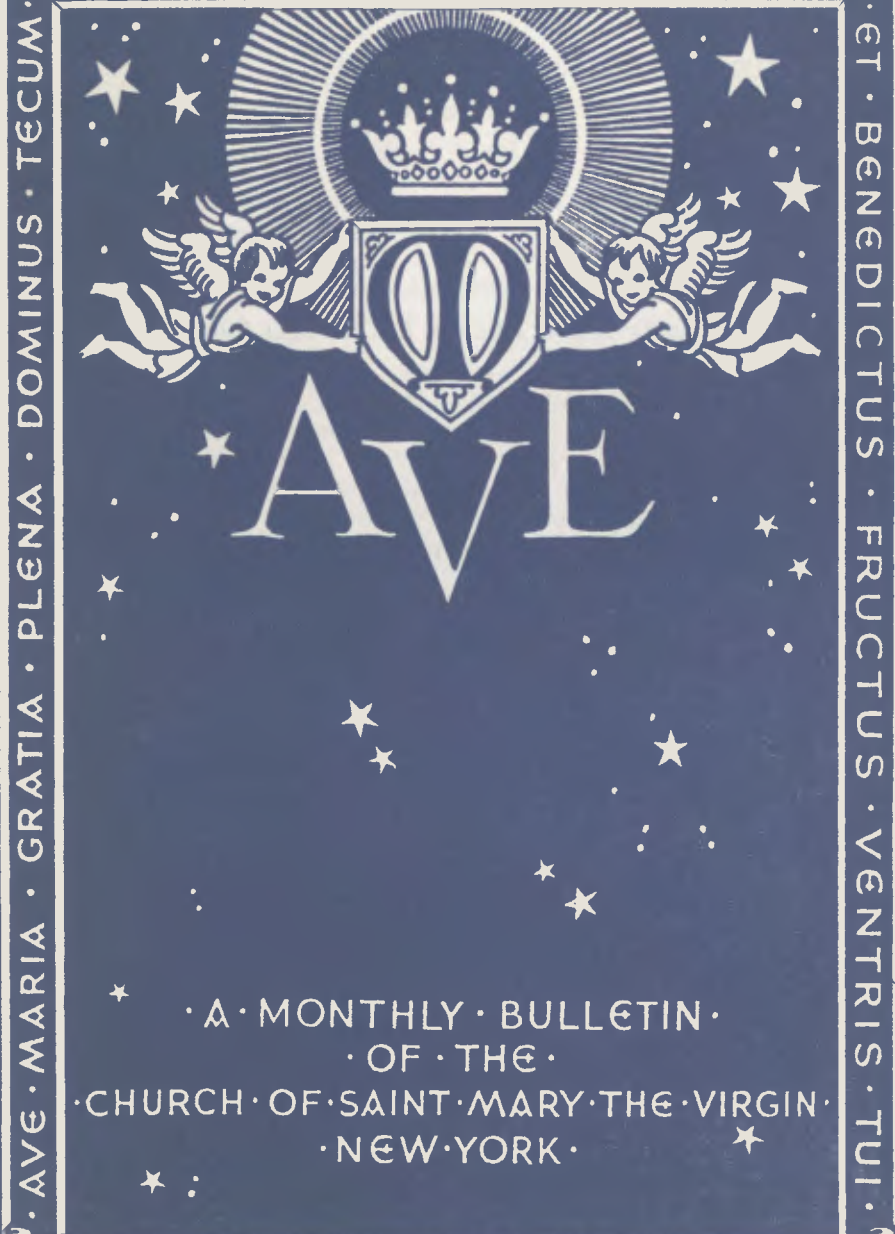


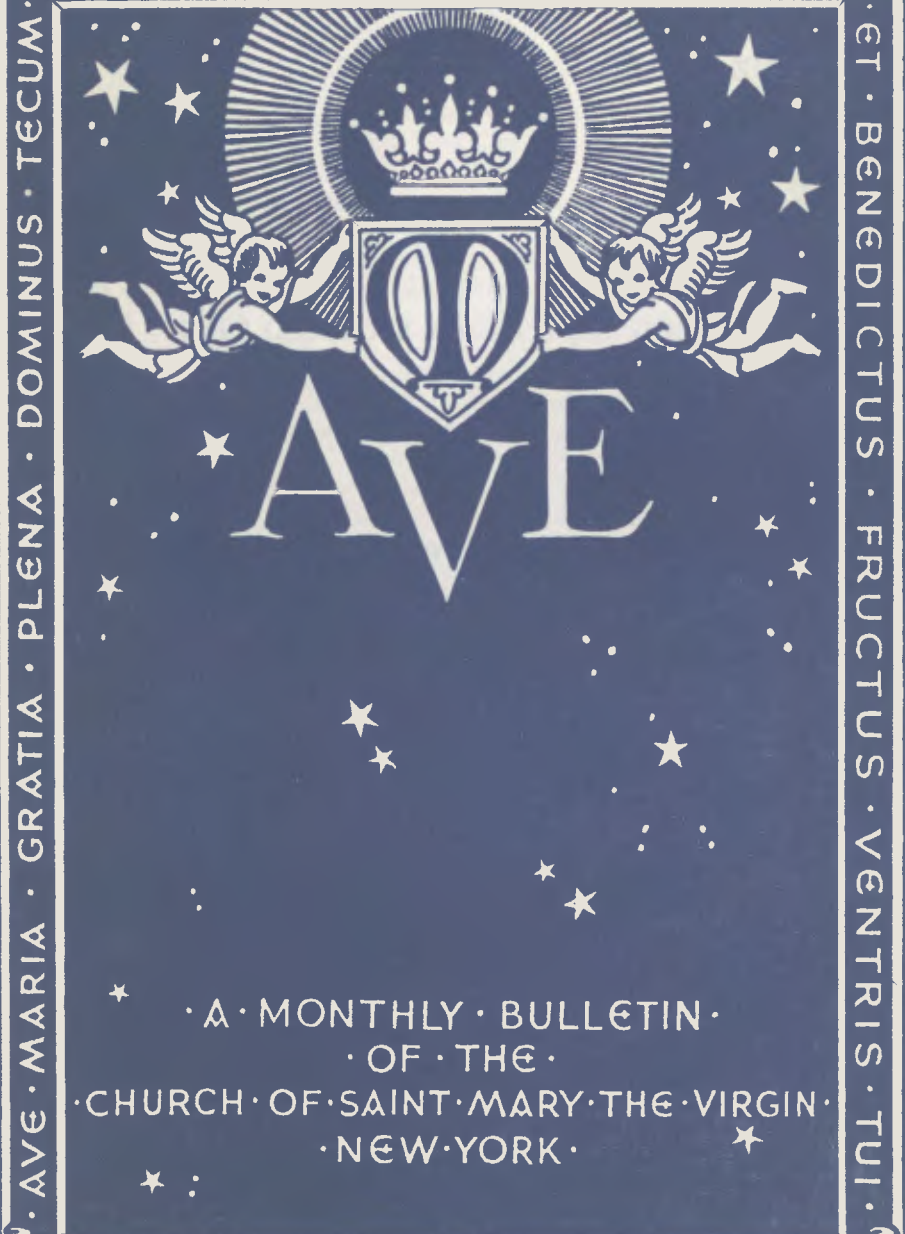
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

AVE
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New York City 36

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May, 1967

No. 5

My dear people,

With an early Easter, we can make the most of Eastertide activities before Summer temperatures and vacations. Some of them are listed in Parish Notes; I want to call particular attention to three unusual opportunities.

Ascension Day is always a holyday of obligation and there will be Mass at the usual hours on Thursday, May 4, and High Mass at 6 p.m. Following supper (*reservations, please*), we will hear the Dean of Johannesburg, the Very Reverend G. A. French-Beytagh, speak about his cathedral (Saint Mary the Virgin) and his congregation, which is multi-racial despite the South African tyranny of *apartheid*. Our Lord "ascended up into heaven, to prepare a place for us"; but he did not take away our duty to speak and act boldly for justice and truth. We have his work to do on earth.

