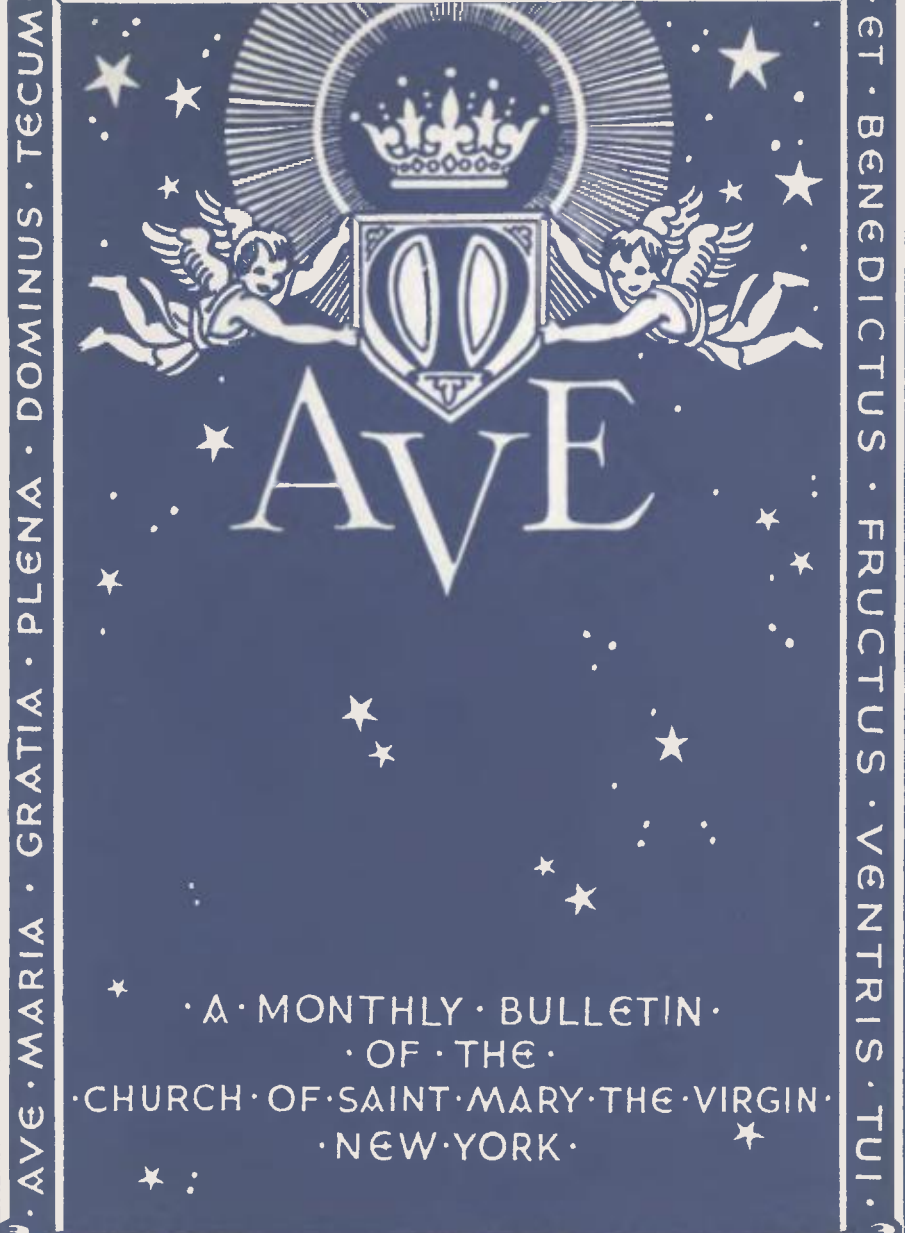
