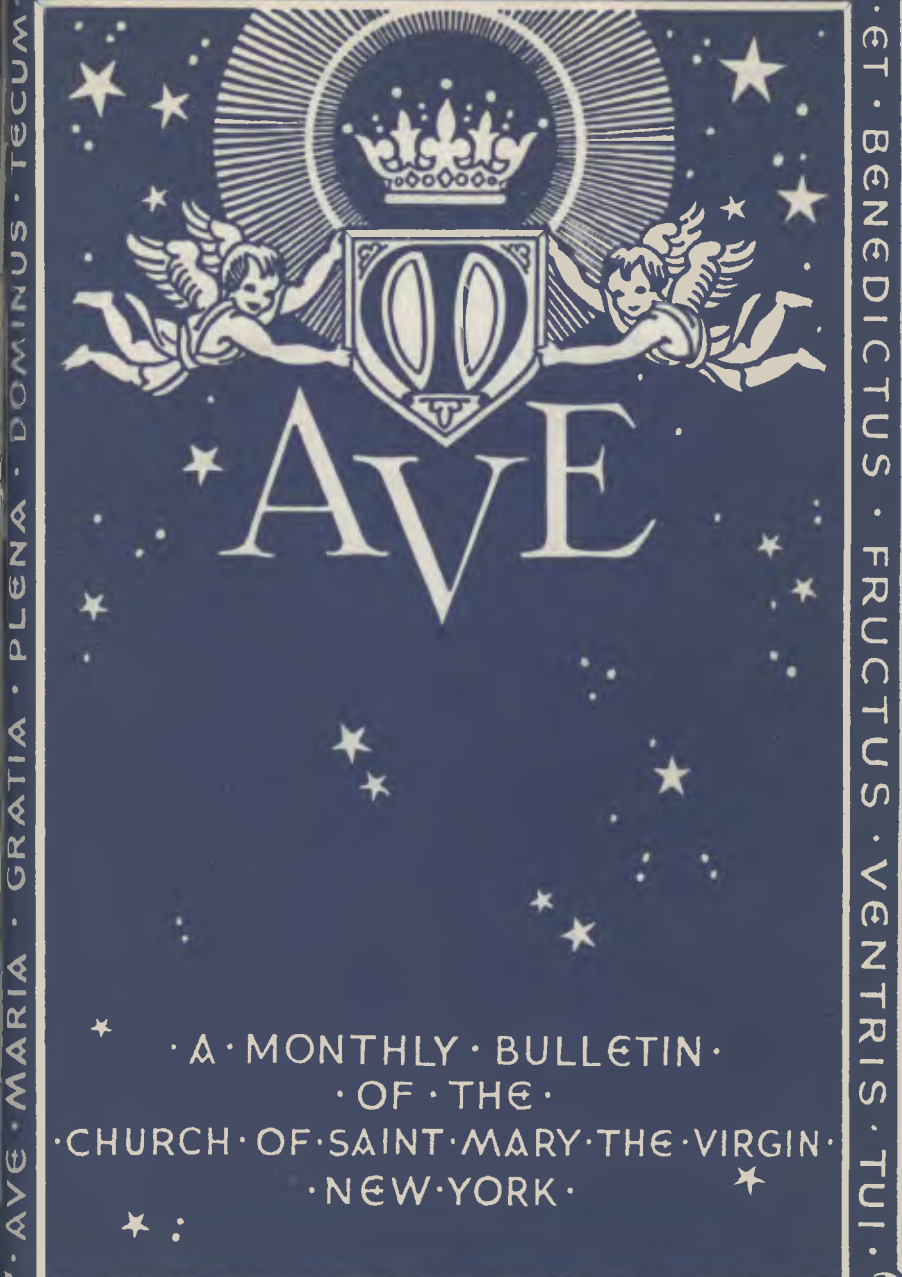