Why is it that women do so much of it? Even at the cross they ministered to our Lord, and there was only one man. Women's work in the Church, especially their missionary offering, is vital and will be recognized by a tea in the rectory from 3:30 to 5:30 on Trinity Sunday, May 21. The time has been chosen so that women who work on weekdays may come. Your priests hope that all Saint Mary's women will be our guests.

Work must be fed by the Holy Communion. The Eucharist must be increasingly pivotal in our personal lives and in the life of the Church. For the almost unbelievable advance of eucharistic worship in the Anglican Communion in the last century we can thank pioneers like Father Brown and those who, with him, established the Confraternity of the Blessed Sacrament in this country one hundred years ago this year. To celebrate the C.B.S. centenary there will be a Pontifical High Mass in Saint Paul's Chapel at 12 noon on the Feast of Corpus Christi, Thursday, May 25. Because it is such a significant occasion for us (Ward I is at Saint Mary's) and we ought to try to attend it, we will postpone our own full celebration of the feast to the following Sunday.

Let us make the most of these opportunities, the most of our heritage at Saint Mary's, the most of the happiness that comes from our glorious Lord.

Affectionately your priest,

Donald L. Garfield



FILIOQUE

THE REVEREND JOHN MACQUARRIE, PH.D.
Professor of Systematic Theology
The Union Theological Seminary

"AND I BELIEVE in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father and the Son." The words are familiar to all Anglicans, as part of the Nicene Creed. Many Church people also know that in the original version of the Creed, the Holy Ghost was said to proceed from the Father, without any mention of the Son. Some early theologians (mostly but not all in the West) began to teach that the Holy Ghost proceeds from the Father and the Son, the doctrine now known as that of the "double procession." This doctrine came to be accepted in the Western Church and was incorporated into the Nicene Creed, but the Eastern Church continued to maintain belief in a single procession. Division over this point of doctrine became a symbol of the deeper-lying differences between the East and West when these two great areas of Christendom fell into tragic schism.

The issue is raised again for us today by the proposed new liturgy, in which the Creed is presented in its early form without reference to the Son in connection with the procession of the Holy Spirit.

I think we should recognize first of all that it is a mistake to attempt to be too precisely dogmatic in talking of such matters. The constitution and inner life of the Holy Trinity is a mystery beyond the grasp of our minds and all our language and concepts are inadequate to describe it. At the best, we can only have pointers to the unimaginable richness and complexity of the Divine Being.

Furthermore, the terms we use have different shades of meaning for different people, and at least some theological disputes have been mainly verbal, and could have been resolved by a more careful definition and use of the term employed. While in our own tradition we have held to the doctrine of a double procession, we would be hesitant to condemn our Eastern Orthodox brethren for upholding the single procession, and certainly we could not do so until we had inquired very carefully into what they mean by it and seen whether the conflict with the Western view is more than verbal.

Actually, the witness of the New Testament itself is somewhat ambiguous. Our Lord said to his disciples: "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me" (John 15.26). At first sight, this might seem to support the doctrine of a single procession, for we find the phrase, "who proceeds from the Father." Yet since our Lord explicitly speaks of his own "sending" of the Spirit, it would seem to be a natural development of the doctrine to go on to say that the Spirit "proceeds" from the Son as well as from the Father. This point of view is strongly supported by many other New Testament passages which make it clear that the earliest Christians made no distinction between the Holy Spirit and the Spirit of Jesus.

I have myself argued that the doctrine of a double procession has advantages over the doctrine of a single procession, for it better expresses the unitive work of the Holy Spirit. If we think of the Father as meaning God in his hiddenness and transcendence, the mysterious source of all existence; and of the Son as the Divine Word whereby the Father comes out from his transcendence and expresses himself in the created world; then, unless we are to fall into the dangers of dualism, we seem impelled to go on and posit the work of the Spirit as the unitive activity of God, whereby his inner mystery and his outgoing energy are held together. It would be hard to conceive of the Spirit's unitive work without supposing that he proceeds from the Father and the Son.