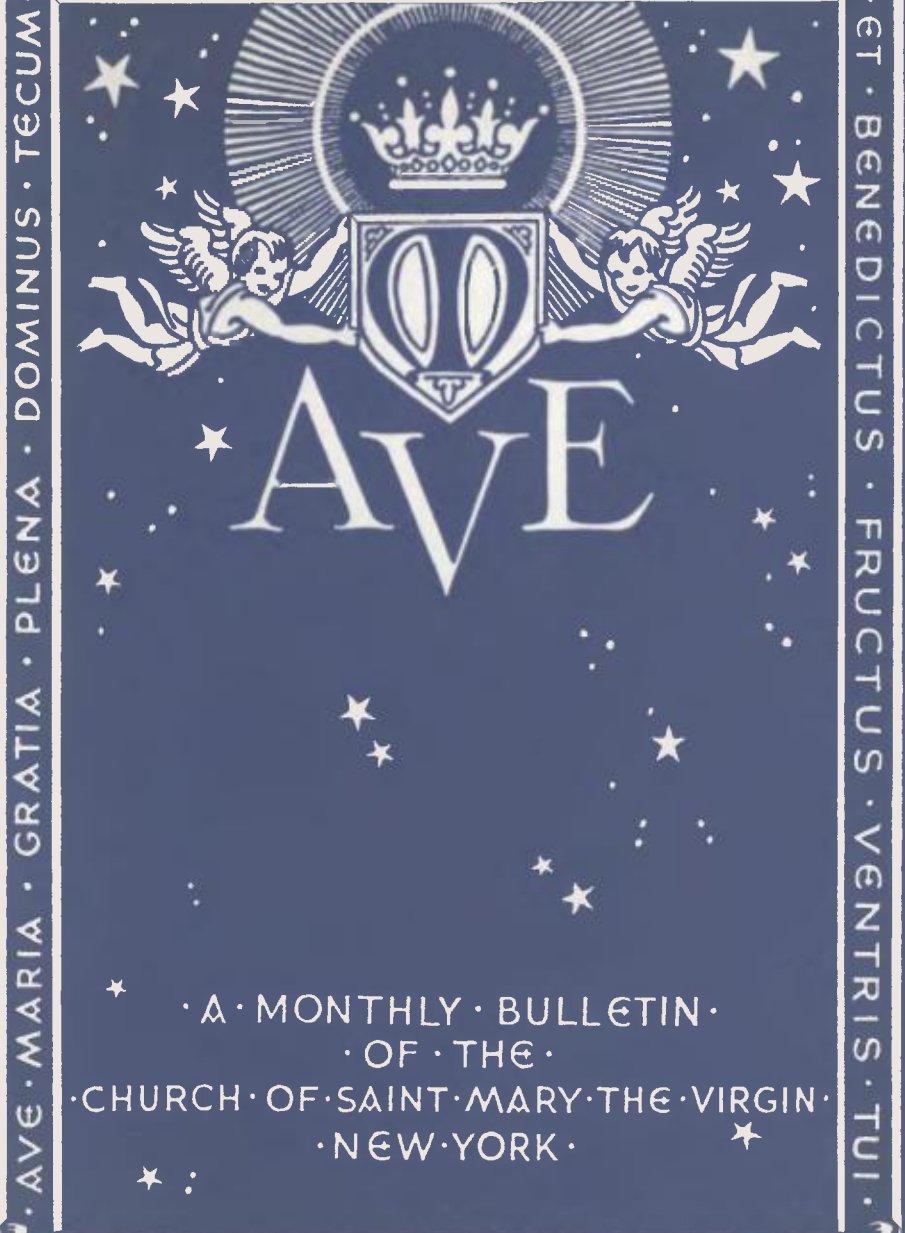


