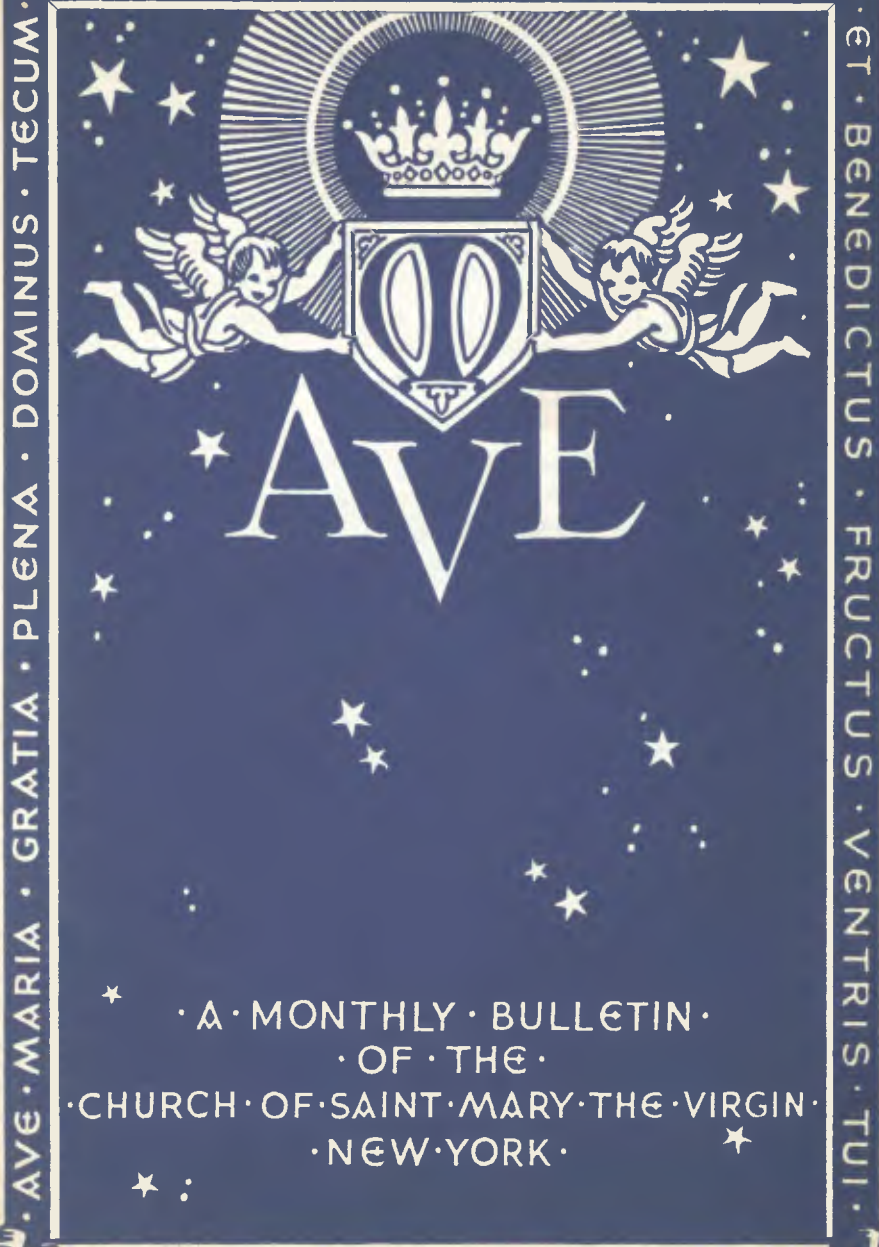


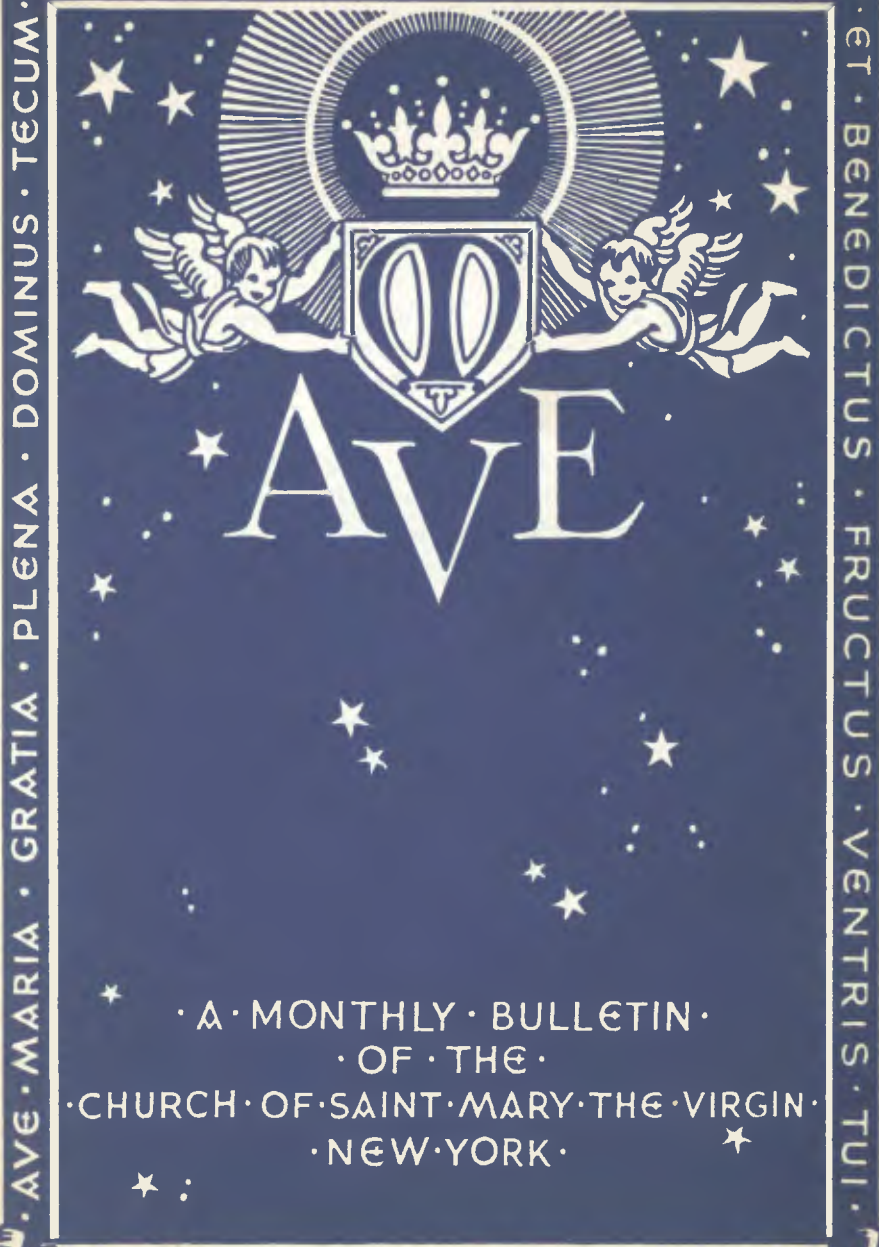
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AVE

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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 REVEREND JOHN W. RIEGEL

THE SISTERS OF THE HOLY NATIVITY

THE SISTER MARY ANGELA, S.H.N., *Sister-in-Charge*
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CARRINGTON RAYMOND

Parish founded 1868

Church built 1894

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

Vol. XXXIV

November, 1965

No. 8

My dear people,

Catholics love the Saints, and therefore love and keep All Saints' Day. So that you can keep your obligation, there will be Mass on Monday, November 1, at 6:30, 7:30, and 9:30 a.m. and at 12:10 and 5:30 p.m. — a time for everyone, surely. And on Sunday at 11, we will keep the solemnity of the Feast with a procession and High Mass.

