

JAN. — FEB., 1991

VOL. LX No. 1

# AVE



Rear Elevation  
 Church of St. Mary the Virgin  
 New York City.

# AVE

Church of Saint Mary the Virgin  
 145 West 46th Street  
 New York City 10036-8591

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**THE CHURCH OF ST MARY THE VIRGIN**  
 139 West 46th Street New York New York 10036-8591  
 Parish founded 1868 Church built 1894

**SERVICES**

**SUNDAY**

Morning Prayer ..... 8:40 am  
 Masses ..... 9:00, 10:00 am, and 5:00 pm  
 Sunday Adult Class ..... 9:45 am  
 Solemn Mass with Sermon ..... 11:00 am  
 Evening Prayer ..... 4:45 pm

**WEEKDAYS**

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

**SACRAMENT OF RECONCILIATION**

Saturday ..... 11:30-12:00 noon (Parish Clergy)  
 1-1:30 pm (Parish Clergy)

Sunday ..... 10:30-10:50 am (Father Wells)  
 Major holy days ..... 5:30-5:50 pm (Father Wells)

The Reverend Edgar F. Wells, Rector ..... 869-5830  
 The Reverend Gary Lawler, Curate ..... 869-5830  
 The Reverend John H. Connors, Neighborhood Ministry 869-5830  
 The Reverend Allan Jackson, Assistant ..... 840-0354  
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*AVE is published bi-monthly by the Church of Saint Mary the Virgin, 145 West 46th Street, New York City 10036-8591. Telephone (212)869-5830. The Rev'd Edgar F. Wells, editor. Your contribution of \$10.00 or more will be greatly appreciated, and will ensure future publication and distribution of AVE. All gifts made to AVE Church of St. Mary the Virgin are tax-deductible.*

**AVE**

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

**VOL. LX**

**JANUARY – FEBRUARY, 1991**

**No.1**

Epiphany/Lent, 1991

My dear People:

The words are by F. Bland Tucker, and they are set to music for us in the 1982 Hymnal in a setting by Charles Villiers Stanford. They begin as follows:

*All praise to thee, for thou, O King divine, didst yield the glory that of right was thine, – that in our darkened hearts thy grace might shine. Alleluia!*

I am thinking of these words as I write you because they were a favorite hymn of a member of our parish who died a month or two ago, and whose life for the past several years had been an example to all of us of God's renewing love and redemption on a scale that we are seldom permitted to see. If you would truly see God's love in this world, and if in a tangible way you want evidence that God does care, that he does heal, and that he does restore, then search among the people you know for someone whose life has been in some way miraculously transformed. Now we all know that transformations vary in kind, but the sort to which I am referring are their own evidence of God's work of forgiveness and renewal. They tell their own story. And at the heart of that story there is always the figure of Jesus Christ. He is the one whom we remember during Epiphanytide as filling the world with his glory, a glory belonging to God alone. It was there in the waters of Christ's baptism, we saw it at Cana in the miracle of water turned into wine, and in Our Lord's miracles of healing and forgiveness we see it again and again in the

pages of Holy Writ. Perhaps most wonderfully of all, and this after all must be at the heart of our believing, the glory of Christ is the glory that we find in other men and women whose own lives have been touched and transformed by his presence. It is in other human beings that we find the truth of what Scripture would teach us. It is in other men and women that we are sometimes enabled to see that transfiguration to which Epiphany inevitably leads, and which for each of us must be the proof that the gospel is true. It is potentially present in every man or woman we will ever know. It is palpable for us in those souls who have been specially touched by God, and in whose own transfiguration we have been given a glimpse of our own. My mother praying for me when I was a child provides an image that in my own life will always remain. And such images exist for each one of us. Parishes produce them also, men and women of great individuality who are often characters in their own right, and who in a parish family can be a sign to us that God's glory has indeed entered our world.

But beyond this, it is in Christ's yielding of that glory, in his shedding of every prerogative that by right was his alone, that the path is prepared for the season in which we will now find ourselves. Because the flip side of God's glory is Christ's humility, and the exaltation of Jesus on the Mount of Transfiguration must find its complement in the course of events that bring us finally to the moment of his death.

