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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.
(East of Times Square)

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AVE

A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

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January, 1965

No. 1

IN THE BEAUTY OF HOLINESS

None of us should need to be reminded, though in fact we do need to, that the primary activity of the Church, and therefore of all her members, is the worship of God. In the felicitous phrase of the Scottish Presbyterian catechism, to quote it once again, "Man was created to worship and serve God on earth and to enjoy Him for ever in Heaven." We are not here primarily to follow a specific moral law, or to hold some Christian philosophy of life, and to draw inspiration for these from our church services: we are here to worship. Of course the moral and intellectual aspects of our Christian profession are important, but they can only flow from right worship in the first place. What kind of God we worship, and how we worship him, will determine how we act and think. If we worship the Baal of Tyre, we will act and think like Jezebel; if we worship Mammon, we will be like Dives (or his modern descendants). If we worship God in and through Christ, our thoughts and actions will to that extent be Christian. It is our sin, especially the root sin of pride, which keeps us from worshipping aright, and the redemption wrought for us by Christ is the means by which we may return to the right worship of God and, finally, to the end for which we were created. Christ's worship of the Father is alone perfect; but His worship is sacramentally made present in His Church in the Liturgy, especially the Holy Sacrifice and the Divine Office, and it is there that we may join our feeble efforts to His perfect offering. A revival of the essential life of the Church has, therefore, always involved a revival of her liturgical life.

What passes for church services has not always necessarily been worship, or has only been imperfectly so. It is, for instance, quite possible to be present at the Church's liturgy and never really take part in it; to attend it as a spectator, or in order to comply with a rule and perhaps to use it as an occasion for one's private devotions (which is something, at least). But worse than that, church services

can lose their Godward direction and be turned manward: they can become the occasion simply for instruction, for hearing sermons, for drawing personal inspiration for one's daily life. None of these things are bad in themselves, but they are not worship, they are not the offering of one's body, mind and soul to God their creator. Christendom, both Catholic and Protestant, has for a long time been in one or the other of the above doldrums. The revival that has taken place, roughly over the past one hundred years, has been a revival that has sought to establish worship in and through Christ in its rightful place once again; it is therefore usually called the Liturgical Movement.

The Liturgical Movement has nothing to do with the revival or introduction of primitive or other ceremonies as an end in themselves. Since outward forms not only express, or ought to express, our inward movements towards God but also affect us in return, outward forms traditionally connected with true liturgical worship can, of course, be helpful in reestablishing a liturgical climate. But they can be part of any true Liturgical Movement only insofar as they really turn us Godward in worship and not simply because they are primitive or interesting. The Catholic movement in Anglicanism was early accused, and has continued to be accused, of interest simply in ceremonial as such. That has always been a false accusation although there have, naturally, been such external ceremonialists. Catholics have used such outward forms as an expression of their adoration of God, of their loyalty to his Church through the centuries, and their quest for sanctification through his grace. They have reserved the term "High Church" for those interested in ceremonial simply as a means of making services more colorful and interesting and giving everybody something to do. It was the latter kind of ceremonialism, no doubt, which Dean Inge could only think of when he was asked whether he was interested in liturgics and replied, "No. And I don't collect postage stamps, either!"

We must always beware of mere liturgical gadgetry and test all our innovations by the touchstone of whether they really help to turn our souls to God in and with Christ; if we do not, we may find ourselves actually reducing the element of worship for the sake of some doctrinaire principle. Let us take just one example. In recent years it has become popular as a *sine qua non* of liturgical change that the Mass should be celebrated facing the people, a practice now

almost mandatory among our Roman brethren. There is nothing new in this, of course. Protestants have always preferred this position, and the Pope has always celebrated that way at St Peter's, for instance. It is "primitive," of course, but only because the early Roman basilicas were built (for historical reasons) with the altar at the West end which, coupled with the early principle that one should always face East for prayer, left the celebrant no choice but to face the people. It is interesting to note what a German Lutheran minister had to say about this in an essay contributed to "Ways of Worship," a report issued by a commission of the World Conference on Faith and Order in 1951. Writing of the influence of the Liturgical Movement on Lutheranism, he says:

"It was characteristic that in many churches the pastor retained a position facing the congregation throughout the service; he was always in the attitude of a teacher in front of his pupils. Many Lutheran churches have now returned to the custom that the pastor turns toward the altar during all acts of prayer and adoration, and during the Creed."