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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

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AVE

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

Vol. XXXVI

January, 1967

No. 1

My dear people,

A year ago I wrote, "May New Year's, 1967, find us at peace with God, and in his world." God's world is no closer to peace. Is it too late to learn the futility of fighting? Can the Church teach men the true love of peace?

I am sure we cannot, unless *we* cease to be "conflicting trustees of a divided household of faith" — which is what Father Norgren calls "the greatest irony of all." Such an indictment of the visible Church as he builds up in his article should lead us first to penitence for the scandal of Christ's body divided, then to study of ways of healing it, and always to prayer. We pray daily for "the spirit of truth, unity, and concord" in Christ's Church, and with special intentions in the Octave of Unity, January 18-25.

Father Norgren points to the pivotal question of the authorized ministry. Training for the priesthood is brought to mind, and our support is asked for it, on a Sunday each year. On January 8 it will be our privilege to have first-hand word from the new Dean of the General Theological Seminary, the Very Reverend Samuel J. Wylie. Father Wylie, coming from a parish and college ministry at the Church of the Advent, Boston, can be expected to renew seminary life, study, and devotion.

Another guest preacher at Sunday High Mass — on January 29 — is a leader in the renewal of the Church of England. Father Mark Gibbard, SSJE, is from Cowley, Oxford — underline *from*, because he has taken part in conferences in England and on the Continent, in South India and the West Indies, and twice in the United States — most recently, an ecumenical conference on contemporary spirituality.

Father Gibbard will stay here till Candlemas, I hope, to lead a liturgical discussion after evening High Mass and supper. Please put down February 2 — and also January 6, the Epiphany — for High Mass at 6 p.m.

The Archbishop of Canterbury has now set a Sunday to visit us and begin our centennial celebration: October 1, which in 1967 is our Feast of Dedication. This month, for some more stage scenery for our centenary, we reprint a newspaper report of Christmas in the old Saint Mary's ninety years ago. Last month, I asked you for ideas and talents for our celebration. This is the second time of asking.

All of us at the rectory thank you for Christmas greetings and, with all of you, wish for peace in 1967.

Affectionately your priest,

Donald L. Garfield



THE CONSULTATION ON CHURCH UNION

The Reverend William A. Norgren

Director, Faith and Order Studies

The National Council of Churches, U.S.A.

TODAY Protestant, Orthodox, Anglican, and Roman Catholic Christians are committed to moving intelligently toward a more visible expression of the unity they already have in our Lord Jesus Christ. Already there are countless formal and informal conversations between the churches, services of common prayer, and joint action on community problems. Many theologians and church leaders are asking the longer-range question, "What is the precise meaning of unity and what form should it take?" It is evident that we cannot be content with "spiritual unity" alone. Because Christianity consists in the following of Jesus Christ who became flesh, Christians are driven to concrete and tangible forms of obedience to Christ's will for unity.

In 1960 the Reverend Dr Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, proposed that a plan of church union be drawn up which would be "truly catholic and truly reformed." Among the principles that are important to all who are of the Catholic tradition he listed visible and historic continuity with the Church of all ages before and after the Reformation. This of

course includes a ministry which by its orders and ordination is recognized as widely as possible by all other Christian bodies. Dr Blake listed, of course, other principles important to those of the Reformed tradition. We recall here this particular point, however, in order to demonstrate that Dr Blake's action was historic, not so much because a church union was proposed, but rather because for the first time a major Protestant leader proposed to bridge the gap between Protestant and Catholic churches. Moreover, his aim was not merely the reconciliation of Anglican and Protestant churches, but the longer-term reconciliation with other Catholic churches, principally the Eastern Orthodox.

This gives us some notion of the scope of the undertaking, and it raises the question whether the work of theologians and historians has sufficiently advanced so that a reconciliation between Catholic and Protestant traditions is possible in the near future. The Consultation on Church Union was formed in 1962 to examine this and other questions. Participating are the Episcopal Church, the Methodist Church, the United Church of Christ, the United Presbyterian Church, the Disciples of Christ, and the Evangelical United Brethren. The Orthodox, Roman Catholic, and other Protestant churches have designated observers. Five annual meetings of the Consultation have considered the faith, worship, sacraments, Scripture, tradition, and the ordained ministry of the Church, on the basis of preparatory studies and theological papers. Recently the number of participating churches increased to nine, with the addition of the Presbyterian Church in the U. S. and two Negro Methodist communions.