And it seems to me that it is here that we understand finally why God became Man. Christmas is not just a cozy moment of piety filling us with the warmth of God's love once a year. The whole Christmas-Epiphany cycle leads us to the River Jordan, and it is as Jesus emerges from the waters of his baptism that we receive our first intimation of the importance of everything that still lies ahead: *Thou art my beloved Son, with thee I am well pleased*. Now, as we enter Lent, the deeper meaning of that sonship becomes apparent. Our Lord will be misunderstood, he will be ridiculed, in the end he will be beaten up and killed as a common criminal, and all of this will occur in the humanity that he shares so powerfully with each one of us. And this is why God became Man. This is why as a man he assumed the totality of our human nature. This is why as human

beings we can make sense of what finally took place on Good Friday. On that day every vestige of our human pride had to be humbled. In that crucifixion everything that separates humanity from God had to die. And it had to die a human death. As indeed it did. The miracle of God's love is that Christ's death was not the end of the story. And the miracle of us as Christians is that the story does not end when we die. *Our hope*, St. Paul tells us, *is full of immortality*. In the great kontakion for the departed that is sung in the Orthodox Church, and that in our own burial rites is now available to us in the Book of Common Prayer, the Church sings these words to Our Lord:

*Thou only art immortal,  
the creator and maker of mankind;  
and we are mortal,  
formed of the earth...*

Yes, we are mortal, and this means that we will die. But our Christian belief is that we may die in Christ, and it is through our dying in him that we will finally live. All of life for you and me is an opportunity to learn how to die, and the season of Lent is simply a seminar in our journey towards Christian perfection.

I know of course that all of us will be availing ourselves of special devotions and of Lenten discussion groups during the month that lies ahead. Our own Friday night series this year with our friends from the Church of the Transfiguration will involve a series of lectures by a distinguished member of the Episcopal Church's Standing Commission on Ecumenical Relations. He is Dr. R. William Franklin, Professor of the Humanities at St. John's University in Collegeville, Minnesota, and the Anglican Secretary of the Anglican/Roman Catholic Consultation (ARCC) in the United States. Dr. Franklin will be lecturing at the General Theological Seminary from February through May, and his talks here will be on Edward Bouverie Pusey and the 19th Century Anglo-Catholics. He is a Friend of St. Mary's. It will indeed be our good fortune to share those Friday evenings with him.

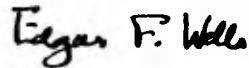
In closing, may I remind us all of our sacramental confessions as Lent begins. Our learning to die in Christ knows no better opportunity than our use of the Sacrament of Reconciliation. Confession

hours remain the same on weekends: Saturdays from 11:30 to 12, 1 to 1:30, and 4 to 5 PM, and Sunday mornings from 10:30 until just before High Mass. In addition, as Lent begins, the following Confession hours will be available:

Monday, Feb. 11	12 to 1 PM	Father Lawler
	5 to 6 PM	Father Wells
Tuesday, Feb. 12	12 to 1 PM	Father Wells
	5 to 6 PM	Father Lawler
Wednesday, Feb. 13	11 to 12 Noon	Father Lawler
	5 to 6 PM	Father Wells

I pray that God will bless us all with a glorious Epiphanytide and a holy Lent.

Affectionately in Christ,



Edgar F. Wells

### ALTAR FLOWER MEMORIALS

Jan. 6	EPIPHANY	Helen Elizabeth Butler Charles Augustus Edgar Robert Howell Schuman, Priest Anna Marie Schuman Joseph Schuman
Jan. 13	BAPTISM OF OUR LORD (EPIPHANY I)	Frank Gailor Cortner
Feb. 1	SOLEMNITY OF THE PRESENTATION	Mildred Anne Handy
Feb. 10	LAST EPIPHANY	Robert & Catherine Greene Frances Greene Nix

### PREACHERS IN JANUARY & FEBRUARY

January	1 Holy Name	Father Lawler
January	6 Epiphany	Father Conners
January	13 Baptism of Christ	Father Wells
January	20 Epiphany II	Father Lawler
January	27 Epiphany III	Father Wells
February	1 Solemnity of the Purification	Father Howard Stowe
February	3 Epiphany IV	Father Jackson
February	10 Last Sunday after Epiphany	Father Wells
February	13 Ash Wednesday	Father Lawler
February	17 Lent I	Father Conners
February	24 Lent II	Father Wells