So much in our services is already man-centered; so much is instructive rather than worshipful. What we need most of all is a view past man to God. Especially amongst us Anglicans, whose expressed relationship to God has so often been all-too-cosy, the one thing needful is a recovery of the sense of the holy, of the mystery and majesty of God, which alone will bring us to our knees before him. Those outward forms which foster this recovery are the proper aims of our liturgical renewal.

True, we must also recover a sense of being active participants, rather than mere spectators, in the holy action which we perform as Christ's Body. That does not mean, however, that we must be forever saying and doing things ourselves. The early Christians had actually a good deal less to say or sing in the liturgy than we modern-day Anglicans have; yet they had a very strong sense of being caught up with Christ in His Church, and co-actors with Him in the offering of her worship. One of the ways in which we could possibly recover this sense of action would be to stand for all corporate prayers and praise — an antidote to the temptation to simply pray *while* that corporate prayer is going on. This has always remained the norm for High Mass, anyway, though not everywhere carried out. We must guard, however, against confusing participa-

tion with vocal or manual self-expression. We all know how easily we can be caught up in and involved in a great symphony or a gripping drama, much more so than we would if we were actual players on the stage. There is, of course, a proper place for our congregational responses and singing; but it is not necessary that we should utter all the words of our worship ourselves. We are used to letting the celebrant be our mouthpiece most of the time. We should let the choir perform some of that task also. One of the attributes of God, and therefore a necessary aspect of the worship of him, is Beauty. There is and must be a place in our worship for music that is truly beautiful, just as there is beauty in the church building with which we surround ourselves. Beautiful music, soaring to heaven, can carry us with it much better, most of the time, than some stumbling utterance of our own. It would be unfortunate if the beauty created for the glory of God by the genius of our composers should ever fade from the general scene for the sake of a doctrinaire principle of congregational singing.

Worship, like the God to whom it is directed, must be beautiful, mysterious, majestic. We must guard against its banalization and humanization, under whatever well-meant guise. It is the most self-less of all our activities: its only aim God in the beauty of his holiness.

—M. G. M.



THE COMING OF THE LIGHT

NOT many weeks ago there appeared in a leading New York magazine a cartoon which depicted a very puzzled young lady staring at a work of modern art in quite obvious attempt to figure out its significance. The caption beneath the cartoon had the artist replying to the confused woman, "But it's not supposed to reach out to you; you're supposed to reach out to *it*." I suspect that that cartoon in an albeit imperfect way is a parable of the way many people face life. They look at their total situation with a sense of confusion, hoping that when they inquire about the meaning of life, life will reach out to them with some easy answer offered in a neatly wrapped gift package. Or, with an attitude akin to that expressed by the artist in the cartoon, they will admit quite frankly that life doesn't make any sense, has no intrinsic meaning of any sort, and that it is up to

each individual to "reach out to it" and provide a meaning, however imperfect, if only in order to help one keep sane during the three score and ten years allotted for human life.

What kind of a sense of vision do we as Christians have as we live each day which the good Lord gives us and as we take a total view of our lives? Do we live as though we were still in the era of B. C., a time of darkness in which the glory of the Lord is yet to be revealed; or do we take cognizance of the fact, which is part and parcel of the Christian affirmation, that the Christmas story is the record of God's coming into the world to deliver us from darkness and bring us into His own marvelous light? For this is our affirmation as Catholics: in our Blessed Lord the Light of the world has cast away the darkness and the world is being captured for Him Who is its true life.

How resplendent with references to the theme of light is the whole Christmas and Epiphany cycle! One of the manifold blessings of the Word-made-flesh is that He came "to give light to them that sit in darkness and in the shadow of death and to guide our feet into the way of peace." We creatures of time do dread darkness. The self-inflicted darkness of the terror of sin is fearful to us. A priest of great holiness once said that before the Fall of man it was possible to accept night as a gift from God, a time for repose and refreshment, but centuries of guilt and unfaithfulness have fastened on to night other associations. The darkness of ignorance, too, brings its own uncertainties and fears. And that last darkness, the night of death, can be a shadow of gloom with its own peculiar and chilling fear. But, we live in the era of A. D., and thus the message of the Christmas and Epiphany celebrations gives us the certainty that there has come a light which dispels all human darkness. That light is true Light, God Himself, robed in human flesh at the Incarnation, the God Who entered our darkness and cast it off by His death and resurrection.