By 1966 the participants felt they had reached a sufficient consensus on basic doctrinal issues to warrant publishing a statement of Principles of Church Union for wider study and consideration by the churches. In this brief article we cannot consider all the issues under discussion. Instead we will outline what seems to be the central issue, to which all the other issues relate in one way or another.

It is well known that Protestant churches have an impressive consensus as to the *sola Scriptura*. All the Protestant and Anglican doctrinal positions are profoundly biblical, but as a matter of fact they are not identical, and some are even incompatible. Protestant and Anglican dogmaticisms of the 16th and 17th centuries produced differing traditions of the *sola Scriptura*. There is no Christian

church which has not produced its own tradition, and we may therefore say that Scripture is nowhere found by itself alone.

By now, it has come to be taken for granted in all ecumenical discussions that it is rightful for plural and varied traditions to coexist among the churches and even in a united church. This means that the primacy of Christian community has been re-established in the place of the principle of doctrinal or ecclesiastical conformity. There is not the slightest chance that one of the existing Christian traditions will displace or incorporate all the others.

But this recognition of the traditionary process as an ingredient in the ongoing life of the Christian community has posed the problem of authority in and for that community in a new way. Where can we find the court of appeal for the unavoidable conflicts in the course of church union discussions? Even if one answers "the Scripture" this merely uncovers the prior question as to what would be the valid process to make an appeal to such a court of last resort. Who may rightly function as trustee of a church's tradition, or even the Christian tradition? What is the authorized agency of its transmission? The Scripture requires interpretation and interpreters. Given such a situation, how is the teaching *magisterium* of the Church to be maintained from generation to generation, from age to age? This is the question that lurks at the heart of any serious church union negotiations.

Thus, one of the agonizing problems in the contemporary quest for unity is that of locating and defining the teaching *magisterium* of the Christian community. In a sense far easier to suggest than to define, the real *magisterium* of the Church is the Holy Spirit, whose governorship sustains her in her history, informs her corporate life, administers her sacraments, and insures her final end. In another profound sense, the *magisterium* of the Church is in her Scriptures as constitutive tradition. In yet another sense, it is also in the whole Church, the priesthood of all the believers, the consensus of the faithful. Again, it is located in the liturgy, the continuing life of the community in prayer and celebration.

But practically speaking, the immediate agency of the church's *magisterium* is the authorized ministry. Every communion has some sort of authorized representation of the whole communion, and

these authorized representatives constitute the medium of the traditionary process in that communion. It is doubtful whether there was any instance of major schism in the history of the Church where the role of the authorized ministry was not one of the crucial issues.

We have learned by experience that the question of the ministry cannot be settled by reference to the Scriptures. The appeal to historical continuity has been found by scholars to be no more decisive, since the doctrine of strict, linear continuity of the historic episcopate from Christ is more an article of faith than an historically verified fact. And one does no better to retreat to the opposite extreme and try to base the concept of the unity of the disparate ministries in divided churches on some charismatic claim of unity in the Spirit, since *charismata* are difficult to subsume under any church order.

Yet each of the communions has an authorized ministry that represents the whole communion in its various ministerial offices and functions as part of the body of Christ. Every project of reunion turns to a large extent on the question as to how these disparate ministries might be combined without either compromise or the conquest of one another. But there has never been a truly adequate doctrinal basis for solving the difficulty. Who does represent the Church in her endeavour to proclaim the Word and who has the right to administer the sacraments? Seeking to answer these questions brings us around to the greatest irony of all: the guardians of *the* Christian tradition have become the disparate guardians of disparate traditions, conflicting trustees of a divided household of faith. The key to Christian unity, therefore, is the reconstitution of a unified ministry, which must be accompanied by a definition of the meaning of the ministerial office and a basic consideration of the role of the authorized ministry in guarding and delivering the Christian tradition. But what precisely is the authorized ministry to transmit? Earnest and critical discussion of all these questions is required.

