

* · BENEDICTA · TU · IN · MULIERIBUS · *



AVE

* · 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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AVE
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No. 8

My dear people,

November is the month I like least. Its damp, darkening days are relieved, however, by a memory of the first two: All Saints' and All Souls'. I know it is only an accident of history that we remember all the saints on November first, but it seems to me an act of providence to give us the feast just when the days of the year begin to decline. It teaches us that sainthood is an uphill struggle, that we must expect difficulties along with bright spots. To put it in a word, sainthood requires discipline.

The discipline of doing what the wisdom of the saints dictates is needed now, despite all that is "new" in theology. I mean a cheerful discipline, a ready acknowledgement that the saints know better than we. They, not we, are "come of age."

Put it in this light, then, when you are told that All Saints' is a day of obligation, that All Souls' is a day of devotion, that any day will be better by consecration at the altar. Begin this month by giving thanks for all saints—the evening High Mass and supper will be a happy time to do it; and by praying for all souls—note that the High Mass will be at noon. Then, if it is not already in your rule, choose a regular weekday, or each week choose a favoured saint, and begin that day at the altar or dedicate it at noon, when many can come—and already many are coming.

I know of no healthier discipline than going beyond the obligation of Sundays and holydays. It lifts the load in the middle of a working week, particularly if it is a day when we remember a saint. To learn the lives of the saints and ask their prayers, to celebrate their feastdays and join them in worship of the Lamb whose sacrifice is lifted up day by day at the altar, should lighten our days and show us the city whereof the Lamb is the light.

Affectionately your priest,

Donald L. Garfield

THE CROWN OF GLORY

A sermon by the Reverend Reginald Cant, Canon of York,
preached at the May Festival, May 8, 1966

IN THE MUSEUM of the French town of Villeneuve, which is across the river Rhone from the former papal city of Avignon, there is a picture dating from the middle of the fifteenth century. It is of heaven, and is splendid with red and gold. The Father and the Son are exactly alike, with the same features, the same ageless faces, the same gorgeous robes. They are seated, turned towards each other, holding between them a golden crown which they place on the head of the Blessed Virgin. Her robes are as rich as theirs, and seem to melt into theirs. Above her, and spanning the space between Father and Son, is the dove, symbol of the Holy Spirit.

At first sight one's Protestant hackles, if one has such things, arise. Yet there is a way of interpreting the picture which is fundamentally and richly Christian without any excessive or idolatrous implications. Let us look back over the story of Mary in the Bible.

See her first in the context of the Old Testament. She is the fine flower of Hebrew piety—the very best that Israel could produce. I remember once reading the speculation that the Incarnation might have happened earlier. In the later chapters of Isaiah you can read of the mounting excitement as the prophet tells of the return of the Jews from exile. Something tremendous is about to happen, some great manifestation of divine power . . . And then it all seems to fizzle out. Was it that someone—a Mary five hundred years before the Blessed Virgin—was asked to cooperate in the divine plan and refused?

Be that as it may, Mary's glory is that she was asked—and did not refuse. She said "Yes" to God, and that is why we remember her today. The story of the Annunciation is a model of God's dealings with men. His messenger announces the call; the person called considers the challenge, questions it, and accepts. Forthwith fresh divine creative power is liberated for the healing of the world. You must have seen many Nativity plays, as I have. I can remember only one in which this scene was satisfactorily handled. Mary at the beginning was a poor, insignificant girl, and the tall and glorious angel towered over her. But when she said, "Be it unto me according to thy word", it was she who somehow was the most important person on the stage. Gabriel genuflected, and angels came from

the corners of the stage to array her in royal robes; for this was the moment of conception, the overshadowing of the Holy Ghost which is to make possible the birth of Jesus, through whom the Spirit of divine love is to be shed abroad in men's hearts. Israel's destiny to be the son of God is achieved in Christ, and his work is made possible by Mary's obedience. But not by mere obedience; rather, by glad and whole-hearted God-centeredness, because here was one who was wholly given to God in mind and will.

