

· BENE·DICTA · TU · IN · MULI·ERIBUS ·

· AVE · MARI·A · GR·ATIA · PLE·NA · DOMI·NUS · TECUM ·

· ET · BENE·DICTUS · FRUCTUS · VENTRIS · TUI ·



AVE

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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AVE

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

Vol. XXXIX

October, 1970

No. 7

My dear people,

I know that soon you will get much in the news about the Episcopal Church's General Convention, October 11-22, in Houston, Texas. Much of what you read and hear will be overblown, almost all of it will pander to popular opinion, almost none of it will catch the inward spirit of Convention. We should make our prayer (as on page 36 of the Prayer Book) that God's Spirit preside at this Council of his Church. That will be our daily intention at Mass, and particularly at the weekly votive of the Holy Ghost. If we pray daily for our Bishops and Deputies, that God "govern them in their work, by the mighty power of the Holy Ghost", they — and we — will be less likely to jump to wrong conclusions. And even if we think that they have made mistakes, we can take the long look of history, and see how God overrules his Church.

There will be a review of last year's Special Convention's vote to raise \$300,000 (beyond its budget and not from our pledges) to help minority groups (Black, Mexican, Indian). Those who voted for it saw it as a sudden surge of the Spirit. We must, all of us, hope to see the Spirit working through and beyond the Church for the betterment of man.

There will be a decision, I think, to study plans for reunion produced by the Consultation on Church Union. Note that we are to study — not yet negotiate. So far as I see, COCU is little more than American Pan-Protestantism — or Pan-Protestant Americanism. It is meant to be more, and we are called to listen and talk, and to pray as we were bidden by Father Norgren in his September 20 sermon, printed here.

There will be a vote on new proposals for the Prayer Book. I have been involved in the revision, first in the committee producing a new calendar and lectionary for the Church Year and more recently in the committee editing all the services to

be submitted for authorization for trial use in this triennium. I pray for that, not because they are in final form for the Prayer Book, but because they are worth trying, and can only become better as we use them in our worship.

Worship in Spirit and Truth, the sermons and papers given at our liturgical conference, should be read by everyone who wants to know what we are doing in Prayer Book revision — and why. The scholars at the conference analyzed and criticized the eucharistic rites and other new proposals, and set them in a wider historical and ecumenical perspective. The papers are of current interest, therefore, but much of their value will be permanent. The book is published by Jarrow Press in paperback with photographs taken at the three rites, edited by the Rector, and sold at our shop for \$2.95 postpaid.

It is a pleasure to add Father Norgren and Father Schumann to our clergy list, with the Bishop's and Trustees' approval, as a token of our appreciation for their service on Sundays. Father Norgren was presented for ordination by Father Taber in 1953 and Father Schumann was his assistant here in 1954-7. Since then, Father Schumann has taught at the McBurney School. Father Norgren, since its inception in this country in 1959, has directed Faith and Order. We want these priests to know that we appreciate the help they give and their friendship.

The Feast of the Dedication, which we keep on the first Sunday of October, brings the start again of Sung Mass at 9 and Evensong at 6. Church School classes will be directed by Father Boyer with an expert who has volunteered her services: Sister Brooke Bushong of the Church Army. At Sunday Evensong from Dedication to All Saints', there will be sermons by Professor Wright of the General Theological Seminary examining priesthood in Scripture and Church history, our Prayer Book and statements of Lambeth Conference, statements of COCU and of Vatican Council II, and in society. Seminarians are invited to the service and to supper in the rectory.

The Feast of the Dedication gives God thanks for his house in which we worship. The true house of God is not built with hands, but we who must care for this house built in the midst of a great city know only too well that it is man-made and in need of constant upkeep. We asked you to help us improve the

sound system at a cost of \$2259, and half of that was raised. Since then, at an equal cost, with one-third given beforehand, we have tackled the parish house kitchen. We invite you to see the improvements: new sinks, storage spaces, lighting, tile, and paint. To make up the *total* balance of \$2600 is the goal of our special Dedication offering.