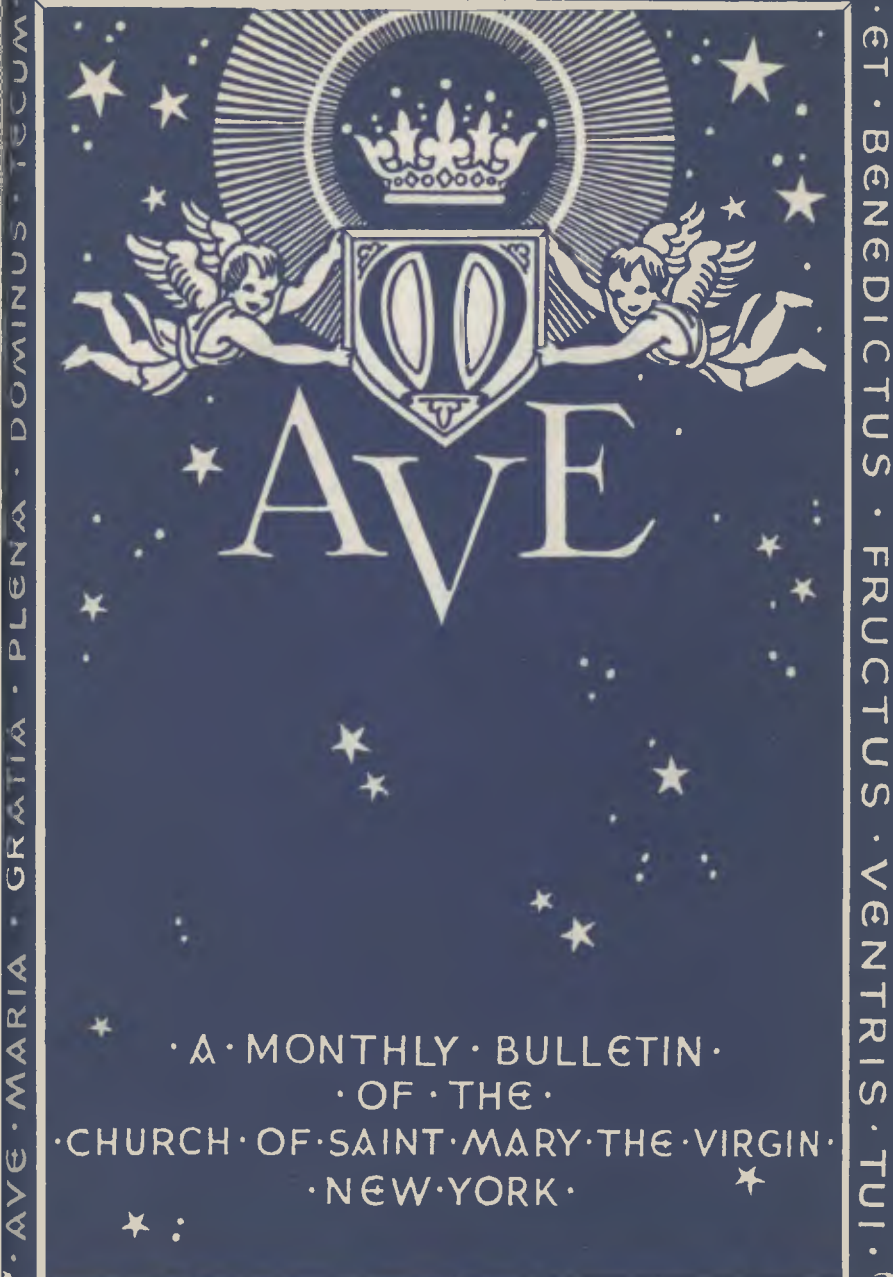


