

* · BENEDICTA · TU · IN · MULIERIBUS · *

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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THE REVEREND LOUIS G. WAPPLER

THE SISTERS OF THE HOLY NATIVITY

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Parish founded 1868

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AVE

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

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No. 2

THE HOLY FAMILY

The Rev'd John W. Riegel, Ph.D.

January 9, 1966

O LORD JESUS CHRIST, who by thy wondrous holiness didst adorn a human home, and by thy subjection to Mary and Joseph didst consecrate the order of earthly families; Grant that we being enlightened by the example of their life with thee in the holy family, and assisted by their prayers, may at last be joined with them in thine eternal fellowship. . . .

And so, says the Church, Christ, by his holiness, adorned a human home. And this is true; yet it is the *homeliness* of Christ (rather than his holiness) of which I want to speak on this feast and to this holy family of the Church of St Mary the Virgin. For all human homes are of God's creation; and thus the home in Nazareth was prepared, both by and for him: for he has ordained the home, the human family, to be a requisite for childhood, and the foundation of all manhood. In coming down to us, Christ has taught us, not to look up, as for escape, but to look around us for the things of God. For by his human birth and life he has consecrated this order of man and womankind, he has declared its nature, and set it apart, for the fulfilment ordained by the Father. And that End is not the destruction of human nature, but its exaltation in the family reunion in which we all will be one together, distinct, yet no longer separate, as Christ welcomes his whole family to the heavenly banquet in the presence and household of his Father.

The life of the Holy Family, like the gift of the Blessed Sacrament, not only assures us of this divine favour towards all mankind; it also calls us into conformity with an explicit image of the divine life. It indicates the proper place of man and women, even as it exalts the child to a place of primary concern in the society of God.

For we Christians know that we are not to labour to come to God either by denying our flesh, or by training to exalt it, but by offering it to God in accordance with his plan for us. And that we may do this, God has come to us and has gladly partaken of the differences of our sexual natures and the disabilities of our various conditions of age and honour. In this he has declared again that what God has made by his Word, he has, by the very incarnation of that Word, pronounced very, very good.

And so it is up to us to live out the pattern which by God was created, and in the Holy Family was accepted and consecrated. But can we all, in fact, live out that pattern? Indeed, we all can, whether men or women, single or married, old or young. For the father in the Holy Family of Nazareth is, in truth, a father-figure, not the necessary male partner required by an earthly union, but, as a man, a living symbol of the true Father of us all, a very sacrament, we may say, of the universal fatherhood of God. For Joseph finds, as every man may find, his place in the holy family of Christ, not in the exaltation of his masculinity, but in his function in the family. In his craft, in his daily work, and by his fatherly care for wife and child, he showed himself to be truly a priest of nature — as we all, men and women, are intended to be — by taking the natural gifts of God and consecrating them by the sacrifice of his life and labour, and so providing for the life of the Holy Family in obedience to God. And this is the pattern for every man who, in Christ, lives in the holy family of the Church: to be found a faithful priest over the things of this world, that the family of God may flourish.

And then there is the mother, Mary; truly the mother of us all, if we all be in Christ. And, again, she is universal mother, not by the fruitfulness of her biological nature, but rather by the adoption given us in baptism by her Son, as we are born, not of the flesh, but of God. For the role of womankind as declared by God in raising Mary to the very apex of creation, is seen for us in the form of the Church, the nurturing mother who praises and corrects, who is patient but ever yearning that we her children may grow into the stature of the fulness of the divine Son. And so, too, the Christian woman of today and every generation finds true femininity, not in the exaltation of her biological nature, to which our movies and advertisements and poor, pitiful, degrading literature would bind her, but in the womanly sacrifices of nurture, of kindness, of guid-

ance, and of cherishing, so that every woman, whether her calling be to strength or wisdom, craftsmanship or cooking, may enter, as did Mary, into the life of the priestly family of God by taking her appropriate part in the life of Christ's great family, the Church.

And finally, what of the child? Ah, brethren, the child that in the stable of Bethlehem was Jesus, has become ourselves. It is we who are now housed and protected by the father, the true Father in heaven, as was the child Christ by the human father, Joseph. It is we over whom our divine mother, the Church, extends the care of the Blessed Trinity, even as Mary, favoured by the Father and overshadowed by the Spirit, bore the everlasting Son. It is we who, in our own generation, are now called, by the grace of God our Father and the guidance of our Mother the Church, to become as the Child Jesus. And this we do, not that we should become infantile, but rather that, having put aside the childish things of this world as insufficient companions, we may in humble fellowship with Jesus, Mary, and Joseph, live in the pattern and by the life of the Holy Family, so that, growing surely in grace to the stature of the fulness of Christ, we may be ready to inherit the royal kingdom when our Lord and Brother comes.