Members of the Episcopal Church should obtain copies of the Principles of Church Union and judge for themselves the adequacy of the Constitution's work to date. The seriousness with which that work has been undertaken demands equally serious and prayerful study of the results. The importance of such study becomes even more apparent when we realize that the suggestions and pro-

posals received from the participating churches and accepted by the Consultation as a whole will, with the principles themselves, become the basis upon which an actual plan of union will be drawn up for formal consideration by the authorities of each communion. At this time the Consultation is prepared — even eager — to receive suggestions. It would be better, however, if study were to be carried out in connection with persons from other communions, in order to take into account their needs and hopes.

The *attitude* one takes to such study is important. It is questionable whether any purpose is served either by mere fault-finding or mere casual approval. Study should be undertaken with the desire to improve the Principles of Church Union so that they may be judged an adequate basis on which to proceed, a basis which God may use further to reconcile his people. Specific proposals should be made which would truly define the Church catholic and yet reformed.

A personal opinion may be in order. As one who has been present in a consultative role at most of the meetings of the Consultation, I have been impressed with the seriousness of the deliberations and with the degree of understanding and consensus which has been achieved. The single most impressive achievement is the doctrinal consensus on the relation of Scripture, tradition, and the guardians of tradition. Generally acceptable are the principles laid out for the continuity of the episcopate, and the safeguarding and transmission of the apostolic faith. It is interesting to compare these points with the actual stated positions of the Anglican Communion. While there is still room for further development of these points, the basic *desiderata* are already present in the principles. There are, however, other questions on which further careful work is needed: on the priesthood of bishops and presbyters within the priesthood of all the faithful, eucharistic doctrine, and the place of the lesser sacraments of the Church.

Preparation of a plan of union for further consideration by the churches is a work of many years, affording time for further reflection and development of the basic principles. The views of authoritative theologians in other churches, including the Roman Catholic and Orthodox as well as Protestant, will need to be heard. Finally,

whatever plan is devised will have to be built upon the premise that organic growth of churches together will have to be gradual, step-by-step, and accompanied by wholehearted and joyful commitment to a process which is understood to be inspired by the Holy Spirit in agreement with Catholic tradition.

What is certain is that in this age of renewal and reform no church may expect to stand aside and remain unchanged. In obedience to the mission of Christ we can see that there will have to be movement toward a more authentic embodiment of the universal Church. Each Christian has a responsibility faithfully to bear witness to the truth, and Christ who is truth seems to be calling the Church to a fresh authentication of the truth of the Gospel today.

Study documents published by Forward Movement, each at 25c, are *Principles of Church Union* and *Consultation on Church Union: The Reports of the Four Meetings*. Critical editorials in *The Living Church* have been republished as pamphlets at 25c. All of these may be bought at the Saint Francis de Sales Shop.

Father Norgren was ordained as a candidate from the Church of Saint Mary the Virgin and celebrates Mass here whenever he is in town on Sunday. We rejoice in our association with him.



FROM THE PARISH REGISTER

MARRIAGE

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

November 26—Walter Mattison Clarry and Marie J. Mathern



BURIAL

"My flesh shall rest in hope."

December 9—Eloise Cole Janke

THE RITUALISTIC CHURCHES

MASSSES AT ST MARY THE VIRGIN'S, ST IGNATIUS' AND ST ALBAN'S

THE IMPRESSIVE MIDNIGHT SERVICES

The church of St Mary the Virgin stands on the south side of Forty-fifth street, half way down the block from Seventh avenue, and its brisk, shrill-toned little bell may be heard almost any day of the week sending up a cheerful noise among the brown-stone mansions of that solid neighborhood.