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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND LOUIS G. WAPPLER

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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. XXXV

October, 1966

No. 7

My dear people,

Going to church on the first Sunday in October, 1966, to celebrate the seventy-first year of its dedication and the ninety-eighth year of our parochial foundation, we cannot hide a tinge of sadness not to see the familiar figures of nuns near the memorial tomb of our Founder, Father Brown. His parochial Order of Sisters of the Visitation was succeeded in 1899 by the Sisterhood of the Holy Nativity, and ever since, except for the years 1907-09, Sisters of the Holy Nativity have lived and worked and prayed in this parish. Seeing them with us in church and knowing that they offered the full round of Offices in their chapel in the Mission House brought spiritual strength to parishioners and visitors. So did their counseling and calling. Shut-ins particularly will miss them. They have our enduring gratitude. We wish they were still with us and we want it known that the Bishop and the Rector, the Sisters' Associates and many individual parishioners, made strenuous efforts to keep them — not only for our sake but theirs. But we could not reverse the order. The Sisters were withdrawn from New York — and also from Baltimore — at the beginning of July. And so we are faced with a challenge.

"New occasions teach new duties" and now we must do for ourselves many things done for us by the Sisters. Already, parishioners have come forward to teach Sunday School classes, to run the parish library and the bookshop, to care for altar linens and candles, and to call on shut-ins and minister to their personal needs. More volunteers could be used, however. Especially do we need them in the kitchen on Sunday mornings. We cannot hope to have the big breakfast served by the Sisters on the last Sunday of each month after nine o'clock Mass, but after that Mass every Sunday we want to serve rolls with milk for the children and coffee for the adults

who meet with Father Wappler. Will *they* take a turn in the kitchen? (To make it easier, we are using paper cups.) And for the coffee hour after High Mass will we have some new helpers — not only women but *men*?

I have been encouraged by the evident will of the parish to go forward and maintain so many of the things done by the Sisters. Their presence amongst us contributed much more than these things, however. We want the Religious Life in our parish, and I know the question we all are asking is, "Will we have other Sisters?" I wish I could answer, "Yes." I can only say, "In God's good time." But I can tell you that the Mothers of two of our active communities want to send Sisters to Saint Mary's, though they cannot do it this year nor, I fear, next. But I have been happy to find that they share my belief that Saint Mary's has a most strategic location for serving the city and its environs and that we must most certainly serve Times Square. If God sends us Sisters, they will work out ways of serving our communicants and the people at our door who need to become communicants. Until we have Sisters, we will explore other uses of the Mission House. We want to do all that we can do.

We will try to work out God's will as we go ahead, and I ask your interest, understanding, and prayers. Pray at this Feast that every member of the Church, in his vocation and ministry, may serve as God calls him to serve. You do not have to be a priest or a nun in order to be useful. Working *together* for his glory is our strength. The Church is built up by what we do cheerfully. "Whatsoever ye do, in word or in deed, do all in the Name of the Lord Jesus." To do his will, we dedicate ourselves now, and to endless ages of ages.

Affectionately your priest,

Donald L. Garfield

PARISH NOTES

DAILY NOONDAY MASS, Monday through Saturday at 12:10, begins on October 1. The celebrant or another priest will also be available afterwards to hear confessions. Please make it known to Episcopalians who work nearby.

★

THE PARISH LIBRARY will be open on Sundays after High Mass and on Saturdays from 11 to 3. Located on the second floor of the Mission House, 133 West Forty-sixth Street, it has been completely rearranged and there is ample space for those who want to sit and sample the books. Books may be taken out, and there is a special display of books of current interest. We hope the library and reading room will be used by parishioners and many others, and if they create the need there will be other hours during the week. In charge is Miss Charlotte Lickell.

★

THE WOMEN OF SAINT MARY'S will hold their first Fall meeting on Thursday, October 20. After a Corporate Communion at 9:30, the Women are invited to have breakfast in the rectory, as guests of the clergy.

★

A LITURGICAL STUDY GROUP is being formed. The purpose is to learn liturgical history and understand liturgical renewal. There will be some straight teaching by the clergy but also, we hope, questions and discussion by the laity. The meetings will be on Sunday nights after Evensong or on a weeknight, should that be better. If you want to come, please let us know *when*.

★

LOOKING AHEAD, save All Saints' night, November 1, for a 6 o'clock High Mass followed by supper.

"I WILL KEEP THY CEREMONIES"

(Psalm 119, verse 8, old translation)

MAN naturally is a ceremonialist. Lesser animals have set ways of doing things and of expressing themselves. And man, partly by instinct, no doubt, and certainly by design, has developed ways of doing things and of expressing himself. These are his ceremonies.

There are three kinds of ceremonies: utilitarian, interpretive, and symbolic. We use each kind in our church services and, because ceremonial is natural to us, we use each kind in our home life, in City Hall ceremonies, in fraternal lodge initiations — in fact, every department of life has its ceremonies.

At home, there is a certain ceremony or set way of dressing, a certain route to get to the kitchen: the easiest way, which is utilitarian.

At City Hall, the mayor used to present the Key to the City to a famous visitor and the key not only could do something — if we had a city gate it would unlock it and give the visitor freedom to come and go — but it also symbolized something: giving the key was a symbol of welcome. (Because it had become an outworn symbolism, the ceremony in our city has recently been changed.)