Her appearances in the Gospel story between the Nativity and the Passion are brief and infrequent. She must stand aside, so as not to obscure her son. He takes the center of the stage. At Cana she had to hear him say words which are not exactly a rebuke, but which mean, "I know what I am doing; do not hurry me—my hour is not yet come." When she comes with his relatives he looks around at those who are listening to his preaching and says, "Behold, my mother and my brethren . . . Whoever does the will of God is my mother . . ."

Then, in St John's Gospel, she stands with the beloved disciple at the foot of the cross. Jesus commends each to the other: "Women, behold thy son . . . Behold thy mother." The disciple, whether he be St John or not, probably also symbolizes the whole faithful church. In these words all Christians receive Mary as their mother. As our Lord dies in St John's Chapel he "hands over his spirit"—perhaps to God, perhaps to the two who stand beneath him, representatives of his church. In *Acts* it seems reasonable to suppose that Mary was present, along with the others mentioned in the first chapter, at the descent of the Spirit at Pentecost.

This is what one may call the open Mariology of the New Testament. But perhaps there is a latent one as well. In John 16:21 Jesus speaks of a woman who, when her hour is come, is sorrowful. The phrase could echo his own words at Cana, and the Greek has the definite article, "the woman." In Revelation 12 there is the strange picture of the woman clothed with the sun and the moon under her feet. She is with child, and is threatened. In her mortal danger she flees to the desert and is delivered of the child whom the devil seeks to devour. She and the child together represent the infant church. It does not do to make too much of such passages, yet these are places where you feel her presence. She is there because

she has to be. It has been said—by a Protestant theologian—that “a soteriology without a mariology is impossible.” And that is because Jesus without Mary is impossible. She is the means, the necessary means, by which Jesus comes into the world a baby, a child, a man. She is so because she is wholly given to God in mind and will.

Why do we forget? Partly because Christianity seems to be an incurably masculine religion and frightened of using feminine language and imagery; partly because of an irrational fear of popery which links devotion to Mary with the iniquities of the Spanish Inquisition and of a quite rational fear of idolatry—of stealing honour which is due to God alone and paying it to a creature. Let us look at this a little more closely.

We can think of Mary as just one holy human being, and honour her as a saint, as an example of humility and chastity and obedience. But she is more than this, through her closeness to Jesus. Her part in the scheme of redemption was necessary. God could have worked in some other way. Her share was not absolutely necessary “in the nature of things.” But God chose the method of the Incarnation, and this involved the cooperation of another human will. Somebody had to agree to be the mother of him who was God. If we wonder at this we are not wondering so much at the greatness of Mary as at the humility of God. That God should make himself dependent upon human consent—that is the marvel. And this is what God has been doing all through the bible story from Abraham onwards, and still does in his church today. Mary is the figure who sums up this truth. In this sense she is the typical Israelite, the typical Christian. She stands for us all, for all those who know they have to say “Yes” to God.

This understanding of Mary makes sense, for me, of those two last mysteries of the rosary which are not in scripture—the assumption and the crowning. She is the type of all redeemed humanity, the truly spirit-filled human being, “full of grace”, who anticipates the general resurrection of the dead. The crown which she receives is the crown laid up in heaven for all faithful servants of Christ.

Christians should not be too dogmatic about her. We cannot possibly know about her conception and her assumption, even in the sense in which we “know” about our Lord’s, and it is a mistake to multiply dogmas. But dogmas are distilled devotion, and of the rightness of the devotion I am sure. Catholic excess is no worse

than Protestant defect, and a Christianity which never remembers Mary, prays with her, prays to her, or regards her as the mother of us all, has lost one whole dimension of spirituality.

Yet there is little doubt that devotion to Mary presents one of the great divisions between Catholic and Protestant. It is a division of emotion and prejudice as much as of theology on each side (Catholics are slow to admit the reality of an undemonstrative respect as having anything to do with their warmer piety). Anglicans are supposed to be loyal to the Catholic tradition and yet aware of the positive truth that was in the Protestant Reformation. I want in conclusion to suggest some contributions we might make to the healing of this particular division.