Catholics pray for the souls of the faithful, especially on All Souls' Day. There will be Requiem Mass on Tuesday, November 2, at 6:30, 7:30, and 9:30 a.m., with High Mass and Absolution at 12 noon. And during the month, we will remember those for whom we are bound to pray and those whose names you have given us. If you will sign and return your list, it will be read at the time indicated by the initial letter of *your* surname (*not* of names of the departed) unless you request another time. These are the intentions of Requiem Masses in November:

- | | | | |
|-----|-----|------------|--|
| 3. | W. | 9:30 a.m. | Clergy of St Mary's |
| 5. | F. | 12:10 p.m. | Trustees of St Mary's |
| 9. | Tu. | 7:30 a.m. | Benefactors of St Mary's |
| 10. | W. | 7:30 a.m. | All enrolled in the Chantry Book |
| | | 9:30 a.m. | St Mary's Guild |
| 11. | Th. | 9:30 a.m. | All in the service of our country |
| 12. | F. | 7:30 a.m. | A, B, C, D |
| | | 12:10 p.m. | Confraternity of the Blessed Sacrament
and Guild of All Souls |
| 13. | Sa. | 7:30 a.m. | E, F, G, H |
| 17. | W. | 9:30 a.m. | Women of the Church |
| 26. | F. | 7:30 a.m. | I, J, K, L, M |
| | | 12:10 p.m. | All departed in November |
| 27. | Sa. | 7:30 a.m. | N, O, P, Q, R |
| 29. | M. | 7:30 a.m. | S, T, U, V, W, X, Y, Z. |

God grant that we, following the good examples of those who have served him here and are now at rest, may at the last enter with them into his unending joy.

Affectionately your priest,

Donald L. Garfield



BENEDICTION OF THE BLESSED SACRAMENT

JOHN MACQUARRIE

Professor of Theology

The Union Theological Seminary

THE MASS is the center of all Christian worship, and there can be no substitute for it. It is "our bounden duty and service," for it is the way appointed by our Lord for the recalling of him. For the past hundred years and more, the Church has been engaged in stressing the centrality of the Mass, and has tried to ensure that its place is not usurped by other devotions, public or private, however laudable these may be. The duty and privilege of the Christian is to play his part in offering the eucharistic Sacrifice and in receiving the Holy Communion.

We may be grateful that so much has been done to restore the Mass to its central place. But our aim must be to extend the action and meaning of the Mass out from the center to the furthest edges of life, so that the whole of life is conformed to the living Lord who gives himself to us at the altar. While it is right to stress the priority of the Mass, it would be a mistake if we were led to neglect or despise other acts of worship which have their proper place in the building up of the Christian life. The Mass is the indispensable center, but there are many additional acts of devotion which help to extend it into all our activities and relationships. Such, for instance, are the daily offices of Mattins and Evensong. Their value is beyond question. However, my purpose in this article is to point to the value of another of the Church's acts of worship — Benediction of the Blessed Sacrament.

I remember very well the first occasion on which I was present at Benediction. This happened many years ago at what was, for me,

an important moment in life. I was serving in the British army, and had received notice of posting overseas. I had been home for my last leave and was now waiting with other troops in a transit center in the London area for the ship that would take us to Egypt. On the Sunday evening before we sailed, I was wandering through the streets of the city. I came to an Anglican Church — St Andrew's Willesden Green, I think it was. The bell was summoning the people, and I went in. The first part of the service was familiar to me, for it was Evensong, with its splendid collects and canticles, and its readings from Scripture. But then followed something new to me, though I had indeed read about it and was able to understand what was going on — the Benediction of the Blessed Sacrament. Perhaps I was in an impressionable mood that night, but this service meant a great deal to me. I did not know what lay ahead of me or when I might come back home again, but I had been assured of our Lord's presence and had received his sacramental blessing. I felt rather like Jacob when he was far from home at Bethel and heard the divine voice: "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you" (Gen. 28:15).

Looking back, I do not think I am wrong in seeing in this incident a step on the way by which God, in his merciful providence, was calling me into the fullness of the Christian faith. In the years that followed, both overseas and after I returned home, whenever I had an opportunity to attend at the service of Benediction, I never failed to find in it the strength that comes from knowing that God is near.

