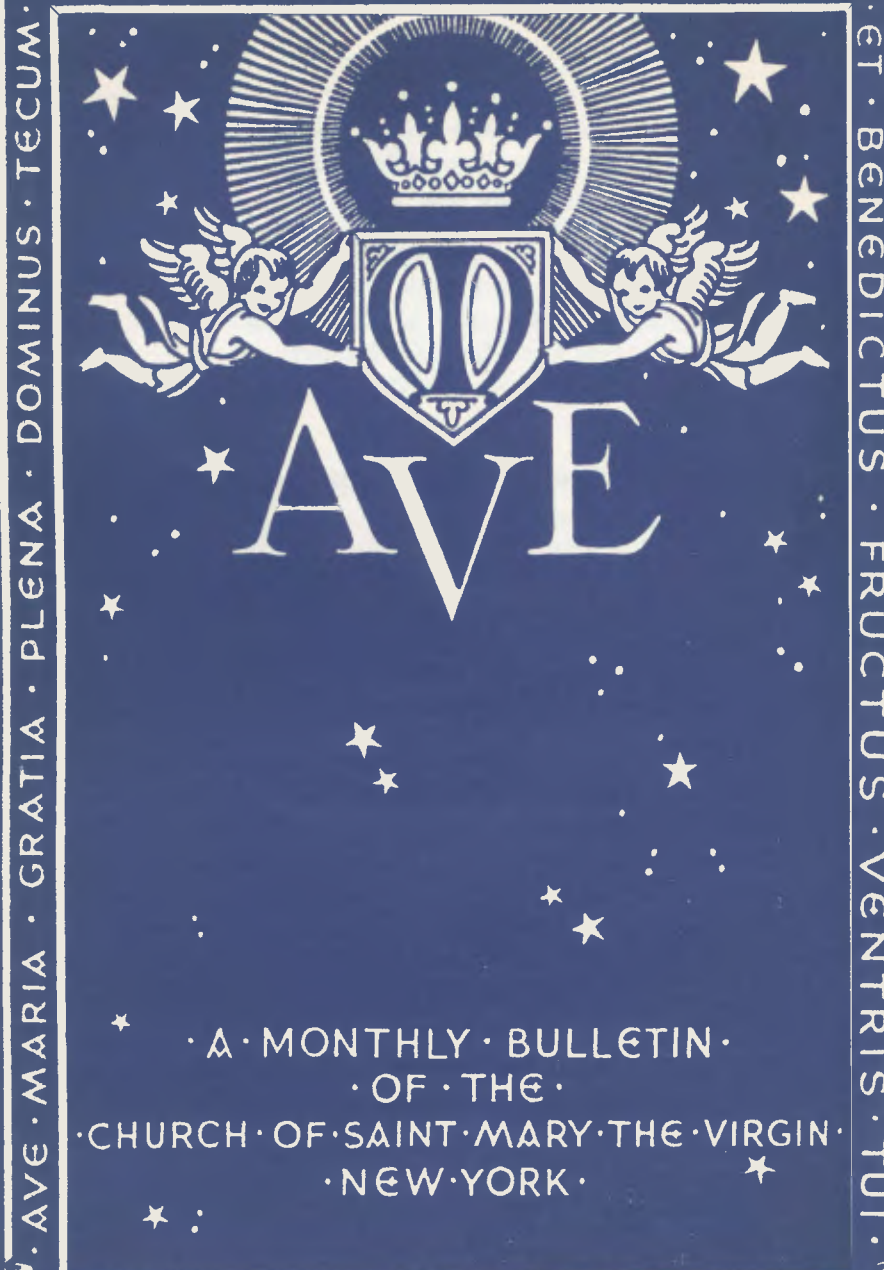