The Feast of Christ the King was established by Pius XI in 1925 on the last Sunday of October, partly to be *counter-Reformation* Sunday. The Roman Church is moving away from that stance, and so are we, by moving the feast to the Sunday next before Advent. There, as a feast of the last things on the last Sunday of the Church Year, to hail Christ our King will both prepare for the celebration of his first Advent and pray for his coming again in power.

But, first, our Feast of the Dedication is here to enjoy — and October's bright blue weather.

Affectionately your priest,

Donald L. Garfield

★

FOR SAINT MARY THE VIRGIN

BLUE incense — odor of the Rose;
Chant — cadences of Seraphim;
Vaulting and arches flecked with Dawn;
Priestly gesture, and altar in white,
And gold for the Three:
Lion, Lamb, and Firebrand;
And muffled tower-bell
Ringing action,
Celebration, and sacrifice.
Again — forever —
Resplendent moment:
Sempiternal Now.

—KEITH DRUMMOND

A LETTER FROM BAYREUTH

THE NEWSPAPERS love to tell us about the decline of French and Italian Catholicism, a decline in numbers and in loyalty. Atheistic Communism is apparently a determining factor in this diminution. On the other hand, newspapers say little about German Catholicism — perhaps because it impresses one as being so healthy.

Although the new Roman Rite, as we all know, exists in the most casual modern vernacular, in the German countries it is still susceptible to settings by Mozart, Haydn — and Gounod! Barock sunbursts have characterized German Catholicism for 300 years and so has instrumental music at Mass. If setting and music are occasionally too splendid for a new liturgy which makes a point of condescending, then the new Rite gives way to the old; and the Latin Mass proceeds without apology or explanation.

Most impressive are the large congregations, not merely for Mozart at eleven on Sunday morning, when there is hardly even standing room, but for the daily weekday celebrations. In German Switzerland, Austria, and especially Germany itself, one may expect more than 100 persons at Mass on an ordinary day — all hearing every word in German and making the responses audibly.

If Sunday worshippers are seen to put only a few pennies in the collection, it is because their salaries are automatically taxed by the government on behalf of whatever religion they follow. One can, of course, claim to follow none; but in that case one has denied oneself Christian burial — with the result that surprisingly few avail themselves of this loophole.

The German Church with which we as Anglicans are in communion is of course the Old Catholic Church, a group which broke away from Rome in 1870 in protest to the newly formulated doctrine of Papal Infallibility. There are 360,000 Old Catholics in Germany itself, too few of whom, however, are young people. As a result of the Oecumenical Movement, an upsurge of interest has recently given an increased vitality to this small Church. Further, the Old Catholics claim three times as many active communicants in proportion to their theoretical membership than is supposedly the case with either Evangelicals

or Roman Catholics. Statistics are naturally unavailable.

By contrast, in England the new Roman Rite offends ears accustomed to Cranmer's cadences. It has always been a feature of the Catholic Movement in the Church of England that a number of parishes use the Western Rite without compromise or adaptation except for possible translation into the kind of English which one is accustomed to hear in church. This is even more normal now because of the new language being used by Rome, and it seems sensible to do as some have done and use the new Western Rite with the traditional language of the Prayer Book. Is it, however, mere coincidence that the Western Rite parishes attract the fewest worshippers? If the Catholic Movement is the one part of the English Church that is alive, the most lively part of the Catholic Movement is the considerable number of Catholic Anglicans who, having wrung the last drop of goodness and usefulness out of something called Series One (analogous to our own proposed liturgy of recent memory), have now gone on to a Series Two with the threat of many more Series to come, each one less traditional but more in conformity with the new Roman *shape*.

It would appear that the new directions pointed for us by our liturgical savants have got to be dressed up to be palatable. In England, those who have continued to avoid Catholic ceremonies have gone lacking in numbers. In the German countries, there are not only Catholic ceremonies; there are also Barock and Rokoko, not to mention Haydn, Mozart — and Gounod.