There can be no doubt that in a very real way Benediction meets a need of many Christians. This need is one that has always been felt in religion — the need to have before us some concrete manifestation of the divine Reality, toward which we can direct our devotion. As Baron Von Hügel was never tired of saying, spirit and sense go together in religion. It is true that the demand of sense for some visible, tangible manifestation of God can lead to an idolatry if we let our minds rest in the visible manifestation rather than letting it lead us into the unseen mystery of God; and this kind of idolatry happened often enough in the history of Israel. But there is also a danger, possibly a more serious one, if we try to do without the objects of sense, as if we were purely rational or

spiritual beings; the danger here is that of pride and false spirituality, and there are many instances of this in the history of Puritan sects.

Spirit and sense go together. This is obviously true in the Mass itself, where material elements are used as the vehicles of its inner action. As I have said already, it is above all in the action of the Mass that Christ comes to us and we know his presence, so that this is the central act of worship. But Christ's promise is to be with us *always* (Matthew 28:20). So at a very early period in the Church's history there arose the practice of reservation of the Blessed Sacrament. In those days, perhaps because of the dangers of persecution, celebrations of the Mass could not be frequent, and between celebrations the faithful reserved the Sacrament in their homes and communicated themselves from it from time to time. It must have kept them always mindful that Christ was with them in his living presence, and so when the times of persecution were past, the Sacrament continued to be reserved, but now in churches where people might go to pray and worship in the very presence of Christ.

A further step was taken in the Middle Ages when there grew up the practice of exposition of the Blessed Sacrament. The sense of living presence, already ensured by the reservation of the Sacrament, was intensified by opening the doors of the tabernacle or even by exhibiting the Host on a throne in a monstrance. This practice is easily understandable for, as St Augustine noted, seeing has a priority among our senses, and every one of us has a strong desire to see that which claims our attention. We feel that a person is really present to us when we are able to look upon him, face to face. It is simply a fact of human psychology that the worshippers' awareness of the Lord's presence was intensified and brought home in a lively way as they looked with their eyes upon the spotless Host.

At some time too along the way there developed another practice, still to be observed in many of our churches. The priest, in delivering the Communion, would first make the sign of the cross with the Host over the head of the recipient. This is perhaps an unnecessary elaboration in the midst of the Eucharist, but the meaning and intention are entirely admirable, and one can see how there is the possibility of employing this sacramental blessing outside of the immediate context of the Eucharist.

It was from a combination of these practices that the service of Benediction came into being. The practices were wedded to some magnificent wording, drawn partly from the Psalter, partly from

St Thomas Aquinas, and partly, at a later time, from the Jesuit priest, Fr Louis Felici. Thus, in response to the needs of worship, there finally crystallized the service of Benediction as we know it today.

I am well aware that critics of Benediction would brush aside as unimportant many of the things that I have said so far about the value of this service. They would say — and they would be right about this — that one cannot justify an act of worship on the grounds of personal preference or what it has meant in one's personal history, and that one cannot even justify it in terms of general psychological needs or of esthetic excellence. In the long run, the only justification can be to show that this particular act of worship has a sound theological basis. But it seems to me that it should not be difficult to expound such a basis, especially when we remember that so much of the wording of Benediction is taken straight from St Thomas, himself a very prince of theologians.

If there is one theme that runs clearly through St Thomas' writings, it is surely this, that when we look on creaturely beings within the world and consider them "in depth," so to speak, our mind is carried beyond them to that divine Being by whom every creature exists and whom every creature in greater or lesser degree makes manifest. This theme is plainly stated in the foundations of St Thomas' theology, when he discourses on the "five ways" by which the mind rises from the consideration of the created world to the apprehension of God on whom the world depends. But it is essentially the same theme that gets expressed in his magnificent eucharistic hymns which speak of the "glory" hidden "beneath these shadows mean" and of how "faith, our outward sense befriending, makes our inward vision clear."