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THE HOLY SACRIFICE

WHEN OUR LORD JESUS CHRIST SAID, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment," he showed us the absolute demand to worship. God is of infinite worth, and his *worth-ship* (as the word was once) is beyond our capacity to respond. He is worth *at least* our whole life: our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice.

The essence of worship is sacrifice: the giving up of our selves, the surrender of what we value most — our lives. And from the beginning of man's religious growth, he has tried to fulfil that demand, so that a primitive religion without sacrifice is so rare as to be a strange exception. Here is an analysis by Evelyn Underhill in her important book, *Worship*.

Worship, the response of the human creature to the divine, is summed up in sacrifice, the action which expresses more fully than any other his deep, if uncomprehended, relation to God. As man begins to wake up to the Reality over against him, there comes to him as the sequel to his sense of awe and dependence the feeling that he wants to offer something — indeed, must offer something — to the unseen Power. He wants to do this long before he is able to say *why* he is moved by this profound impulse; and when he does produce reasons, often enough they are of a mixed, and even apparently self-interested kind. Thus the sacrifice may have as its immediately inciting cause awe, fear, anxiety, the impulse to propitiate, or the sense of need or guilt; for by all these paths, the spirit of man is persuaded to seek communion with God. But whether this declared cause be the desire to adore, to atone, or to obtain benefits — whether the anthropologists be right in finding the essential meaning of sacrifice to be "life offered in order that life may be received" — behind all and colouring all is the remote cause; the deep conviction that sacrifice is the sum of worship, the way in which man must approach God, his first lesson in creaturely love. For sacrifice is a positive act. Its essence is something *given*; not something *given up*. It is a freewill offering, a humble gesture which embodies and

expresses with more or less completeness the living heart of religion; the self-giving of the creature to its God.

Let me repeat Evelyn Underhill's most significant sentence about sacrifice: "Its essence is something *given*; not something *given up*." For today we misuse the word *sacrifice* as if it meant loss, or killing. An article is on sale "at a sacrifice" — at a loss. But that is not the root meaning. Sacrifice is to make holy, to consecrate, to set apart; and the purpose of sacrifice never was the destruction of life, but the releasing of a life so that it could be offered. The horror of human sacrifice, the crudeness of animal sacrifice, and the insignificance of any lesser sacrifice, should not blind us to understanding what man was about. He wished to give God something worthy. He wished to give God his own life. Death was vital to sacrifice because it set free the life — his own, his child's, his enemy's, his brute animal's — to be offered.

No doubt, Jewish sacrifice reached the highest level of any attempt to offer something worthy. Jewish Law required a costly, unblemished victim, to represent the total oblation of self which the worshipper desired to make. We picture poor beasts slaughtered at the altar: but they were not slain in the Holy Place. In the forecourt of the Temple, outside the sacred precinct, the owner — not the priest — slew the victim, first laying his hands on its head as a sign that he identified himself with it, so that what happened to it might symbolically happen to himself. Then the priest carried the blood — the life, according to Jewish Law — into the sanctuary, to offer it at the altar. Finally, part of the flesh was burned, so that the smoke could go up before God; and the worshipper ate the remaining portion of flesh as a sign of union with the sacrifice and communion with God. The worshipper had done his best to identify himself with a worthy victim, and so find pardon and peace.

And yet his best was not enough. For man's best could not be perfect. As we offer Christian worship we do not forget, nor should we despise, the offering attempted by the people of Israel. But

the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. . . . For it is not possible that the blood of bulls and of goats should take away sins. (*Hebrews* 10.1,4.)

Countless sacrifices of countless sinners could not make a holy sacrifice.

But "Christ our Passover is sacrificed for us." (*I Corinthians 5.7.*)

Do you know what that meant to the first Christians? Do you sense their joy? What they had tried to do and failed to do, their Lord, the Son of God, had accomplished in one act of perfect obedience.