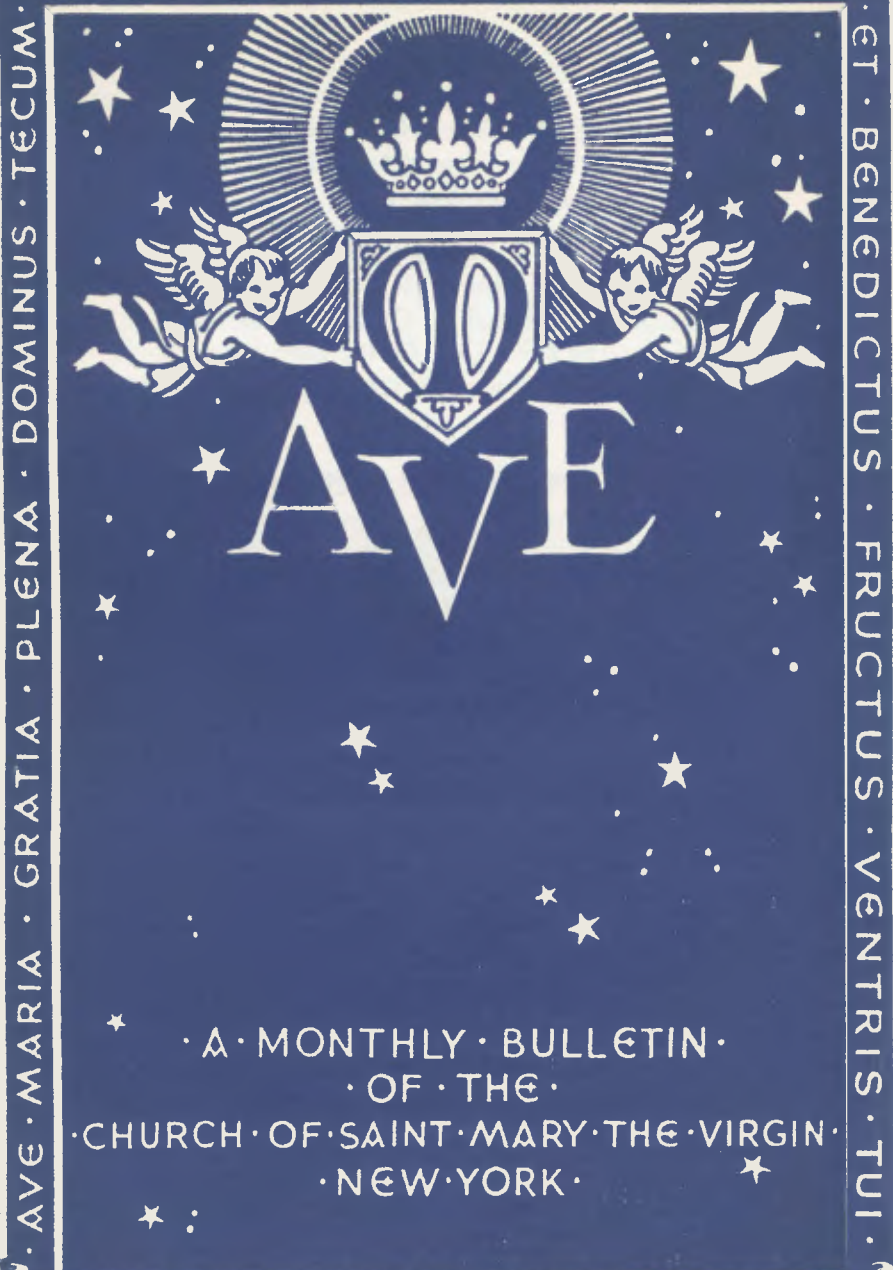