This theme is precisely what one might expect to find in a Christian theologian, for Christianity is the religion of the incarnation. It proclaims that "the Word became flesh and dwelt among us, full of grace and truth" (John 1:14). Thus Archbishop William Temple could say that Christianity is the most materialistic of religions, because through the incarnation it sets a new value on the material world, and makes it the vehicle for divine grace and truth. This is a sacramental world where creaturely being becomes transparent so that we can see through to the God from whom all things flow.

God does not leave us with just some vague general knowledge of himself. It is true that St Thomas believed that there is a "nat-

ural theology" and that every thinking man can form some idea of God. But beyond this, we believe also in God's "revelation" by which he has himself extended and purified our knowledge of him. We may think of revelation as meaning that at particular times and places and in particular events and persons, God, as it were, has focused his presence and has caused to shine brightly and clearly before us that knowledge of himself which otherwise we can only dimly grasp. The great events in Israel's history were "revelations" of this kind. Above all, Jesus Christ was "the true light that lightens every man" (John 1:9), the great focus of God's presence and acting in history. But Christ in turn appointed the bread and wine of the Eucharist to be the focus in which generations to come would find anew his presence. Anglican theologians have wisely avoided trying to give too precise a formulation of Christ's "real presence" in the Eucharist, but they have consistently affirmed it and it is, of course, implicit in our liturgy. It is in terms of this focusing of our Lord's presence that the service of Benediction is to be understood — and also justified, if anyone thinks it needs justifying. Psychologically speaking, we need some concrete, visible manifestation toward which to direct our devotion; theologically speaking, this is already provided for us by our Lord's gracious focusing of his presence in the Blessed Sacrament.

When this is understood, complaints about "idolatry" or "fetichism" are seen to be beside the point. Let us assure any who may be perturbed over such matters that we are not being so stupid as to worship a wafer, nor do we have such an archaic and myth-laden mentality that we believe the object before us to be charged with magical power. Rather, it is in and through the Sacrament that we adore Christ, because we, being men and not angels, have need of an earthly manifestation of the divine presence, and because he, in his grace and mercy, has promised to grant us his presence in this particular manifestation.

With these thoughts in mind, let us now consider what happens at Benediction. It is an amazingly simple and beautifully proportioned act of worship, and although it is very brief, it has a wonderful completeness. We can think of it as made up of three main parts.

The key-word for describing the first part is "contemplation." The doors of the tabernacle are opened, the Host is exposed and censured, and two great hymns of St Thomas are sung, honoring the "saving Victim" who condescends to be with us in "this great Sac-

rament." I want to stress the word "contemplation." We need more of this, for even in our religion we are most of the time so busy talking or doing things or going places that God hardly gets a chance to say anything to us. It is good for us just to let God soak into us, so to speak, and surely this does happen as we direct our gaze to the saving Victim and kneel quietly in his presence. As the hymns end, we hear the words: "Thou didst give them bread from heaven" (Ps. 78:24). We are reminded of how God fed his people with manna in the wilderness, how his providence never abandons us, and how above all he has come to us in Jesus Christ who called himself "the living bread which came down from heaven" (John 6:51). The first part of the service is then summed up in the beautiful collect which St Thomas wrote for the Feast of Corpus Christi, and in which we pray that we may so "venerate the mysteries of thy Body and Blood that we may evermore perceive within ourselves the fruit of thy redemption."

There follows immediately the second part of the service, which is also its climax — the actual sacramental blessing of the people. The priest, wearing the humeral veil, makes with the Host the sign of the cross over the people. I am reminded of some rather striking words of Fr Hugh Blenkin: "God can never be the object of man's worship, he is always the subject." God always takes the initiative and comes to us, even before we think of turning to him. Whatever we may bring to him, he gives us far more in return. Now at the very heart of the service he gives his blessing through Christ. I explained already what this blessing meant to me long ago, and I hope that it may always mean as much.

The third part of the service is our spontaneous response of praise and thanksgiving. "Blessed be God!" we say, using the words of the Divine Praises, said to have been composed by Fr Louis Felici at the end of the eighteenth century. These Divine Praises bless God for the innumerable ways in which he has been present and manifested himself in the world — in the Name by which he made himself known, in Christ, in the Sacrament, in the Holy Spirit, in the Blessed Virgin and the Saints. How indeed could we know him at all if he had not manifested himself in earthly and historical realities? Then, as the final burst of praise comes the psalm, *Laudate Dominum*, calling on all nations to praise the Lord for his merciful kindness and truth (Ps. 117).

