

BENEDICTA TU IN MULIERIBUS



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AVE MARIA · GRATIA · PLENA · DOMINUS · TECUM ·

ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

A · MONTHLY · BULLETIN ·
OF · THE ·
CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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Photo by Ray Ellis

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A Monthly Bulletin of
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No. 1

THE PRESIDING BISHOP'S SERMON ON THE PATRONAL FEAST, 1974

ALLOW ME FIRST to express my joy in having this opportunity to be here in Saint Mary the Virgin to celebrate the patronal feast. For a little while let us think of the meaning of this feast, this commemoration, this celebration.

Man's salvation was not an after-thought of God's. God being love, the very nature of love was to create, that he might love his creation. Beyond our understanding, he created man of love, created man that man in turn might share that divine relationship of love: in love, in being loved, in loving in return.

Now to have the capacity to love, one must have the right *not* to love. God's gift to man, the most precious gift, is also our heaviest burden, that of free will. It is no love relation if one of the partners is a puppet, manipulated by the other. There is only the love relation when one can choose not to love, to turn away, to reject, to disobey. God in his wisdom knew that in bestowing such a gift he must also make provision for our reconciliation, for our salvation. And so he made it from the beginning, from the creation. "The Word was with God", always. And in the course of time, he prepared her who was to be the Mother of his Son — not by accident, not as a matter of after-thought — but all part of the divine plan of salvation. We recognize that divine plan, that particular provision that God made, in the preparation of her who was to be the Mother of his Son.

When human beings stop in their hustle and bustle in the middle of this world — and I am particularly conscious of where we are at this moment in the middle of this city with all of its turmoil and human confusion — when man stops in the middle of that human confusion, that Babel, and for a little while becomes aware of the holy — even more when man responds with all of his best, when he seeks through all of his senses to be aware and somehow be related to the holy — frequently there are tendencies to have the holy removed farther away, rather than being drawn close to us.

For there is that attempt to escape from amidst the human predicament into some sort of rarified sphere where we can be with God. It takes many forms, many variations ceremonially, more than I suppose we've ever catalogued. It's a reasonable desire, it's an honest wish to come out of the hurly-burly, the confusion, the conflicts, the noise and, in a quiet and lovely place set apart like this, to seek to be lifted up, to be withdrawn from it all into the presence of the holy.

But it's important for us, and especially on such an occasion as this, as through the power of our imagination we go back and seek to know the presence and identify with our Lord and with his Mother, to remember that God did not attempt to lift creation out of the Babel — he sent his only Son into the midst of it, into the human predicament, to save us. Emmanuel. Saint Matthew in his gospel, the gospel of fulfilment, with those frequently recurring words, "that it might be fulfilled", says, "A virgin shall bear a son, and he shall be called Emmanuel, God with us, God amongst us."

By our wit and by our skills, by our powers, we cannot escape from the human predicament. How desperate it is for us either in pride to think we can save ourselves by our own ingenuity or wisdom, or how desperate it is *not* to know we have a Saviour and feel alone and forgotten, as accidents of creation. Man's salvation is not an after-thought with God. The Eternal enters the temporal realm. His eternal Son becomes the son of Mary, whom God had prepared from her conception. He comes among us to share our life in all of its dimensions, the joy and the pain, the full expectation and the fulfilments, the disappointments and the defeats, in order that we might share in the victory, and be reconciled.

Yes, there is a great tendency for us human beings to seek to escape, and sometimes to seek to escape through the vehicle or the channel of holy religion. Sometimes we bind ourselves together in movements, organize our efforts in the name of Christ's Church, to escape. But it's not according to the divine plan, it's not according to God's design. He came among us to lead us *through* the human predicament, to enable us to discover through experience the meaning of faith and obedience, of humility, of trust, of hope, and of love. When we meditate upon our Lady's birth, upon our Lady's life, upon our Lady's offering, upon our Lady's climax in life, we must meditate upon that trust and that obedience, that humility, that hope, and that love.

How easy it is in this world to be tempted by the latest fad, by the latest argument, by the latest proposition for man's salvation. How frequently within the fellowship of the Church we substitute for obedience our claim to rights. But the child of faith *is* obedience, *is* trust. The fruit of the Spirit does include within our lives persistence and long-suffering and patience, through which we come to discover the power of God's love and are enabled by his grace to love him in return.

In our art and in our liturgy frequently we have a tendency to lift Saint Mary up and remove her from the human scene. Down through the Church's history that tendency has expressed itself in many ways. We do well to use her example and seek to make it our own. Someone said in a heated argument with a Christian, "You Christians who talk about the example of Christ — if Christ be the one you say he is we can't expect to follow the example of the divine Son." And the Christian said in patience, "Then consider his Mother."