—ROBERT H. SCHUMANN



ALTAR FLOWER MEMORIALS

- October 4—Feast of the Dedication, Hallie Wilson
 October 11—Trinity XX, Frances Nash
 October 18—Saint Luke, Departed members of the McGrane family
 Lady Chapel, Wallace and Florence Brackett
 October 25—Trinity XXII, John Gilbert Winant

CALLED IN ONE HOPE

By the Reverend William A. Norgren
Executive Director, Department of Faith and Order
The National Council of Churches

*There is one body, and one Spirit, even as
ye are called in one hope of your calling.*

—Epistle for Trinity XVII

MEN TODAY seem to have magnificent new possibilities of life opening before them. At the same time, they have become aware of terrible new threats of de-humanization. At such a time, God is drawing us forward to a new vision of the height and breadth and depth of Christian unity. In the growth of that unity, each one of us has a part. The work of unity is done wherever a man is opening himself and his world to the unifying love of God.

Yet Christian unity is not only a matter of personal opening to love. We know that the Church is a single reality given by God through Jesus Christ, and that this single reality must take shape in this world. The problem for Christians today is that there is little agreement among them on what shape, precisely, this single Church should take.

It was to study this question that the Consultation on Church Union was set up by a number of churches, including the Episcopal Church, nearly ten years ago. The Consultation has now produced a plan of union for study by the churches. The Episcopal Church's General Convention will be asked to authorize study of the plan in the parishes and dioceses. We must take care to understand that the plan exists to be criticized and changed in the light of study throughout the nation in the participating churches and in other churches as well, including the Roman Catholic Church. Members of every parish should study the plan and make their views and proposals known.

The Consultation on Church Union declared at the start of its work the intention of planning toward a church which is truly Catholic as well as truly Evangelical and Reformed. How does the plan stand up to the test of Catholic traditions as we understand it? Obviously, we have no time for detailed evaluation, but we offer a few criticisms which seem important. The

first part of our critique deals with the handling of controversies arising in the past over the faith and order of the Church. The second part deals with the handling of the organization of a united church.

First, the controversies of the past. The Consultation has given most of its ten years to careful work on the disagreements we inherit from the past. On the whole, a good job has been done of incorporating necessary Catholic faith and order in the plan. This is not hard to understand, for we are all familiar with the great strides which have been taken toward agreement among Catholics and Protestants, recently.

Let us cite some important examples. In the case of the ministry of bishops, presbyters, and deacons, not only are these orders maintained, but their Catholic purpose is more fully described than it is in the Episcopal Church. Continuity with the ancient church is also affirmed, including continuity of the episcopate. Again, in the case of the Gospel sacraments of Baptism and the Eucharist, they are not only maintained in their Catholic integrity, but Catholic teaching about them is more fully stated than it is in the Episcopal Church.

In the case of Scripture, tradition, and creeds, once again good work has been done, but here we have cause to be less satisfied. The plan lays stress on Scripture as the supreme norm of the Church's life, worship, witness, teaching, and mission. It also stresses the historic Christian tradition, understood as both the act of delivery by which the good news is made known and transmitted from one generation to another, and the teaching and practice which is handed on. Likewise, the creeds are maintained as witnesses to the acts of God recorded in Scripture. But the plan also speaks of the creeds as historically conditioned, a comment it should also, but does not, make about Scripture, and says that they are to be used for the guidance of the members of the Church — to be used persuasively and not coercively. This gives us pause, because if the creeds are only for guidance of individuals, the question arises whether they are to have any significant place and authority. Provision can and should be made for conscientious doubt and scruple on the part of individual members of the Church, without undermining the authority of the Church's creeds.

All in all, however, the plan does handle the controversies of the past remarkably well. There are improvements and changes one would like to see, and many will doubtless be made, but we must press on to the second part of our critique, the organization which is proposed for the united church. Here, we discover to our disappointment a predominantly bureaucratic concept of the Church modelled on the existing American denominations. What went wrong?

