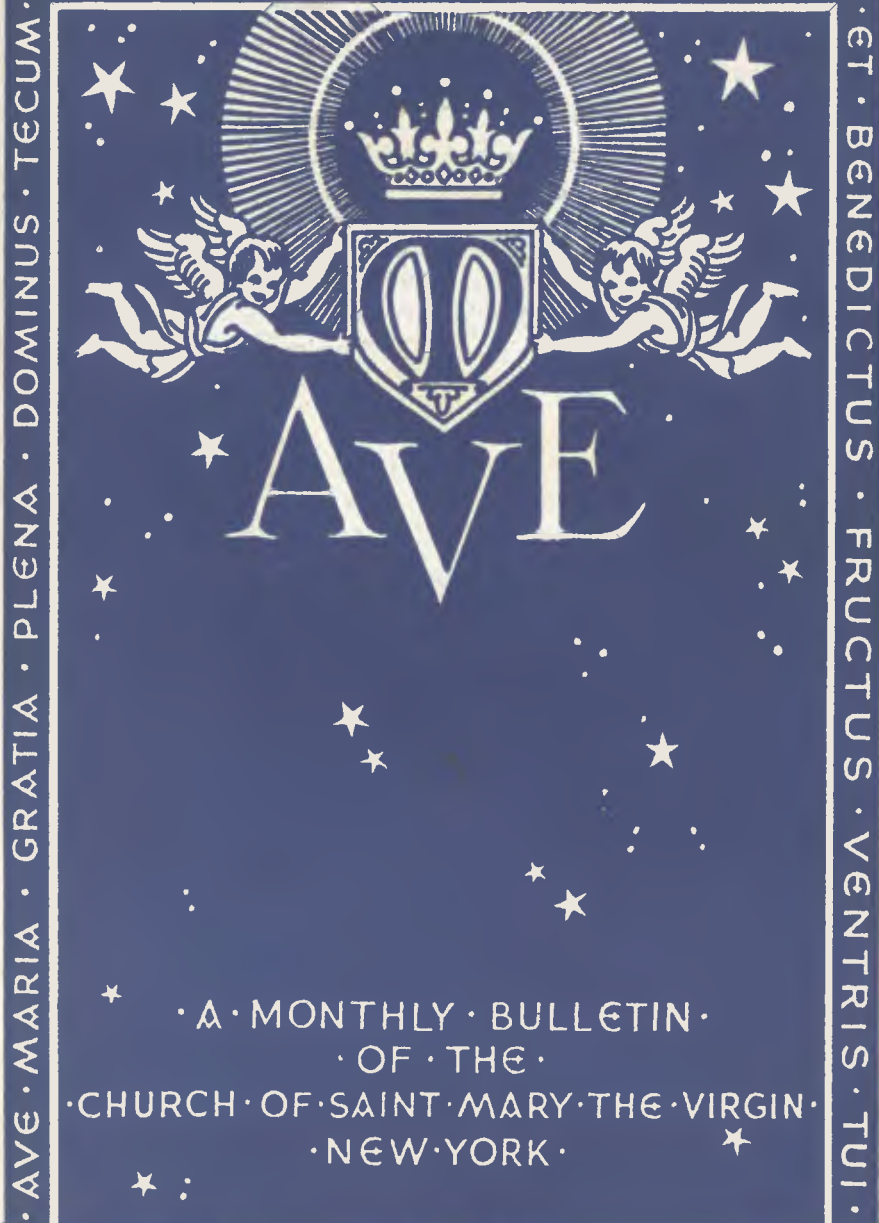


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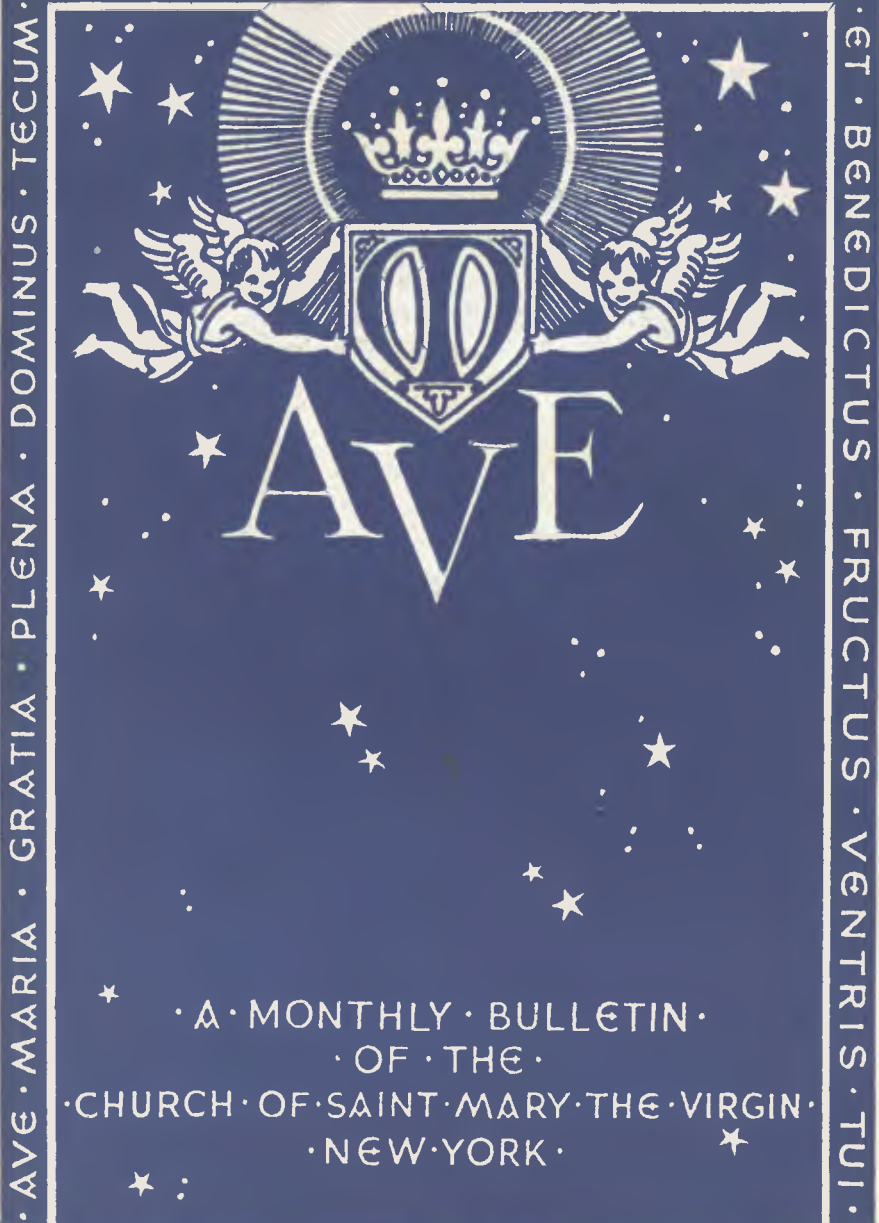


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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*
THE REVEREND LOUIS G. WAPPLER

THE SISTERS OF THE HOLY NATIVITY

THE SISTER MARY ANGELA, S.H.N., *Sister-in-Charge*
THE SISTER SCHOLASTICA, S.H.N.
THE SISTER BONIFACE, S.H.N.

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Parish founded 1868

Church built 1894

AVE

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

Vol. XXXIV

October, 1965

No. 7

My dear people,

The Feast of Dedication returns us to the full round of our worship and work. The early Mass on Sundays and weekdays will be kept at 7:30 unless I learn that it is seriously inconvenient. We resume the 10 o'clock Mass on Sundays, and the singing of the 9 o'clock Mass, which the children attend. To help them sing, we shall try some simpler settings. Some of our finest music may be heard at Sunday Evensong, and an organ recital at 5:30. Try to return then to thank God for your communion.

I welcome the plans Fr Wappler has made for the children, and for adult education. I welcome the assistance of Donald F. Chamberlain, a middler in the General Theological Seminary. He and his wife Constance and their four children were members of my parish in Springfield, where he served in the police force. I welcome Fr Riegel as part-time assistant.

The Feast of Dedication reminds us of those who built St Mary's and those who have kept it strong. In the past, there have been individuals who could give very generously. It should be evident to our parishioners that the future depends not on large gifts from a few but on generous giving by many. The many who love St Mary's will be obliged to give more generously than ever. If each of us will give money, time, and prayer to the utmost power, St Mary's will be strong in the service of our Lord and his Church.