The mainstream of Anglican theology has consistently upheld the doctrine of a double procession. It is explicitly included in the Articles of Religion, and has been defended by such great figures as Richard Hooker and E. B. Pusey. On the other hand, modern theologians have not wished to be unduly dogmatic on this point of

doctrine or to be entirely negative to the Eastern point of view. The present Bishop of Durham, Dr Ian Ramsey, one of the ablest thinkers in the Church of England today, is inclined to favour the formula "proceeding *from* the Father *through* the Son," and perhaps this might point the way to an eventual reconciliation. It would safeguard the Eastern conception of the Father as the one ultimate source, yet it would acknowledge that the Spirit comes to us from Jesus Christ, and this is not acknowledged where there is mention only of the Father. Indeed, the Bishop's formulation would be very close to our Lord's own words to his disciples, quoted above.

What is in the mind of the Liturgical Commission in asking us to subscribe to a doctrine of a single procession? There are several possible explanations. Perhaps this is part of the antiquarian mentality that seems to affect so many students of liturgy. They want to go back to what they suppose to have been the earliest form. But this is to deny the possibility of development and growth, and certainly there has been in the Church a development in the understanding of its faith. Or perhaps it was a mistaken ecumenism that led to the change, a desire to bridge the gap that separates us from our Orthodox brethren. But it is silly to try to bridge this gap if it means separating ourselves not only from the rest of the Western Church but even from the rest of the Anglican Communion! Perhaps, finally, the Commission has deeply pondered the theology of the procession of the Holy Spirit and has arrived at the conclusion that there are convincing reasons for adopting belief in a single procession. If this is so, one would like to know what these reasons are.

It is not the business of a liturgical committee to change the faith of the Church, and it is not even the business of one part of the Anglican Communion to change the traditional creeds without consultation and the reaching of a common mind. Talks are now going on between the Western and Eastern branches of the Church, and presumably the question of the procession of the Holy Spirit will be among the matters discussed. We must be ready to change our formula, just as we expect the Orthodox to be willing to consider changing theirs. It may be that both sides will adopt a new one, perhaps "from the Father through the Son." But until a common mind is reached on these matters, let us continue to confess the Holy Spirit as "the Lord, and Giver of Life, who proceedeth from the Father and the Son."

AT THE NAME OF JESUS

WHEN OUR LORD ASCENDED INTO HEAVEN, forty days after his resurrection, he ascended in the completeness of his Person, both as God and man. In his glorious ascension, he took with him his manhood — the manhood he shares with us. In our Lord's ascension we see our manhood seated at the right hand of the Father's glory. We enter into glory with him. In his Father's house, he told us, are many mansions, and we know that he has gone before to prepare a place for us, so that one day where he is we may be also, and reign with him in glory. The ascension of the second Adam, the new Man, is the ascension of the first of our race. The victory of his sacred humanity is the assurance of our eventual victory, when we shall have learned the power of his resurrection. Jesus' humanity, no less than his deity, is in heaven, and ours shall be, too. "The Son of God became man, that we might become sons of God," wrote Athanasius.

We hail him, then, as our brother. We rejoice in the victory which foreshadows ours. We know that he has taken humanity into the Holiest Place. It is good for us to remember the fullness with which God became man — with which he emptied himself of his divine attributes: his omniscience and his omnipotence. God was born. God went to school. God was hungry. God wept. God suffered even death in his humanity. We may speak so startlingly because we cannot think of Christ's humanity without at once thinking of his deity. For us, they are inseparable even though distinct; perfectly and eternally united, though he is in himself all that we mean by "God" and all that we mean by "man."

We may see how united are his two natures by the way we treat his Holy Name. "At the name of Jesus," says St Paul, "every knee shall bow." Jesus is God's human name, the name of his incarnate life. It would be idolatry to worship another human person. And yet so perfectly and fully united are the Son of God and the manhood he assumed and took into his godhead that Christians at once said, "Jesus is Lord" (I Corinthians 12.3). The Holy Name, as we hail it in one of our hymns (323), is the "human name of God above." And at that Name, before that Person, angels fall prostrate, worshipping him who dared to become man and brought back the fruits of his victory — us, his brothers and sisters in the flesh — who

shall reign with him and his Father and the Spirit who proceeds from both.

