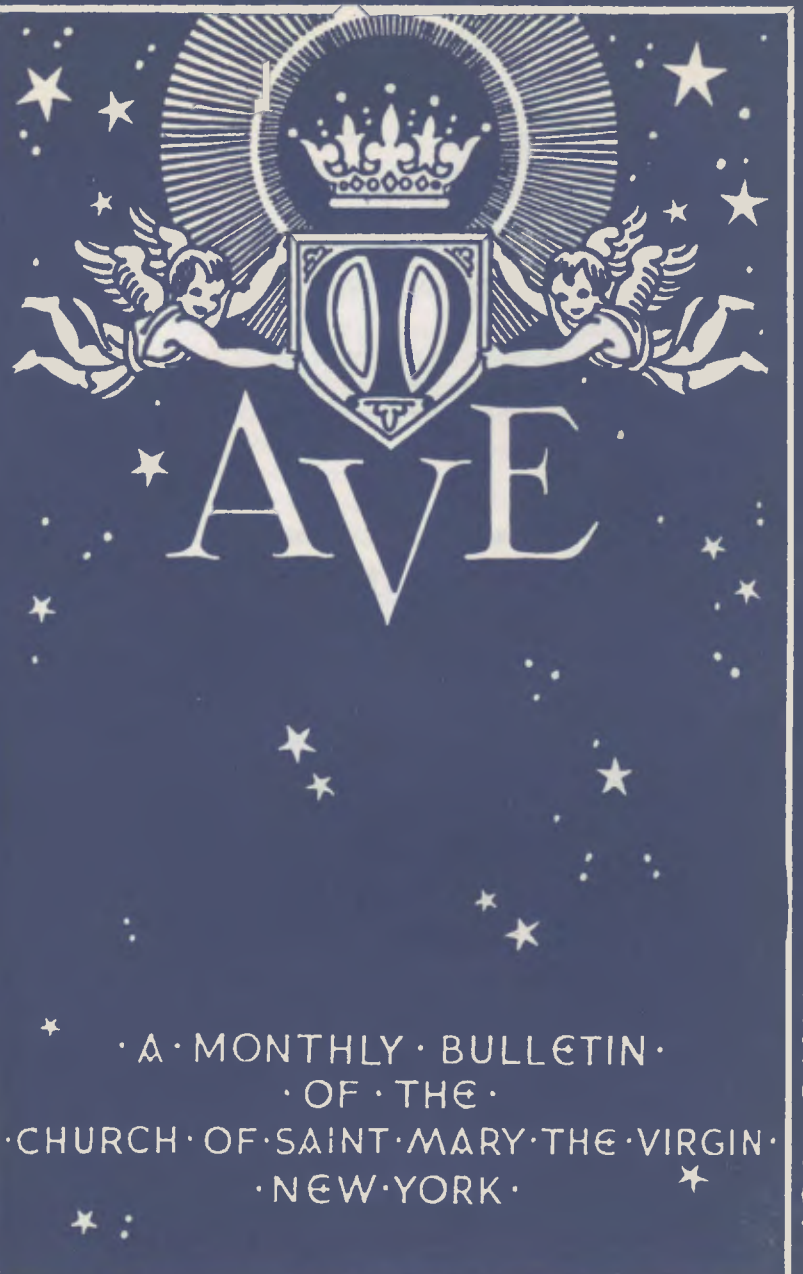


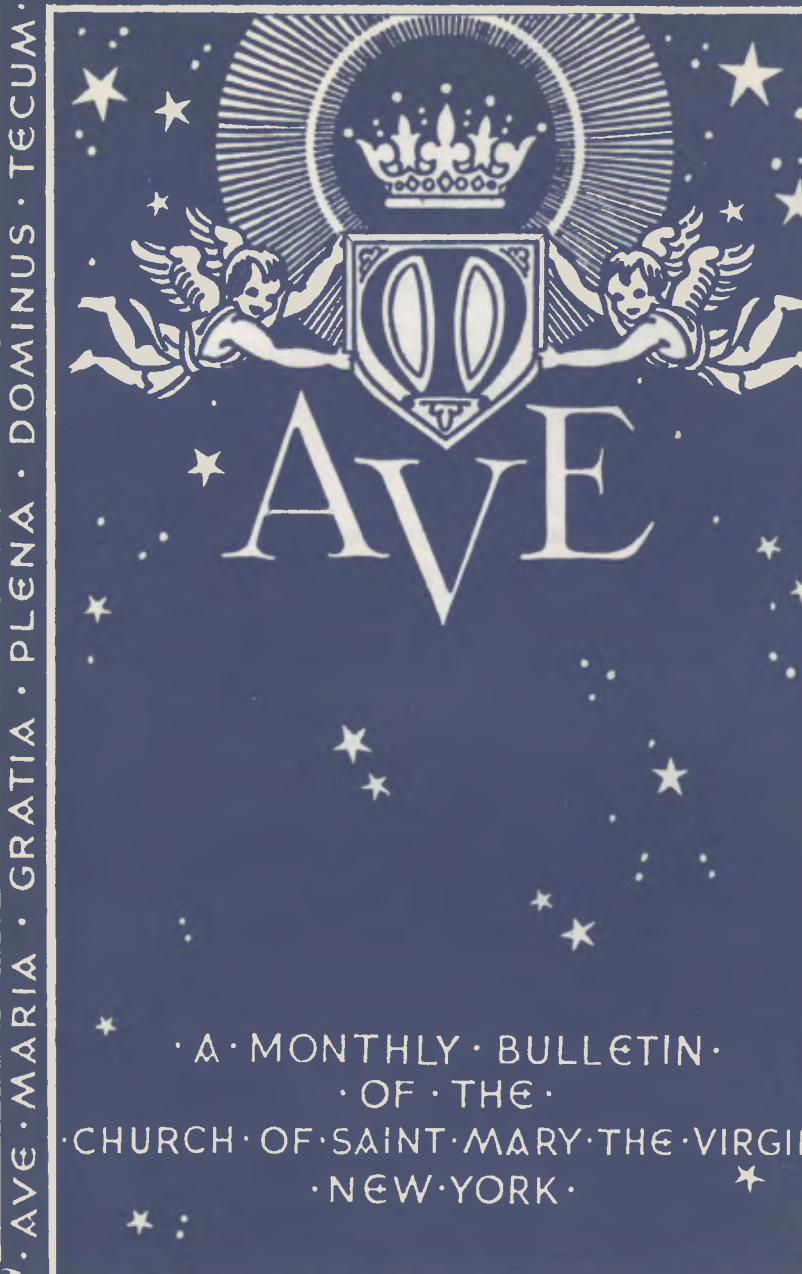
· BENE·DICTA · TU · IN · MULIERIBUS ·

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·



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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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AVE

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

Vol. XXXVIII

December, 1969

No. 9

My dear people,

Advent was designed to bring us up to Christmas on our knees. It is a time to remember man's fall and need of redemption. We will try to make it that in our Sunday sermons: mine at High Mass and Father Boyer's at Evensong. His sermon on November 16, printed here, also makes us reflect on man's need and God's fulfillment. And so do the mystery plays of Daniel and Herod so beautifully staged at Saint Mary's by the New York Pro Musica. (Call them at 874-7711 if you want tickets for performances during the third week of Advent.)

So in Advent there is anticipation of joy. Christ has come to us in his Incarnation, comes to us in our Communions, and will come to be our Judge: and even that fact holds for us not terror, but promise that he will recognize his own.

His people at Saint Mary's have special joy in Advent, keeping the patronal feast of the Conception of our Lady. December 8 is a day when every member of Saint Mary's will want to be at Mass. It will be said at 7:30 and 12:10, and then at the end of the day the parish family gathers, first for High Mass at 6 and then for dinner at 7:45. For the dinner, I have again engaged a room at the Harvard Club at 27 West Forty-fourth Street. Cost — actually under cost — is \$7.50 and tickets should be bought at the parish office or the Saint Francis de Sales Shop. Before dinner, from 7 o'clock on, you may buy your own refreshments at the club.