We must not ever diminish or allow to be diminished in our thinking and in our meditation the humanity that we share with Saint Mary. She knew the anxieties that all mothers know. She knew the difficulty that a mother has in raising a child. That scene in which she comes with the other members of the family and seeks to take him home — it does not take much imagination to identify with the anxiety she must have felt as she heard the rumors — as we like to say in this modern parlance, the feed-back — of how her Son was being received, the threats upon his life. And yet he had fixed his face toward Jerusalem. Could she not persuade him not to go? It is in that level of experience that the power of God's love in creation and redemption must be discovered, not in some realm removed. It was in the middle of the human predicament.

The gospels provide us with so many pictures before which we can meditate. And of course the greatest is that of Saint Mary before the Cross. Ah, here's an offering. Here may be a dimension of priesthood that no male can ever share. Here is an offering, here is faith, here is courage. Saint Mary puts the apostolic example to shame. The Apostles were scattered and had run for their lives. The tradition says Saint John is faithful and stands beside her. But *she* stands. She demonstrates the power of God's love manifested in human life. I submit to you that that example has been followed by many nameless women. Innumerable is that company who stood

in all sorts of situations because their child was dying — and they were not moved. So frequently we are discouraged and even cast down. And yet if we use the senses God gives us and look around at life, there are many examples like that beautiful example of Saint Mary, demonstrating love and faith and obedience, trust, hope, self-offering to God.

I've said enough. Offering our prayers and praise is more important. But may we from this moment seek to capture something of that eternal truth which we seek to remember this night, as we give thanks to God for the glorious example of our Lady.

May we go forth thinking and recalling how she must have learned — as we learn — as she lived with her Son. When you look out on the multitudes, I'm sure that Saint Mary asks as we ask when we're honest, "Do you really want us to love all of *these*? Do I claim these as my children, your brothers and sisters?"

Let us remember that she knew moments of doubt and fear and anxiety, but was faithful — through the power of her love was obedient to God, and made her offering, a simple maid.

Therefore all of us, whoever we are or whatever our condition, in following her example can make our offering if we share her faith, and by the power of that faith become, as she became, obedient.

The Church, in its ministry, needs to be renewed. It is not the ministry of Holy Orders, it is the total ministry of the Church. It can only be renewed by the grace of God giving all of us strength and faith to become obedient to his will. "Behold the handmaid of the Lord!" Behold his sons and daughters! What would you have us do? "Do with me according to thy will!"



THANK YOU, all who contributed to making our Patronal Feast lovely. Our special appreciation to the Presiding Bishop for being with us, and to his chaplain, Father Biggers, for arranging it. Our thanks to those who made possible the brasses and tympani. Our thanks always to Mabel Lewis and those who work with her preparing and serving refreshments. It is all done for the Lord, but we are grateful.

A PARISH BRUNCH is planned for Sunday, January 12, following High Mass. Reservations and hands to help would be welcome.

D.I.G.

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BIBLICAL STUDIES XXIV

WHEN LAST WE LEFT ISRAEL, she was in a pretty sorry state. The once proud empire of David and Solomon had succumbed to the combined pressures of economic and military over-expansion, sectional rivalry, and religious and cultural discontent. Under the feckless Rehoboam, whose inept handling of the situation was perhaps more catalyst than cause, the empire had split up into two mutually suspicious and usually hostile minor entities — "Israel" in the north, which was the larger of the two (containing the territory of ten tribes and part of Benjamin), and which was richer and more culturally sophisticated, with important trade links to the Phoenician city-states on the coast and to Syrian Damascus to the north and east; and "Judah" in the south, which was comprised only of that one tribe and somewhat more than half of Benjamin, and which remained primarily agricultural and pastoral pretty much until the end of the kingdoms.

Both of these states had the ill-fate to begin their separate existences — which left them both, of course, weaker than when they were one (much like the Christian Church) — at precisely a time when the great empires of the Nile and the Euphrates-Tigris river valleys were emerging from a period of comparative dormancy and weakness. We saw an article or two back, for instance, that Solomon was strong enough, and Pharaoh weak enough, for it not to be considered odd for a daughter of the latter to be given in diplomatic marriage to the former (which was something of a diplomatic *coup*), thus ensuring Solomon of enormous prestige in the Middle Eastern theatre (for the name of Pharaoh, even when weak, still carried about it an enormous mystique and legitimacy). By the time of Solomon's death, however, the malcontent Jeroboam son of Nebat, who would in due course be voted the kingship of "All-Israel" by the rebellious northern tribes, was being given shelter and succour by the then Pharaoh. We may be sure that this was not Solomon's father-in-law. What was involved, of course, was a change of dynasty in Egypt (from the XXI to the XXII, for those interested in such things), with the assumption of power by the ambitious Pharaoh Shishak (the biblical Sheshonk), who immediately embarked on an expansionist, not to say adventurist, foreign policy. One of his aims was to reassert Egypt's ancient hegemony in Palestine in order to secure a buffer against her Mesopotamian rival. Anything, therefore, to weaken imperial Israel was grist to his mill, which explains his taking on the dissident

