of ghettos and stetls in Eastern Europe, memories of mass murders in Western Europe during the Middle Ages, memories of pogroms without end under the Russian czars. And most powerful of all is the memory of the six million dead during the lifetime of many of us here. To have grown up in New York in the 1930's is to remember other children in your classroom in public school, children whose parents had escaped from Europe just in time, children who

were only beginning to know the language that you had learned from birth, children who were frightened and suspicious, and who kept to themselves because they were never quite sure of what you might do to them. As Passover began this week I thought of my own childhood in this city, and of some of the children with whom I had grown up. One of my experiences of terror was the fear that I remember seeing in their eyes. I was most probably very impressionable. But I have never forgotten it. For many people today all this is far removed from anything they have ever experienced. But if you were a Jew, and if you were keeping the Jewish Passover this week, it would all be very much alive. I was thinking earlier this week of the story of the rabbi who was eating a Seder supper with his friends while the Warsaw ghetto burned around them, and while they waited their turn to die. I thought of the Mémorial des Déportés, the beautifully plain and compelling memorial to the 500,000 Frenchmen of all faiths who were deported during the Nazi Occupation, and which sits unobtrusively behind Notre Dame Cathedral on the Isle de la Cité in Paris. And I thought finally of the gifted Carmelite nun, Sister Benedicta, whose real name was Edith Stein, a native of Breslau who epitomized the intellectual and cultural best of German Judaism, who was converted to Christianity in the 1920's, whose Order had her transferred from Cologne to a convent in Holland in 1939 to save her from the Gestapo, and who in 1942 was wrenched from that covenant and deported to Auschwitz, where she died in a living hell. Her date of death is thought to be the 9th of August, the old date of the feast of the Curé d'Ars, the patron of parish priests. Today Edith Stein has been declared Venerable in the calendar of the Roman Catholic Church. I have been thinking of how her own journey through life caused her to live the Passover of her forebears within her own tragic experience.

And so the passover of the Old Covenant coincides again this year with the Passover of the New. The Jewish people this week proclaim the oneness of God in their own deliverance from bondage in Egypt, and they remember as well their own identity as a people. What you and I begin in

our own celebration this evening extends those same dimensions into our own Christian observance. On the first Maundy Thursday God acted anew in the life of his people. Once again an act of redemption was defined. And once again, in a new and revolutionary way, God called a people to himself.

Thus this evening St. Paul describes for us the earliest known account of what transpired on the last night of Our Lord's life: 'I received of the Lord what I also delivered to you,' he says, 'that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks he broke it, and said, "This is my body which is given for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." In this short account we have described for us the central component of what has brought us to this church this evening. Tonight is the beginning of our Christian Passover. On this night almost twenty centuries ago the Second Moses came to a small upper room which had been rented by his disciples so that he could share the Passover meal with them. The human name of that man, in its Greek rendering, was Jesus, and it is by this name that we know him, and that we pray to him. The Hebrew rendering of his name was Joshua. And so on this evening Jesus gathered the inner band, the original twelve, of his disciples around him for the Passover meal. And what transpired in that upper room was a radical and revolutionary act that displaced everything that had gone before it, and which has given to this event the meaning of a new covenant, as it is recorded for us by St. Paul this evening. And so tonight Our Lord Jesus Christ took bread and imbued it with the reality of his own true and living presence. Shortly that presence will be born for us again on our Christian altar of sacrifice, and shortly we will carry him through this church to his place of waiting in the Garden of Gethsemane, to that chapel beautifully arrayed in candles and flowers, where we will wait with him until tomorrow so as to share the scene of his desolation. Tonight begins the Christian Pasch, the

Lord's Passover, God's own act of redemption. Because of it you and I are defined as the People of the New Covenant, as the Mystical Body of Christ in this world, and as the children of a new age.

Also tonight Jesus comes among us as one who serves. He is the host of our common meal together, he is the Celebrant of this Mass even as he is celebrant of every eucharistic sacrifice. He breaks bread with his disciples, and in our reception of Holy Communion this evening we are given a foretaste of his passion, death, and resurrection. What we are experiencing is our Christian approximation of the journey of the People of the Old Covenant out of bondage and slavery in Egypt. Their hero was Moses, ours is the Son of God. And so Jesus is our Celebrant this evening. And here at the altar of his dispensation we find ourselves constituted in the Eucharist as the holy common people of God. Here it is that Jesus gives himself to us as the living bread of our spiritual sustenance. Here he dwells among us as truly as once he dwelt in Galilee. And here he reveals himself to us as the High Priest of a New Covenant, and thus of a new understanding between God and the nations of the world.

Perhaps, like the youngest child in a Jewish family this past week, you are asking this evening, 'what do you mean by this service?' And our answer is that it is the sacrifice of the Lord's Passover, when he died on a cross and harrowed hell on our behalf, and when in triumph he rose from the dead. His memorial is the act we commemorate tonight. By this meal we share in his suffering, we are present at his death, and we share already in the power of his resurrection. 'This cup,' he says, 'is the new covenant in my blood.' What we do here tonight is the Church's recalling of the Second Moses, of Jesus himself, into our very midst.