Because it is a family gathering, I am glad to have as after-dinner speaker one of our own, Howard E. Galley, Jr. As a Church Army captain, he has worked at Indian missions, developed sign-language courses for the deaf, and trained men and women for missionary work. He is now assistant to the Coordinator of Prayer Book Revision and is "translating" parts of the Prayer Book into "Common English" for those whose English vocabulary is limited. He writes well, I can tell you now that I am on the Prayer Book Editorial Board, and he salts his speech with wit, and you will enjoy him.

Another communicant of Saint Mary's, Dong Kingman, has made a sketch of the new shrine of Our Lady of Walsingham for our 1970 ordo kalendar, which will be sold at the shop. And a striking sketch of the apse of Saint Mary's, which he and his wife used for their Christmas greetings last year, he has graciously given your clergy for theirs this year. With our card you will receive an envelope for your special Christmas offering. This, as you know, is beyond our pledge and demands our sacrificial giving if Saint Mary's is to stay ahead.

You should know that costs of printing and sending out AVE are only half met by contributions, so yours is always appreciated and furthers what I believe is missionary work.

We very much appreciate having Father Paul Hartzell with us at this time. He is a friend who twice before has helped us in the parish and stayed with us in the rectory. He will join your priests in hearing confessions before Christmas, according to the schedule below. I urge you to use the Sacrament of Penance before your Christmas Communion. There is no substitute for the joy of absolution. Coming up to Christmas on our knees makes the feast joyful.

We will make a merry noise at midnight: a Haydn Mass will be sung (in Latin) with orchestral accompaniment. And at Evensong on the Sunday after Christmas Day the choir will sing carols.

Christmas joy to all!

Affectionately your priest,

Donald L. Garfield

★

CONFESSIONS BEFORE CHRISTMAS

Friday, December 19:	5-6, Father Garfield
Saturday, December 20:	2-3, Father Boyer
	5-6, Father Hartzell
Monday, December 22:	12-1, Father Garfield
Tuesday, December 23:	12-1, Father Garfield
Wednesday, December 24:	12-2, Father Hartzell
	2-4, Father Boyer
	4-6, Father Garfield

PRAYING ALWAYS

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints . . .

—COLOSSIANS 1.3.

IT IS DIFFICULT for a novice to preach the ways of perfection; it is difficult for a castaway to preach to the shipwrecked; it is difficult for a sinner to preach holiness; and it is difficult for one who does not know how to pray to commend the Apostle's example of "praying always", and to preach prayer unceasing. The danger is that one will be thought to preach from experience when one is in fact preaching from hearsay, and that one will be thought to have *attained* to what is still in one's own life an unspeakably distant ideal. If it is for one moment falsely assumed that the preacher has reached the end of a journey he is only beginning, there are for the hearer two grave dangers: should the clay feet be uncovered, disappointment and disillusionment leading to cynicism; should they remain hidden, the folly that, while what is said is all very well for the "holy" man, it has nothing to do with real people living in a real world, faced with the practical necessities of a real life.

So be well warned. I speak to earthy people, but I speak as a man of earth. I speak to men and women, not to angels, for so it pleased God in his glory to make us; but I speak as flesh and blood, and as one *not* removed from the fray. You seek bread, and sustenance, and some kind of final rest, and love; and so do I. God meant us so, for he made us body and soul, and not soul only; and he so loved the world that he sent his only-begotten Son to take upon him the form and the nature and the essential being of Man: to know joy and fear and loneliness and companionship and temptation and pain and death. God *loved* Man: therefore he made him, body and soul.

But in today's Epistle the man Paul, body and soul, says to the Colossians that he is "praying always" for them; and later on he says, "We also . . . do not cease to pray for you"; and in another place, writing to the Thessalonians, he makes the descriptive a positive command, and says baldly and without further qualification, "Pray always." Note first that these words are written by a man, and not by an angel; by flesh and blood, and not by pure spirit. And note

second that they are written *to* men, men such as we, body and soul. The saints at Colosse and in Thessaly were saints as we are in New York: potential saints, saints by calling, saints in intention. They were not *arrived* saints, or perfected souls at rest; and no more than we had they gone out of the world. What could it mean to such people to hear a man say that he is "praying always"? What could it mean to such people to be told to follow such an example? Could it mean anything more than rhetorical hyperbole, than exaggeration for effect? Is the Apostle saying anything other than "Pray frequently"?