The high priest went into the Temple to offer the evening sacrifice. Hundreds and hundreds of priests before him had done the same thing, because the perfect sacrifice had not been found. And on a hill outside the city the God-man hung on the cross, dying. And as his breath failed him, he struggled to give one last triumphant shout: "It is finished!" And the veil of the Temple was rent in twain and the Holy of Holies stood open to the gaze of the crowd. For the Law of Moses was over when Love reigned from the cross. The Jewish priesthood had reached fulfilment in the Eternal High Priest of Calvary. The "one, true, pure, immortal sacrifice" had been made by him who alone could make it: the Incarnate Son, perfect God and perfect man, who "suffered death upon the Cross for our redemption" and "made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

And, making sacrifice as a Jew would understand it, he carried out every step. He came forth from heaven so that he might be slain outside the eternal Temple, and in his Incarnation identified himself with us, so that his sacrifice might be ours. He was slain, not by a righteous God, but by us sinners, who need forgiveness. His flesh was transformed by his mighty Resurrection; and at his glorious Ascension he entered into the true Holy of Holies to offer his sacrifice — not only his death, but his whole triumphant life. Truly, "Christ our Passover is sacrificed for us."

And the last step in sacrifice: fulfilment for man in feasting on the victim? We do that in the eucharistic feast. We know that our Lord "did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again." That is why the Mass is called the Holy Sacrifice. Not another sacrifice, nor a repeated sacrifice, it is

a partaking and representing of the one sacrifice which began at Bethlehem, was sealed on Calvary, and is pleaded at the Church's altars day by day.

The Mass is an enactment in time of what Christ offers in eternity. In the Sacrifice of the Mass, the longings of mankind from age to age are caught up and given substance. We have something to offer. We have *someone* to offer. The perfect priest and perfect victim offers himself, and joins us to his eternal offering. If to love God with heart, soul, and mind is the great commandment, then we need to offer ourselves a reasonable, holy, and living sacrifice. "And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service" we say, offering the sacrifice of Christ. And so the Mass answers our need and fulfils our wish to obey the great commandment. For in every Mass we become the holy people offering God a holy, unblemished sacrifice.

That is the way our Lord left us — the memorial he commanded us to make. The Mass is not a lovely collection of prayers and lessons and hymns made up by the Church. It is the Church acting out love for her Lord, offering her "bounden duty and service," keeping the command, "Do this in remembrance of me."

Christians "do this" all over the world in their churches, and under strange conditions, too: in prison, on shipboard, on a battlefield — using the hood of a jeep for an altar. But the vast majority of Christians keep the command, and Anglicans who love the Mass are not, in the total picture, a minority. Take heart: the Mass will regain its rightful place if we come to it — every one of us, every Sunday; and some of us, every day; and more of us, more than rule requires of us — that is, not only on Sunday when we must, but on some weekday when we may come.

If we offer the Mass with thankfulness, it is true worship, perfect sacrifice, love of God with heart, soul, and mind. "Christ our Passover is sacrificed for us: therefore let us keep the feast."

D.L.G.

PARISH NOTES

FATHER RIEGEL has finished his special courses at the General Theological Seminary and will be chaplain on a tour of Pacific ports — we should like to go along! — before assuming his post as chaplain of the International Youth Hostel opening in Milwaukee under the auspices of that Diocese. We are glad to have had his beautiful sermon — printed in AVE — before he left. He has served faithfully in these few months, and we wish him Godspeed.



CANDLEMAS will be kept on February 2, a Wednesday, with Mass at 6:30, 7:30, and 9:30 a.m., and at 12:10 p.m., and (Evening Prayer having been moved forward that day to 5:30) with Blessing of Candles, Procession, and High Mass at 6 p.m. Afterwards, there will be refreshments and a parish party in St Joseph's Hall, and the Rector will whisk you away from snowy (?) New York to sunny (?) England, by means of colour slides. They will show cathedrals and a castle or two, many parish churches, some houses and cottages, a pub or two, and lots of countryside.



CONFIRMATION INSTRUCTION will be given after Sunday Evensong, beginning on Septuagesima, February 6. Adults who wish to receive the Sacrament of Confirmation when the Bishop visits St Mary's on Low Sunday evening, April 17, should attend the course or else make special arrangements. Anyone who is considering Confirmation but not sure is welcome to come without obligation or fear of pressure. Those already confirmed who would like to hear the talks are welcome, too. Children's classes will be conducted by the Sisters.



THE ACOLYTES' FESTIVAL is always a great event at St Mary's but this year it will be notable. The Right Rev'd Charles Francis Boynton, S.T.D., will celebrate and preach and give Holy Communion to those who have prepared for it. Bishops of New York and their Suffragans have preached at St Mary's but, so far as we can learn, never celebrated a parish Mass. The Mass will be at

12 noon on Saturday, February 12, and conclude with the traditional Procession and Benediction of the Blessed Sacrament. Our people are, as always, invited to the service, but the luncheon, because of lack of space, is necessarily limited to priests and acolytes.



THE CHRISTMAS OFFERING is now \$5,675.80.