THE SOLEMNITY OF  
THE PRESENTATION  
OF  
OUR LORD JESUS CHRIST IN THE TEMPLE  
&  
THE PURIFICATION OF SAINT MARY THE VIRGIN  
Friday, February 1st



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

Sermon: Father Howard Stowe  
Rector, St. Ignatius Church NYC  
*Messe Modale en septuor* – Jehan Alain  
(First N.Y. Performance)

## CALENDAR FOR JANUARY

- 1 Tu **THE HOLY NAME OF OUR LORD JESUS CHRIST**  
*Solemn Mass, 11 AM*
- 2 W *of Christmas I*
- 3 Th *of Christmas I*
- 4 F Elizabeth Ann Seton *No Abstinence*
- 5 Sa John Neumann, bishop
- 6 Su **THE EPIPHANY OF OUR LORD JESUS CHRIST**  
*Procession, Station at the Creche, Solemn Mass, 11 AM*
- 7 M Raymond of Penyafort, priest
- 8 Tu *Requiem*
- 9 W Julia Chester Emery
- 10 Th William Laud, bishop and martyr
- 11 F *Abstinence*
- 12 Sa Aelred of Rievaulx
- 13 Su **THE BAPTISM OF OUR LORD JESUS CHRIST**  
*Procession & Solemn Mass, 11 AM*
- 14 M *Requiem*
- 15 Tu
- 16 W
- 17 Th Antony, Abbot in Egypt, 356
- 18 F **THE CONFESSION OF SAINT PETER THE APOSTLE**  
*Abstinence*
- 19 Sa Wulfstan, Bishop of Worcester, 1095
- 20 Su **THE SECOND SUNDAY AFTER THE EPIPHANY**
- 21 M Agnes, Martyr at Rome, 304 (comm. Martin Luther King)
- 22 Tu Vincent, Deacon of Saragossa, and Martyr, 304
- 23 W Phillips Brooks, Bishop of Massachusetts, 1893
- 24 Th Francis de Sales, Bishop and Doctor
- 25 F **THE CONVERSION OF SAINT PAUL THE APOSTLE**  
*Abstinence*
- 26 Sa Timothy and Titus, Companions of Saint Paul
- 27 Su **THE THIRD SUNDAY AFTER THE EPIPHANY**
- 28 M Thomas Aquinas, Priest, Friar & Doctor, 1274
- 29 Tu *Requiem*
- 30 W Charles I, King and Martyr, 1649
- 31 Th John Bosco, priest

## CALENDAR FOR FEBRUARY

- 1 F **SOLEMNITY OF THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE** *Candlemas Procession, Solemn Mass, 6 PM*  
*No Abstinence for those attending High Mass*
- 2 Sa *The Presentation of Our Lord Jesus Christ in the Temple*
- 3 Su **THE THIRD SUNDAY AFTER THE EPIPHANY**  
*Blessing of Throats after High Mass in honor of St. Blase*
- 4 M Cornelius the Centurion
- 5 Tu The Martyrs of Japan, 1597
- 6 W *Requiem*
- 7 Th
- 8 F Jerome Emiliani *Abstinence*
- 9 Sa *Of Our Lady*
- 10 Su **THE LAST SUNDAY AFTER THE EPIPHANY**
- 11 M Our Lady of Lourdes
- 12 Tu *Requiem*
- 13 W **ASH WEDNESDAY** *Strict Fast & Abstinence*  
*Ashes imposed at all Masses*  
*Low Masses at 8 AM & 12:15 PM*  
**SOLEMN MASS WITH PENITENTIAL OFFICE, 6 PM**
- 14 Th Cyril, Monk, and Methodius, Bishop, Missionaries to the Slavs, 869, 885
- 15 F Lenten Friday (comm. Thomas Bray, Priest and Missionary, 1730) *Abstinence*  
*Stations of the Cross & Benediction, 7 PM*
- 16 Sa Janani Luwum, Archbishop of Uganda and Martyr
- 17 Su **THE FIRST SUNDAY IN LENT**
- 18 M Lenten Weekday
- 19 Tu Lenten Weekday
- 20 W **EMBER DAY**
- 21 Th Peter Damian, Bishop and Doctor
- 22 F **EMBER DAY** *Abstinence*  
*Stations of the Cross & Benediction, 7 PM*
- 23 Sa **EMBER DAY** (comm. Polycarp, Bishop and Martyr of Smyrna, 156)
- 24 Su **THE SECOND SUNDAY IN LENT**
- 25 M **SAINT MATTHIAS THE APOSTLE** (transferred)
- 26 Tu Lenten Weekday
- 27 W Lenten Weekday (comm. George Herbert, Priest, 1633)
- 28 Th Lenten Weekday