·BENEDICTA·TU·IN·MULIERIBUS·



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·BENEDICTA·TU·IN·MULIERIBUS·



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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

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THE REVEREND LOUIS G. WAPPLER

THE REVEREND TIMOTHY E. CAMPBELL-SMITH

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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. XXXVI

February, 1967

No. 2

My dear people,

Easter comes so early this year that Lent is upon us and we have had but one green Sunday since the Epiphany. It makes one see the helpfulness of a fixed date for Easter. We need the green Sundays for growth before Lent.

However, the liturgical participation in our Lord's time of prayer and fasting and self-giving is upon us. How will we respond?

Ash Wednesday always brings a response and I know that all our people will want to be at Mass. It will be said at 6:30, 7:30, 9:30, and 12:10, with imposition of ashes. At 6 p.m. ashes will be solemnly blessed, and imposed during the chanting of the Miserere, and there will be High Mass. More of our people should prepare for Lent by a good confession. In addition to regular hours, there are confession hours on Shrove Tuesday from 12 to 1, 5 to 6, 7:30 to 8:30.

Then, what will we do with Lent? How will we participate? With our Lord at the altar, I hope. It is not too much to come to Mass during the week — once a week, at least, during Lent. As an experiment, there will be a Mass every Thursday at 5:30 p.m. as well as the daily Mass at 7:30 and 12:10.

Then on Friday evening we have Stations of the Cross and Benediction at 6:15, following Evening Prayer. What we can learn by participating with our Lord in his way to the Cross is movingly set forth for us by Dr Macquarrie — and we are grateful for *his* participation in our parish life.

Finally, we should look ahead to the Lenten retreat on Saturday, March 11. Not many of our people availed themselves of the Advent quiet time. Not many are doing anything *extra*.

Is it indifference to the things that matter? Are New Yorkers all as callous as they are said to be? Do we deserve what our Lord said of the Laodiceans? (Look up Revelation 3:14-22.)

Our Lord stands at the door and knocks. The handle is on our side. It is up to us to open our hearts and let him in.

Affectionately your priest,

Donald L. Garfield



STATIONS OF THE CROSS

The Reverend John Macquarrie
Professor of Systematic Theology
The Union Theological Seminary

ONE OF THE MOST POPULAR WORDS in contemporary theology is "participation." The word is used in many ways. In the most general sense, to be a Christian is understood as participating in the life of Christ. In liturgical renewal, the aim is to promote the fullest participation by all present. In calls to social action, the Christian is urged to participate in the life of the world. If Christian faith is a commitment and not simply intellectual belief, then the Christian cannot remain simply a spectator or a hearer — he must also be among the "doers of the word" (James 1:23). The great sacraments of the Church bring the idea of participation very clearly before us. To be dipped in the waters of Baptism is to share in the dying and rising of Christ. To offer the Eucharist is to be joined with Christ in his sacrifice and to receive his life. Among extra-liturgical devotions, the one that perhaps most vividly encourages and fosters our active sharing in the life and ministry of our Lord is Stations of the Cross. In this devotion, we walk with him along the way to Calvary.

In the earliest days, the Christian community was known as "the Way." It was a way of life, and that way was modelled on the way that Christ himself had travelled, accompanied by the first disciples. It was the way that led up to Jerusalem and to the Cross. According to John Baillie, the next generation of Christians thought of themselves as recapitulating that way to the Cross; for they remembered the words of the Lord, "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34).

The city of Jerusalem was, of course, destroyed in the year 70 A.D., and the small Christian community had already fled to the country. But the memory of "the Way" remained, and when in later and more stable times Christian pilgrims began to visit Jerusalem, they sought out the places associated with Jesus, and they began the practice of walking along the way from Pilate's house to Calvary, the *Via dolorosa* by which Christ had carried his Cross. Faith is not just a matter of the intellect. It involves the imagination and the emotions, and indeed the whole life of man. We can readily understand that as these pilgrims went along the way, they felt themselves very close to Christ and the meaning of his life and atoning death was brought home to them in a new and lively manner. They understood more deeply too the meaning of the Christian life, with its demand that the disciple also must learn the obedience of self-giving and self-sacrifice if he is to attain to fullness of life in Christ.

To some, it may seem irrational that just to visit a place and to let its associations kindle the imagination and stir the feelings would deepen the commitment of faith. But so it happens with many people, and perhaps the man who is so coldly intellectual or so intensely practical that he can know nothing of this poetry of faith, is to be pitied. "To abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona!" So wrote Dr Samuel Johnson of the feelings he experienced when he visited the scene of St Columba's labours in the course of his tour to the Western Isles of Scotland.