CONFESSIONS may be made on Shrove Tuesday, February 22, from 12 to 1, 5 to 6, and 7:30 to 8:30 p.m. Appointments may always be made for those who cannot come at scheduled hours. A good Lent begins with a good confession.



ON ASH WEDNESDAY, February 23, Mass will be said at 6:30, 7:30, and 9:30 a.m., and at 12:10 p.m. Ashes will be imposed before each of these Masses. Evening Prayer and the Litany and Penitential Office will be read at 5:30. At 6 p.m., ashes will be blessed solemnly and imposed before High Mass.



THE LENTEN SCHEDULE will include the Litany sung at Sunday Evensong, Mass at 12:10 p.m. from Monday through Friday, and Stations of the Cross at 5:30 p.m. every Friday with Evening Prayer at 6 followed by Benediction.



FROM THE PARISH REGISTER
BURIAL

"My flesh shall rest in hope."

December 13 — Thomas J. Dauth



ALTAR FLOWER MEMORIALS

February 2 — Purification B.V.M., Georgina Margaret Huck

February 12 — Acolytes' Festival, Mrs Archibald Russell

MUSIC FOR FEBRUARY

FEBRUARY 6 — SEPTUAGESIMA

11 a.m.

Missa flos carmeli Bruce Prince-Joseph
 Motet, Bonum est confiteri Johann Ernst Eberlin

6 p.m.

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet, Ecce nunc tempus Francesco Guerrero
 O salutaris hostia Tomas Luis de Victoria
 Motet, O Domine Jesu Christe Francesco Guerrero
 Tantum ergo Tomas Luis de Victoria

FEBRUARY 13 — SEXAGESIMA

11 a.m.

Missa l' hora passa Lodovico da Viadana
 Motet, Juxta vestibulum et altare Rodericus Ceballos

6 p.m.

Magnificat and Nunc dimittis Bernard Rose
 Motet, O Lord almighty God Bernard Naylor
 O salutaris hostia George Henschel
 Motet, Homo quidam Abbot Ainarudus
 Tantum ergo George Henschel

FEBRUARY 20 — QUINQUAGESIMA

11 a.m.

Mass in G Francis Poulenc
 Motet, Vivo ego Ildephonsus Lobo

6 p.m.

Magnificat and Nunc dimittis Richard Farrant
 Motet, Call to remembrance Richard Farrant
 O salutaris hostia Anton Bruckner
 Motet, Ave verum Anton Bruckner
 Tantum ergo Anton Bruckner

FEBRUARY 27 — LENT I

11 a.m.

Mass for four voices William Byrd
 Motet, Miserere mei William Byrd

6 p.m.

Magnificat and Nunc dimittis Robert Fayrfax
 Motet, Out of the deep Henry Aldrich
 O salutaris hostia McNeil Robinson
 Motet, Ave verum corpus 14th Century French
 Tantum ergo McNeil Robinson

KALENDAR FOR FEBRUARY

1. Tu. St Ignatius, B.M. Comm. St Bridget, V.
2. W. THE PURIFICATION OF ST MARY THE VIRGIN. *Mass* 6:30, 7:30, 9:30 a.m., 12:10 p.m. *Evening Prayer* 5:30 p.m. *High Mass with Candlemas Ceremonies* 6 p.m.
3. Th. St Blase, B.M. Comm. St Ansgarius, B.C.
4. F. St Gilbert, Abt. *Mass also* 12:10 p.m. *Abstinence.*
5. Sa. St Agatha, V.M. Comm. MM. of Japan.
- ✠ 6. Su. SEPTUAGESIMA. Comm. St Titus, B.C., & St Dorothy, V.M.
7. M. St Romuald, Abt.
8. Tu. Feria. *Requiem* 7:30 a.m.
9. W. St Cyril of Alexandria, B.C.D. *Mass also* 9:30 a.m.
10. Th. St Scholastica, V.
11. F. Feria. *Mass also* 12:10 p.m. *Abstinence.*
12. Sa. Feria. *Of our Lady. High Mass (Acolytes' Festival)* 12 noon.
- ✠ 13. Su. SEXAGESIMA.
14. M. St Valentine, M.
15. Tu. Feria. *Requiem* 7:30 a.m.
16. W. Feria. *Mass also* 9:30 a.m.
17. Th. Feria. *Mass also* 9:30 a.m.
18. F. St Simeon, B.M. *Mass also* 12:10 p.m. *Abstinence.*
19. Sa. Feria. *Of our Lady.*
- ✠ 20. Su. QUINQUAGESIMA.
21. M. Feria. *Requiem* 7:30 a.m.
22. Tu. St Peter's Chair.
23. W. ASH WEDNESDAY. *Mass* 6:30, 7:30, 9:30 a.m., 12:10 p.m. *Evening Prayer* 5:30 p.m. *High Mass with Ash Wednesday Ceremonies* 6 p.m. *Strict Fast & Abstinence.*
24. Th. ST MATTHIAS, Ap. *Mass also* 9:30 a.m., 12:10 p.m. *Fast.*
25. F. Greater Feria. *Mass also* 12:10 p.m. *Fast & Abstinence.*
26. Sa. Greater Feria. *Fast.*
- ✠ 27. Su. LENT I. Comm. Bl. George Herbert, P.
28. M. Greater Feria. *Fast.*