I should not myself have thought so had there not been a persistent tradition in the Church, or at least in part of the Church, that the words were to be considered literally. The early Church generally, and the Eastern Church particularly, now as then, took the actual *words* of Scripture, the *ipsissima verba*, very seriously indeed. If they could not find an obvious, natural meaning, they looked for a deeper, "spiritual" or "mystical" meaning. As a device of literary criticism, that is, of discovering the actual intention of an ancient author, this "allegorical method" has been generally and quite properly rejected by the modern West. But this ought not to blind us to its possible use as a theological tool, as a base upon which to construct a consistent and in itself a perfectly valid intellectual edifice which is capable of providing a quite genuine insight into the ways of God with Man. And besides, can we be so *very* certain that St Paul himself did not mean his words to be taken more seriously than is our natural inclination?

The tradition of which I speak is the tradition of the "Jesus Prayer", which quite a lot of people first heard of a few years ago from a novel by Jerome Salinger. It is most graphically, if not most attractively, presented in a little book called *The Way of a Pilgrim*, written in the last century by a barely literate but certainly enthusiastic Russian peasant. It is classically described in the *Philokalia*, a compilation of earlier writings which was made in the fourteenth century. Its justification is the Pauline injunction, "Pray always", specifically cited. Its technique is the constant recitation of a single prayer, "Lord Jesus Christ, Son of God, have mercy upon me, a sinner", with special emphasis being laid upon contemplation of the divine Name. Its object is that by such repetition, at the beginning with the lips, but

later in the heart only, the whole *being* of a man will become impregnated, and not on a conscious level only, with a sense of the presence of God. Its end is union with the uncreated Light, with God himself, as he is.

I do not recommend this technique. I use it only to illustrate a point. Its successful use demands a special psychological make-up not normally to be found in the Christian West, a make-up formed in the matrix of a culture which is not ours. To recite a single prayer a thousand times a day, and then ten thousand, and fifty thousand, and an hundred thousand; to attempt such a thing, even to think of such a thing, would be to invite madness and to numb the mind into a state of vacuous paralysis. It would be to tempt God — for us, that is, not for them. But even for us there is a lesson.

We have said that God made Man body and soul, and that it pleased God to make us so, and that it is well that we are so and dangerous to deny what we are. But if God made us soul as well as body, then there is that in Man which demands a dimension, not in conflict with the physical, but beyond it. And that "dimension" is God himself, is a life lived in some sense in growing communion with God, and under tutelage to God, and in increasing awareness that all of oneself and all of one's actions and talents and relationships and even possessions are to be referred Godward. We do not, in other words, go away from real life in order to pray, and we do not need to pray propositionally, in paragraphs; rather do we use the stuff of life itself and make that into a prayer — not so much in words (for we shall not be heard for our "much speaking"), but in a constant and growing awareness that God is not outside our lives and affairs, and that we must refer everything to him and in everything to him defer. This is what the Jesus Prayer, in its very different cultural idiom, is trying to tell us; for it is only at first that it is practised at the conscious and superficial level of verbal utterance. The farther the practitioner advances, the more deeply into his life does the *sense* of the prayer permeate, until the entire self, body as well as soul, becomes impregnated with God; and all actions, whether consciously so intended or not, become after a certain manner the actions of God. This is the God-like life, and it is the proper direction of every Christian, body and soul. And I must confess this to be the only understanding of prayer which has any meaning for me. I certainly

cannot pray in the traditional sense of holding an articulated colloquy with God, not because I have got beyond it, but because I have never got up to it. If anyone else is in like case, perhaps it will be something of a relief to know both that you are not alone, and that there are alternatives to the traditional understanding which are nonetheless faithful to the Catholic tradition.