*On the Last Sunday after the Epiphany, as the Church stands on the threshold of Lent, Saint Paul's words to the Church at Corinth ring out across the years: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal..." (1 Cor. 13:1) The following sermon was preached on this Sunday in 1976 by Father Leslie Lang, our parish's beloved friend who died in May of last year. Father Lang sent the sermon to Father Wells, who was then still a priest in the Diocese of Chicago. We reprint it here in continuing memory of a fine and good man.*

I am most deeply moved to speak to you this afternoon about *that wondrous thing called love*, the theme of this Sunday before Lent, of the hymns we have just sung and the Bible lessons to which we have just listened. *There are three things that last forever, faith, hope, and love, but the greatest of them all is love.*

And I speak, not of some kind of "heavenly" love, ethereal, refined, delicate love, but, quite frankly, of human love, for we know love, not as gods or as angels, but as human beings. I speak, indeed, of the only love there is, which comes from God, which is in the very nature of our being, which brought most of us into existence, which we all crave and need, and which, in truth, brings many of us back to God.

"I saw your eyes, your wonderful eyes, with lovelight and tenderness beaming", once sang a popular song, eyes which bespeak, perhaps, those haunting, wistful words of the Book of Ruth, *Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.* Who that has known that kind of love would forget it, or reject it, or could, or should?

There is the love of husband and wife, of parents and children, of family and friends, and for some of great and expansive heart a love that can embrace even the humanity that treads our city streets, "where cross the crowded ways of life", who see Jesus in the oppressed, the depressed, and the dispossessed.

There are also those rare souls for whom all seems transmuted and carried up into the love of God alone, and there is something of this in each and every one of us. "Thou hast made us for thyself, O

God", said St. Augustine, "and our hearts are restless until they find their rest in thee". So love is, indeed, "a many splendoured thing".

And then there is recorded for us in the Second Book of Samuel those mysterious words which we shall not pass over this afternoon, where David says, "*very pleasant hast thou been to me, my brother Jonathan; thy love to me was wonderful, passing the love of women...*" Perhaps, as has been suggested, this simply means that they asked nothing of each other, but, surely, far more than that, not that alone. Perhaps David said all that could be said, and why should we try to dissect and analyse beauty?

This is not to be confused, however, with some elements in the contemporary scene, so often so furtive, so fleeting, so illusory, so unfulfilling, and even so tragic—and here I pass no judgments, hurl no thunderbolts, issue no anathemas—one is well aware of the sometimes desperate loneliness of so many men and women in this and every city, and everywhere—but the true love of "best friends", "until death do us part", stands on its own, and has been with us since the world began, and there we should leave the matter.

Whatever form abiding love takes, with all its variations, and contributing factors, I am convinced that it always has these three complementary, interwoven, inseparable components: concern, compassion and commitment.

Concern: the willingness to pay attention; to listen; and because one exercises some imagination, to relate oneself to another in such a way as to understand how and where another person lives; to know what it is to be like that other person.

Compassion: the readiness to "feel with", to enter into the feelings of another; to care what it is like for another; to take another into one's very soul. A learned and abstruse theologian, in a moment of inspiration, once pierced through it all when he declared that "Christianity is caring". To carry the concerns and sorrows of another is not easy for many, and no one can require it of another, but it partakes of the divine. *Whose compassions fail not*, says the prophet, of Almighty God. *Surely, he has borne our griefs and carried our sorrows*, it was foretold of Jesus. And not only the sorrows, but the joys and the delights and the happiness and the hopes of another!