To answer this question, we must look at an understanding of the Church which is increasingly gaining acceptance, and which points the way ahead, far better than the plan of union, to the single visible church we need and want. In this understanding, the church universal is a church of communions. The communion of the people forms the local community. The local church has in turn communion with the universal fellowship of all the other local churches, thus constituting the communion of churches. Furthermore, the basic principle of the Church as fraternity, the brotherly relationship, must be applied. This includes the practice of co-responsibility and collegiality, which were vividly articulated by the Second Vatican Council. These values are traditional to Christianity, but we have achieved new insights into their practical application. And their impact on church organization is only beginning to be felt.

Christians cannot really experience what is meant by *Church* unless they find it expressed in their local Christian community. The local Christian community should have the consciousness of being the Church. Too many local communities still think of themselves as smaller administrative units responsible primarily for the salvation of individual souls. Their style of life does not reflect the conviction that what has been said about the Church as communion applies to their parish or diocese.

Take the diocese. Vatican II reminded all of us that in the local diocesan community everything is found that is vital to the Church. The total reality of the Church becomes present there. The assembly of believers around the altar with their bishop or his representative forms the living community by which the Church becomes "event", by which it becomes present in the local community, and hence in the world. The local church is

not an atom or piece or part of a larger church. It is the actualization of the Church in the midst of humanity. This event or happening finds its highest degree of realization in the celebration of the Eucharist.

Significant consequences flow from this awareness that the whole church is by nature oriented to its local incarnation in the diocese. Members and leaders of the diocese will accept the idea that they may develop quite differently from other neighboring dioceses. They will be less likely to look for patterns or directions from outside; they will be more aware of the work of the Holy Spirit in their midst. Hence there will be more openness to the impulses of the Spirit, and less inclination to wait for higher levels of authority to take initiative. If this counteracts the tendencies towards extreme centralization and clericalism, and stimulates local and lay initiative, it will exercise a truly creative influence in the community.

A significant modification of the role of the bishop can be seen. While remaining the promoter and symbol of unity, he will be expected to see, encourage, and express the legitimate diversity of his diocesan community. When the bishop sustains and develops his own people in this way, the universal church is enriched. In the same way, priests can assist their parish meetings and leaders in promoting local initiative and developing their parishioners' talents for the good of the entire local church.

The trouble is that institutions conditioned by a previous cultural context tend to resist the emergence of new values. Thought among us about the Church tends to concentrate on the legal and constitutional aspects of the Church. The dimensions of mystery and communion slip out of sight. Documents on church organization, such as the plan of union, begin to look like treatises on ecclesiastical law. They concentrate on the juridical aspects of authority, rights, power, and validity. But the limitations of such thought become obvious when we compare it with patristic thought. The Fathers understood the Church as humanity in communion. Today there is a widespread reaction against juridicism. We must de-emphasize our Western tendency toward juridicism and develop the theological aspect of the Church as communion in love.

We should take care to notice how the organization and laws that make up the institutional forms of the Church are deeply influenced by the social ideas, values, and forms of a given period of history. Christians draw their ideas from everyday life, even when thinking about the Church, but it is important to recognize the limitations of terms taken solely from other aspects of our lives. This is especially true with regard to authority in the Church, where everyday notions about status, class, influence, and power tend to intrude. Post-Reformation concepts of unity, combined with the centralizing tendencies of modern political, social, and economic forces, underlie strong trends toward uniformity and centralization both in the Church and in the world. The combination of these factors may well tend to further stifle local autonomy.

Pluralism is necessary not only with regard to persons, but also with respect to local churches, various peoples, and different regions or nations. Tensions will of course normally ensue between the local churches and the regions and the church universal, and these will call for a deeper understanding of the values of communion, of complementing one another, and of co-responsibility.

A deeper understanding of the place of authority in the Christian life will be reached by a return to Scripture. Scripture gives us a powerful lesson, relating church authority to a divine covenant of love and brotherly communion. Christ's teaching about authority differs greatly from current popular ideas about authority and its exercise. The question is always whether a Christian entrusted with authority, at whatever level or in whatever degree, conveys in its exercise the Gospel message of service to the brotherhood and to humanity that is a true sign of the Church.