Benediction is very much an act of waiting upon God, of letting him make his presence known, of letting him speak to us. We are told that "they who wait for the Lord shall renew their strength" (Isaiah 40:31). Certainly, this act of devotion offers an important opportunity to renew our strength, and one wishes that it was more widely observed in the Church. "Let us for ever adore the most holy Sacrament!"

Dr Macquarrie was ordained to the priesthood by the Bishop of New York on June 16, 1965, and the next day, Corpus Christi, his first Mass was celebrated in the Church of St Mary the Virgin.



PARISH NOTES

THE 9 O'CLOCK MASS ON SUNDAYS is designed particularly for children, and they should take places in the very front of the church. Also to help them see, we stand for most of that Mass, sitting for the Epistle and kneeling only for the General Confession, from the beginning of the Canon to the time of Communion, and for the Blessing. More importantly, standing emphasizes that the Mass is eucharist — giving thanks — and standing close together emphasizes that the Mass is corporate worship — the Body of Christ pleading his One Sacrifice. The singing has improved since Mr Palsgrove put a simple plainsong Mass into our hands. It will be printed in more permanent form with instructions which the Rector gave during Mass on the first Sunday in October, and will be available if other parishes wish to use it.



THE COFFEE HOURS after the 9 and 11 o'clock Masses are meant for any or all who have been at Mass. Communicants can break their fast, and the Sisters are providing heartier fare — doughnuts with the coffee. A dime or a quarter left in the bowl will help. Those who go to St Joseph's Hall after the 9 o'clock Mass can keep on sipping their coffee while Fr Wappler talks. At both coffee hours, our own people should make it their responsibility to welcome visitors and newcomers to the parish. We know you would like to visit with old friends, but seek out and greet new friends, too. It helps the clergy to do that if parishioners try not to do business with them at that time. We are grateful to the Sisters and those who serve with them.

"ANGLICANISM AND THE ECUMENICAL MOVEMENT" will be presented on four successive Mondays of November, at 10:30 a.m. at the Cathedral and at 7:30 p.m. at four parish churches of Manhattan. Dates, speakers, and topics, together with places for the evening sessions, will be: November 1, Peter Day of the Executive Council, "Anglicanism and the Ecumenical Movement," Calvary Church; November 8, Dr Vogel of Nashotah House, "Anglicanism and Roman Catholicism," St. James' Church; November 15, Canon West of the Cathedral, "Anglicanism and Eastern Orthodoxy," All Saints' Church; November 22, Bishop Bayne of the Executive Council, "Anglicanism and Protestantism," Church of the Heavenly Rest. Registration costs \$2 for the course or \$1 for an individual session.



A MID-WEEK ORGAN RECITAL is being played at St Mary's every Wednesday and at St Thomas' every Thursday, at 5:30 p.m. in both churches. The recital at St Mary's concludes before Evening Prayer at 6.



"WHEN I BECAME A MAN, I put away childish things," says the Apostle. But some of us still like to play with trains. If you do, come to St Mary's and take a ride on the St Mary, St Joseph, and Northern in the church basement. Trains will be in full operation on Saturdays, November 6 and 13, and Thursday, November 11, from 10:30 a.m. until 5:45 p.m., and on Wednesday, November 10, from 6:30 until 9 p.m. Pennsylvania Station's falling down, alas, but, praise the Lord, St Mary's Model Railway Club is celebrating its tenth anniversary, and going strong.



ST LUKE'S HOME invites us to its annual sale on Wednesday, November 10, from 11 a.m. to 5 p.m. There will be an apron table, children's table, plain and fancy, food, etc. Afternoon tea will be served from 3 to 5. To patronize the tea and sale is a practical way to give cheer to the residents of the Home.