Affectionately your priest,

Donald L. Garfield

ETERNAL LIFE

Substance of a sermon by the Rev'd Canon Frederic Hood
Chancellor of St Paul's Cathedral, London
Preached at St Mary's, August 8, 1965

IN THE EPISTLE for this Eighth Sunday after Trinity, St Paul contrasts death and life. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." And he tells of the conditions on which we may enter with Christ into the fulness of eternal life. "If . . . we suffer with him," we may be "also glorified together." Our subject then is eternal life and its contrast. We sometimes speak colloquially of a time "before we were born or thought of." There was of course a time before we were born, but actually there never was a time before we were thought of. God knew us one by one from all eternity. He had a separate plan for each of us — John, Peter, Mary, Jane — but one thing was common to all. He made each one of us for union with himself.

In his great high priestly prayer our Lord said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Many a mystic from St John himself onwards has drawn out this point. They tell us that all Christian people in this world are living in the state of heaven or hell or that costly state of purification which lies between. The word *purgatory* has unhappy medieval associations, but grammatically it is fully in accordance with the Book of Common Prayer. We pray that whatsoever defilements a soul has contracted may be "purged and done away" and that the departed may enjoy "continual growth in . . . love and service."

In St John's First Epistle he speaks of those who show supernatural love as having "passed from death unto life." Let us think this out. Our Christian life is something like this. We sin, and then we are sorry. By absolution we put things right with God; but the consequences remain. If a man is drunk on Saturday night, he will have a headache on Sunday morning; and however sorry he is, the headache will remain. That is a simple illustration of an important truth. We try then by our prayer and meditation and self-giving for others to atone, in union with our Lord's perfect sacrifice.

Now suppose there is some one in the world who has indeed suffered so much and offered his sufferings for others. He falls back

no more into serious sin. Christ seems to look out through his eyes; and in his presence we are inspired to do better. Such a man or woman is already living in heaven; and when his life here ends, he is just freed from the trammels of this flesh and (to use the old evangelical slogan) he "goes straight to heaven when he dies." I have had this experience in the presence of the old Lord Halifax, the father of our late Ambassador to the United States; and of Bishop Berggrav of Oslo, as he told some of us about the trials of his courageous people in the War; and of Canon Holmes, of the Oxford Mission to Calcutta. I have an idea that God keeps some people in the world to show us what heaven is like.

But God, who is love, cannot in his character as revealed, *compel*. He will not force us even to be saved. Suppose there is some one in the world who, with full knowledge of Christian faith and practice, is willingly and continually turning against God. It is said that some people, who believe in our Lord's presence in the Blessed Sacrament, will steal a sacred Host, and offer it in unmentionable forms of sacrifice to the forces of evil. Well, up to the moment of death, he can repent. But suppose he does not — then the organic result of his own free choice is final failure to attain to the goal of existence, union with God. Such a man is living in hell here.

Between the two lie the ordinary run of Christian people. If you or I were to die today, surely we should feel utterly unworthy to go straight to the beatific vision. We are living in *purgatory*, the state of costly purification, here — and still more purging will be needed. I believe, with St Catherine of Genoa, that departed Christians experience intense joy, but the concomitant pain is caused by being in love with God and seeing themselves in the light of his gorgeous holiness.

Sin is never valuable. The world outside talks of *self-realization*, but Christians know that it is temptation *resisted* which gives strength and power to help. The greatest sinners do not make the greatest saints. The greatest Saint of all was "without sin."

"The wages of sin is death" — an analogy taken from the pay given to a Roman soldier at the end of the week — but the free, gratuitous *gift* of God is eternal life, through Jesus Christ our Lord.

TRUE RELIGION

"INCREASE in us true religion." So we pray in the Collect for the Seventh Sunday after Trinity. What is religion? In its Latin root meaning it is being tied — tied back or tied firmly. We can say that religion is our firmest conviction, our ultimate obedience. And saying that, we are bound to live by it and, if need be, die for it. It is the very ground of our being. It is our duty.

Religion ought to mean the worship of God, arousing in us a spirit of love and gratitude and a will to obey and serve. Man's highest life ought to be aroused by his deepest convictions. The Christian expresses them in Creeds and nourishes them in prayer and sacraments; and if we believe, worship, and pray sincerely we will have the strength to live Christianly. By grace we are made free, and the love of Christ constrains us.