And in a fraternal lodge, one would find things done that are not the practical way to do something — such as marching round the "altar" clockwise even when the point one wants to reach is only a few steps in the opposite direction. So one might characterize such ceremonial as symbolic: not necessarily practical, not even doing something which was practical in origin but has had a meaning attached to it; but simply symbolic — an accepted, agreed symbol of belief.

Most of our Church ceremonies are utilitarian, though you may not have thought so. Most of the things we do in our services have been found by generations of Christians to be the easiest, most direct way to do them. For example, when the acolytes and ministers of the altar come in for High Mass, they take the shortest route from the sacristy. It looks lovely to see the acolytes' flockering candles approaching from behind the sanctuary screens, but they are simply leading us in by the most practical way.

Once we are in, we have assigned places — places that enable us to do our assigned work, and therefore are utilitarian. And yet higher levels in the sanctuary do represent greater dignity, and so a certain symbolism has been added to the basic practical reason of what we do. Perhaps the most lasting — because logical — symbolism is that attached to a basically necessary action, such as breaking the Holy Bread in order to distribute It in Holy Communion, but seeing in breaking bread a symbol of the Lord broken on the Cross.

Because he is with us sacramentally, when we come in we genuflect, and that is a symbolic ceremony. It is neither practical nor is it a practice with a meaning added later. It was begun by the Church to show and to teach reverence for the Sacramental Presence. Ceremonial that is purely symbolic, always is an overflow of devotion, a spilling of love at the feet of our Lord.

Sometimes ceremonial becomes fussy. Then it is time to revise it, and ceremonial revision has been made in most centuries and traditions of Christianity: by Cistercian monks, for example, long before the Reformation.

Sometimes ceremonial becomes thoughtless. Then it is time to awake Christians to its meaning, and in the Liturgical Movement, as I see it, *revision* is not so necessary as *renewal*. We will not discard beauty in our worship at Saint Mary's, but it must be more than "pretty."

For that leads to ceremonial that is insincere, and that has prejudiced many against what ought to be true and beautiful and natural to them, as it is to us. They say, "Look at that man making a bigger sign of the cross than anyone else! When he genuflects in the aisle, you nearly fall over him . . . Look at that woman: always in church, lighting candles all the time . . . Make a lot of fuss over it, don't they?"

A lot of fuss was made in the Temple in our Lord's time, and he joined in it. He saw a man beating his breast and knew he was penitent. (Beating the breast was and is pure symbolism.) Our Lord gave sight to a blind man, rubbing clay on his eyes when he could have opened them by prayer without symbolic gesture. But again, when our Lord prayed before his passion, we are told that he lifted up his eyes to heaven. Ceremonial, all of it, and blessed by our Lord.

So we are right to love it if we remember — as another priest* once reminded his people — that “acceptance of Catholic doctrine is more important than acceptance of Catholic ceremonial: Catholic truth never changes, ceremonial does.” And we are right to use it if we remember that ceremonial, to be truly Catholic, cannot be exclusive of the world’s sorrows: indeed, mankind brings his brokenness to be healed by the Holy Sacrifice of the Altar.

At the altar, we are fed in body as well as soul. Our natural life is caught up and ceremonially expressed when we take, bless, break, give, making the Memorial our Lord commanded us to make. Only by that ceremony let him make us *bis*, so that men may take knowledge of us, that we have been with Jesus.

D.L.G.

*The Reverend Frederic W. Fitts, Rector of Saint John’s Church, Roxbury, Massachusetts (1908-1945).