ST MARY'S WARDS of the Confraternity of the Blessed Sacrament and the Guild of All Souls will meet on Friday, November 12, after Evening Prayer, Litany for the Dead, and Benediction at 6. The purpose of the joint meeting is to find ways to make the Wards effective in the corporate devotional life of the parish. The meeting

will be kept as short as possible. Some may wish to bring supper. There will be coffee for all. ★

THE WOMEN'S MISSIONARY DINNER has been moved ahead one day to Wednesday, November 17, so we may hear the Rev'd Davis Given. Fr Given is now on the staff of Trinity Church, but spent fourteen years at Fort Defiance, Arizona, in charge of Good Shepherd Mission to the Navajo Indians. Slides of the mission will make his talk vivid. There will be no business meeting, but articles made by the Women for missions will be on display. The Women invite men of the parish to join them at the dinner, which will be served at 6:30. Proceeds from the dinner will go to fulfill the Women's pledge for missionary work. Tickets cost \$3.50 and may be bought at the Mission House, at the parish office, or after High Mass on Sundays. Please set aside, also, Thursday, December 16, for four o'clock tea in benefit of patients of St Luke's Hospital.

★
ON THANKSGIVING DAY, Thursday, November 25, Mass will be said at 7:30 and High Mass sung at 9:30 a.m. — an earlier hour so our people can get away, or even watch the parade!

★
THE ADVENT UNITED THANK OFFERING from the Women of the Diocese will be presented on Wednesday, December 1, at a 10:30 Mass in the Cathedral. At 12 noon there will be a box luncheon in the undercroft of Synod House, with tea, coffee, and sandwiches on sale; or women may bring their own lunch. The Advent meeting of the Episcopal Churchwomen of the Diocese will follow in Synod House. We hope that our parish will be well represented. All of our women should send a thank offering to our U.T.O. custodian, Miss Adelaide D. Simpson, 520 West 114th Street, New York, N. Y. 10021, or it may be handed to her after High Mass on Sunday, November 21. Cheques should be made payable to "The United Thank Offering."

★
SAVE THE EVENING OF DECEMBER 8, our patronal festival, for a parish gathering. ★

CHRISTMAS PRESENTS? Despite the regretted delay, there is promise now of the phonograph record of Evensong and Benediction at St Mary's and it promises to be very good. Orders should be placed at the St Francis de Sales Shop or the parish office.

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.

KALENDAR FOR NOVEMBER

- ✠ 1. M. ALL SAINTS. *Mass 6:30, 7:30, 9:30 a.m., 12:10, 5:30 p.m.*
2. Tu. ALL SOULS. *Requiem Mass 6:30, 7:30, 9:30 a.m. High Mass 12 noon.*
3. W. St Winifred. Comm. Octave. *Requiem 9:30 a.m.*
4. Th. St Charles Borromeo, B.C. Comm. Octave.
5. F. St Elizabeth, Mother of St John Baptist. Comm. Octave. *Requiem 12:10 p.m.*
6. Sa. St Leonard, Abt. Comm. Octave.
- ✠ 7. Su. TRINITY XXI. Comm. Octave. *Solemnity of All Saints' at High Mass 11 a.m.*
8. M. Octave Day of All Saints'.
9. Tu. Feria. *Requiem 7:30 a.m.*
10. W. Feria. *Requiem 7:30, 9:30 a.m.*
11. Th. St Martin, B.C. *Requiem 9:30 a.m.*
12. F. Feria. *Requiem 7:30 a.m., 12:10 p.m.*
13. Sa. Feria. *Requiem 7:30 a.m.*
- ✠ 14. Su. TRINITY XXII. Comm. Bestowal of the American Episcopate.
15. M. St Albert the Great, B.C.D.
16. Tu. St Edmund, B.C.
17. W. St Hugh, B.C. *Requiem 9:30 a.m.*
18. Th. St Hilda, Abbess.
19. F. St Elisabeth of Hungary, W. *Mass also 12:10 p.m.*
20. Sa. St Edmund, K.M.
- ✠ 21. Su. THE SUNDAY NEXT BEFORE ADVENT.
22. M. St Cecilia, V.M.
23. Tu. St Clement, B.M.
24. W. St John of the Cross, C.D. *Mass also 9:30 a.m.*
25. Th. THANKSGIVING DAY. *High Mass 9:30 a.m.*
26. F. Feria. *Requiem 7:30 a.m., 12:10 p.m.*
27. Sa. Feria. *Requiem 7:30 a.m.*
- ✠ 28. Su. ADVENT I.
29. M. Feria. *Requiem 7:30 a.m.*
30. Tu. ST ANDREW THE APOSTLE. *Mass also 9:30 a.m., 12:10 p.m.*