- 1 Tu. Lenten Weekday (David, Bishop of Menevia, Wales, c. 544)
 2 W. Lenten Weekday (Chad, Bishop of Lichfield, 672)
 3 Th. Lenten Weekday (John & Charles Wesley, Priests. 1791, 1788)
 4 F. Lenten Weekday
Stations of the Cross & Benediction, 7 P.M. Abstinence
 5 Sa. Lenten Weekday
- 6 Su. THE THIRD SUNDAY IN LENT
 7 M. Lenten Weekday (Perpetua and her Companions, Martyrs at Carthage, 202)
 8 Tu. Lenten Weekday (John of God, Religious) 1550
 9 W. Lenten Weekday (Gregory, Bishop of Nyssa. c.394)
 10 Th. Lenten Weekday (The Forty Martyrs of Sebaste. 4th C.)
 11 F. Lenten Weekday
Stations of the Cross & Benediction, 7 P.M. Abstinence
 12 Sa. Lenten Weekday (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 (Patrick, Bishop and Missionary of Ireland. 461)
 18 F. Lenten Weekday (Cyril, Bishop of Jerusalem. 386)
Stations of the Cross & Benediction, 7 P.M. Abstinence
 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 and Missionary of Armenia, c.332)
 24 Th. Lenten Weekday
 25 F. THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY
Procession & Solemn Mass, 6 P.M. (Abstinence dispensed)
 26 Sa. Lenten Weekday
- 27 Su. THE SUNDAY OF THE PASSION: PALM SUNDAY
 (Fr. Sloane)
 28 M. Monday in Holy Week *Masses at 8, 12:15, & 6:15*
 29 Tu. Tuesday in Holy Week *Masses at 8, 12:15, & 6:15*
 30 W. Wednesday in Holy Week *Masses at 8, 12:15, & 6:15*
SERVICE OF TENEBRAE, 7 P.M.
 31 Th. MAUNDY THURSDAY
Morning Prayer, 8:30 A.M. Evening Prayer, 5:30 P.M.
SOLEMN MASS & PROCESSION TO THE ALTAR OF REPOSE, 6 P.M. (Fr. Wells)

- 1 F. GOOD FRIDAY *Strict Fast & Abstinence*
Morning Prayer, 8:30 A.M. Evening Prayer, 6 P.M.
Solemn Liturgy & Preaching of the Passion, 12 Noon (Fr. Wells)
Station of the Cross, 6:15 P.M.
 2 Sa. HOLY SATURDAY
Solemn Vigil, 10 P.M.
- 3 Su. THE SUNDAY OF THE RESURRECTION, EASTER DAY
First Solemn Mass of Easter & Visitation, 12 Midnight
The Rt. Rev'd Walter D. Dennis, Bishop Suffragan of New York,
Preaching and Celebrating
Procession & Solemn Mass, 11 A.M. (Fr. Wells)
Solemn Evensong, Procession & Benediction, 4 P.M.
- 4 M. MONDAY IN EASTER WEEK
 5 Tu. TUESDAY IN EASTER WEEK
 6 W. WEDNESDAY IN EASTER WEEK
 7 Th. THURSDAY IN EASTER WEEK
 8 F. FRIDAY IN EASTER WEEK *No Abstinence*
 9 Sa. SATURDAY IN EASTER WEEK
- 10 Su. THE SECOND SUNDAY OF EASTER
 11 M. George Augustus Selwyn, Bishop of New Zealand, and of Lichfield, 1878
 12 Tu.
 13 W. Martin I, Pope and Martyr, 655
 14 Th.
 15 F. *No Abstinence*
 16 Sa. *Of Our Lady*
- 17 Su. THE THIRD SUNDAY OF EASTER
 18 M.
 19 Tu. Alphege, Archbishop of Canterbury, and Martyr, 1012
 20 W.
 21 Th. Anselm, Archbishop of Canterbury, 1109
 22 F. *No Abstinence*
 23 Sa. George, Martyr, 3rd century
- 24 Su. THE FOURTH SUNDAY OF EASTER
 25 M. SAINT MARK THE EVANGELIST
 26 Tu.
 27 W.
 28 Th. Peter Chanel, Priest & Martyr, 1252
 29 F. Catherine of Siena, 1380
 30 Sa. Pius V. Pope, 1572