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$2, \$2, \$15; The Misses Stella and Winifred Bateman, \$2; Mrs Mildred S. Bergmann, \$3; Miss Marguerite L. Bispham, \$2; Miss Mildred Blakeslee, \$5; John D. Bush, \$5; Mrs Irving Bussing, \$2; Robert F. Carpenter, \$20; William R. Carwithen, \$5; Mrs Mary Cecil, \$5; Miss Mabel Childs, \$2; Douglas G. Evans, \$3; Clifton M. Fidler, \$1; Miss Amelia E. Fletcher, \$3; Benjamin Hadley, \$2; Miss Dorothy Hahn, \$5; Miss Edna M. Hall, \$2; Mr and Mrs George Handy, \$5; Mr and Mrs J. Richard Iander, \$10; Miss Jean Knowlton, \$5; Miss Martha Lewis, \$5; Miss Charlotte Lickell, \$5; Capt and Mrs John C. McCutchen, \$10; The Rev’d Glen McCutcheon, \$5; Mrs Charles McFall, \$10; Mrs Louise Magagnos, \$2; Mrs M. B. Marston, \$1; Miss Mary McGregor Miller, \$3; Charles A. Moser, \$5; Harry C. Morris, \$2; Robert F. Patch, \$1; Mrs L. A. Pennegar, \$3; Mrs Margaret J. Powers, \$5; William L. Quay, \$10; Mrs E. D. Riley, \$10; Alan S. Robbins, \$10; William R. Sears, \$1; Miss Nellie R. Small, \$5; Miss Sue M. Stops, \$2; Mr and Mrs Charles A. Stoving, \$2; William M. Sutherland, \$5; Mrs Edward C. Tripp, \$5; Miss Elsie Taylor, \$5; Warren M. Trimble, Jr, \$5; The Rev’d William T. Walker, \$5.

THE CHURCH SCHOOL

ONE OF THE PRIMARY DUTIES of Christian parents is to see that their children receive proper religious instruction. While the burden of this instruction must be met within the Christian home itself by the good example of the parents, promises were made at the child’s baptism that “this child learn the Creed, the Lord’s Prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul’s health” (page 277 of *The Book of Common Prayer*). While the truths themselves do not change, the application and relevance of these eternal truths must be made meaningful in order for the child to bear true Christian witness in the age in which he lives. This is the purpose of the Church School.

This year we were faced with a challenge: the loss of the Sisters of the Holy Nativity. With God’s grace we will make use of our own parishioners to continue this important vocation of Christian education. We are truly grateful for the cooperation of those members of the parish who have come forth and offered their services as teachers in our school. I will meet with these teachers once a month, conduct a course in teacher training, and go over the class matter with each teacher individually. We are fortunate to have the following teachers: Donald F. Chamberlain, supervisor; Miss Hildegard Heisse and Mrs Matilda Erwin, pre-school; Miss Dorothy E. McKenzie and Mrs Anne Roig, primary (1st, 2nd, 3rd grades); George E. Mueller and John E. Mueller, junior (4th, 5th, 6th grades); Mrs Robert E. Hirst, junior high (7th, 8th, 9th grades); Leslie E. Keller, Jr, senior high (10th, 11th, 12th grades).

The Church School will open on the first Sunday in October with Sung Mass at 9 o’clock and registration afterwards in St Joseph’s Hall. All parents and children are asked to meet with me. I will introduce the teachers, assign the children to their classes, and talk to the parents. The regular adult class in religion will begin on the second Sunday in October. All adults (not just parents) who attend the Sunday 9 o’clock Mass are invited to a light breakfast in St Joseph’s Hall, where I will speak on current moral problems, the teachings of the Church, and application of doctrine to modern life. Please accept our invitation, and bring your friends, too.

I.G.W.

CHRIST THE KING

IT WAS IN 1925 that the Feast of Christ the King was instituted. A strange choice, it might be thought, to choose that time in history when the idea of monarchy was seemingly outmoded. Many European countries had rejected their Monarchies; and in Russia after the Revolution the Bolsheviks were completely in power. What use, one wonders, would democratic countries have for a feast which promoted absolute sovereignty? Why, for instance, should the United States of America be interested in a feast which promotes kingship, when the nation is founded on democracy?

This is the exact reason for the feast: that the Church says there is an ultimate Lord, who is King of all creation, who is creator and sustainer of every human soul. The world to this claim says what it said to Pilate: "We have no king but Caesar." The world does not want a Lord; it wants independence. Men do not want love, or any sense of being possessed; they want to feel that they control their lives by themselves. "Man has come of age," say some of the theologians; and yet mental sickness, drug addiction, and suicide go on increasing. Man often fails because he feels that he has no love that he can completely trust.

The world says to the Church, "Show us your King; your churches are half full, you are not gaining ground against secularism and indifference, and you say that your Master is Conqueror and Lord of all." The Church can only then show to the world a battered figure with blood dripping from a crown of thorns, with hands tied together, and a scourged body draped in a purple cloak: "A man of sorrows, and acquainted with grief." He is our King precisely because he has borne our sorrows, because he has redeemed us by becoming our scapegoat and sinbearer.