Yet this is not just a matter of how we feel about things. Many modern historians insist that to understand history is not merely to know what happened on some occasion or other, but to have an imaginative insight into the minds of the persons concerned on that occasion, so that we may be said almost to relive their experience. In the words of Ernst Troeltsch, the good historian's aim is "to make an event as intelligible as if it were part of our own experience." Faith in the Cross of Christ is not just a belief that this event happened long ago, but a sharing in it in such a way that its inner meaning and power is experienced by us now. It was this

kind of understanding that the pilgrims sought as they went along the way of the Cross.

My own journey along that ancient, narrow way remains vividly in my memory, although it is more than twenty years since I was in the city of Jerusalem. Our starting-point was the ancient stone pavement, excavated in recent years, where Pilate pronounced judgment (John 19:13). From there we went on to the *Via dolorosa*, stopping at each of the sites which memory of pious imagination has associated with some event on our Lord's last journey. The pilgrimage ends in the Church of the Holy Sepulchre, reputedly built over the scene of Calvary and of the adjacent tomb in the garden.

Even in our own time, when travel is fast and easy, one does not expect to be visiting the Holy Land very often; and, of course, in earlier times a pilgrimage was so expensive and dangerous an undertaking that it was a once-in-a-lifetime experience, confined to a very few people indeed. Thus it is not surprising that medieval pilgrims hit upon the idea of having in their home parishes a form of devotion that would promote the same sense of participation in Christ's passion that they had known as they followed along the *Via dolorosa* in Jerusalem. Such a devotion would not only renew their own experience but would also help to extend it to the far larger number of their fellow parishioners who would never visit the Holy Land at all. It was from these beginnings that the devotion grew until it assumed the form which we know today, with the fourteen stations represented by pictures or sculptures arranged round the church, so that the faithful might proceed from one to another and, through prayer and meditation before each, recall and participate in the events of our Lord's last journey.

Let us now try to analyze this participation in more detail. If we are not just spectators gazing curiously at a series of pictures but are allowing these scenes to catch us up, as it were, so that we belong in them and it is as if, in Troeltsch's words, they "were part of our own experience", then we must find ourselves identified with some or other of the personages in these scenes. However, we are such many-sided creatures that perhaps we do not quite know where we belong. Furthermore, we tend to identify ourselves in such ways as will show us in the best possible light rather than in ways that may disconcert us by showing us too plainly who and what we are.

As Christians, however, we live in the paradox that we are at once sinners and yet sinners who are justified in Christ. Yet this way of putting it hardly makes clear that the Christian life is a movement, a process, a discipline in which sin is constantly being overcome through grace. This is to say that the Christian life is a way of pilgrimage, summed up in the way of the Cross, and it is because the Stations of the Cross concentrate this way for us and help to shape the whole way of life that we follow, that this devotion can be a useful discipline, conforming our lives to Christ. But this means that as we follow out the devotion, we find ourselves at various levels of identification, just as there are various stages in the Christian life. We do not pass once for all from one stage to another, and so in the Stations of the Cross we do not altogether leave one level of identification for another. But through their interplay, we are brought into a better understanding of ourselves in our relation to Christ, and in this devotion, as in the Christian life, we are summoned from each level to the one above it, and offered the grace whereby each step can be taken.

I think we can distinguish three levels on which we can identify as we go round the Stations and try to let ourselves be caught up as participants in the scenes that they bring to mind. These three levels correspond approximately with the three stages that masters of the spiritual life have traditionally distinguished on the Christian way — purgative, illuminative, and unitive.