Commitment: Commitment to what and to how much? Commit-

ment, always, to the best interests of another! "I wish for you, with all my heart, all that is best for you, and only what is best for you." And there are times when this dimension of love can be very costly, even heart-breaking, when it means we must let go our hold, diminish ourselves, in heart and mind and soul and will. *Greater love hath no man than this, than that a man lay down his life...* His claims, effacing himself, decreasing, diminishing himself. We cannot possess, we cannot own. Love must always be freely given as it is always freely received.

Concern, compassion, commitment! Does that make of love a sombre thing? I think not. I know that it does not. For the shining glory of love, its inexpressible ecstasy, its deepest satisfaction, its eternal endurance, is when concern, compassion and commitment are mutually accepted and shared. This is indeed the "love that makes the world go 'round."

Our Lord once said of a fragile, vulnerable human being, *her sins, which are many, are forgiven, for she loved much*. In the last Great Day, please God, perhaps the question asked of each one of us will be, not "did you sin much?", but, "did you love much, did you love much?"

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**CONTRIBUTIONS TO AVE are gratefully acknowledged:**

(Please make checks payable to the CHURCH OF ST. MARY THE VIRGIN)

Ronald R. Turgeon, \$25.00; Robert L. Hankal, \$25.00; C. Preston Wiles, \$50.00; J. Harrison Walker, \$15.00; The Rev'd Ralph F. Wagner, \$25.00; Joan E. Jennings, \$10.00; Kenneth Allan, \$25.00; David F. Osgood, \$10.00; The Rev'd Darwin Kirby, Jr., \$25.00; The Rev'd Canon Geoffrey Taylor, \$20.00; The Rev'd Alan P. Maynard, \$25.00.

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**REMEMBER SAINT MARY'S IN YOUR WILL**

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the laws of the State of New York, and having its principal office at 145 West Forty-sixth Street, New York City, [here state the nature or amount of the gift]:.



A POSTCARD FROM THE CHURCH MADE IN 1908

## MUSIC FOR JANUARY & FEBRUARY, 1991

- January 1  
Tuesday  
11:00 am  
**THE HOLY NAME OF OUR LORD JESUS CHRIST SOLEMN MASS**  
Mass in C *Charles Gounod*  
Motet: Coventry Carol *Martin Shaw*
- January 6  
Sunday  
11:00 am  
**THE EPIPHANY OF OUR LORD JESUS CHRIST PROCESSION and SOLEMN MASS**  
Mass for Four Voices *William Byrd*  
*Anthem: Introit For A Feast Day (1978) Larry King*  
*Anthem: Bethlehem Down (1927) Peter Warlock*
- January 13  
Sunday  
11:00 am  
**THE BAPTISM OF OUR LORD JESUS CHRIST PROCESSION and SOLEMN MASS**  
Missa Brevis (1967) *Simon Preston*  
Motet: Jubilate Deo *Benjamin Britten*
- January 20  
Sunday  
11:00 am  
**THE SECOND SUNDAY AFTER THE EPIPHANY SOLEMN MASS**  
Missa Imaginum (1930) *Philip James*  
Motet: The Secret of Christ *Richard Shephard*
- 
- January 22  
Tuesday  
8:00 pm  
**CONCERTS AT ST. MARY'S**  
Lorenz Maycher, organist  
Works of Karg-Elert and Dupre  
Tickets: \$7; for information call 212-921-2939
- 
- January 27  
Sunday  
11:00 am  
**THE THIRD SUNDAY AFTER THE EPIPHANY SOLEMN MASS**  
Missa in C *Antonio Lotti*  
Motet: Bonum est confiteri *Ernst Eberlin*
- February 1  
Friday  
5:30 pm  
**THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE—**  
**THE PURIFICATION OF SAINT MARY THE VIRGIN ORGAN RECITAL—**Charles Pilling, Minister of Music  
Central Presbyterian Church, NYC  
6:00 pm  
**CANDLEMAS PROCESSION and SOLEMN MASS**  
Messe Modale en septuor (First New York Performance)  
*Jehan Alain*  
Motet: When To The Temple Mary Went *Johann Eccerd*  
Anthem: Ave Regina, coelorum (1911) *Roger-Ducasse*
- February 3  
Sunday  
11:00 am  
**THE FOURTH SUNDAY AFTER THE EPIPHANY SOLEMN MASS**  
Mass in E Minor (Collegium Regale) *Harold Darke*  
Motet: Tribus Miraculis *Luca Marenzio*