Therefore, we ought to be careful how we use the Holy Name. None of us would willingly misuse it. But it is not a name to be used even in ordinary conversation, though we intend no irreverence. We remember that the ancient Hebrews would not pronounce their name for deity — Jehovah or Yahweh — so that it came to be written only, with the result that today its correct pronunciation is a matter for guesswork. Christians should at least reserve the sacred name of God-made-man for their prayers and most serious conversation and not say, in talking with their friends, "Jesus said such and such" or "Have you read the new book about Jesus?" The evangelists were entitled to speak of our Lord simply as Jesus because of their own high privilege and intimate relation with him of whom they wrote. But there are none today so close to our Lord that they can use such familiarity except in prayer. Churchmen are careful to use "Our Lord" in speaking of their Lord, and, whenever we hear "Jesus" used familiarly, we expect to find a minimizing or even denial of the deity of the Lord Jesus.

One habit which trains us in a reverent use of the Holy Name, and reminds us that it is God of whom we speak, is the ancient custom of bowing the head when we hear our Lord's name — not only at Mass and the other public services of the Church, but wherever we may be. We do not disrupt the services by literally bowing the knee at a mention of the Holy Name, but we can — and informed Church people do — bow the head slightly as often as we say the Name of our Lord in the Creeds and in all prayers and hymns at church, and when we hear his Name used — whether reverently, lightly, or profanely — at home, in the street, or at work.

The Injunctions of Queen Elizabeth I ordered "that whenever the Name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, due reverence be made of all persons young and old, with lowness of courtesie and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed." And the Canons of 1604, repeating the injunction, gave as reason "that by these outward ceremonies and gestures they may testify to their inward humility, Christian constancy, and due acknowledgement, that the Lord Jesus Christ, true and eternal Son of God, is the only Saviour of the world."

D.L.G.

FATHER BROWN IS DEAD,

Rector of St Mary the Virgin,
Famed for its Ritualism,
a Martyr to Duty.

LEADER IN HIGH CHURCH.

For Twenty-eight Years
He Labored with Zeal and Fidelity
in One Parish.

BISHOPS COMBATTED HIS VIEWS.

The Rev Dr Thomas McKee Brown, rector of the Church of St Mary the Virgin, died at his home, No. 144 West Forty-seventh street, at 3:15 o'clock this morning. At the bedside were his wife, his son, Thomas, Dr C. C. Armstrong, and two nurses. The end was peaceful.

NEW YORK NEWSPAPERS on Monday, December 19, 1898, and subsequent days, announced the death of Father Brown, described (not always accurately) the funeral carried out "with all the impressive ceremony that marks the most advanced ritualistic church in this country," and paid tribute to its founder and first rector, who (though not rightly called "the first high churchman to bring ritualistic methods of worship to this country") certainly "was advanced a little ahead of his nearest comrade." From newspaper clippings (pasted on six sheets of paper and recently brought to light) we publish a story made consecutive by interweaving the accounts without attempting to identify them.

Father Brown was ill but a few days, and an attack of pneumonia which caused his death was the result of the grip [sic]. He attended a meeting of the Men's Guild last Tuesday evening, and was taken with a chill immediately upon returning home. He persisted in attending to his parish duties on Wednesday, but on Thursday he was forced to take to his bed. Under good treatment Father Brown rallied, and on Saturday was feeling so well that he sat up in bed and joked with his attendants. Yesterday, however, came a change for the worse.

Unable to participate in the services of the church on Sunday, Father Brown dictated a message to his congregation, whom he addressed as his "children." He sent his blessing and expressed a desire for their prayers for his recovery, if that were the Lord's will. This message, which was read at mass and vespers, came as a shock to his parishioners, and throughout Sunday night many of them remained about the altar, offering prayers for his recovery. The sufferer retained consciousness to the last.