Jeroboam as a client. Egypt was never really to succeed in her Palestinian ambitions (except for periods too brief to count), but her policy certainly paid off in the immediate sense — for as we saw in our last article it was Jeroboam who engineered the successful *coup d'état* against Solomon's son and heir.

To the east too there were stirrings. For two centuries Assyria had been engaged in a life or death struggle with a succession of rivals — Babylonians to the south, Hittites to the north and west (in Asia Minor), the Kingdom of Mari on the Euphrates, various Hurrian and Indo-European peoples to the north and east, and the Arameans (Syrians) almost due west. At last, however, she had emerged victorious over them all, and was free to embark on a career of conquest and plunder unparalleled up to that time and not often since. Brutal conquest was something of a national characteristic of the Assyrian people, a trait which was to make their country a by-word throughout the ancient Near East for cruelty and rapine. Their most memorable technique for ensuring the continued docility of those they had overcome was to transport the population of a conquered territory wholesale from its own land to some distant part of the empire where, torn from their roots, the conquered peoples might reasonably be expected to be assimilated and absorbed into a mixed population whose only self-identity would, henceforth, be simply Assyrian. The ten northern tribes ("The Lost Tribes of Israel") were to fall victim to this policy — which is why they were "lost" — and the southern kingdom of Judah only narrowly escaped.

Thus it was that Israel and Judah began their separate existences at the worst possible moment (we shall, by the way, use the title "Israel" from now on to refer solely to the northern kingdom). Not only were there serious internal difficulties to contend with, but also there was this new, two-sided pressure from the ancient rivals to the south and west (Egypt) and from the north and east (Assyria). Israel and Judah, of course, lay right between them, and it was inevitable that both kingdoms would become involved in their intrigues and would serve, in the end, as battle-fields for their conflicts.

Judah would last longer, by about one hundred and thirty-four years (Israel fell in 722/721 B.C., Judah in 587). There are a number of reasons for this. For one thing, Judah was simply less tempting and was geographically rather more out of the way. Israel

was richer and more self-confident; there seemed more reason, therefore, for her to hope that her diplomatic carryings on would bear fruit. Far from gaining her power, however, or even security, her intrigues simply drew her to the attention of expanding Assyria, which divined, quite rightly, that her path to Egypt would never be secure until this troublesome fly had been swatted. Judah too, for that matter, could never quite resist the temptation to dabble in the affairs of her bigger neighbours (a tendency constantly attacked by the great prophets, especially Jeremiah), but she was a smaller fly, and thus less of a nuisance, and the Mesopotamians were content to put up with her irritations until they had attended to more important things. Secondly, Judah was just plain lucky (or was providentially saved, which is more to my taste as an explanation): when the Assyrians did turn their attention to Judah, which they did in one, or possibly two, campaigns, their attack on Jerusalem (they had subdued most of the rest of the country already) failed under circumstances which can only be considered miraculous. The biblical account says that the angel of the Lord came down and slew the army of Sennacherib so that he was forced to withdraw to his own country, where he was killed in a palace intrigue. Herodotus says much the same thing, but attributes the withdrawal to a plague of field mice who, he says, ate up the bowstrings of Sennacherib's archers. If we combine the two accounts, we have at least the possibility of bubonic plague. In any event, the Assyrians withdrew to their own country, and Jerusalem (and Judah) was spared to carry on her intrigues for another century before succumbing, not to the Assyrians, but to their successors in the Mesopotamian hegemony, the Neo-Chaldeans of the last Babylonian empire.