First, we should welcome with open hands the Roman Catholic discussion of Mary at the recent Vatican Council. Read chapter eight of the Constitution on the Church, entitled “The role of the Blessed Virgin Mary, Mother of God, in the mystery of Christ and the Church.” There were those who wanted her to have a separate document all to herself, and to have yet more dogmas defined which exalted her above all others. But no, the Council said. You must think of her always in relation to Christ and his Church. Imitate her goodness, think of her as the typical servant of God rather than indulge in sentimental piety which can lead to a false cult. Read this document yourselves, meditate on its teachings, tell your Roman Catholic friends how much you appreciate it.

Then second, when you keep Marian festivals concentrate on those that are already in the Prayer Book calendar so that you may join with all other Anglicans, of whatever school of churchmanship, in commemorating her. When you talk about this, do not say that you are keeping these feasts in her honour, but rather say you are keeping them with her, in her company. For the truth you want to make vivid and appealing is not so much that she once was a great saint who did marvellous things, but that she *is* now a friend in heaven and an understanding mother. In practice this will mean that we keep the feast of the Annunciation with special fervour, for this is the great Lady-feast in all our Anglican calendars. But do not forget that both the Circumcision and the Presentation, on January 1st and February 2nd, although primarily feasts of Christ, also commemorate her. In earlier days the octave day of Christmas was for

Mary. At Christmas we hardly have time to think of her, we are so absorbed by the baby. Before the festival ends, let us accompany her with the holy child into the new civil year. At Candlemas let us be associated with her when we celebrate the light to lighten the Gentiles and remind ourselves of our missionary obligations.

It is expecting too much to ask Catholic and Protestant to join in prayer to her. But my third suggestion is that Christians should get used to saying the first part of the *Hail Mary* together. After all, until the 16th century it was the only part, and it is entirely scriptural. Catholics must remember not to rattle it off as though it was an item in a laundry list, and Protestants must stop to think—for the first time, perhaps—that Mary along with all the other Christian dead is alive and in communion with us. Let us get used to saying these words together, saluting her. Later on we shall get used to the idea of putting into words of request the thing she is all the time, with all the Christian dead, doing for us—praying.

However we do it, let us always make it clear that the importance of Mary is her God-centeredness. She is one who supremely did the will of God, who heard the word of God and kept it and now worships him with all her heart. In her company we can learn to share in this obedience and this love.



ALTAR FLOWER MEMORIALS

- November 1—All Saints', Departed members of St Mary's Guild
 November 6—Trinity XXII, John Gilbert Winant
 November 13—Trinity XXIII, Florence and Wallace Brackett
 November 20—Trinity XXIV, A thank offering
 November 24—Thanksgiving Day, Isaac Bradley Johnson
 November 27—Sunday next before Advent, Christopher J. and Mary A. Warrell



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 7—Mr and Mrs Monroe Salzman

PARISH NOTES

THE COFFEE HOURS after the 9 and 11 o'clock Sunday Masses still require willing helpers, especially men.



THE CEREMONIARIUS SAYS: "Many of the men of the parish enjoy an increased sense of participation in the worship by serving as acolytes at St Mary's altars. Their work has lent much to giving St Mary's a reputation of excellence in ceremonies, and parishioners will agree that a long procession of acolytes, led by the smoking thurible and followed by the sacred ministers of the Mass, is not a sight quickly forgotten. We would like to make the processions at St Mary's even longer! We would like to number a greater percentage of our male parishioners among the acolytes. Those who wish to don cassock and surplice and take places in the sanctuary are asked to apply either to the Rector or to the Ceremoniarus.

Richard L. Stoving."



YOU ARE INVITED—also by Richard, with his colleagues of the Model Railway Club, to see them operate the St Mary, St Joseph, and Northern in the church basement on November 5, 11, and 12 from 11 a.m. to 5:30 p.m. and 7 to 9 p.m.; on November 6 and 13 from 2 to 5 p.m.; and on November 7 and 9 from 7 to 9 p.m. Railways and processions are not unrelated!



"THE NEW THEOLOGY: PRO & CON" 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 7, Chaplain Tull of Trinity College, "The New Theology: What It Is"—St Bartholomew's Church; November 14, Dr Macquarrie of Union Seminary, "The New Theology: What It Isn't"—St Thomas Church; November 21, Professor Fletcher of Episcopal Theological School, "The New Theology: What It Does"—Church of the Ascension; November 28, Dr Krumm of the Church of the Ascension, "The New Theology: What It Doesn't"—Trinity Church. Registration costs \$2 for the course or \$1 for an individual session.