Father Brown was in his fifty-eighth year. He was born in Philadelphia on February 8, 1841, and was graduated from Trinity College in the class of '64. He then entered the General Theological Seminary, being graduated from that institution three years later. While a student he often assisted in the services in Trinity Church. Father Brown, soon after he was graduated from the seminary, married a daughter of William Scott, then a prominent churchman in this city.

Father Brown's first charge was the Episcopal church in East New York. Twenty-eight years ago he founded the Church of St Mary the Virgin. Becoming its rector at that time, he remained in that position until his death.

When first established the church structure was in West Forty-fifth street, between Seventh and Eighth avenues. The congregation moved from there to the present splendid structure, in West Forty-sixth street, between Sixth avenue and Broadway, in 1895.

The ceremonies attending the opening of the new church property, which also was the twenty-fifth anniversary of the church, were pronounced by many to be the most magnificent ever witnessed in an Episcopal church in America. Father Brown was a perfect celebrant, and his parish furnished the standard of ritual of the Church in this country. He for many years was regarded as an authority upon ritual. He was a recognized leader in the ritualistic movement, and was a strong Anglo-Catholic from the day of his ordination.

Bishop Potter authorized the following statement: "I desire it to be known that I shall attend and take part in the funeral service of the late Rev Father Thomas McKee Brown. All gossip regarding want of affiliation in the Protestant Episcopal Church is erroneous.

The devotion and co-operation of the late Rev Father Brown to the church have never been wanting for an instant."

.....

Thursday, December 22, 1898.

Dimly outlined by the flare of six tall tapers that marked its length, the body of the Rev Dr Thomas McKee Brown lay in state to-day in his church, the church for which he had fought so many battles, overcome so many opponents. Here and there along the casket's length the tapers glinted in cold silver trappings, on the gorgeous robes in which the body was clad and on the golden chalice that is not to be removed from the dead hands that retain it. In the vestments in which he had so often celebrated high mass Father Brown's body was robed. There was a white surplice [sic] and purple chasuble, and dominating them the deep orange of the golden chalice. This was a part of the church's communion service. It was a finely chased sample of the goldsmith's handicraft, with wreaths and scrolls entwined about its bowl and foot. The rector's right hand clasped it, so firmly, so naturally it seemed almost that it had been placed in his fingers before he died. The chalice was placed upon his breast to defy the destroying hand of Time, and to serve, should such a day come, to identify the dust of Father Brown.

The bier was set in the main aisle, under the shadow of the wide chancel with its black draped pulpit and its seven symbolical lamps dimly burning. The confessional and stall were also draped in the same color. Lilies, chrysanthemums, roses, a profusion of white, adorned the altar and by the casket, where the crucifix stood, there was a high mound of pure blossoms. The aisle of the church was decked with lilies-of-the-valley, white violets and other flowers. And throughout the church was a resonant murmuring of prayer, for at the foot of the bier knelt two of the Sisters' Watch, who, since 6 o'clock, had alternated hourly in reading the penitential psalms for the soul of the dead. Before that hour, throughout the night, the members of the Men's Guild had knelt there, reading aloud the psalms, although there were none but themselves to hear.

The church was dim in the morning hours and soon after the day broke the congregation began to gather to join in the responses, to pay the last tribute to the dead rector. Priests, ministers — those who had supported, those who had dissented from the high ritualistic

minister — sisters of several orders, members of the congregation, even little children, thronged to St Mary's to-day. Masses were said in all their solemnity at 7:30 o'clock to-day and again at 8, and at their celebration there were not a dozen vacant pews in the church. After each of these services the bereaved participants filed out to mount the steps leading to the high raised casket there to kneel and cross themselves and then move reluctantly away.

Before 10 a.m. a crowd began to gather in front of the church. At 11:45 o'clock the doors were thrown open. A few minutes before noon the procession of priests came into the church, headed by Brother Gilbert of the Order of Nazareth in his brown habit. A hundred priests were in the procession. Bishop Potter came last, accompanied by Dr Batterson and the Rev Father Mason. The Bishop took his seat on the throne. The Rev Father Ritchie, of St Ignatius's Church, read the office of the dead. The solemn high mass was celebrated by the Rev Father E. A. Larrabee, rector of the Church of the Ascension, Chicago. More than two hundred clergymen were present from cities as far west as Minneapolis. Nearly all the Episcopal clergymen of the city were present.