The mention of Jerusalem provides a key to another of the reasons for Judah's comparative longevity over her larger and stronger neighbour to the north. When Rehoboam fled from the rebellious tribes assembled at Shechem, after the stoning of his chief overseer, he managed to keep his seat in the Davidic capital and to perpetuate the Davidic dynasty. In all the three hundred and thirty-five years remaining to the kingdom this dynasty did not fail. In all those years, in spite of one or two attempts on the part of rebellious upstarts, there did not lack an heir of David's to sit on David's throne in David's city, ruling over what had been David's own tribe. This gave to the regime an enormous stability and an enormous hold over the hearts of the people. Whatever grievances the northerners might have had, even in David's own

lifetime, nonetheless, to the southerners his reign remained the ideal of what kingship ought to be; they never forgot him, and they never deserted his royal house.

Secondly, they had Jerusalem, already the sacred city. True enough it was that Jerusalem was a *new* city so far as its Hebrew occupation was concerned (though a very ancient city indeed, so far as its foundation was concerned), and true enough also it was that there were many, especially in the north, who had grave reservations both about its upstart prominence and about the syncretism of its cult with the Canaanite models long established there; but nonetheless it *was* the central shrine of the Israelite confederacy, and it was there that the holy cult symbol, the symbol of divine power and tribal unity, lay — the Ark of the Covenant.

And this indeed brings us to a strange irony. For all that it was a rebellion, the break away of the northern tribes to found the kingdom of Israel was essentially a conservative movement, a reaction against the new-fangled centralist power of the Davidic House, the new (for Israel) models of kingship along Canaanite lines, and the new, equally Canaanite theology of the Jerusalem priesthood. It is by no means accidental that the rival kingship of the northern Jeroboam was supported and legitimized by the prophetic schools — Jeroboam, indeed, was anointed king in the old way, a specially, divinely-designated, charismatic leader, anointed surreptitiously by a wandering prophet, called to re-assert the old tribal values of the pre-Davidic confederacy, a king after the model of Saul. The king was not to be king, therefore, because he was a king's son (though they all tried, nonetheless, largely unsuccessfully, to found dynasties anyway, so strong was the urge to promote familial greatness); he was to be king because he was the chosen representative of the tribes and because he was prophetically designated as the chosen of the LORD. But the mainstay of the tribal confederacy had always been the central shrine, around which the tribes gathered at certain fixed times in the year and at which they reaffirmed their essential unity and submerged their differences and conflicts. And the central shrine, for all its new trappings and its Canaanite overlay and its Davidic, royalist associations, was inescapably in Jerusalem. Jeroboam correctly divined that his throne could not be safe while such a system endured, and he was driven to a radical solution. But given the conservative nature of his regime, with its appeal to the old forms and values, that solution was a contradiction in terms, at which we will look another time. J.P.B.

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.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS	SERVICES
Morning Prayer*	7:10 a.m.
Mass daily	7:30 a.m.* and 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

**Except Saturday*

*Other services during the week and on festivals
as announced on the preceding Sunday.*



CONFESSIONS

DAILY, 12:40-1 p.m., *also*

FRIDAYS, 5-6 p.m.

SATURDAYS, 2-3 and 5-6 p.m.

SUNDAYS, 8:40-9 a.m.

*On the first Friday of each month, 5-6 p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*



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

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.



SAINT VINCENT'S GUILD

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. Those 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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



SAINT MARY'S PUBLICATIONS

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

Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95

Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25c (mailing 10c)

Order from the Saint Francis de Sales Shop



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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]."

CALENDAR FOR JANUARY

1. W. THE HOLY NAME OF OUR LORD JESUS CHRIST
High Mass 11
No Mass at 12:10 or 6:15
2. Th.
3. F. *Abstinence dispensed*
4. Sa.
5. Su. CHRISTMAS II
6. M. THE EPIPHANY OF OUR LORD JESUS CHRIST
Evening Prayer 5:30
High Mass 6
7. Tu. *Requiem 7:30*
8. W.
9. Th.
10. F. William Laud, Archbishop of Canterbury & Martyr, 1645
11. Sa. *Of our Lady*
12. Su. THE BAPTISM OF OUR LORD JESUS CHRIST
High Mass with Procession 11
13. M. St Hilary, Bishop of Poitiers, 367
14. Tu. *Requiem 12:10*
15. W.
16. Th.
17. F. St Anthony, Abbot in Egypt, 356
18. Sa. THE CONFESSION OF SAINT PETER THE APOSTLE
19. Su. EPIPHANY II
20. M. St Fabian, Bishop & Martyr of Rome, 250
21. Tu. St Agnes, Martyr at Rome, 304
22. W. St Vincent, Deacon of Saragossa & Martyr, 304
23. Th. Phillips Brooks, Bishop of Massachusetts, 1893
24. F. St Francis de Sales, Bishop of Geneva, 1622
25. Sa. THE CONVERSION OF SAINT PAUL THE APOSTLE
26. Su. EPIPHANY III
27. M. St John Chrysostom, Bishop of Constantinople, 407
28. Tu. St Thomas Aquinas, Priest & Friar, 1274
29. W. *Requiem 6:15*
30. Th. King Charles the Martyr, 1649
31. F.