Religion of that kind, of that depth, is true and we are right to pray God to increase it in us and all men. It sent the Apostles to witness, to suffer bonds, and to die; and succeeding generations of Christians have found daily strength in their holy religion.

But now *religion* is a word in disrepute. True, the world has always scoffed at religion that demands its conversion and Christians must always spurn religion which is accepted intellectually but is morally powerless. Christian thinkers today, however, are questioning religion at all, and we hear from professing Christians phrases such as "God versus religion" and "religionless Christianity." These phrases are disturbing and are indeed meant to disturb us. They are meant to make us question our religious values and retreat from protective presuppositions. They are aimed at religion gone wrong.

"'Religion' can mean a sort of specialized area of life wherein the things to do with Christian belief and worship are enclosed as a sort of departmental *corpus*. Forms of worship, books, sacred buildings, sacred arts; professional functionaries from choir-boy to archbishop; the vocabulary, the technical terms and modes of thought; the moods, attitudes, and feelings of devout people — all these together form the professional culture of Christianity. Taken singly, each item on the list may be good and worthy as well as inevitable. Together, they form a sort of pious *corpus*, and we know how big can be the distance between being a Christian and being a person about whom it is said, 'he is interested in religion' or, 'he is so inter-

ested in religion that he is not interested in anything else'."

Words of a Continental theological critic of the institutional Church? No, a sermon by the Archbishop of Canterbury.* Analysing the pious culture which can all too easily smother the great Christian realities, Dr Ramsey went on to say:

"So it is that two dangers beset the Christian man or woman, or the Christian community. First, there is the danger that thought and concern about God and the issues of faith and love can be circumscribed within the religious medium. We can view the issues of goodness, sin, duty, with the spectacles of religious practice and miss those aspects of them which the culture of religion does not contain. It was to this that the Pharisees in the time of Christ, a set of good and devout men, were prone; and it was for this that Christ denounced them. Secondly, there is the danger of forgetting that God may be concerned with the moral and spiritual struggles of people far outside the circle of religion, and that great issues for God and for righteousness are being wrought out far away from the religious camp."

Dr Ramsey is echoing his predecessor, William Temple's, striking remark that we make a mistake to suppose God is only interested in religion.

Religion can so easily become a department in life, a tonic when we want it, a current turned on and as easily turned off. A college will hold Religious Emphasis Week to make up for fifty-one weeks without real religion, and *they* do less harm than that one overwrought week. But is not the Church guilty when it accepts the role of a bystander to the real issues of life? How irrelevant is religious activity, if it is used to protect men from faith and love working in the world's wilderness! My religion is *not* my own business, in the sense of a personal contract between God and me. The Christian religion is *not* going to church, in the sense of a one-day, one-hour activity, nor is it even the sum of all our God-directed activities. Religion is the whole being of man bound to God and bound in community with other men seeking after God and worshipping him on his throne in heaven, in the sacrament of the altar, in the hearts of his people, known to us and unknown. *Wholeness* is the test of a right religion and it is the narrow view, the narrow sympathy, the narrow piety which have put "religion" in disrepute.

*Preached to the University of Cambridge, February 23, 1964 and printed by S.P.C.K. and Forward Movement Publications as a tract, *Beyond Religion?*

Let me sum it up with the Archbishop's wise words, for none could better them.

"Perhaps we can now begin to see the distinction between religion and religion. It can be a separated field of devout interests, with the perils of an introversion not very different from sheer selfishness. It can be the servant of faith towards God, and self is lost in the adoration of him and in the service of humanity with compassion and humility. As Christians we look to Jesus Christ as the records in the gospels describe him. There we see him as one whose God and Father is absent from no part of human life and no part of the world of nature: God in the fields and the flowers, God in the reactions of little children and in the catastrophes of history. But we see him no less as Religious Man, sharing in the devout customs of his nation and church; and when he prays he draws upon the language of scripture, hymn, and psalm. But we see him rejected by the religion of his time, for the religious people were cherishing religion as a thing in itself and were obscuring faith, love, obedience; and in the very midst of religious zeal were loving the glory of man more than the glory of God. Outside the gate, outside the camp of religion, Jesus was done to death. In the desolation on the hill of Calvary he cried, 'My God, my God, why hast thou forsaken me?' But God was there, and the desolation was the hiding-place of divine power and love.