But I must close with a warning. This God-impregnated life (which, I am obliged to remind you, I know mostly from hearsay), this state of what the more sober language of traditional Western theology calls "habitual recollection", does not come automatically. It needs a seed from which to grow and a framework to grow within. Without developing the matter, which would take another sermon, I would suggest that both seed and framework are to be found within the Church's routine of corporate worship. Above all, they are to be found in the Mass, where the things of the body are used to feed the soul, and where we are given of God's own Life, which is *our* life (for without it our life is no life), and which is the end of life, and which is the meaning of all life — to Whom be glory.

—J.P.B.



FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

November 3—Nancy Alice Haclemann Young
November 4—Rex L. Smith
November 8—Peter McGrane
Dennis Casey
Dorothy McCormac
November 13—James Grant Casner

BURIAL

"My flesh shall rest in hope."

October 27—Clara Leuschner



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Douglas G. Evans, \$2; Miss Anna Friedauer, \$3; Charles H. Genet, \$2; Mrs J. H. Klaus, \$2; Miss Elizabeth B. Leonard, \$8; Miss Kathryn Mulholland, \$5; Miss Margaret L. Rigler, \$3; The Rev'd George W. Rutler, \$15; Mrs Adolph de Sarno, \$5; John W. Van Sant, \$2; Miss Edna C. Walter, \$2.

ANGLICANS — WHO ARE WE NOW?

By the Reverend Robert E. Terwilliger, Ph.D.

Director of Trinity Institute

III.

THERE ARE SOME who would say that we should not seek to find at this date any vocations for our separate traditions. It is a moment to meld, to lose even our residual identities. This might be more convincing if it were truly apparent that the gifts of God in our several traditions were being gathered into a greater whole. Quite the contrary; it appears that there is unholy disintegration at work even within ecumenism. In fact, there is some evidence in various schemes of union that our Anglican disease is contagious. We may have bigger and bigger though not greater and greater coming churches, based on less and less apprehension of what God has shown of himself.

A certain case could be made for the claim that the present trend in ecumenism is for the faults of Anglicanism to be spread throughout Christendom. If we have been guilty of these sins in our own life, it is time to confess them, to warn others of the dangers of our ways, and in a real conversion to manifest our true vocation.

What is that true vocation, or our new vocation? It cannot be sought in our origins, except to say that what eventuated was better than the cause, and, therefore, can rightly be claimed to be the work of God. The real meaning of anything is not to be found in how it began but in its destiny. The Biblical meaning of things is not logical, but eschatological; not what they are, but what they are for. What then is an Anglican to become? Perhaps we can apprehend the answer personally better than institutionally. The purpose of Anglicanism is not just that catholic, evangelical, and humanist elements in Christianity should be gathered together in one institution; *not in one church but in one churchman*. The unity of the church can exist in each of its members. Despair though we may of any final institutional unity, we need not despair of it within ourselves. Meeting an Anglican who has this unity within himself is the greatest witness to this vocation.

This may mean a reconception of Anglicanism. We learned long since that we are not a confessional church in the sense of peculiar

doctrines of our own. In fact, we may need to reconceive ourselves as a place of meeting. We must face it that we have produced almost no theology of importance within the past decade. We have been contributing some negative impulses, but we have not been creative and affirmative. This, however, is not characteristic of other Christian communions, where fascinating things in a peculiar kind of separateness have been coming to pass. These phenomena need to be integrated. There is the Western impact of the Eastern Church, the rediscovery of the validity of the patristic hermeneutic, the unity of body and soul in sacramental and mystical experience, the revival of the Christian hope of cosmic redemption. We have also the tremendous ferment about liturgy, the emergence of the utterly new and dynamic Thomism in Karl Rahner, the provocative theological experiments of the theologians of the Low Countries, the curiously Eastern evolutionary theology of Teilhard de Chardin. And now, with the fading of Bultmann, the Theology of Hope comes surging as a "theology which takes history seriously, a theology of revolution, and a theology of eschatology". Anglicanism does provide a forum for encounter for all of these impulses. It can be not simply a place of confrontation but even an agent of interpenetration. But this requires that the various powerful new insights should be first known, then appreciated, and related to each other. To do this we must be willing to commit ourselves to every valid affirmative contribution with verve.