MUSIC FOR JANUARY

JANUARY 5—CHRISTMAS II

Jugendmesse Franz Josef Haydn (1732-1809)
 Deus enim firmavit Giovanni Pierluigi da Palestrina (1526-1594)
 O magnum mysterium Tomás Luis de Victoria (1549-1611)

JANUARY 12—THE BAPTISM OF OUR LORD JESUS CHRIST

Missa secunda Hans Leo Hassler (1564-1612)
 Jubilate Deo omnis terra Gregor Aichinger (1564-1628)
 Tribus miraculis Luca Marenzo (1553-1599)

JANUARY 19—EPIPHANY II

Mass in C Ludwig van Beethoven (1770-1827)
 Jubilate Deo universa terra.....Giovanni Pierluigi da Palestrina (1526-1594)
 Behold the Lamb of God George Frederick Handel (1685-1759)

JANUARY 26—EPIPHANY III

Missa brevisGiovanni Pierluigi da Palestrina (1526-1594)
 Dextera DominiGiovanni Pierluigi da Palestrina (1526-1594)
 O nata lux de lumine Thomas Tallis (1505-1585)

RECITALS

SUNDAY 5:30 P.M.

January 5—George Novak, *organ*
 January 12—Bradley Hull, *organ*
 January 19—Metropolitan Brass Quartet
 January 26—Alan Barthel, *organ*



ALTAR FLOWER MEMORIALS

January 1—The Holy Name, Helen Elizabeth Butler
 January 5—Christmas II, Charles Augustus Edgar
 January 6—The Epiphany, Edwin Gorham, Sr, Caroline Gorham,
 Edwin Gorham, Jr, and James H. Gorham, Priest, OHC
 January 12—The Baptism of Christ, Grieg Taber, Priest and Rector
 January 19—Epiphany II, Mary Louise Raymond
 January 26—Epiphany III, M. Eleanor Stone
 Lady Chapel: Richard W. Johnson

FLOWERS are given for Sundays and feasts, for the high altar and for shrines, as memorials and as thank offerings. Dates for giving have been arranged through Olga Edgar and flowers by John Headley. We are grateful for their years of service in these demanding tasks, which they feel they must give up. John Arnold is now arranging the flowers, and dates for your memorial or thank offering can be set by calling the Rector. Please still make cheques to "Saint Mary's Flower Fund".

FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour; or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions—payable to "Church of Saint Mary the Virgin"—are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.

FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.

Friends will be remembered at the altar on the patronal feast and on the first Friday of every month. Be with us in spirit!



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

December 10 — Mabel A. Hammersmith (Miss)



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Miss Bernice E. Anderson, \$5; Mrs Herman V. Cottony, \$5; Frank Facone, \$5; Mrs Marjorie M. Falk, \$5; Mrs R. L. Grantz, \$10; The Rev'd Edward Kronvall, \$10; Mrs Florence B. Langworthy, \$5; Miss Kathryn Mulholland, \$5; Randail S. Mullen, \$5; Mrs Robert J. Printz, \$25; The Rev'd William E. Stott, \$5; Stephen R. Young, \$5; Mr & Mrs Austin M. Wynne, \$5.

Annual contributions of five dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York
(East of Times Square, between 6th and 7th Avenues)
*Church open daily from 7 a.m. to 7 p.m.
except Saturday, open from 11 a.m.*

RECTORY

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

PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036
Mr William R. Anderson, *Parish Secretary*
*Office hours from 10 a.m. to 5 p.m.
Monday-Friday except legal holidays*
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Society of Saint Francis
ROckefeller 5-3895

Saint Mary's Center for Senior Citizens
Brother Mark-Francis, *Program Director*
PLaza 7-3962

Mr John Z. Headley, <i>Treasurer</i>	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i>	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i>	CEremony 7-1356
Mr Benjamin A. Bankson, <i>Head Usher</i>	SUSquehanna 7-7267
The Rev'd John L. Scott	KRAehen 5-9214
Mr Thomas A. Rehrig, <i>Seminarian</i>	OXford 1-1398
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Miss Virginia O. Greene, <i>Librarian</i>	OREgon 3-0159
Mrs John G. Cadney, <i>Bookshop</i>	YUKon 8-6669
Mr Ralph M. Morehead, <i>Funeral Director</i>	RHInelander 4-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.