**Music
For
March and April**

- March 6 - (Lent III) 11:00 am
Missa octavi toni ("Hor le tue forze Ad opra")
- Felice Anerio (1560-1614)
- March 13 - (Lent IV-Laetare) 11:00 am
Messe solennelle
- Jean Langlais (b. 1907)
- March 20 - (Lent V) 11:00 am
Missa brevis
- William Walton (1902-1983)
- March 25 - (The Annunciation) 6:00 pm
Missa O Quam gloriosum est regnum
- Tomás Luis de Victoria (c.1548-1611)
- March 27 - (Passion/Palm Sunday) 11:00 am
Missa brevis (1973)
- Ned Rorem (b. 1923)
- March 30 - (Tenebrae) 7:00 pm
Tenebrae Responsories
Miserere mei, Deus
- Tomás Luis de Victoria (c.1548-1611)
Gregorio Allegri (1582-1652)
- March 31 - (Maundy Thursday) 6:00 pm
Missa de Sancta Maria Magdalena
- Healey Willan (1880-1968)
- April 1 - (Good Friday) 12:00 pm
Reproaches
- Tomás Luis de Victoria (c.1548-1611)
Crux fideles
- King John IV of Portugal (1603-1656)
- April 2 - (Holy Saturday/Easter Eve) 10:00 pm
Missa de Sancta Maria Magdalena
- Healey Willan (1880-1968)
- April 3 - (Easter Day) 11:00 am
Missa brevis in D (KV194)
- Wolfgang Amadeus Mozart (1756-1791)
4:00 pm
Magnificat and Nunc dimittis in G
- Charles Villiers Stanford (1852-1924)

April 10 - (Easter II) 11:00 am
Missa in simplicitate

-Jean Langlais (b. 1907)

April 17 - (Easter III)
Mass in F

-Harold Edwin Darke (1888-1976)

April 24 - (Easter IV)
Missa brevis

-Giovanni Pierluigi da Palestrina (c. 1525-1594)



Photo: A. B. Sloane

EASTER



1988

Holy Saturday, April 2 at 10:00 PM

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

and

FIRST MASS OF EASTER

Bishop Dennis, celebrating and preaching



Mass Setting: Missa de Sancta Maria Magdalena
- Healey Willan (1880-1968)
Haec dies
- Giovanni Pierluigi da Palestrina
(1525-1594)

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 (KV194)
- Wolfgang Amadeus Mozart (1756-1791)

Solemn Evensong, Procession & Benediction, 4:00 pm

Magnificat and Nunc dimittis in G
- Charles Villiers Stanford (1852-1924)

(with full choir)



PREACHERS IN MARCH & APRIL

Mar. 6	Lent III	Father Wells
Mar. 13	Lent IV	Father Sloane
Mar. 20	Lent V	Father Wells
Mar. 25	Annunciation of Our Lord — 6 PM	The Rev'd B. Swain
Mar. 27	Sunday of the Passion	Father Sloane
Mar. 31	Maundy Thursday — 6 PM	Father Wells
Apr. 1	Good Friday — 12 Noon	Father Wells
Apr. 2	Holy Saturday — 10 PM	The Rt. Rev'd Walter D. Dennis
Apr. 3	Easter Day	Father Wells
Apr. 10	Easter II	Father Sloane
Apr. 17	Easter III	Father Wells
Apr. 24	Easter IV	Father Jackson

ALTAR FLOWER MEMORIALS

Mar. 13—	LENT IV:	John & Josephine Mastroianni, Josephine McGrath; Gertrude Schrage, William Falk Schrage
Mar. 25—	ANNUNCIATION:	Emma & Willard Headley; Frank Boatner Smith
Mar. 31—	MAUNDY THURSDAY:	Albertine Russell
Apr. 3—	EASTER DAY:	Grieg Taber, Priest & Rector
Apr. 17—	EASTER III:	Evelyn Kirby Chapman
Apr. 24—	EASTER IV:	Mildred Werner Larson; Ruby Verdier

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

CONTRIBUTIONS TO *AVE* are gratefully acknowledged:
Mr. Sherwood H. Steele, \$10.00; The Rev'd Dr. Warren C. Platt, \$10.00; Mrs. Winifred Tompkins, \$20.00; Ray Fellows, \$10.00; Lawrence Erick Gustafson, \$25.00; Mr. & Mrs. Joshua E. Zia, \$50.00; Mr. Red I. Wright, \$10.00; Mr. Carl D. Laws, Jr., \$27.00; Mrs. Frances N. Kahn, \$15.00; Mr. Paul W. McKee, \$25.00; Mrs. Jeanne F. Callahan, \$10.00; Mr. Charles F. VonGunten, \$10.00; Jacqueline A. Forshee, \$10.00; Mr. Joseph A. Mazzeo, \$20.00; Mrs. Majorie Falk, \$12.00; The Rev'd Frederick Hill, \$10.00. Mr. Robert Brittenham, \$15.00; The Rev'd Thomas M. Greene, \$15.00; Mr. Arnold Martin, \$10.00; Mr. & Mrs. Jonathan Craig, \$15.00; Mr. & Mrs. Paul Cooper, \$25.00; Mr. Richard M. Pietro, \$10.00.

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

(212) 869-5831

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

Office Hours from 9 a.m. - 4:30 p.m.

Monday-Friday, except legal holidays

(212) 869-5830

MISSION HOUSE

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

The Rev'd Barry E.B. Swain, Director

(212) 869-5845

The Rev'd Allan Jackson 840-0354

Mr. Ian R. McCart, *Treasurer* 869-5830

Mr. Christopher Babacock, *Interim Director of Music* 869-5830

Mr. Emil Denworth, *Head Usher* (718) 263-6385

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145 West 46th Street • New York, N.Y. 10036-8591

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City _____ State _____ Zip _____

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.

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 _____