Of course, the victory of light over darkness is not a quasi-magical thing. We are invited one and all to accept or reject the Light Who would enlighten every man coming into the world. It is in some degree a question of our own vision. To see requires an object of sight, eyes with which to see, a focussing of our vision upon what we wish to see, and light to give aid to our vision and power to

the eyes. The confusion which marks so many peoples' lives often comes from not seeing life in its wholeness. There are so many attractions and objects of attention that they cannot see the forest because of the trees. They go through life without any sense of unifying purpose to it in much the way a student can go through four years of study at college, tasting all sorts of academic delights, yet never arriving at the truth or discovering the unity of all knowledge in Him Who is Truth.

Then, too, the confusion of life, which is a form of darkness that Christ came to dispel, can stem from the existence in our situation of circumstances which seem pointless. Perhaps the woman in the cartoon cited above had a right to be puzzled, the object of her vision was an example of confusion. By far, however, the people who glance at life and say that they can see no point to it have a problem of bad spiritual eyesight rather than possession of a life which is a real occasion of out and out despondency. This is not to say that there are no circumstances which can lead us to the brink of despair. There are. The crossing of that brink, however, comes from the lack of vision on our part, a deficiency in ourselves which shows that we have failed to rejoice in God's power to capture even the most adverse of circumstances for Himself and bring good to us and glory to Himself from those happenings. St. Matthew's Gospel gives us these words of Christ's: "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light." In other words, we have a spiritual eye, a faculty of spiritual understanding. God in the fulness of His revelation of Himself is to be the object of that eyesight, for He is the Light of the world. With the training of our spiritual understanding in the school of Jesus Christ, we can come to see that the true life is the life of God, that this world is a place of preparation for and introduction to that life, and that the one way to that life is conformity to the will of God made manifest to us in the Christ through His Church.

What a tragedy when Christians refuse to use the spiritual eyes given them by God. When we let the gift of the light which streams from the Gospel atrophy in us then we fall under the condemnation of the old proverb which says that "there is none so blind as those who won't see." It was a great miracle in the Gospels when Jesus restored vision to the man born blind. An even greater miracle is

required to restore sight to the victims of self-inflicted blindness, those souls who prefer darkness to light and who by the very choice of wrong principles for their guiding axioms for living render themselves incapable of living by the light of the Gospel. Such persons are like the cave-dwellers in Plato's *Republic* who became so accustomed to the shadows that when they emerged from the cave into the sunlight their unaccustomed eyes could not tolerate the brilliant rays. Far from being able or even desirous of drinking in the beauties of the landscapes, let alone the sun, they preferred to contemplate reflections in pools and mirrors.

The Psalmist cried: "In Thy light we shall see light." The Son of God became man in order that we, raised to the adoption of sons by His grace, might see reality. Life is not a confusing modern painting to which we have to apply a self-created meaning in order to tolerate its presence. The Light of the world, Jesus Christ, has cast the bright beams of His mercy upon its canvas and thereby reached out to us that we might drink in its beauty and meaning. Apart from Him, no matter how learned or sensitive we may be, we shall not come to a full understanding of ourselves, our neighbor, the world about us, or God. The Light has come! Let us cast off our darkness and live in His light, rejoicing in the eyes of faith which can penetrate all the fog-patches encountered on our heavenly pilgrimage!

—R. D. D.



PARISH NOTES

FRIDAY, January the first, is New Year's Day to the world at large, but to the Catholic Christian it is the Feast of the Circumcision of Our Lord. Low Masses will be offered at seven, eight, and nine-thirty, with a High Mass and sermon by Father Mayer at eleven. You will be present to offer the Holy Sacrifice on that day, not only because it is a holy day of obligation, but also because there is no better way than this to begin a new civil year and witness to Christ's sway over all of our daily life.

The usual confession hours and Friday night devotions will be omitted on this day.

ONE of the self-evident duties of every Christian is the support of his parish and the missionary work of the Church through regular, planned giving. If, at the beginning of this year, you find yourself without weekly envelopes, it means that you have forgotten to send in your pledge card. Will you do so right away and help Saint Mary's carry on her work of worship and the sanctification of souls?



A new civil year means new calendars on many walls. You will need and want a calendar to keep you aware of the Church's seasons and feasts and fasts as they occur throughout the year. Ordo Kalendars for 1965, bearing a picture of our Calvary Shrine, are obtainable from the Saint Francis de Sales Shop for sixty cents (eighty-five cents if mailed).