We begin in penitence with the acknowledgement that we and all men have "sinned and come short of the glory of God" (Romans 3:23). As we stand before the first Station, which depicts Christ being condemned to death, we can identify ourselves only with the traducers, accusers, rejectors, condemners. "My weak self-love and guilty pride his Pilate and his Judas were." It is natural that the Stations should be specially associated with the penitential seasons of Lent and Passiontide, and yet the call to repentance is always relevant. For repentance must be the first step in any approach to God or any renewal of human life, and to acknowledge sin is already to have begun to turn away from it. And what can convict us of sin like this scene of Christ, condemned and rejected — not only by the men of his time, but by ourselves and our fellows today, as we reject him again and again, in our personal lives, in our social institutions, in our international relations, and even in our

churches? Yet this very scene is not just convicting us of sin. If it were, we could only despair. It is also pointing us to the ineffable mystery of grace in the world, to the power of God at work in human history. This is the power that transforms our human situations and brings good out of evil. The Christ condemned is he whom God has "appointed heir of all things" (Hebrews 1:2). The Christ who convicts us of sin is the Christ who invites us to let the mystery of his grace work in us.

But we must not try to hurry on too quickly from that first mood of penitence, or look for a more desirable role with which to identify in these scenes of the passion, before we have fully acknowledged our solidarity with the disfiguring evil of the world. At the other Stations too, we must acknowledge this. The more truly we acknowledge it, the deeper will be our longing for an openness to the grace of renewal.

As this grace works in us, we are summoned to a new level of identification. We are summoned to be disciples, and so to a discipline. A disciple is a learner, and a discipline is the training whereby he learns. To learn the way of Christ is the hardest thing of all, and the training by which we are to advance in this learning is provided for us by the discipline of prayer and worship. Those who disparage prayer and worship and glibly promise some kind of "instant" Christianity do not know what they are talking about. They understand neither the weakness of our humanity nor the depth and richness of the spiritual maturity into which Christ calls us.

Those who have advanced far along the path of discipleship are the saints. We meet several of them at the Stations, and in seeking to identify ourselves as disciples, we fasten our aspirations on them. The fifth Station recalls how St Simon of Cyrene helped to carry the cross (Mark 15:21). We are told that he was "compelled" to do this, but even if he first rendered service to Christ involuntarily, the tradition records that he went on to become a faithful disciple. At the next Station, we are reminded of the story of St Veronica, who wiped Christ's face. Though a legend, this story is nonetheless a true parable of how Christ grants his own likeness to those who offer their service in sincerity and devotion. If we truly learn Christ from the saints and participate in their commitments, then we shall be learning to help carry the neighbour's cross in today's world and to render the costly service that is demanded of the Christian.

The highest reach of sainthood we ascribe to the Blessed Virgin, and the third Station recalls her meeting with her Son on that fateful journey. Yet she is also our companion along the entire way, for the hymn that is sung as the procession moves from station to station is the *Stabat Mater*. Mary is the type of the Church, its purest manifestation. Through her the Lord became incarnate in the world, and she identified with him in his self-giving love with a poignancy and intensity that we can scarcely imagine. She still sets the standard for the Church of today and the disciple of today, for it is through the Church that Christ must now become incarnate and visible in the world, and this happens in turn through the disciple's willingness to share in his sacrifice.

So we are pointed to the final level of identification — union with Christ himself in the fulfilling of his reconciling ministry and in his oneness with the Father, the Source of all grace for life and love and creativity. To be conformed to Christ is the goal of Christian prayer and devotion, and the aim of spiritual discipline. Already we live "in Christ", and we have already taken note that both Baptism and the Eucharist imply our participation in his dying and rising. But the ultimate consummation of this union we still glimpse only fitfully. For most of the time, we waver uncertainly between penitence and the lower levels of discipleship. Yet our faith and hope is that the mystery of grace, made manifest in Christ, works in us and in the whole Church and indeed in the whole of creation, as God's purposes unfold themselves. The Stations of the Cross constitute just one of many ways in which we can become better equipped to help forward and cooperate with God's own work in the world.

Thus, although our journey has taken us along the way of the Cross, its end is forward-looking and hopeful. The old *Via dolorosa* in Jerusalem actually ends within the Church of the Holy Sepulchre, which the Greeks prefer to call the Church of the Resurrection. To share in Christ's passion is to share in his rising, and the early Fathers of the Church were right in interpreting the passion as the victory that liberates the world and makes possible fuller life. So we can say: "We adore thee, O Christ, and we bless thee, because by thy Holy Cross thou hast redeemed the world." But this mysterious saving power of the Cross we could never know as just some fact out there that we can perceive. From that point of view, it is foolishness. We know it only through our participation in it.