On the night before he was executed Jesus made provision whereby his followers in every future generation might lay hold of the meaning of his death and desolation. 'Take eat, this is my body, broken. Drink ye, this is my blood, poured.' This wise provision—Eucharist, Holy Communion, Lord's Supper, Mass, Liturgy—is given by Jesus not just for some centuries of Man's immaturity and involvement in religion, but for the rest of time, 'until he come again.' It became a lovely religious act, gathering into itself the art and music of the Christian centuries; and Christians love it and easily may treat it as a 'thing in itself', the sacred feast which Jesus makes, allowing themselves the luxury of quarrelling about it. But its meaning is pride humbled, hearts broken by the desolation of Jesus, in an offering of lives to God, painful and yet joyful, for the sake of the world around us."

The *Eucharist* brings us to a *right* religion: pride humbled, hearts broken, lives offered—others served more than self. Religious forms may change, what we hold dear and beautiful may seem threatened, and we may suppose that ahead there is only a wilderness. I do not think so. I trust the Holy Spirit to guide us. But I know that even in the wilderness Christ satisfied the people with bread. In the wilderness of this life, Christ will not let us go unfed. We may fail our religion in many ways, but true religion is being found by God, and he will not let us go.

D.L.G.



ALTAR FLOWER MEMORIALS

- October 3—Feast of the Dedication, Lela Moreland Meadors. Lady Chapel, Rufus McIntosh.
 October 10—The Seventeenth Sunday after Trinity, Charlotte M. Victor.
 October 17—The Eighteenth Sunday after Trinity, Alma and Elmer Winans.
 October 18—St Luke's Day, Florence and Wallace Brackett.
 October 24—The Nineteenth Sunday after Trinity, Hallie Wilson.
 October 31—Feast of Christ the King, Frances Nash.



PARISH NOTES

THE FEAST OF DEDICATION OF THE CHURCH has for some years been kept at St Mary's on the first Sunday of October, although the present church was actually dedicated on December 12, 1895. On October 3 there will be at eleven o'clock a Procession and High Mass, at which the Rector will preach.



THE AMERICAN CHURCH UNION will hold its annual Council at St Mary's on Tuesday and Wednesday, October 19 and 20. A Pontifical High Mass of the Holy Ghost will be celebrated at 7:30 a.m. on Wednesday by the Right Rev'd Francis William Lickfield, D.D., S.T.D., Bishop of Quincy and President of the A.C.U. Our Sisters will serve breakfast to the communicants. All are welcome at the Mass. At the banquet on the previous evening, Dr Lickfield will speak. Tickets may be purchased through the Rector. We are happy to welcome the A.C.U., which seeks to teach and, if need be, defend the Catholic Faith and Order of our Church.

THE WOMEN OF ST MARY'S will meet on Thursday, October 21, with a Corporate Communion at 9:30 and business meeting at 10:45. Plans will be completed for the dinner on November 18 at 7 o'clock, to which all parishioners are invited and at which there will be a missionary speaker and display of garments for missions made during the Summer. The Women of the Church comprise all women communicants of St Mary's and their program is therefore outlined here where all can read it instead of, as formerly, in a letter with limited distribution. The Women are responsible for the United Thank Offering, Christian Social Relations work, and filling of requests from hospitals, institutions, and other missions. The Women do this through money pledged and garments sewn, knitted, or bought by individuals. For the past two years, the contribution to missions from the Women of the Church of St Mary the Virgin has been one of the highest in the Diocese. With the help of every woman in St Mary's we can continue to help needy young, old, and sick who turn to us. Please specially note the November 18 dinner.



A FALL PILGRIMAGE in the series of Anglican Catholic Pilgrimages will be made to the Community of St John Baptist at Mendham, New Jersey, on Saturday, October 23. The bus will leave St Mary's at 9:15 a.m. and return around 7:30 p.m. Sponsored by St Mary's, the pilgrimage is open to parishioners and others who are interested. Tickets cost \$5.00 for adults and \$3.00 for children, and may be bought at the St Francis de Sales Shop after Sunday High Mass, or cheques payable to the "Committee for Anglican Catholic Pilgrimages" may be sent to the Mission House, 133 West 46th Street, New York, N. Y. 10036.



AN ORGAN RECITAL will be given by David Pizarro on Wednesday, October 27, at 8:30 p.m.