The ritualistic high church service was unfamiliar to many persons present, including the clergy. Bishop Potter showed thorough familiarity with the service. He pronounced the absolution and the benediction in the order of the mass. Father Larrabee performed the service of absolution of the dead, sprinkling the bier with holy water and incensing it. The gallery and chancel choirs joined in the service and the funeral march was played by a full orchestra. The services took two hours. There was no sermon. The Rev Dr McCook of Trinity College will preach a memorial sermon on January 15. The coffin was hermetically sealed, the hands still clasping the golden chalice, and the funeral procession journeyed to Greenwood Cemetery, where Dr McCook read the burial office.

Father Brown was greatly beloved by his congregation and its success from such small beginnings was largely the result of his own personality. He was athletic and was among the first in New York to ride a bicycle. His manners were hearty and agreeable and he was especially potent in interesting young men in religion. He was a tireless worker who never limited his practical work by any excessive attention to the ritual which he practiced.

In spite of his place at the head of the most advanced ritualistic church in this city, Father Brown never figured in quarrels with his ecclesiastical superiors. He managed the questions that arose with unflinching tact. His congregation was always willing to follow him to any length, but the changes that were made at St Mary's came slowly. It was only three years ago that the word "mass" began to be used in the official announcements of the church, and the reservation of the Blessed Sacrament was not practiced until about the same time. But the doctrines taught by Father Brown were always the same and his diplomacy and good judgment brought his parish to the high place it occupies in New York to-day.



PARISH NOTES

FATHER WAPPLER'S INSTITUTION at Holyrood Church will be at 8 o'clock in the evening of Monday, May 1. We are invited to the service and the reception following.



THE MAY FESTIVAL at 6 o'clock on Sunday evening, May 7, will be the traditional Vespers of the Blessed Virgin Mary (with the Dupré organ versets which were played last year), May procession (with crowning of Our Lady's statue), and Benediction. There will not be a sermon.



THE REVEREND KENNETH N. ROSS, Vicar of All Saints', Margaret Street — which we think of as our sister parish in London — will preach here at High Mass on Whitsunday, May 14. Father Ross's books will be in the St Francis de Sales Shop. There you can also buy the "new liturgy" — *Prayer Book Studies XVII*.



ANNUAL DUES from members of the Confraternity of the Blessed Sacrament and the Guild of All Souls should be sent at this time to Mrs Edward C. Tripp, 86 West 12th Street, New York, N. Y. 10011.



THE BLUE ENVELOPES for the United Thank Offering of the women of our parish will be in the pews on Sunday, May 7.

KALENDAR FOR MAY

1. M. SS. PHILIP & JAMES, APP. Comm. Rogation Day. *Mass also 9:30.*
2. Tu. ROGATION DAY. Comm. St Athanasius, B.C.D.
3. W. ROGATION DAY. *Mass also 9:30.*
- ✠ 4. Th. ASCENSION DAY. *Mass 6:30, 7:30, 9:30, 12:10. Evening Prayer 5:30. High Mass 6.*
5. F. Of the Octave. *Abstinence.*
6. Sa. St John A.P.L. Comm. Octave.
- ✠ 7. Su. SUNDAY AFTER ASCENSION DAY. Comm. Octave. *Evening Prayer 5. May Festival 6.*
8. M. Of the Octave.
9. Tu. St Gregory of Nazianzus, B.C.D. Comm. Octave.
10. W. Of the Octave. *Mass also 9:30.*
11. Th. OCTAVE DAY OF THE ASCENSION. *Mass also 9:30.*
12. F. St Pancras & Comp., MM. *Abstinence.*
13. Sa. Vigil of Pentecost.
- ✠ 14. Su. PENTECOST (WHITSUNDAY).
15. M. MONDAY IN WHITSUN WEEK. *Mass also 9:30.*
16. Tu. TUESDAY IN WHITSUN WEEK. *Mass also 9:30.*
17. W. EMBER DAY. *Fast & Abstinence. Mass also 9:30.*
18. Th. Thursday in Whitsun Week.
19. F. EMBER DAY. Comm. St Dunstan, B.C. *Fast & Abstinence.*
20. Sa. EMBER DAY. Comm. St Bernardine of Siena, C. *Fast & Abstinence.*
- ✠ 21. Su. TRINITY SUNDAY.
22. M. Feria. *Requiem 7:30.*
23. Tu. Feria.
24. W. St Vincent of Lerins, C. *Mass also 9:30.*
25. Th. CORPUS CHRISTI. *Mass 6:30, 7:30, 9:30, 12:10, 5:30.*
26. F. St Augustine of Canterbury, B.C. *Abstinence.*
27. Sa. St Bede the Venerable, C.D.
- ✠ 28. Su. TRINITY I. *Solemnity of Corpus Christi 11.*
29. M. Feria. *Requiem 7:30.*
30. Tu. St Joan of Arc, V.
31. W. Feria. *Mass also 9:30.*