Committing yourself is a way of finding out who you are. A man finds his identity by identifying. A man's identity is not best thought of as the way in which he is separated from his fellows but the way in which he is united with them. Anglican identity cannot now be found in Anglican uniqueness but in Anglican affirmation of others' affirmations. Anglicanism must manifest the ability to say "yes" with enthusiasm. Perhaps the time has now come for a new kind of Anglican, even an enthusiastic Anglican. It is only by enthusiastic acceptance that the great new Christian insights can be drawn in and drawn together in this our place. This may be the particular vocation of American Anglicanism. It may be bad form Britishly to be enthusiastic, but it is not bad form Christianly. The Episcopal Church in this land has too long been spiritually colonial. There is every evidence that the time may now have come when the tired Church in

England needs the injections of new vitality and new ideas which should be ours to give.

If we can come to the point of enthusiastic affirmation of the great new impulses of the Spirit which are manifest at this moment in various traditions and in various lands, we may actually function as a place of meeting and integration for the whole church.

It has been said that certain cities for unknown and mysterious reasons are creative environments where the human mind and its works flourish — where there is a marvellous stimulation. Such was Athens, such was Florence, such is Paris, such also is New York. Should we not dare to hope that Anglicanism should be such a "creative environment" out of which can emerge a new flowering of Christian belief and life for the future?

Since identity comes from identifying, consider two particular identifications which Anglicans should find natural to make. These are with Orthodoxy and Lutheranism. Is it because we follow the pattern of our economic and sociological affinities rather than the pattern of our Christian affinities that we do not make these identifications immediately?

Orthodoxy has the key to the understanding not only of mystical religion and the glories of worship, but in its doctrine of God and in its wonderfully organic understanding of the church. It can even be said that the recent flap about the Death of God might not have occurred if we had known something about the Eastern tradition of negative ("apophatic") theology. The Eastern doctrine of the Trinity of God in all its concreteness is more vivid and more convincing to "modern man" than the abstractions of Western Trinitarian theology. The Eastern ways of perpetual prayer are more practical for the secular city with the necessity of prayer on the run. The theology of transfiguration of the body, the theology of icons, can provide the theology for Christian art now so tragically disappearing. There is an old alliance between Orthodoxy and Anglicanism which needs to be actualized once again.

Lutheranism has an amazing similarity to Anglicanism. It even has churchmanship difficulties. There is an old alliance here as well — witness the Thirty-Nine Articles. It is shocking how little Anglicans are aware of the powerful theological contribution now being made

both on the Continent and in America by young Lutherans. This is not a reductionist business, but in the great tradition of biblical and liturgical theology to which we are also committed. Men such as Thielicke, Ebeling, and Pannenberg have been engaged in vivid contemporary renditions of the Gospel. Two of the very best theological periodicals for the preacher, the liturgical preacher in America, are *Una Sancta* and *Dialog*. A real alliance with Lutherans is now both natural and necessary.

Western Christendom at this moment has special need of strengthening in two areas in which Anglicanism has long been concerned: history and aesthetics. Our church has been sought because of its historical tradition. It has boasted of its continuities. It has gloried in its ancient monuments. It has valued "tradition". Too frequently its historical sense has been not realistic but nostalgic. Indeed, many people have sought the Episcopal Church in America because it was an easy way to escape out of their own century. The experience of our costume drama on Sunday morning can give some of the same satisfactions as reading a romantic historical novel. It is now too late for Neo-Gothic escapism. History is necessary to us. Memory is necessary to us. Anamnesis is the ground of faith. For a Christian, "Do this in memory of" is the very center of his being. The Christian faith is a historical religion. An amnesiac Christian is a contradiction in terms. But the memory, the history, must be true memory, true history. And what matters is that memory and that history is the thrust of life sent forth from Christ by the power of the Spirit through the centuries to us and through us. Indeed, the process of this sending forth involves us, too. Tradition is something we do, not something we have. It is obedience to the vocation of passing on life. It is generation: it is re-generation.