ON THE FEAST OF CHRIST THE KING, Sunday, October 31, the preacher at High Mass will be the Very Rev'd John Vernon Butler, D.D., S.T.D., Dean of New York. Dr Butler was a predecessor of Fr Garfield as Rector of St Peter's, Springfield. It will be a pleasure to welcome him.

MR HAROLD M. LINDSTEDT, Treasurer of St Mary's, has been named to the Board of Managers of the Episcopal Mission Society. We are glad to have our communicants active in the work of the Diocese.



SITTING FOR THE EPISTLE, as for all other lessons except the Holy Gospel, is proper both when Mass is sung and when it is said. Since some now kneel and some sit, it is suggested that *all* sit at *all* Masses to hear the Epistle.



RECTORS OF EAST-COAST ANGLO-CATHOLIC PARISHES are meeting at the end of September to try to sort out and agree on some of our liturgical practices. Pray for us!



ALICE VANDERGRIFT GORDON never desired recognition and we seldom give it to individuals, but her generosity to St Mary's must be recorded. The redecoration of the church—to name but one thing—could be completed because of her giving. She gave no less of herself in prayer. After her death in July, the Rector offered her Requiem, as she had asked of him, "at the feet of Our Lady of Mercy." Through Our Lady's intercession, may she find mercy in the presence of Our Lord.



LAST-MINUTE NEWS! The Rev'd John W. Riegel, Ph.D., will give part-time assistance while studying at the General Theological Seminary. Fr Riegel taught economics at Harvard and Yale before ordination in 1962. He has come to New York from Pittsburgh, where he was Rector of Emmanuel Church.

CHURCH SCHOOL PLANS

EDUCATION is preparing man for what he must be and do here on earth and for his last end—eternal glory with his God. Our Lord said, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." Thus the Church has a divine commission to teach not only the individual and her own families, but the whole of human society.

Christian parents have an obligation to cooperate in this mission and to see to the religious and moral education of their children. This obligation rests in their vocation as parents and is accomplished by their own good example within the home and in their dealings with their neighbours. All too often parents feel their obligation ends when they send their children to secular schools. They forget that they will be judged by Our Lord not only for the material care given their children but for their growth in godly knowledge and virtue. Just as it was the vocation of Our Blessed Lady to form Christ within herself, so it is the duty of Christian parents to form Christ in the souls of their offspring. St John Chrysostom asked, "What greater work is there than training the mind and forming the habits of the young?"

We are fortunate at St Mary's to have the leadership of the Sisters of the Holy Nativity in Christian education. Sister Scholastica and Sister Boniface both teach classes. We will be fortunate this year to have the additional help of Mr Donald F. Chamberlain from the General Theological Seminary and of our parishioners, Mr and Mrs Robert E. Hirst. It will now be possible to divide the children into smaller age groups. The lessons published by the Diocese of Fond du Lac will form the basic texts for our work. This series provides sound teaching for our children based on the Holy Scriptures, the Catechism, and the Holy Eucharist.

For communicants at the 9 o'clock Mass there will be a light breakfast every Sunday in St Joseph's Hall and adults are invited to stay for an Adult Religion Class. Over our coffee, I will present a topic for consideration and questions. Current moral problems, the teaching of the Church, and application of doctrine to modern life will be the basis of discussion. Please accept our invitation to come!

L.G.W.

SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon)	11:00 a.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m.
Mass also on Wednesdays	9:30 a.m.
Fridays	12:10 p.m.
Holy Days	9:30 a.m. and 12:10 p.m.
Evening Prayer	6:00 p.m.

Litany after Evening Prayer on Wednesdays and Fridays.

Benediction after Evening Prayer and Litany on Fridays.

*Other services during the week and on festivals
as announced on the preceding Sunday.*

CONFESSIONS

FRIDAYS, 12:40 to 1 and 5 to 6 p.m.

SATURDAYS, 2 to 3, 5 to 6, and 7:30 to 8:30 p.m.

SUNDAYS, 8:40 to 9 a.m.

and by appointment.