✠ *Days of obligation.*

MUSIC FOR MAY

MAY 7 — SUNDAY AFTER ASCENSION DAY

11 a.m.

Missa Ascendo ad Patrem Giovanni Pierluigi da Palestrina
 Motet, Ascendit Deus Peter Phillips

6 p.m.

Vespers B.V.M., with organ versets Marcel Dupré
 Motet, Ave Maria Anton Bruckner
 O salutaris hostia Anton Bruckner
 Tantum ergo Anton Bruckner

MAY 14 — PENTECOST

11 a.m.

Mass of the Holy Spirit Randall Thompson
 Motet, Nunc Sancte nobis Spiritus Howard Boatwright

6 p.m.

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina/
 Modes VIII, III
 Motet, O quam suavis est, Domine, Spiritus tuus Sebastian de Vivanco
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ego sum panis vivus Tomás Luis de Victoria
 Tantum ergo Tomás Luis de Victoria

MAY 21 — TRINITY SUNDAY

11 a.m.

Missa brevis Zoltan Kodaly
 Motet, Exultate Deo Francis Poulenc

6 p.m.

Magnificat and Nunc dimittis Daniel Pinkham
 Motet, In the year that King Uzziah died Bernard Naylor
 O salutaris hostia Georg Henschel
 Motet, Ave verum 14th century French
 Tantum ergo Georg Henschel

MAY 28 — SOLEMNITY OF CORPUS CHRISTI

11 a.m.

Messe Solennelle Jean Langlais
 Motet, Ave sanctissimum corpus Joseph Bernal

FROM THE PARISH REGISTER

CONFIRMATIONS

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

April 10 — Lovelace Oden Howard
Dede Thomas
Jonathan Vawter
Pamela Thorne Stebbins

RECEIVED BY CANONICAL TRANSFER

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

March 23 — William H. Barcus
April 10 — Edward Purpura

BURIAL

"My flesh shall rest in hope."

March 17 — Barbara Ann Oppalo



ALTAR FLOWER MEMORIALS

May 4 — Ascension Day, Henry, Edwin, Jr, and William Howell
May 7 — Sunday after Ascension Day, Christian Troutwine
May 14 — Pentecost, George Martin Christian and Joseph Gale Hurd Barry, Priests and Rectors
May 21 — Trinity Sunday, Edwin and Sophia Howell
May 28 — Trinity I, William Wise and Marian Woodworth Raymond and Irving Woodworth Raymond



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Donald G. Butt, \$5; Raymond C. Doop, \$10; The Rev'd James Murchison Duncan, \$10; James E. Forcum, \$10; H. Norman Fudge, \$3; Christopher D. Kelly, \$2; The Rev'd Wilbur L. Lear, \$3.50; Alfred W. Mellor, \$1; Mary Richrod, \$2; Susanna M. Stops, \$3; Helen Wells, \$3.

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.

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 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 Timothy E. Campbell-Smith

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750
Mr William R. Anderson, *Parish Secretary*
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, *Organist* 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.