Our world seems to be in the midst of a revolt against the past, and yet we wish to speak of hope for the future. There is no hope which is not based upon memory. The problem of anti-history exists within the church, which has been infected by the amnesiac disease of the secular mind. This is a time when the affirmation of Anglicans and the importance of the great continuities, and particularly of the vitality of Christian history within history, must be made in a virile and vigorous way. An Anglican should be a messenger of hope who bases his hope not on a utopian dream but on the power of life through centuries of Christian realization.

An Anglican also has now a special vocation in aesthetics. This is a bad time for beauty in the Church. Christian art has almost passed out of existence. The Roman Church is developing an increasingly Puritan liturgical practice. Christian worship, sometimes weirdly in the name of the liturgical movement, is becoming not only vulgar but trivial. This condition is serious not because it offends sophisticated taste but because it subverts incarnational religion. When God comes in bread and wine, in body and blood, this is a moment for glory, and it must be made glorious.

On Pentecost, I was present at the Eucharist in Notre Dame, Paris, where I learned this all again in the power of an immediate experience. Here was one of the great churches of Christendom, with the Christian liturgy celebrated in the language of the people, complete with a real preaching. The service was magnificent not in elaboration of ceremony, which was indeed remarkably austere, but in the joy of singing and in the utter reverence of the celebrants of the liturgy. The Feast of Pentecost had drawn literally thousands to that altar, and it was utterly obvious that everyone was enjoying it. There was in this Eucharist a sublimity which revealed the supernatural nature of the act. This was a moment of revelation to me not only of the great conversion of the Roman Church, in which we all rejoice, but also of what must be the true function of liturgy at this moment. To say the least, glory is the best form of communication of the Gospel. I saw again what Anglicans have witnessed to for four hundred years, sometimes at the cost of their lives.

We have come a long way from boasting about steering "halfway between the meretricious gaudiness of the Church of Rome and the squalid sluttiness of fanatic conventicles". Now we have our great and maybe final opportunity to effect our true vocation and to give it to the whole church.

Come, Holy Spirit!



VENI, CREATOR SPIRITUS

Warren Christopher Platt and George William Rutler will be advanced to the priesthood by the Bishop of New York at an ordination in his Cathedral on Ember Saturday, December 20, at 10:30 a.m. Your presence — if possible — would be appreciated as well as your prayers.

MUSIC FOR DECEMBER

DECEMBER 7 — ADVENT II

11 a.m.

Mass in G minor Ralph Vaughan Williams
 Motet, Veni, Domine Joannes Esquivel

6 p.m.

Magnificat and Nunc dimittis Thomas Hunt
 Motet, Thy word is a lantern Henry Purcell
 O salutaris hostia Josef Gabriel Rheinberger
 Motet, O sacrum convivium Giovanni Battista Pergolesi
 Tantum ergo Gabriel Fauré

DECEMBER 14 — SOLEMNITY OF THE CONCEPTION B.V.M.

11 a.m.

Messe solennelle César Franck
 Motet, Sancta et immaculata Franciscus Guerrero

6 p.m.

Magnificat and Nunc dimittis Orlandus Lassus
 Motet, Ad te levavi oculos meos Giovanni Pierluigi da Palestrina
 O salutaris hostia Oreste Ravanello
 Motet, Adoramus te Franco Roselli
 Tantum ergo Giovanni Paolo Colonna

DECEMBER 21 — ADVENT IV

11 a.m.

Missa Iste confessor Giovanni Pierluigi da Palestrina
 Motet, Ave Maria Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, This is the record of John Orlando Gibbons
 O salutaris hostia Mode V
 Motet, Ave verum corpus William Byrd
 Tantum ergo Mode VII

DECEMBER 25 — CHRISTMAS DAY

12 midnight

Missa Sancti Nicolai* Joseph Haydn
 Motet, Dies sanctificatus Joseph von Eybler

11 a.m.

Missa Kyrie cum jubilo Plainsong

DECEMBER 28 — HOLY INNOCENTS

11 a.m.