✠ *Days of obligation.*

WHO ARE THESE
LIKE STARS APPEARING?

IGNATIUS OF ANTIOCH (not Loyola) left us seven invaluable letters written to churches of Asia Minor as he went to Rome and to martyrdom. In them he set forth a Church Order in which the local bishop occupied a unique place as successor to the Apostles. Predicting his death, he said, "I am the corn of God, and am ground by the teeth of wild beasts that I may be found pure bread." His martyrdom is dated between 110 and 117.

BRIDGET or Bride, Abbess of Kildare, founded that monastery, a double house for men and women, and died there on February 1, 523. She is remembered in Ireland for many miracles. One of them is giving sight to a blind nun, who soon turned to Bridget and said, "Close my eyes again, dear mother, for when the world is so visible to the eyes, God is less clear to the soul."

BLASE, Bishop of Sebaste in Armenia, saved a boy choking on a bone — hence the blessing of throats on his feast. He was beheaded for the Faith in 316.

ANSGARIUS or Anskar preached the Gospel in North Germany, Denmark, and Sweden, and became the first Archbishop of Hamburg. He died at Bremen in 865.

GILBERT OF SEMPRINGHAM was vicar of that Lincolnshire village and there founded a double order of men and women to minister in parishes. He died on February 3, 1190.

AGATHA, the greatly venerated Virgin Martyr of Sicily, suffered in the Decian persecution of 251.

THE JAPANESE MARTYRS of the sixteenth century were heirs of the great mission of the Franciscans and Jesuits and, when the Emperor denounced Christianity, were killed by the thousands — many of them crucified.

TITUS, whom St Paul addressed in his epistle as "mine own son," was left by the Apostle to oversee the Church on the island of Crete.

DOROTHY, Virgin Martyr of Caesarea in Cappadocia, suffered in the Diocletian persecution about the year 300.

ROMUALD was founder of a branch of the Benedictine Order at Camaldoli in Tuscany. Austere with himself, he was loved for his consideration of others. He died in 1027.

CYRIL OF ALEXANDRIA, Patriarch of that See in the time of great contention over the Nestorian heresy, contended greatly at the Council of Ephesus (431), at which Nestorius was condemned and the title *Theotokos* was recognized as a necessary description of Mary's role in the Incarnation. Cyril died thirteen years later.

SCHOLASTICA was the sister of St Benedict and presided over a convent near Monte Cassino, where her brother had founded his monastery. When she died (*circa* 543), her brother saw her soul entering heaven in the likeness of a dove.

VALENTINE is the name attributed to an Italian martyr of the third century, but you can choose your Valentine — a priest of Rome or a bishop of Terni, or perhaps Teramo. Sending "valentines" is probably of pagan origin and has no connection with a Christian saint.

SIMEON, son of Cleophas and kinsman of our Lord, succeeded the Apostle James as Bishop of Jerusalem.

ST PETER'S CHAIR is a feast recognizing the Apostolic See at Antioch (where "the disciples were first called Christians"), as June 29 celebrates the martyrdom of Peter and Paul at Rome.

GEORGE HERBERT, priest and poet, left a brilliant career at the court of Charles I to be vicar of Bemerton, outside Salisbury, and died there, not yet thirty-nine years old, on February 27, 1632. It is told that parishioners "did so love and reverence Mr Herbert, that they would let their plough rest when his saint's bell rung to prayer, that they might also offer their devotion to God with him, and would then return back to their plough." The sophisticated today read his poems with pleasure, and priests reading *A Priest to the Temple* may learn how to be better pastors.

D.L.G.

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.

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, JANUARY, 1966

February 2: St Mary's Guild
February 13: Society of Mary
February 17: Women of the Church
February 27: Church School, Order of St Vincent

WANTED: Sexton with mechanical ability. Retired fireman or engineer desirable. Can you help us locate such? D.L.G.

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 7 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 Usher* 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.