✠ *Days of obligation.*

MUSIC FOR NOVEMBER

NOVEMBER 7 — SOLEMNITY OF ALL SAINTS'

11 a.m.

Messe solennelle Jean Langlais
Motet, O quam gloriosum Tomas Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Tone IV/Lassus
Motet, Justorum animae Orlandus Lassus
O salutaris hostia Flor Peeters
Motet, Ave verum 14th century French
Tantum ergo Flor Peeters

NOVEMBER 14 — TRINITY XXII

11 a.m.

Missa Le Bien que j'ai Claude Goudimel
Motet, Super flumina Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis Herbert Howells
Motet, Thy beauty, O Israel Michael Wise
O salutaris hostia Tomas Luis de Victoria
Motet, Ave verum Josquin des Pres
Tantum ergo Tomas Luis de Victoria

NOVEMBER 21 — THE SUNDAY NEXT BEFORE ADVENT

11 a.m.

Missa brevis Lennox Berkeley
Motet, Hear my voice and prayer Thomas Tallis

6 p.m.

Magnificat and Nunc dimittis William Byrd
Motet, Out of the deep Henry Aldrich
O salutaris hostia Josef Kromolicki
Motet, Adoro te Josef Kromolicki
Tantum ergo Josef Kromolicki

NOVEMBER 28 — ADVENT I.

11 a.m.

Missa brevis Giovanni Francesco Anerio
Motet, Hosanna to the Son of David Orlando Gibbons

6 p.m.

Magnificat and Nunc dimittis Thomas Morley
Motet, I will love thee, O Lord Jeremiah Clarke
O salutaris hostia Geoffrey Bush
Motet, Jesu dulcis memoria Mode VI
Tantum ergo Geoffrey Bush

FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

September 28 — Nina Gay Dolan
September 29 — Martin Edward Boehling
September 29 — Carolyn Bertha Bensen Boehling

BURIAL

"My flesh shall rest in hope."

September 30 — Rhoda O'Connor



ALTAR FLOWER MEMORIALS

November 1 — All Saints Day, Departed members of St Mary's Guild.
November 7 — The Twenty-first Sunday after Trinity, Matilde Mathews.
November 14 — The Twenty-second Sunday after Trinity, John Gilbert Winant.
November 21 — Sunday next before Advent, Christopher J. and Mary A. Warrell.
November 25 — Thanksgiving Day, Isaac Bradley Johnson.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged; Anonymous, \$50; Alan S. Robbins, \$5; The Rev'd C. R. Phelps, \$10; Anna Sakurai, \$2; Anonymous, \$3; Hazel E. Hansen, \$2; William R. Carwithen, \$5; Arleen O'Connor, \$5; Paul Spahr, \$1; Mrs Homer A. Stebbins, \$1; Margaret L. Rigler, \$3; Walter Caswell, \$2; Andrea Helen Tietjen, \$2; Benjamin H. Trask, \$10.



ADDRESSES ARE NEEDED at the parish office for these, whose mail has been returned: Miss Karen Benson, Sterling E. Cathey, Reginald W. Evans, Miss Dorothy O. Ford, Donald P. Herbert, Mrs Christian A. Hovde, Kenneth Howard, Theodore A. Johnson, John Thompson Jones, Monroe Salzman, William C. Morgan, Howard Snyder, Mrs. William F. Low, Jr.

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, NOVEMBER, 1965

November 3: St Mary's Guild

November 14: Society of Mary

November 18: Women of the Church

November 28: 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.