The church — it is not very large, but looks larger than it is. The Kensington Pro-Cathedral in London is carpeted and finished in handsome woods, and has the air of a drawing-room; in St Mary's the auditorium is scrupulously left in the rough. The floor is bare and filled with plain wood benches. The groined ceiling is left without fresco or ornament of any kind; but the chancel fairly blazes with magnificence. The whole width of the place is nearly filled up by an altar of marble, lifting in successive tiers almost to the ceiling. Across the altar in lines run tall white tapers. There are standards of polished brass supporting bibles and costly missals — if Episcopal prayer-books may be so called.

The congregation — but who does not know the congregation of St Mary the Virgin? Verily it argues ignorance of all New York society to know none who worship there. It is not a large congregation, but surely the "Church of the Divine Flirtation," more spacious though it be, guides no bigger camels through the needle's eye, nor lays claim to greater hostages in its battle with the pomps and vanities of the world.

And there be many more services in this church than its great neighbors on the line of fashion ever know or dream of. The forty days of Lent compass not the penance to devotional exercise of Father Brown's fleecy flock, but its little bell daily rings up a congregation of broughams and coupés. Mark the orders for the celebration of a single feast-day as noted down by many a little gold pencil of many a dainty visiting card. At 8 P. M. (that was last night, the celebration of Christmas beginning at its eve), "vespers"; at midnight, "low celebration"; at 7 A. M. "low celebration" again;

at 10 A. M. "morning prayer"; at 11 A. M., "high celebration", and at 4 P. M., "second vespers" — six services within the twenty-four hours, and at each and all the hard, uncomfortable seats will be filled.

It is said by certain low churchmen, despisers of the ritualistic order of Episcopalians, that St Mary the Virgin's music is the only attraction of St Mary the Virgin's services. That this is not so is abundantly proven by the fact that whereas in more than one New York church a great many more people listen to the liturgy and leave before the sermon, Father Brown's congregation never retire before the benediction, but the rector preaches sermons of moderate length and the music, it cannot be denied, is beautiful.

The service yesterday morning at 11 (Christmas), may be taken as a good index of the "principal" ceremony at St Mary's. An early comer and a stranger, who has no prayer-book to beguile his attention, having listened to the vigorous little bell for some minutes pleasantly, falls to regarding the novel interior, whose oddness seems to grow rather than diminish the longer he looks, and the congregation. A good share of the latter is male — pale with the countenance of a devotional cast, eyes down-bent, and armed with a prayer-book, on the cover of which is emblazoned a guilt cross. There are plenty of faces which are neither very pale nor very devotional, and there is the flash of jewelry over sealskin very frequently, and an odor of musk and lavender, and all else that indicates an appreciable mingling of the secular with the purely devotional.

At a little before the hour of 11 yesterday the sound of the "processional" floated into the church. All the seats were filled as the body of choristers marched in — a handsome lot of boys with black and yellow curls and spotless vestments. Father Brown followed by his assistants, one of the latter strikingly handsome and clad in a purple gown which made him appear an Apollo among priests. But Father Brown himself is the figure of his church, a tall, square-built man, with sturdy shoulders and throat, and a broad head thickly covered with crisp brown hair. His face is clean-shaven, open, firm and kindly both, and is lighted with a clear gray eye, which takes the tone of his body, and looks powerful and square. The rector's voice is rich and powerful rather than musical, and is pleasant without being sympathetic. His sermon went to show that the gospel

of punishment was as true as the gospel of love. Justice and punishment was as much assured as mercy, and he exhorted his hearers not to forget the fact in these days of easy preaching. At the close of the sermon the sacrament of communion was administered to a numerous company.



FAST AND ABSTINENCE

A TABLE OF FASTS in the front of the Prayer Book (page 1i) gives special emphasis to Ash Wednesday and Good Friday and then lists "Other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." These are the Forty Days of Lent, the Ember Days, and all Fridays in the Year, except Christmas Day and The Epiphany, or any Friday which may intervene between these Feasts.