You will see, then, that the view of the Church as I see it runs counter, in important respects, to that view of organization seen by the Consultation on Church Union. Its plan of union is disappointing because its fundamental assumptions about the Church, or ecclesiology, are uncertain and confused. Unless the ecclesiology is clarified and made secure through further mature reflection, the plan cannot help but contribute less than had been hoped to the renewal of the Church for the future.

We must continually remind ourselves, however, that the plan is only a starting point for discussion. I wish the plan were better in its first draft, but if we criticize it with seriousness, and if there is thoroughgoing discussion in our parishes and dioceses of the reforms needed in the Church, we — and the plan — can be used by God to bring in the new vision — which it does not itself capture — of the height and breadth and depth of Christian unity.

Pray that as there is one body and one Spirit, one Lord, one faith, one baptism, so the one God and Father of us all may call us — all of us — in one hope of our calling.



SUNDAYS

SERVICES

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.

MUSIC FOR OCTOBER

OCTOBER 4 — FEAST OF THE DEDICATION

11 a.m.

Messe solonelle Jean Langlais
 Motet, Hear the voice and prayer of thy servants Thomas Tallis

6 p.m.

Magnificat and Nunc dimittis Thomas Tomkins
 Motet, O Lord, I have loved the
 habitation of thy house Thomas Tomkins
 O salutaris hostia Georg Henschel
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Georg Henschel

OCTOBER 11 — TRINITY XX

11 a.m.

Missa Ad regias Agni dapes Gioseffo Antonio Bernabei
 Motet, Super flumina Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis William Byrd
 Motet, Make ye joy to God William Byrd
 O salutaris hostia Mode VII
 Motet, Ave verum corpus William Byrd
 Tantum ergo Mode V

OCTOBER 18 — SAINT LUKE

11 a.m.

Missa festiva Josef Kromolicki
 Motet, The souls of the righteous H. Walford Davies

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, O Lord, increase my faith Orlando Gibbons
 O salutaris hostia Anton Bruckner
 Motet, Ave verum corpus Anton Bruckner
 Tantum ergo Anton Bruckner

OCTOBER 25 — TRINITY XXII

11 a.m.

Mass in D Wolfgang Amadeus Mozart
 Motet, Ave verum corpus Wolfgang Amadeus Mozart

6 p.m.

Magnificat and Nunc dimittis Henry Purcell
 Motet, Jehova, quam multi sunt hostes mei Henry Purcell
 O salutaris hostia Hermann Schroeder
 Motet, Panis angelicus Hermann Schroeder
 Tantum ergo Hermann Schroeder

KALENDAR FOR OCTOBER

1. Th. St Remigius, B.
2. F. Holy Guardian Angels. *Abstinence.*
3. Sa. St Teresa of the Child Jesus, V.
- ✠ 4. Su. FEAST OF THE DEDICATION.
5. M. Feria. *Of Trinity XIX.*
6. Tu. St Bruno, Abt.
7. W. The Holy Rosary of our Lady.
8. Th. Feria. *Votive of the Holy Ghost.*
9. F. St Denys, B., & Comp., MM. *Abstinence.*
10. Sa. St Paulinus, B.
- ✠ 11. Su. TRINITY XX.
12. M. St Wilfred, B.
13. Tu. St Edward the Confessor, K.
14. W. Feria. *Votive of the Holy Ghost.*
15. Th. St Teresa, V.
16. F. Feria. *Abstinence. Requiem 6:15.*
17. Sa. St Etheldreda, V.
- ✠ 18. Su. ST LUKE, EVAN.
19. M. St Frideswide, V.
20. Tu. Feria. *Of Trinity XXI.*
21. W. St Hilarion, Abt.
22. Th. Feria. *Votive of the Holy Ghost.*
23. F. St James of Jerusalem, B.M. *Abstinence.*
24. Sa. St Raphael the Archangel.
- ✠ 25. Su. TRINITY XXII.
26. M. K. Alfred the Great.
27. Tu. Feria. *Requiem 7:30.*
28. W. SS. SIMON & JUDE, APP. MM. *Mass also 9:30.*
29. Th. Bl. James Hannington, B.M.
30. F. Feria. *Abstinence.*
31. Sa. Vigil of All Saints.