OCCASIONAL OFFICES

THE MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

CALENDAR FOR OCTOBER

1. F. St Remigius, B.C. *Mass also 12:10. Abstinence.*
2. Sa. The Holy Guardian Angels.
- ✠ 3. Su. FEAST OF THE DEDICATION. Comm. Trinity XVI.
4. M. St Francis of Assisi, C.
5. Tu. Feria. *Requiem 7:30.*
6. W. St Bruno, C. Comm. St Faith, V.M. *Mass also 9:30.*
7. Th. The Holy Rosary of Our Lady.
8. F. St Bridget, W. *Mass also 12:10. Abstinence.*
9. Sa. SS. Denys & Comp., MM.
- ✠ 10. Su. TRINITY XVII. Comm. St Paulinus, B.C.
11. M. St Philip, Dn.
12. Tu. St Wilfred, B.C.
13. W. St Edward, K.C. *Mass also 9:30.*
14. Th. Feria. *Requiem 7:30.*
15. F. St Teresa, V. *Mass also 12:10. Abstinence.*
16. Sa. St Hedwig, W.
- ✠ 17. Su. TRINITY XVIII. Comm. St Etheldreda, V.
18. M. ST LUKE, EVAN. *Mass also 9:30, 12:10.*
19. Tu. St Frideswide, V.
20. W. Feria. *Pontifical High Mass of the Holy Ghost 7:30. Mass also 9:30.*
21. Th. St Hilarion, Abt. *Mass also 9:30.*
22. F. Feria. *Requiem 12:10. Abstinence.*
23. Sa. Feria. *Of our Lady.*
- ✠ 24. Su. TRINITY XIX. Comm. St Raphael, Archangel.
25. M. SS. Crispin & Crispinian, MM.
26. Tu. Feria. *Requiem 7:30.*
27. W. Feria. *Mass also 9:30.*
28. Th. SS. SIMON & JUDE, APP. *Mass also 9:30, 12:10.*
29. F. Feria. *Mass also 12:10. Abstinence.*
30. Sa. Vigil of All Saints.
- ✠ 31. Su. FEAST OF CHRIST THE KING. Comm. Trinity XX.

✠ *Days of obligation.*

MUSIC FOR OCTOBER

OCTOBER 3 — FEAST OF THE DEDICATION

<i>Mass</i> , Missa O quam gloriosum	Tomas Luis de Victoria
Motet, O quam gloriosum	Jacobus Vaet
Magnificat and Nunc dimittis	Thomas Tallis
Motet, Sing joyfully	John Mundy
O salutaris hostia	Edward Elgar
Motet, Ave verum	Edward Elgar
Tantum ergo	Franz Liszt

OCTOBER 10 — TRINITY XVII

<i>Mass</i> , Missa quaternis vocibus	Phillip de Monte
Motet, Cantate Domino	Hans Leo Hassler
Magnificat and Nunc dimittis	Thomas Attwood Walmisley
Motet, God is our hope	Maurice Greene
O salutaris hostia	Anton Bruckner
Motet, Adoremus te	Franc Roselli
Tantum ergo	Anton Bruckner

OCTOBER 17 — TRINITY XVIII

<i>Mass</i> , Missa brevis	Zoltan Kodaly
Motet, Let nothing ever grieve thee	Johannes Brahms
Magnificat and Nunc Dimittis	Thomas Causton
Motet, Jehovah quam multi sunt	Henry Purcell
O salutaris hostia	Tomas Luis de Victoria
Motet, O sacrum convivium	Giovanni Battista Pergolesi
Tantum ergo	Tomas Luis de Victoria

OCTOBER 24 — TRINITY XIX

<i>Mass</i> , Mass for four voices	William Byrd
Motet, Ego sum panis vivus	Tomas Luis de Victoria
Magnificat and Nunc Dimittis	Herbert Howells
Motet, Thy beauty, O Israel	Michael Wise
O salutaris hostia	Edward Elgar
Motet, Ave verum corpus	Wolfgang Amadeus Mozart
Tantum ergo	Franz Schubert

OCTOBER 31 — FEAST OF CHRIST THE KING

<i>Mass</i> , Mass in E minor	McNeil Robinson
Motet, Laudate coeli	Orazio Benevoli
Magnificat and Nunc dimittis	William Byrd
Motet, And I saw a new heaven	Edgar Bainton
O salutaris hostia	George Henschel
Motet, Ave verum	14th Century French
Tantum ergo	George Henschel

FROM THE PARISH REGISTER
BAPTISMS

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

August 28—Lisette Dorianne Bassett

RECEIVED BY CANONICAL TRANSFER

*"And they continued stedfastly in the Apostles' teaching and
fellowship, in the breaking of bread and the prayers."*

May 20—Ruth Hinckley
May 25—Eugenia Grayson Lamont
May 26—Adelia E. Romer
June 8—John Hamilton
June 8—Gwendolyn Brewster
August 16—Gerald L. Swanson
September 8—Philip D. Deemer
September 9—Kenneth Howard

BURIALS

"My flesh shall rest in hope."