February 10  
Sunday  
11:00 am  
**THE LAST SUNDAY AFTER THE EPIPHANY SOLEMN MASS**  
Missa Festiva (1990, World Premiere) *Ferrin Allen*  
Motet: Jubilate Deo *Orlando di Lasso*

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February 12  
Tuesday  
8:00 pm  
**CONCERTS AT ST. MARY'S & GOTHAM EARLY MUSIC LTD.**  
The Taverner Consort, Andrew Parrott, Director  
Selve Morale spirituale *Claudio Monteverdi*  
Tickets: \$25 and \$20; for information call 212-921-2939

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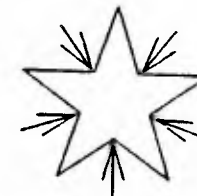
February 13  
Wednesday  
6:00 p m  
**ASH WEDNESDAY SOLEMN MASS**  
Missa Petre ego pro te rogavi *Alonso Lobo*  
Motet: Miserere mei, Deus *Gregorio Allegri*

February 17  
Sunday  
11:00 am  
**THE FIRST SUNDAY IN LENT SOLEMN MASS**  
Missa Brevis in G(K. 140) *Wolfgang Amadeus Mozart*  
Anthem: Hide Not Thou Thy Face *Richard Farrant*

February 24  
Sunday  
11:00 am  
**THE SECOND SUNDAY IN LENT SOLEMN MASS**  
Missa Brevis in E-flat *Healey Willan*  
Anthem: Like As The Hart *Herbert Howells*

## THE EPIPHANY OF OUR LORD JESUS CHRIST

Sunday, January 6, 11:00 am  
Sermon: Father John Connors  
*Mass for four Voices – William Byrd*



EPIPHANY



## CONCERTS AT ST. MARY'S

KYLER BROWN, *Artistic Director*

presents

### LORENZ MAYCHER

organist

Fuge, Kanzone und Epilog, Op. 85, No. 3 *Sigfrid Karg-Elert*

Air with Variations (Suite) *Leo Sowerby*

Fifteen Pieces (Vêpres du Commun), Op. 18 *Marcel Dupré*

Deux Esquisses, Op. 41 *Marcel Dupré*

January 22, 1991, 8:00 p.m.

Tickets: \$7

For information call (212) 921-2939

## CONCERTS AT ST. MARY'S

KYLER BROWN, *Artistic Director*

presents

### THE TAVERNER CONSORT

Andrew Parrott, Director

A VENETIAN VESPERS:

Selva Morale e Spirituale *Claudio Monteverdi*

February 12, 1991, Tuesday, 8:00 p.m.

Tickets: \$25 & \$20

For information call (212) 921-2939

This concert is presented in association with GOTHAM EARLY MUSIC LTD.

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### 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 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 George Handy at 212-757-1071.

### 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 Dean 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.

### CHURCH OF SAINT MARY THE VIRGIN

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

After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1990:

\$ \_\_\_\_\_ [ ] weekly [ ] monthly [ ] annually

[ ] want envelope [ ] do not want envelope

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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.

Signature

Date

### CHANGE OF ADDRESS?

*Please check the address label on the outside of the back 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: *(Please Print)* \_\_\_\_\_

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

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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: 11:30 a.m. - 6 p.m.  
Sunday: 8:30 a.m. - 6 p.m.

#### RECTORY

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#### PARISH OFFICE

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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 Allan Jackson ..... 840-0354  
Mr. Kyler W. Brown, Director of Music ..... 921-2939  
Mr. George H. Blackshire, Hospitality ..... (718) 858-5797  
Mr. Philip Dean Parker, Tours ..... 582-0807  
Morehead - McKim, Funeral Directors ..... 744-2500

*The Church of Saint Mary depends for its operation 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.*

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