FROM OLD TO NEW
(1870-1894)

THE OLD CHURCH OF SAINT MARY THE VIRGIN on 45th Street, which had been opened in 1870, had, twenty years later, become far too small for its fashionable congregation. However, in 1890 the Trustees had no opportunity to extend the church or build a new one, for they were in debt.

In 1893 the situation changed, for a faithful worshipper, Miss Sara L. Cooke, died and had made Saint Mary's her residuary legatee. The Trustees at first seem not to have been terribly excited with the news, but soon changed their minds when they learnt that the value of the estate, instead of being \$100,000 as they had first thought, was over \$700,000.

At a meeting of the Trustees on November 13, 1893, six months after the news of the legacy, it was definitely decided to purchase property for a new church on the north side of 46th Street; and the Treasurer, Haley Fiske, was given the authority to secure eight interior connecting lots. At a meeting on Lincoln's Birthday, 1894, the Board was told that six of the lots had been purchased for \$117,910. The purchase was made in strictest secrecy about the purpose for which the site was to be used, and in a real estate magazine, the Record and Guide of March 10, 1894, it was reported: "What the intentions of the syndicate are with regard to the property could not be definitely learned; but it is said they will build a big fire-proof storage warehouse upon it."

After some debate it was decided to purchase lots on 47th Street, so that the church might run from 46th to 47th Streets—a solution the Trustees deemed practical even if not quite Catholic in their opinion, as the church would not be oriented but run north to south. By this time, it had become known that the site was being purchased for the new church, and one astute householder held onto his property and managed to get an extra \$6,000 over the others, who had got about \$16,500 for each lot. When the lots had been assembled, the total cost came to \$223,070. It would be interesting to know what the site would be worth today.

The Trustees next pulled off a clever if somewhat questionable move by selling the old church and rectory to William W. Astor for \$76,000; it must be remembered that his father, John Jacob Astor, Jr, had given the site to the founders of the parish twenty-six years previously. Father Brown absented himself from the meeting

which proposed the sale. What is more, the Trustees voted "to reserve from the sale the Altars, stained windows, Stations of the Cross, the Canvass Pictures, the Organ, the Pulpit, the Pews, the Font, the Chancel rail, the Rood and figures, the Memorial tablets, and other fixtures that are a part of the Ornaments of the Church."

For the new church, the Rector and other Trustees knew exactly what they wanted: French Gothic, lofty but without towers or spires, with at least two chapels and a baptistry, to seat at least 800 people exclusive of chancel, which was to be apsidal and at least 50 feet in depth with an aisle all around. They also wanted a rectory on 47th Street, and on 46th Street a mission house on the east side of the church and a clergy house on the west. They wanted to erect these buildings for not more than \$200,000. And they invited five architectural firms to submit plans. No compensation was offered to unsuccessful competitors, and understandably no one submitted plans.

It was, therefore, "Resolved that an arrangement be made with Geo. R. Read, John Downey and Messrs. Le Brun & Sons to put up the buildings from plans satisfactory to this board, for such sum of money as this board shall determine." This action of May 29, 1894, put the erection of the buildings in the hands of an Evangelical Episcopalian, a Presbyterian, and Roman Catholics; and Newbury Frost Read considers it a testimony to "the fascinating personality of Father Brown, which made friends of people who did not agree with his views."

The summer months were taken up with the clearing of the existing brownstone houses. In the fall, bids were received totalling \$332,158.25 and alternative plans were considered. In the end, the total cost of the new Saint Mary's with its attendant buildings appears to have been \$371,907.34. Read "wonders what the present St Mary's would have been had the then Trustees at the time of its erection been more interested in financial security than in raising as worthy a testimony as they could to the Glory of God. One thing is certain," Read says, "that it is fortunate for us, the present Parishioners, that the then Board was not solely interested in considerations of sound business policy. Had they been, they would probably have remained in the old Church, and invested the Cooke legacy, on the income of which the Parish could have been supported very comfortably without any worry to the Trustees—until it died of comfortable dry-rot."