May 17—Shirley Carswell
July 6—Florence Brackett
July 30—Edgar A. Shreenan
September 7—Carol Jean Kearins



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Janet Coleman, \$3; Mrs Laurence Batchelder, \$3; Mrs Mary Day
McLane, \$5; Louisa Saltus O'Neale, \$3; Miss Ruth Nall, \$3; Mrs
C. L. Gilroy, \$3; Gary E. Varnadore, \$5; Jessie R. Cockrill in memory
of Mrs. Martha Lewis, \$5.

PARISH GUILDS AND ORGANIZATIONS

THE CHURCH SCHOOL: Children attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House, where there is also a nursery during that Mass. Corporate Communion, last Sunday of the month, 9 a.m.

ORDER OF ST VINCENT: Acolytes of the parish. Men and boys who wish to serve should speak to the clergy. Corporate Communion, last Sunday, 9 a.m.

THE WOMEN OF THE CHURCH: All women may belong by joining in the United Thank Offering. Corporate Communion, third Thursday, 9:30 a.m., with a business meeting at 10:45.

ST MARY'S GUILD: Women who make and care for vestments, working every Wednesday from 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesday, 9:30 a.m., with a business meeting at 10:45 a.m.

SOCIETY OF MARY: Anglicans who wish to further reverence for the Mother of God. Corporate Communion, second Sunday, 9 a.m.

CONFRATERNITY OF THE BLESSED SACRAMENT: St Mary's Ward of the oldest Anglican devotional society. Devotions, first Friday, 6 p.m.

GUILD OF ALL SOULS: St Mary's Ward of the Anglican society promoting prayer for the faithful departed. Devotions, third Friday, 6 p.m.

CORPORATE COMMUNIONS, OCTOBER, 1965

October 3: St Mary's Guild
October 10: Society of Mary
October 21: Women of the Church
October 31: Church School, Order of St Vincent

SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



THE PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Lending Library in the Mission House. The collection includes books on theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The Library is open on Sundays immediately after High Mass and before Evensong, and on weekdays from 4 to 6 p.m.



ASSOCIATES OF THE SISTERS

WOMEN who pray and work for the Sisterhood of the Holy Nativity. The Sister-in-Charge will talk with women who are interested. There is a rule of life, and a Corporate Communion at 8 a.m. on the third Saturday of each month in the Sisters' Chapel in the Mission House.



THE FRIENDS OF SAINT MARY'S

ANGLICAN CATHOLICS here and abroad who love St Mary's, but for geographical reasons cannot be communicant members of the parish. The requirements are, first, prayer for God's blessing on St Mary's and, second, an annual thank offering at the Patronal Feast, December 8. If you have said, "It is an encouragement to me to know that St Mary's is always there," you can encourage that which encourages you by writing to the Rector and becoming a Friend of St Mary's.



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 46th Street, New York City, [here state the nature or amount of the gift]."

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 10036

(East of Times Square, between 6th and 7th Avenues)

Church open daily from 6:30 a.m. to 9 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-5845

The Rev'd Donald L. Garfield, *Rector*

The Rev'd Louis G. Wappler

MISSION HOUSE

133 West 46th Street, New York 10036 — 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.

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-5845

Office open Monday to Friday (except legal holidays)

9 a.m. to 1 p.m. and 2 to 4:30 p.m.

Mr Norval R. Copeland, *Parish Secretary*

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

Mr James L. Palsgrove, 3rd, *Director of Music* JUDson 6-0237

Mr McNeil Robinson, 2nd, *Assistant Director* .. MONument 3-3259

Mr Edward Garlick, *Sacristan & Ceremoniaris*.. MONument 2-7493

Mr Robert L. Coe, *Head Usber* Ext. 756, SUSquehanna 7-5000

Mr Donald F. Chamberlain, *Seminarian* WATkins 4-0637

Mr Louis Fellowes, *Funeral Director* PLaza 3-5300

The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.