On the cross he completed the task of redemption, he led captivity captive. By the perfect offering of himself, he won the crown of victory. No longer do we need to fear — despite what the world can do to us by war, by sickness, or by death. We know the truth that the outward appearance of failure in the Church hides the fact that it is the redemptive community sharing in the risen, victorious power of Christ. For he is our King, the great Pantocrator, Judge eternal. Never must we forget that the triumphant Christ retains in his glorified hands the marks of the nails. If we believe this, then Christ indeed is our hope and our peace.

T.E.C.-S.

KALENDAR FOR OCTOBER

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

✠ *Days of obligation.*

WHO ARE THESE
LIKE STARS APPEARING?

REMIGIUS, Archbishop of Rheims, Apostles of the Franks, baptized over three thousand of them with their king, Clovis. He died on January 13, 533, and his feast is kept on the anniversary of the translation of his relics.

TERESA OF LISIEUX, where she entered the Carmelite convent at the age of fifteen, was called "The Little Flower" and has been laughed at for her simplicity. Her writings — before "improvement" by her Sisters — show great strength, however. She died at the age of twenty-four in 1897.

FRANCIS OF ASSISI, "Il Povorello," has left his mark on the Church as has perhaps no other Saint. He himself was marked with the signs of Christ's wounds, yet he bequeathed us a spirit of joy. He died amongst the Poor Brethren — as he called his Order — in 1226.

BRUNO, founder of the Carthusian Order, drew many followers to the strict austerity and solitude of the Grande Chartreuse, and died in 1101.

FAITH, a virgin martyr at Agen in the South of France, was burned to death in the year 303.

BRIDGET, married to a Swedish prince, after his death founded the Order of the Most Holy Saviour, commonly called Bridgetines. She has left a record of God's revelations. She died in 1373.

DENYS is difficult to identify but, nonetheless, genuine. His name in Greek has led him to be identified with Dionysius the Areopagite (Acts xvii), but that is not the Denys whom Parisians remember on this day as their first Bishop, martyred together with Rusticus the priest and Eleutherius the deacon.

PAULINUS, first Archbishop of York, baptized King Edwin of Northumbria, and many of his subjects. He died (644) as Bishop of Rochester.

PHILIP, one of the seven deacons ordained by the Apostles, converted the Samaritans, baptized the Ethiopian eunuch, and gave hospitality to the Apostle Paul at Caesarea (Acts vi, viii, xxi).

WILFRED, Archbishop of York, was several times banished from his see when he insisted on Church Order. His influence was paramount at the Synod of Whitby (664). He died in 709.

EDWARD THE CONFESSOR was not England's wisest, strongest king, but his compassion for his subjects and his piety secured his place as patron of the English until Crusaders returned with the cult of St George. "The Confessor" distinguished him from his uncle, King Edward the Martyr. He died on January 5, 1066, and was buried in the abbey he had built at Westminster. His body was enshrined there on October 13, 1163.

TERESA OF AVILA, the great Spanish mystic, reformed the Carmelite Order by her practical zeal. Her writings are not only religious but literary classics. She died in 1582.

ETHELDREDA, twice unwillingly wed in extreme youth, fled to the fenlands of East Anglia and became Abbess of Ely. She died there in 679, and her body rests in the choir of Ely Cathedral.

FRIDESWIDE, an eighth century Abbess of Oxford, is honoured as patroness of the city and university. Her shrine is in Christ Church, which Henry VIII refounded as a college and the cathedral of the new diocese of Oxford.

HILARION, a solitary in the desert bordering Palestine and Egypt, died in 371.

RAPHAEL THE ARCHANGEL is one of the three angels named in Scripture (in the apocryphal Book of Tobit). His name means "the cure of God" (see Hymns 121 and 123).

CRISPIN AND CRISPINIAN, shoemakers of Soissons in France, were beheaded in the Diocletian Persecution in 287. Their cult is shown by Shakespeare (*Henry V*, Act iv, Scene ii).

D.L.G.

MUSIC FOR OCTOBER

OCTOBER 2 — FEAST OF THE DEDICATION

11 a.m.

Missa misericordias Josef Gabriel Rheinberger
 Motet, O Lord, I have loved
 the habitation of thy house Thomas Tomkins

6 p.m.