WEDNESDAY, January the sixth, is the Feast of the Epiphany, one of the major feasts of the Church's year though rather eclipsed by Christmas. High Mass with communions will be celebrated on this day at seven, followed by Low Masses at eight, nine-thirty, and twelve-ten, giving everyone ample opportunity to join the Wise Men from the East in worshipping the King of all the earth.



THE Women of the Church of Saint Mary the Virgin will meet on Thursday, January the twenty-first, at ten-forty-five, in Saint Joseph's Hall. This will be strictly a business meeting for the purpose of planning the budget for the coming year. A Corporate Communion at nine-thirty in the Lady Chapel will precede this meeting.



ONCE again the Church Unity Octave will be observed this year from January the eighteenth through January the twenty-fifth. Since this week of prayer and intercession was first begun in 1908 by two Anglican priests, its observance has spread over the entire Christian world, and great strides have been made, not only in

attention to the true essentials of any attempts at reunion, but in the greater charity which has marked the relations between the divided branches of Christendom. Each day during the Octave the Holy Sacrifice will be offered for such unity as will be in accordance with God's will.



OUR Presiding Bishop has designated Sunday, January the twenty-fourth, as Theological Education Sunday, when an offering will be taken throughout the Episcopal Church for the support of the theological seminaries where our future priests are receiving their training. Special envelopes will be found in the pews on that day. Our seminaries have heretofore never received any financial support from the National Church, although this year for the first time a minute sum has been allocated to them, and they depend greatly on your voluntary giving in order to provide first-class training without regard to an individual seminarian's means. The offering taken at Saint Mary's on that day will go to the General Theological Seminary in New York City, where your present priests as well as your new Rector were educated. You may, of course, designate your offering for another seminary.



ADVANCE notice is given at this time of the Bishop's visit to Saint Mary's on the evening of Passion Sunday, April the fourth, for the administration of the Sacrament of Holy Confirmation. Any of you who are looking forward to entering the full sacramental life of the Church through the doors of that Sacrament should get in touch now with one of the priests or with the Sisters, in order that you may complete your individual instruction before this date.



YOU are reminded that on the Eve of the Purification of the Blessed Virgin Mary, February the first, at eight o'clock, the Bishop will institute the Reverend Donald Lothrop Garfield as seventh Rector of the Church of Saint Mary the Virgin. You will receive more details before this date, and an article by Father Garfield on the Office of Institution will appear in the next issue of AVE.

FROM THE PARISH REGISTER

BAPTISMS

"As many of you as have been baptized into Christ, have put on Christ."

November 28 — Gordon Church Weston

CONFIRMATIONS

BY THE RIGHT REVEREND HORACE W. B. DONEGAN, D.D.

"Grieve not the Holy Spirit whereby ye were sealed unto the day of redemption."

December 5 — Cheryl Lou Alexander
Gordon Church Weston

RECEIVED BY CANONICAL TRANSFER

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

November 16 — Marguerite Bowes Ford



THE altar flowers for the month of January are given in loving memory of the following:

January 3 — The Second Sunday after Christmas, Charles Augustus Edgar.

January 6 — The Epiphany, Edwin Samuel Gorham, Caroline Faitoute Gorham, and James H. Gorham, O.H.C., Priest.

January 10 — The First Sunday after the Epiphany, Warrington Griswold Lewis, and Mary Lewis Hooker.

January 17 — The Second Sunday after the Epiphany, Mary Louise Raymond.

January 24 — The Third Sunday after the Epiphany, George Robinson Harding.

January 31 — The Fourth Sunday after the Epiphany, A thank offering.



THE Corporate Communion for the month of January are as follows:

January 6 — St Mary's Guild.

January 10 — Society of Mary.

January 21 — The Women of the Church.

January 31 — The Church School, Order of St Vincent, Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Miss Charlotte Isabel Claffin, \$1.50; Mrs W. P. Clement, \$3; Mrs Frank L. Dries, \$4; Mr Charles L. Eberly, \$2; Mrs Anna Friedauer, \$2; Miss Kathleen Greenhalgh, \$3; Miss May A. K. Gorham, \$3; Miss Ruth Hinckley, \$2; Mrs Ruth S. Horne, \$4; Mr and Mrs Jacob J. Klaus, \$3; Mrs Richard W. Landolt, \$3; Mrs Hilliard Wilking, \$2; Mrs Austin Wynne, \$2.