The Prayer Book plainly requires us to treat these days in a special way, for devotion's sake. How we shall keep them is not spelled out by the Prayer Book, though when it was published fasting and abstinence were interchangeable terms and either of them meant both going without food and going without flesh meat. One would have no early meal and eat no meat on any day of Lent if one kept to the historical letter of Prayer Book law.

Obviously, in these days one cannot keep to that and keep one's job, not to say health. So in the last century Anglo-Catholics have interpreted the Prayer Book prescription very much in line with Roman rules, which made a distinction between fasting and abstinence, defining them respectively as eating less food and as eating no flesh meat, and limiting the latter to all Fridays but a few, Wednesdays in Lent, and Ember Days.

Now the Roman rule in this and other countries has been reduced — or nearly abolished — and Anglicans cannot help feeling the ground going out from under them. What is left for us to catch hold of? We could hang on to the letter of the law, developing an already well-developed "faithful remnant" psychosis. But ingrown groups in Christendom nurse themselves out of Catholicism and out of existence. We cannot afford to look the other way when Rome makes changes: far healthier to ask *why*.

Change has been made for Roman Catholics in this Church-regulated observance, as I see it, perhaps because they were not keeping the rule, certainly because many of them (like many Anglican Catholics) kept it chiefly to obey a rule, and optimistically — praise God! — because their bishops hope that they will substitute self-discipline for rule, really going without for love of God instead of going out for lobster newburgh.

It is human to want to be told the least one can do and be a conforming member of the group. To be told to give God the most within one's power is much harder and, if striven for sincerely, much higher in spiritual value. Discipline adhered to freely and without fanfare is the ideal which the Roman Catholic bishops have set for their people. For ours, the Church through the Prayer Book has long since set a similar ideal: "Such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

"Devotion" is the key word, and devotion must govern us when we decide, each of us, how to hallow special days. Acts of devotion may come to mind: rising early or giving up time later in the day to go to Mass, finding time for good reading and serious study, working in community services and visiting the sick and shut-in. Those who substitute such things for the traditional disciplines cannot be told that they do not love the Lord. For love of Christ crucified we may well want to continue to fast and abstain, and to begin to do many other things which we have left undone.

"Wherefore, my beloved, as ye have always obeyed," Saint Paul would say, "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

D.L.G.



ALTAR FLOWER MEMORIALS

- January 1—Feast of the Circumcision, Charles Augustus Edgar
- January 6—The Epiphany, Edwin Samuel Gorham, Caroline Faitoute Gorham, and James H. Gorham, Priest, O.H.C.
- January 8—Epiphany I, Elsie Gertrude Dickey
- January 15—Epiphany II, Mary Louise Raymond
- January 22—Septuagesima, Edwin and Sophia Howell
- January 29—Sexagesima, Joseph H. Schuman

KALENDAR FOR JANUARY

- ✠ 1. Su. CIRCUMCISION OF CHRIST (THE HOLY NAME).
- 2. M. Feria.
- 3. Tu. Feria.
- 4. W. Feria. *Mass also 9:30.*
- 5. Th. Vigil of the Epiphany.
- ✠ 6. F. THE EPIPHANY. *Mass 6:30, 7:30, 9:30, 12:10.*
Evening Prayer 5:30. High Mass 6 p.m.
- 7. Sa. Of the Octave.
- ✠ 8. Su. EPIPHANY I (THE HOLY FAMILY).
- 9. M. Of the Octave.
- 10. Tu. Bl. William Laud, B.M. Comm. Octave.
- 11. W. Of the Octave. *Mass also 9:30.*
- 12. Th. Of the Octave.
- 13. F. OCTAVE DAY OF THE EPIPHANY. *Abstinence.*
Mass also 9:30.
- 14. Sa. St Hilary, B.C.D.
- ✠ 15. Su. EPIPHANY II. Comm. St Paul the First Hermit, C.
- 16. M. Feria. *Requiem 7:30.*
- 17. Tu. St Antony, Abt.
- 18. W. St Prisca, V.M. *Mass also 9:30.*
- 19. Th. St Wulfstan, B.C.
- 20. F. SS. Fabian, B., & Sebastian, MM. *Abstinence.*
- 21. Sa. St Agnes, V.M.
- ✠ 22. Su. SEPTUAGESIMA. Comm. St Vincent, Dn.M.
- 23. M. Feria. *Requiem 7:30.*
- 24. Tu. St Timothy, B.M.
- 25. W. CONVERSION OF ST PAUL, AP. *Mass also 9:30.*
- 26. Th. St Polycarp, B.M.
- 27. F. St John Chrysostom, B.C.D. *Abstinence.*
- 28. Sa. Feria. *Of our Lady.*
- ✠ 29. Su. SEXAGESIMA. Comm. St Francis de Sales, B.C.D.
- 30. M. Beheading of King Charles I
- 31. Tu. Feria. *Requiem 7:30.*