Mass for four voices William Byrd
 Motet, Vox in Rama George Kirbye

6 p.m.

Magnificat and Nunc dimittis Horatio Parker
 Motet, Innocents pro Christo Luca Marenzina
 O salutaris hostia George Henschel
 Motet, Ave verum 14th Century French
 Tantum ergo George Henschel

*First performance at St Mary's

KALENDAR FOR DECEMBER

1. M. ST ANDREW, AP.
2. Tu. Feria. *Requiem 7:30. Votive for Peace 6:15.*
3. W. St Francis Xavier, C.
4. Th. St Clement of Alexandria, C.D.
5. F. Feria. *Abstinence.*
6. Sa. St Nicholas, B.C.
- ✕ 7. Su. ADVENT II.
8. M. CONCEPTION B.V.M. *Evening Prayer 5:30. High Mass 6 p.m.*
9. Tu. Feria. *Requiem 12:10. Votive for Peace 6:15.*
10. W. Feria.
11. Th. Feria. *Votives of the Holy Ghost.*
12. F. ANNIVERSARY OF THE CONSECRATION OF THE CHURCH. *Abstinence.*
13. Sa. St Lucy, V.M.
- ✕ 14. Su. ADVENT III. *Solemnity of the Conception B.V.M. 11.*
15. M. Feria. *Requiem 6:15.*
16. Tu. Feria. *Votive for Peace 6:15.*
17. W. EMBER DAY. *Fast and Abstinence.*
18. Th. Feria.
19. F. EMBER DAY. *Fast and Abstinence.*
20. Sa. EMBER DAY. *Fast and Abstinence.*
- ✕ 21. Su. ADVENT IV.
22. M. ST THOMAS, AP.
23. Tu. Feria.
24. W. Vigil.
- ✕ 25. Th. CHRISTMAS DAY. *High Mass of Midnight, preceded by a procession at 11:45 p.m. Mass of the Dawn 7:30. High Mass of the Day 11. No Mass at 12:10 or 6:15.*
26. F. ST STEPHEN, DN.M. *Abstinence dispensed.*
27. Sa. ST JOHN, AP. EVAN.
- ✕ 28. Su. THE HOLY INNOCENTS
29. M. St Thomas of Canterbury, B.M.
30. Tu. Of the Octave.
31. W. St Sylvester, B.C.

✕Days of obligation.



ALTAR FLOWER MEMORIALS

- December 8—Conception B.V.M., Departed Trustees
 December 14—Advent III, Virgil Evans Pyle
 December 25—Christmas Day, Thomas McKee Brown, Priest,
 Founder and First Rector
 December 28—Holy Innocents, Gerard Holsman Coster

CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Women who would undertake this mission of welcome should speak to the clergy.



SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



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.



SAINT MARY'S PUBLICATIONS

Exultate Deo, Evensong and Benediction at Saint Mary's: monaural \$4.95; stereophonic \$5.95 (mailing 50c)
Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)
Do This, the Trial Liturgy in a color filmstrip, 72 frames, printed commentary: \$7.50
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c

Order from the Saint Francis de Sales Shop



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]."

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., 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

*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 and 5 to 6 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.

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 7 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750
The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer

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 William R. Anderson, *Parish Secretary*

MISSION HOUSE

133 West 46th Street, New York 10036—PLaza 7-3962
*Saint Mary's Center for Senior Citizens
Open Monday to Friday, 1 to 5 p.m.*

Mr John Z. Headley, <i>Treasurer</i>	PLaza 7-6750
Mr James L. Palsgrove, <i>Director of Music</i>	JUdson 6-0237
Mr McNeil Robinson, <i>Organist</i>	MONument 3-3259
Mr James P. Gregory, <i>Ceremoniaris</i>	ACademy 2-1659
Mr Stephen K. Brown, <i>Seminarian</i>	WAtkins 9-0085
Mr David B. Lowry, <i>Seminarian</i>	CHelsea 3-5150
Mr Roger G. Mook, <i>Head Usher</i>	RIVerside 9-3410
Mr Louis Fellowes, <i>Funeral Director</i>	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.*