KALENDAR FOR JANUARY

- ✕ 1. F. THE CIRCUMCISION OF OUR LORD. High Mass with Sermon 11.
- 2. Sa. Octave Day of St Stephen, M.
- ✕ 3. Su. THE HOLY NAME OF JESUS. Com. Christmas II & Octave Day of St John, Ap. Ev.
- 4. M. Octave Day of the Holy Innocents, MM.
- 5. Tu. Vigil. Com. St Telesphorus, B.M.
- ✕ 6. W. THE EPIPHANY OF OUR LORD. High Mass with Communions 7.
- 7. Th. Of the Octave.
- 8. F. Of the Octave. Com. St Lucian, P.M. *Abstinence.*
- 9. Sa. Of the Octave.
- ✕ 10. Su. FEAST OF THE HOLY FAMILY. Com. Epiphany I & Octave.
- 11. M. Of Epiphany I. Com. St Hyginus, B.M., & Octave.
- 12. Tu. Of the Octave. Com. St Benedict Biscop, Ab.
- 13. W. Octave Day of the Epiphany.
- 14. Th. St Hilary, B.C.D. Com. St Felix, P.M.
- 15. F. St Paul the First Hermit, C. Com. St Maurus, Ab. *Abstinence.*
- 16. Sa. St Marcellus I, B.M. Requiem 8.
- ✕ 17. Su. EPIPHANY II. Com. St Anthony, Ab.
- 18. M. St Peter's Chair at Rome. Com. St Paul, Ap., & St Prisca, V.M.
- 19. Tu. SS Maris & Comp., MM. Com. St Canute, K.M. Requiem 7.
- 20. W. SS Fabian & Sebastian, MM.
- 21. Th. St Agnes, V.M.
- 22. F. SS Vincent & Anastasius, MM. *Abstinence.*
- 23. Sa. St Raymond of Pennafort, C. Com. St Emerentiana, V.M.
- ✕ 24. Su. EPIPHANY III. Com. St Timothy, B.M.
- 25. M. THE CONVERSION OF ST PAUL, AP. Com. St Peter, Ap.
- 26. Tu. St Polycarp, B.M.
- 27. W. St John Chrysostom, B.C.D.
- 28. Th. St Peter Nolasco, C. Com. St Agnes, V.M. Requiem 8.
- 29. F. St Francis de Sales, B.C.D. *Abstinence.*
- 30. Sa. St Martina, V.M. Com. Beheading of Charles I, K.M.
- ✕ 31. Su. EPIPHANY IV. Com. St John Bosco, C.

Days indicated by ✕ are days of precept, with an obligation of attendance at Mass.

MUSIC FOR JANUARY

JANUARY 3 — HOLY NAME OF JESUS

Mass, Mass for Four Voices William Byrd
 Motet, In nomine Jesu Jacob Handl

Evensong

Magnificat and Nunc Dimittis Mode VIII, III
 Motet, O magnum mysterium Cristobal Morales
 O salutaris hostia Hermann Schroeder
 Motet, Panis angelicus Hermann Schroeder
 Tantum ergo Hermann Schroeder

JANUARY 10 — HOLY FAMILY

Mass, Missa brevis Lennox Berkeley
 Motet, Tribus miraculis Luca Marenzio

Evensong

Magnificat and Nunc Dimittis Mode VIII, III/Ciro Grassi
 Motet, O mysterium ineffabile Louis Nicholas Clerambault
 O salutaris hostia Flor Peeters
 Motet, Adoramus te Orlandus Lassus
 Tantum ergo Sigfrid Karg-Elert

JANUARY 17 — EPIPHANY II

Mass, Missa L'ora passa Lodovico da Viadana
 Motet, Virgo Jesse Anton Bruckner

Evensong

Magnificat and Nunc Dimittis Mode V, I/Adriano Bachieri
 Motet, Tota pulchra es Marc de Ranse
 O salutaris hostia Josef Kromolicki
 Motet, Adoro te Josef Kromolicki
 Tantum ergo Josef Kromolicki

JANUARY 24 — EPIPHANY III

Mass, Missa misericordias Josef Gabriel Rheinberger
 Motet, This is the record of John Orlando Gibbons

Evensong

Magnificat and Nunc Dimittis Felice Anerio
 Motet, Adoro te Jean Desfontaines
 O salutaris hostia Josef Gabriel Rheinberger
 Motet, Ave verum Anton Bruckner
 Tantum ergo Nicholas Gigault