ALL WOMEN ARE INVITED on Friday evening, November 18, to a missionary meeting. After Benediction in the Lady Chapel at 7:45, the meeting in St Joseph's Hall will include colour slides taken by Charlotte Lickell during her year with VISTA on an Indian reservation in New Mexico and a short discussion of what women of St Mary's do and could do, and will conclude with coffee around 9:30. It is our earnest wish that every woman who attends St Mary's make this a *must*.



ON THANKSGIVING DAY, Thursday, November 24, Mass will be said at 7:30 and High Mass sung at 11 a.m.



THE FAITHFUL DEPARTED are remembered at every Mass, notably in the Prayer for the Whole State of Christ's Church. But in November, after All Saints' and All Souls' Days, we make every Mass we can a Requiem, so that we may commend to God 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), or you may request a more convenient time. These are the intentions of Requiem Masses in November:

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|---------|------------|---|
| 9. W. | 7:30 a.m. | Clergy of St Mary's |
| | 9:30 a.m. | Benefactors of St Mary's |
| | 12:10 p.m. | Trustees of St Mary's |
| 10. Th. | 7:30 a.m. | A, B, C, D |
| | 12:10 p.m. | All enrolled in the Chantry Book |
| 11. F. | 12:10 p.m. | All in the service of our country |
| 12. Sa. | 7:30 a.m. | E, F, G, H |
| | 12:10 p.m. | Confraternity of the Blessed Sacrament and Guild of All Souls |
| 16. W. | 9:30 a.m. | St Mary's Guild and Women of the Church |
| 23. W. | 9:30 a.m. | All departed in November |
| 26. Sa. | 7:30 a.m. | I, J, K, L, M |
| 28. M. | 7:30 a.m. | N, O, P, Q, R |
| 29. Tu. | 7:30 a.m. | S, T, U, V, W, X, Y, Z |



SAVE THE EVENING OF DECEMBER 8, our patronal festival, for a 6 o'clock High Mass followed by the parish banquet.

KALENDAR FOR NOVEMBER

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|-----------|---|
| ✠ 1. Tu. | ALL SAINTS. Mass 6:30, 7:30, 9:30, 12:10.
High Mass 6 p.m. |
| 2. W. | ALL SOULS. Requiem Mass 6:30, 7:30, 9:30.
High Mass and Absolution 12 noon. |
| 3. Th. | St Winifred, V.M. Comm. Octave. |
| 4. F. | St Charles Borromeo, B.C. Comm. Octave. <i>Abstinence</i> . |
| 5. Sa. | St Elizabeth, Mother of St John Baptist. Comm. Octave. |
| ✠ 6. Su. | TRINITY XXII. Comm. St Leonard, Abt., and Octave. |
| 7. M. | St Willibrord, B.C. Comm. Octave. |
| 8. Tu. | Octave Day of All Saints'. |
| 9. W. | Feria. Requiem 7:30, 9:30, 12:10. |
| 10. Th. | Feria. Requiem 7:30, 12:10. |
| 11. F. | St Martin, B.C. <i>Abstinence</i> . Requiem 12:10. |
| 12. Sa. | Feria. Requiem 7:30, 12:10. |
| ✠ 13. Su. | TRINITY XXIII. |
| 14. M. | Bestowal of the American Episcopate. |
| 15. Tu. | St Albert the Great, B.C.D. |
| 16. W. | St Edmund, B.C. Requiem 9:30. |
| 17. Th. | St Hugh, B.C. |
| 18. F. | St Hilda, Abbess. <i>Abstinence</i> . Benediction 7:45 instead of after Evening Prayer. |
| 19. Sa. | St Elizabeth of Hungary, W. |
| ✠ 20. Su. | SUNDAY NEXT BEFORE ADVENT. Comm. St Edmund, K.M. |
| 21. M. | Presentation B.V.M. |
| 22. Tu. | St Cecilia, V.M. |
| 23. W. | St Clement, B.M. Requiem 9:30. |
| 24. Th. | THANKSGIVING DAY. Comm. St John of the Cross, C.D., at 7:30. High Mass 11. (No noonday Mass.) |
| 25. F. | St Catherine of Alexandria, V.M. <i>Abstinence</i> . |
| 26. Sa. | Feria. Requiem 7:30, 12:10. |
| ✠ 27. Su. | ADVENT I. |
| 28. M. | Feria. Requiem 7:30. |
| 29. Tu. | Feria. Requiem 7:30. |
| 30. W. | ST ANDREW, AP. Mass also 9:30. |