Magnificat and Nunc dimittis Thomas Hunt
 Motet, Locus iste Anton Bruckner
 O salutaris hostia Josef Kromolicki
 Motet, Jesu dulcis memoria Josef Gabriel Rheinberger
 Tantum ergo Josef Kromolicki

OCTOBER 9 — TRINITY XVIII

11 a.m.

Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, O sacrum convivium Steffano Bernardi

6 p.m.

Magnificat and Nunc dimittis Elway Bevin
 Motet, Laetatus sum Alessandro Scarlatti
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Tomás Luis de Victoria

OCTOBER 16 — TRINITY XIX

11 a.m.

Missa brevis Lennox Berkeley
 Motet, Cantate Domino William Byrd

6 p.m.

Magnificat and Nunc dimittis Christopher Tye
 Motet, Sing joyfully John Mundy
 O salutaris hostia Edward Elgar
 Motet, Ave verum corpus Wolfgang Amadeus Mozart
 Tantum ergo Franz Schubert

OCTOBER 23 — TRINITY XX

11 a.m.

Missa quaternis vocibus Phillip de Monte
 Motet, Ego sum panis vivus Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Thomas Attwood Walmisley
 Motet, God is our hope Maurice Greene
 O salutaris hostia Herman Schroeder
 Motet, Ave verum corpus Anton Bruckner
 Tantum ergo Herman Schroeder

OCTOBER 30 — FEAST OF CHRIST THE KING

11 a.m.

Mass in E minor McNeil Robinson
 Motet, Exultate Deo Francis Poulenc

6 p.m.

Magnificat and Nunc dimittis Daniel Pinkham
 Motet, I will love thee, O Lord Jeremiah Clarke
 O salutaris hostia Flor Peeters
 Motet, Jesu dulcis memoria Mode IV
 Tantum ergo Flor Peeters



FROM THE PARISH REGISTER

BAPTISM

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

June 26—Jessica Valiente

July 10—Catherine Elizabeth Hundleby

CONFIRMATION

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

June 11—Carol Ray Alexander

MARRIAGE

*"Those whom God hath joined together
 let no man put asunder."*

August 27—Stephen T. Whitney and Suzanne S. Hazzard

RECEIVED BY CANONICAL TRANSFER

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

June 3—Warren C. Platt

June 17—John Graham Cadney

Viola Carolyn Stringham Cadney

June 23—Verne Bernard Spring

Phyllis Graham Spring

Michael Dennis Spring

July 27—Joy Sennet

July 31—Grace P. Burke

BURIALS

"My flesh shall rest in hope."

May 31—Millicent McLaughlin

June 8—Dudley Harrison Briggs

August 6—Harold A. Warrell

August 26—John E. Bradley

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. and 12:10 p.m.
 Mass also on Wednesdays and Holy Days 9:30 a.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

DAILY, 12:40 to 1 p.m., *also*
 FRIDAYS, 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.

ORDER OF ST VINCENT: Acolytes of the parish. Men and boys who wish to serve should speak to the clergy.

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.

CONFRATERNITY OF THE BLESSED SACRAMENT: St Mary's Ward of the oldest Anglican devotional society.

GUILD OF ALL SOULS: St Mary's Ward of the Anglican society promoting prayer for the faithful departed.



ALTAR FLOWER MEMORIALS

October 2—Feast of the Dedication, Charlotte M. Victor
 October 9—Trinity XVIII, Russell McIntosh
 October 16—Trinity XIX, Hallie Wilson
 October 23—Trinity XX, Frances Nash
 October 30—Feast of Christ the King, Matilda Matthews

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.



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 7-6750
The Rev'd Donald L. Garfield, *Rector*
The Rev'd Louis G. Wappler
The Rev'd Timothy E. Campbell-Smith

MISSION HOUSE

133 West 46th Street, New York 10036 — PLaza 7-7181

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750
*Office open Monday to Friday (except legal holidays)
9 a.m. to 1 p.m. and 2 to 4:30 p.m.*
Mr Leslie E. Keller, Jr, *Parish Secretary*

Mr Harold M. Lindstedt, *Treasurer* PLaza 7-6750
Mr James L. Palsgrove, 3rd, *Director of Music* JUDson 6-0237
Mr McNeil Robinson, 2nd, *Assistant Director* .. MONument 3-3259
Mr Richard L. Stoving, *Sacristan & Ceremoniaris* AXtel 1-7387
Mr L. Gates Wray, *Head Usher* RIVERSide 9-6975
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.