✠ *Days of obligation.*

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.

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



FROM THE PARISH REGISTER

BAPTISM

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

May 19—Daisy Victoria Walker

MARRIAGES

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

August 1—Burton Robert Lamont & Karen Margaret Wells

August 29—John Robert Bishop & Consuelo Prieto

September 19—Donald Chin-Loy & Karlene Williamson

RECEIVED BY CANONICAL TRANSFER

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

March 20—Willis M. Ross

May 26—William O. Camp

June 16—Darlene Valleda Leischner Abdale

June 17—Joan Toors

BURIALS

"My flesh shall rest in hope."

May 26—Elizabeth Gordon Saracena

June 10—Florence S. Crouch

June 17—Agnes E. Lloyd

July 14—Marguerite Lynette Bispham

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]."



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$2, \$5; Kenneth Allan, \$2; C. Ford Blanchard, \$5; Mrs Mabel D. Bouvier, \$3; Jerome J. Brush, \$10; Miss Ethel B. Callahan, \$3; George P. Campbell, \$5; Dr John P. Carter, \$25; Walter C. Caswell, \$2; The Rev'd Milton A. Cheney, \$3; The Rev'd Richard G. Cippola, \$4; Miss Florence Emily Clarkson, \$5; Miss Janet Coleman, \$3; The Rev'd James H. Cupit, \$10; Dr Robert E. Dengler, \$10; Charles Brent Dorrity, \$5; Mrs Frank Dries, \$5; Mrs Harold A. Eickhorst, \$3; Miss Columbia Elwell, \$2; Mrs Dorothy Ferguson, \$2; Miss Amelia E. Fletcher, \$5; Miss Grace Forte, \$5; Miss Joice M. Gibson, \$5; Miss Dorothy S. Glover, \$5; Hurst K. Groves, \$10; Richard O. Guy, \$5; Billy P. Haithcote, \$5; Charles K. Harris, \$25; Edwin V. M. Hatfield, \$4; Albert G. Hayden, \$20; Miss Grace M. Higgins, \$3; Miss Ruth S. Horne, \$4; The Rev'd Walter M. Hotchkiss, \$2; Miss Alberta R. Karkheck, \$10; Miss Anna M. Keer, \$2; Rodney E. Keller, \$3; The Rev'd John M. Krumm, \$5; Mrs Richard W. Landolt, \$5; Mr and Mrs Albert K. Leader, \$2; Edward Lewis, \$10; The Rev'd Donald R. Lillpopp, \$2; Miss May Lilly, \$5; Dr Howard A. Lowenstein, \$5; Mrs Charles Mason, \$5; The Rev'd Gary McConnell, \$4; Mr and Mrs Howard McFall, \$10; The Rev'd William J. Miles, \$2; Billy Nalle, \$5; Miss Florence O'Gorman, \$5; The Rev'd John E. Owens, \$5; Robert F. Patch, \$2; Richard M. Pietro, \$3; Mrs H. Randall-Mills, \$7; Francis Santo, B.L.C., \$2; Matilda M. C. Schelle, \$5; George M. Shaw, \$3; Paul T. Spahr, \$2; Miss Susanna M. Stops, \$4; Beverly Thompson, \$25; W. Phelps Warren, \$10; Edgar Wilson, \$25; Ernest W. Wilson, \$4; Mrs John J. Wilson, \$2; Oscar A. Wilson, \$25; Forrest D. Wolfe, \$3.

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139 West 46th Street, New York 10036
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Church open daily from 7 a.m. to 7 p.m.

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The Rev'd Donald L. Garfield, *Rector*
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*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.*

Mrs Emil F. Pascarelli, *Program Director*

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 James P. Gregory, *Ceremoniaris* ACademy 2-1659
Mr Scott H. Helferty, *Seminarian* OXford 1-1546
Mr Ray Kirby, *Head Usher* TWining 8-1898
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.