But there was faith, and the work began on December 8, 1894. The New York Tribune reported:

LAIID IN A DRIZZLING RAIN.

THE CORNERSTONE OF THE CHURCH OF ST. MARY
THE VIRGIN IN ITS PLACE.

Interesting Ceremonies in West Forty-sixth St.
—Bishop Grafton, of Fond Du Lac, Officiates.

"A drizzling downpour" (again referred to) did not keep away "a large crowd of sympathizers and of spectators." Over the site of the ceremony there was an awning, which no one could begrudge the bishop, since "Bishop Grafton wore a mitre, and his general attire did not differ greatly from that of a Roman Catholic bishop." Laying the stone in the name of the Trinity, the bishop added: "And, inasmuch as without faith it is impossible to please him, let us rehearse distinctly the articles of our belief."

Faith in the future of the parish is seen in the size of the undertaking. The newspaper description is almost overwhelming:

"The new building will run through to Forty-seventh St. It will have a frontage of 125 feet in Forty-sixth-st. and 95 feet in Forty-seventh-st., and the style of architecture will be French Gothic of the thirteenth century. The clergy house, mission-house and rectory will be French Gothic of the XIVth century. The exterior of the Church will be faced with light buff Indiana limestone, the other buildings with stone, light Roman bricks and terra cotta.

"The width will be 60 feet, length 180 feet, height to top of cross over main gable 130 feet, height of interior vaulting, nave, 80 feet; ambulatory or aisle, 26 feet; width of nave, 46 feet; width of ambulatory, 6 feet 6 inches. Twenty-two piers of clustered stone columns separate the nave from the ambulatory and support the clerestory walls." (These, it is worth noting here, were supported by steel framing, which was called a daring innovation.)

The cornerstone itself, inscribed 1868-1894, is a constant reminder of that great day for Saint Mary's, and there is another visible reminder: "a costly Communion service, presented to Father Brown" that evening "by his loving Parishioners" — who commissioned Tiffany & Co. to have it made in Paris after the XV century Florentine manner. Seeing it in use on high days, we may think of the faith of the founder, himself a daring innovator.

T.E.C.S. & D.L.G.

PARISH NOTES

CANDLEMAS will be solemnly observed at 6 o'clock on Thursday evening, February 2. After the Procession and High Mass and supper, we will have the privilege of hearing what Father Gibbard, SSJE, has to tell us about the new liturgy of the Church of England. It is still an experimental rite but it will have great influence. Don't pass up the opportunity to find out and ask questions about it.



THE ACOLYTES' FESTIVAL at 12 noon on Saturday, February 11, will be a High Mass (with communions), concluding with the traditional Procession and Benediction of the Blessed Sacrament. Canon Chase of the Cathedral will preach.



CONFIRMATION INSTRUCTION will begin on the First Sunday in Lent, February 12, following Evensong. Adults who wish to be confirmed by the Bishop at his visitation on Sunday evening, April 9, should attend the course or else make special arrangements for instruction by one of the clergy. No one who attends will be pressured into being confirmed. Those already confirmed who would like to hear the talks are always welcome.



A TV SET is needed for the Times Square Senior Citizens' Club meeting in the mission house. Old or new, if it works it will be appreciated.



FROM THE PARISH REGISTER

BAPTISM

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

January 2—Geofry Jon Salzman

RECEIVED BY CANONICAL TRANSFER

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

December 29—Richard Stevens Condon

January 3—Joseph Howard Stamler, Jr.



THE CHRISTMAS OFFERING stands at \$3,977.35. Because of the snowstorm, many did not make it to church. Have you since put in *your* offering? We need it to balance our books.