JANUARY 31 — EPIPHANY IV

Mass, Mass in G Francis Poulenc
 Motet, Jubilate Deo Gregor Aichinger

Evensong

Magnificat and Nunc Dimittis Mode VIII, III/Giovanni Matteo Asola
 Motet, Ave Maria O. Vermeire
 O salutaris hostia Franz Liszt
 Motet, Ave verum Josquin des Pres
 Tantum ergo Franz Liszt

SERVICES

SUNDAYS

Low Mass 7:00 a.m.
 Morning Prayer 7:40 a.m.
 Low Mass 8:00 a.m.
 Sung Mass (St Francis' Altar) 9:00 a.m.
 Low Mass (Lady Chapel) 10:00 a.m.
 High Mass, with sermon 11:00 a.m.
 Evensong, Benediction, and address 8:00 p.m.

WEEK DAYS

Mass, daily 7 and 8 a.m.
 Wednesdays and Holy Days 9:30 a.m.
 Also on greater Holy Days as announced 12:10 p.m.
 Exposition of the Blessed Sacrament and Intercessions
 Wednesdays 12:10-12:40 p.m.
 Mass, Fridays 12:10 p.m.
 Morning Prayer (with Litany, Fridays) 9:00 a.m.
 Evening Prayer (with Litany, Wednesdays) 6:00 p.m.
 Special Devotions, Fridays (St Francis' Altar) 8:15 p.m.

*Other Services during the Week, and on Festivals,
 as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

Monday to Fridays 9:30 to 1:00 and 2:00 to 5:00

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER MAYER: Thursdays, 4:30 to 5:30; Fridays, 12 to 1; Saturdays, 4 to 5 p.m.

FATHER DUFFY: Fridays, 7 to 8; Saturdays, 2 to 3 and 7:30 to 8:30 p.m.

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.
A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangement with the clergy. Proper sponsors should be chosen.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living.

SICK CALLS.—Holy Unction and Communion of the Sick, on application to the clergy, in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the church at any time before the day of the funeral. It is the usual custom of St Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr Palsgrove, the Director of Music.

PARISH GUILDS AND ORGANIZATIONS

THE CHURCH SCHOOL.—Sundays, Sung Mass and Instruction, 9 a.m. Corporate Communion, last Sunday, 9 a.m.

THE WOMEN OF THE CHURCH.—Third Thursdays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m., monthly business meeting, 10:45 a.m.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, as announced. Corporate Communion, last Sunday, 9 a.m.

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-five. Meetings as announced. Corporate Communion, last Sunday, 9 a.m.

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m.

SOCIETY OF MARY.—Corporate Communion, second Sundays, 9 a.m. Rosary second Fridays, 8:15 p.m.

GUILD OF ALL SOULS.—St Mary's Ward. Stations of the Cross, third Fridays, 8:15 p.m.

THE FRIENDS OF SAINT MARY'S

A group of Anglican Catholics here and abroad, who love Saint Mary's but who for geographical reasons cannot be communicant members of the parish, make up the Friends of Saint Mary's.

Would you like to become a Friend of Saint Mary's? The only requirements are, first, prayer for God's blessing on Saint Mary's and, second, an annual thank offering at the Patronal Feast, December the eighth. If you have said "It is a source of encouragement to me to know that Saint Mary's is always there," here is your chance to encourage that which encourages you. Write Father Mayer today and receive your membership card.



ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY

Object: Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, third Saturdays, 8 a.m., in the Sisters' Chapel in the Mission House.



THE PARISH LIBRARY

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In the Sisters' Mission House there is available a collection of books in theology, apologetics, ecclesiastical history, religious biography and devotional literature. Books may be borrowed for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays, immediately after High Mass and before Evensong.



REMEMBER ST MARY'S IN YOUR WILL

The following is the form of bequest:

"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 46th Street, New York City, (here stating the nature or amount of the gift)."

DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

The Rev. Father Mayer

The Rev. Father Duffy

THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Angela, S.H.N., *Sister-in-Charge*

The Sister Scholastica, S.H.N.

The Sister Boniface, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845

Mr Harold M. Lindstedt, *Treasurer*. Telephone: PLaza 7-5845

Mr Forrest D. Wolfe, *Parish Secretary*. Telephone: PLaza 7-5845

Mr. James L. Palsgrove, 3rd, *Director of Music*
Telephone: JUdson 6-0237

Mr William A. Boutté, *Sexton*. Telephone: PLaza 7-5958

Mr Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.