✠ *Days of Obligation.*

MUSIC FOR JANUARY

JANUARY 1 — CIRCUMCISION OF CHRIST

11 a.m.

Missa L'hora passa Lodovico da Viadana
Motet, O mysterium inefabile Louis Nicholas Clérambault

JANUARY 8 — EPIPHANY I

11 a.m.

Missa O magnum mysterium Tomás Luis de Victoria
Motet, O magnum mysterium Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Robert Fayrfax/Tone I, VII
Motet, O God, thou art my God Henry Purcell
O salutaris hostia Tomás Luis de Victoria
Motet, O sacrum convivium Lodovico da Viadana
Tantum ergo Tomás Luis de Victoria

JANUARY 15 — EPIPHANY II

11 a.m.

Missa aedis Christi Herbert Howells
Motet, Videntes stellam Francis Poulenc

6 p.m.

Magnificat and Nunc dimittis Thomas Morley
Motet, Jehovah quam multi sunt hostes mei Henry Purcell
O salutaris hostia Felice Anerio
Motet, Panis angelicus Giovanni Pierluigi da Palestrina
Tantum ergo Giovanni Pierluigi da Palestrina

JANUARY 22 — SEPTUAGESIMA

11 a.m.

Missa brevis Giovanni Pierluigi da Palestrina
Motet, Emendemus in melius Joannes Esquivel

6 p.m.

Magnificat and Nunc dimittis McNeil Robinson
Motet, Jesu dulcis memoria Mode VI
O salutaris hostia Pierre de la Rue
Motet, Ave verum corpus Gabriel Fauré
Tantum ergo Gabriel Fauré

JANUARY 29 — SEXAGESIMA

11 a.m.

Mass in D Marc-Antoine Charpentier
Motet, Bone Pastor Marc-Antoine Charpentier

6 p.m.

Magnificat and Nunc dimittis Horatio Parker
Motet, And I saw a new heaven Edgar Bainton
O salutaris hostia Edward Elgar
Motet, Ave verum corpus Wolfgang Amadeus Mozart
Tantum ergo Franz Schubert

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.

ST RAPHAEL'S GUILD: Ushers at services of the parish. Men who can help 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, \$5, \$5; Mrs Carleton S. Cooke, \$5; Narvel J. Crawford, Jr., \$2; Mrs Walter M. Drake, \$5; Mrs Frank Dries, \$4; Charles L. Eberly, \$3; Mrs Merrill A. Kercher, \$10; Mr and Mrs Albert K. Leader, \$2; Mrs James L. McLane, \$10; Mr and Mrs Jack Morrill, \$2; Mrs Elizabeth W. Randall-Mills, \$5; Miss Lydia S. Wilson, \$2; Mrs M. B. Marston, \$2; Miss Margaret L. Rigler, \$2.50.

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.



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship, particularly the organ recitals every Sunday and Wednesday at 5:30 p.m., are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

REQUESTS 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*
Mrs Matilda F. Erwin, *Assistant*

Mr John Z. Headley, *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 Usber* RIverside 9-6975
Mr Louis Fellowes, *Funeral Director* PLaza 3-5300

Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.