ALTAR FLOWER MEMORIALS

February 2—Purification B.V.M., Georgina Margaret Huck
 February 11—Acolytes' Festival, Mrs Archibald Russell



KALENDAR FOR FEBRUARY

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

The Forty Days of Lent are 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.

✠ Days of obligation.

MUSIC FOR FEBRUARY

FEBRUARY 5 — QUINQUAGESIMA

11 a.m.

Mass in G Franz Schubert
 Motet, De profundis Wolfgang Amadeus Mozart

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, Hear my prayer, O God Adrian Batten
 O salutaris hostia Anton Bruckner
 Motet, Jesu dulcis memoria Mode VI
 Tantum ergo Anton Bruckner

FEBRUARY 12 — LENT I

11 a.m.

Missa octavi toni Felice Anerio
 Motet, Almighty and everlasting God Thomas Tomkins

6 p.m.

Magnificat and Nunc dimittis Henry Purcell
 Motet, Remember not, Lord, our offences Henry Purcell
 O salutaris hostia R. L. de Pearsall
 Motet, Ave verum corpus William Byrd
 Tantum ergo R. L. de Pearsall

FEBRUARY 19 — LENT II

11 a.m.

Mass in G Francis Poulenc
 Motet, Adoramus te Christe Franco Roselli

6 p.m.

Magnificat and Nunc dimittis Bernard Rose
 Motet, O almighty Lord Bernard Naylor
 O salutaris hostia Ettore Desderi
 Motet, Ave verum corpus Plainsong (14th Cent. French)
 Tantum ergo Ettore Desderi

FEBRUARY 26 — LENT III

11 a.m.

Missa quaternis vocibus Phillip de Monte
 Motet, Peccantem me quotidie Christophorus Morales

6 p.m.

Magnificat and Nunc dimittis Thomas Morley
 Motet, Lord, let me know mine end Maurice Greene
 O salutaris hostia Tomas Luis de Victoria
 Motet, O Domine Jesu Christe Giovanni Pierluigi da Palestrina
 Tantum ergo Tomas Luis de Victoria

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	

DURING LENT

Litany sung after Evensong on Sundays	
Mass also on Thursdays	5:30 p.m.
Stations of the Cross and Benediction after Evening Prayer on Fridays	

CONFESSIONS

DAILY, 12:40 to 1 p.m., <i>also</i>
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. <i>and by appointment.</i>

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, \$5, \$5; Wayne Anderson, \$10; Edward W. C. Beckmeyer, \$10; D. R. C. Bedson, \$2; Mr and Mrs C. Ford Blanchard, \$5; Mr and Mrs Eric E. Campbell, \$5; Daniel T. Chandler, \$2; Mr and Mrs Jonathan B. Craig, \$3; Mr and Mrs Colin D. Crichton, \$15; H. S. Davidson, \$2; Mrs Frank Engstrom, \$5; Brother Gervase, OHC, \$2; Miss Kathleen Greenhalgh, \$2; Miss Lillian Haschert, \$2; Peter R. Henderson, \$3; Mrs Hurbert A. Howell, \$5; Miss Constance H. Humphrey, \$10; Seth Kasten, \$5; Oliver D. Mann, \$5; Powel P. Marshall, Jr, \$5; Keith Marvin, \$2; The Rev'd Christopher Morley, Jr, \$5; Miss Edna L. Niekerson, \$2; Miss Ann Peckin, \$5; Mr and Mrs Edwin L. Prescott, \$5; Mr Frank Reed, \$5; James F. Roberts, \$5; J. A. Ross, \$5; The Rev'd Richard J. Simeone, \$10; Mrs V. P. L. Stebbins, \$5; Henry B. Steffens, Sr, \$5; Miss Atsye Strang, \$10; Benjamin H. Trask, \$5; Mrs E. C. Tripp, \$5; C. Lloyd Tyler, \$5; Roger Rolt-Wheeler, \$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.



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

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 John Z. Headley, *Treasurer* PLaza 7-6750
Mr James L. Palsgrove, *Director of Music* JUDson 6-0237
Mr McNeil Robinson, *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.

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.