✠ *Days of obligation*

WHO ARE THESE
LIKE STARS APPEARING?

WINIFRED, patron saint of North Wales, lived in the seventh century and died at the hands of the tyrant Caradoc at the place since called Holywell.

CHARLES BORROMEO, Cardinal Archbishop of Milan at the age of twenty-three, was a model of discipline in a lax time, reforming the lives of his clergy and using his revenues for the poor. He died on November 4, 1584.

ELIZABETH, mother of John Baptist, shared in the miraculous naming of her son recorded in the first chapter of St Luke's Gospel.

LEONARD, a nobleman of the court of King Clovis of the Franks converted, with his monarch, by Bishop Remigius (October 1), renounced court life and ministered to prisoners. He died around the year 559.

WILLIBRORD, English missionary to Frisia, Holland, and parts of Belgium, and first Archbishop of Utrecht, died in 732. Old Catholics and Anglicans, since their concordat of intercommunion in 1932, have jointly invoked his patronage.

MARTIN, born in Hungary, at the age of fifteen enrolled in the imperial cavalry. Compassion—shown by dividing his cloak with a beggar at the gate of Amiens—was rewarded by a call to be baptized. Leaving the army, he built a monastery, and in 371 was chosen Bishop of Tours. Missionary and pastoral zeal blended with personal austerity. He died on November 11, 397. It is curious that the translation of his relics occurred on July 4, also an American holiday.

THE BESTOWAL OF THE AMERICAN EPISCOPATE was accomplished by the consecration of Samuel Seabury at the hands of three bishops of the Scottish Episcopal Church in Aberdeen on November 14, 1784. He was Bishop of Connecticut till his death in 1796, and was also Rector of St James', New London, where he was buried in the crypt.

ALBERT THE GREAT, who had Thomas Aquinas for his pupil and was a great Scholastic theologian himself, died in 1280.

EDMUND, an Oxford scholar who became Archbishop of Canterbury, resisted royal encroachments on the rights of the Church, was exiled to France, and died there in 1242.

HUGH, a Burgundian whom Henry II brought to England to govern a Carthusian house and nominated to the bishopric of Lincoln in 1186, successfully dealt with that monarch, and was employed as a peacemaker between England and France. In 1200, on his way back to Lincoln, he died in London and was enshrined in his cathedral.

HILDA, a formidable woman, was the first Abbess of Whitby, a double foundation for men and women, and the constant counsellor of kings till her death in 680.

ELIZABETH, daughter of the King of Hungary, at the age of four was promised in marriage to Louis, son of the Landgrave of Thuringia, and sent there to be educated. Great unkindness was shown her till her marriage, celebrated at the age of fourteen. Then, with her husband's permission and to his delight, she found ways to serve the poor, and after his death—when she was twenty—took the habit of the Third Order of St Francis and continued her ministry till her death, four years later, in 1231.

EDMUND, King of the East Angles, was killed by the Danish invaders in 870 and enshrined at Bury St Edmunds.

CECILIA, one of the most popular of the Roman martyrs, is also one of the least certain, historically.

CLEMENT, Bishop of the Christians at Rome before the close of the first century, wrote on their behalf to the Christians at Corinth, and almost certainly died a martyr's death.

JOHN OF THE CROSS, so called for the devotion evident in his great mystical writings, died in 1605.

CATHERINE, whose martyrdom at Alexandria cannot be historically proven, has had a wide cultus in East and West.

MUSIC FOR NOVEMBER

NOVEMBER 6 — TRINITY XXII

11 a.m.

Missa O quam gloriosum Tomás Luis de Victoria
 Motet, O quam gloriosum Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Ralph Vaughan-Williams
 Motet, I heard a voice from heaven Thomas Tomkins
 O salutaris hostia Anton Bruckner
 Motet, Ave verum corpus Anton Bruckner
 Tantum ergo Anton Bruckner

NOVEMBER 13 — TRINITY XXIII

11 a.m.

Missa Aedis Christi Herbert Howells
 Motet, Almighty and everlasting God Orlando Gibbons

6 p.m.

Magnificat and Nunc dimittis William Byrd
 Motet, Cibavit eos William Byrd
 O salutaris hostia Mode V
 Motet, Ave verum corpus William Byrd
 Tantum ergo Mode VII

NOVEMBER 20 — SUNDAY NEXT BEFORE ADVENT

11 a.m.

Messe Solennelle Jean Langlais
 Motet, Exultate Deo Francis Poulenc

6 p.m.

Magnificat and Nunc dimittis Bernard Rose
 Motet, O love, how deep, how broad, how high Geoffrey Bush
 O salutaris hostia Geoffrey Bush
 Motet, Salus aeterna Mode VII
 Tantum ergo Geoffrey Bush

NOVEMBER 27 — ADVENT I

11 a.m.

Missa Dorica Hermann Schroeder
 Motet, Awake, awake, put on thy strength Michael Wise

6 p.m.

Magnificat and Nunc dimittis Henry Purcell
 Motet, Prepare ye the way of the Lord Michael Wise
 O salutaris hostia Thomas Tallis
 Motet, O sacrum convivium Thomas Tallis
 Tantum ergo Mode V

A MESSAGE FROM THE DIRECTOR OF MUSIC
 A SPECIAL MUSIC FUND has recently been established with contributions from individuals who want to encourage and support musical activities at St Mary's which lie beyond the essentials of liturgical worship.

Dr George Prentice's carefully kept scrapbook beginning with the year 1871 reveals many interesting articles attesting that such musical activities were an early and a continuous tradition here. We read in The New York Herald of April 3, 1876: "There was a special musical service last evening at the ritualistic Church of St Mary the Virgin, in Forty-fifth Street. Rossini's 'Stabat Mater' was sung by a choir of selected voices, and the place was absolutely crowded." And in the New York Dramatic News of 1878: "A series of charming musical evenings and recitations was given at the Church of St Mary the Virgin in Forty-fifth Street near Broadway. A large and fashionable audience filled the church."

Organ recitals began with the installation of the first pipe organ in 1886, built by George Jardine. The dedication ceremonies for this organ included choir, vocal solos, and Mr Jardine himself demonstrating the organ with several original compositions including "Fantasia to display the solo stops and power of the organ" and "Thunder Storm: 1. Calmness on a Summer Afternoon, 2. Moaning and Rushing the Storm Breaks, 3. Storm Subsides as Peasants sing a Thanksgiving for Deliverance"! Organ recitals are played today every Sunday and Wednesday at 5:30 p.m., although the repertoire has changed.

The history of organs and organists at St Mary's is indeed interesting, but too long and involved to write about at this time. Suffice it to say, we are blessed today with a magnificent building for sacred musical sounds and (though not the latest model!) with one of the outstanding organs in the world by all historical standards.

To have developed a continuous tradition of the highest standard in church music (albeit changing tastes) without an endowment for music is testimony to the interest and support of many people. Contributions to St Mary's Special Music Fund will bear witness to the present vitality of this interest.

J.L.P.

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.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$2, \$5, \$10, \$10; Romeyn D. Balsley, \$5; Mrs John J. Brennen, \$10; Mr and Mrs Benton J. Case, \$50; Miss Harriet Dono, \$1; Mrs Joseph G. Emmons, \$2; Richard O. Guy, \$2; Mrs H. A. Howell, \$2; Miss Louise S. Kiley, \$2; The Reverend William B. Lowry, Jr., \$5; Edgar Wilson, \$25; Oscar O. Wilson, \$25; Douglas B. Wood, \$5.

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 after High Mass and on Saturdays from 11 to 3.



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, *Director of Music* JUdson 6-0237
Mr McNeil Robinson, *Assistant Director* MOument 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.