

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •
• BENEDICTA • TU • IN • MULIERIBUS •
• ET • BENEDICTUS • FRUCTUS • VENTRIS • TUI •



A VE

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

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AVE

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

VOL. XLVIII

NOVEMBER, 1979

NO.8



Jacket photo: The Lady Chapel,
Church of St. Mary the Virgin

A recording of Alessandro Scarlatti's MESSA DI SANCTA CECILIA for soloists, chorus and string orchestra, the first release of St. Mary's recording project, is now available. The recording is by the Schola Cantorum of the Church of St. Mary the Virgin conducted by Music Director McNeil Robinson. The 12" LP may be purchased through the St. Francis de Sales Shop each \$6.95. Mail orders should include \$1.00 per record for postage and handling and New York City or State residents should add applicable sales tax. Please make checks or money orders payable to the "Church of St. Mary the Virgin."

My dear People:

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.

(from the Catechism of the Book of Common Prayer, p. 855)

In this way does the Book of Common Prayer describe the primary purpose of the Christian life. In its life on earth the Church begins that process of redemption which will bring us all finally to the Beatific Vision. This is what the Catechism means when it speaks of the Church's mission in terms of restoration: restoration of our unity with God and with each other, a restoration made possible only by our common life in Christ. All of this is simply by way of saying that the purpose of the Church is to create saints, and saints are those unlikely people like you and me whom in his mercy God has called to himself, and who are being brought by his grace into a better life than we have ever known before. Note that our unity with each other is absolutely dependent on our unity with God. The wonder of God's grace quite simply is seen in the fact that

such a group of unlikely people, with such varying points of view and from such disparate backgrounds, can in any way find common cause together. It is Christ who alone makes it possible. This means that our unity with each other in the Christian community is a by-product of our unity with God in Christ. We want human love, we cry out for companionship and caring, and our Christian experience is that these are only to be found in Christ. Wherever the Body of Christ has been broken, wherever its members hurt, wherever there is hatred instead of love, or recrimination instead of patient endurance, there has been a forgetting in the first place of that one Person who has already changed our lives. Without Christ we are unable to pray and worship, we cannot proclaim the Gospel, and our Christian duty to promote justice, peace, and love cannot be realized. Again, justice, peace, and love are quite simply the by-products of our Christian life together. We proclaim our unity with God through the daily worship of the Christian community. At altars throughout Christendom the Eucharistic Sacrifice is the Christian's guarantee that he is in fact in union with his God, and the daily rendering of worth to our Creator is the Church's primary and most important business. Christian worship is the work of the whole people of God everywhere and at all times.

It is with all of this in the background that we at Saint Mary's come this November to some basic considerations of our common life in this Christian community in West Forty-sixth Street. It has been a busy fall. Last month Father Ousley was ordained to the Sacred Priesthood here at St. Mary's by the Bishop of Chicago, and there is great joy within our parish family as we see yet another vocation brought to fruition in this place. This young priest is a man in whom we all take great pride, and we offer thanks to God for having sent him to us. In September our Church's General Convention met in Denver, Colorado, and the most significant result of its sessions would seem indeed to be the final ratification of our new Prayer Book. At Saint Mary's we have followed the debates and decisions regarding this document with great interest. Some of its most important contents reflect the hard work of the former rector of this parish, and we are proud indeed that The Book of Common Prayer, 1979, was created in part by this parish church. During

the past month and a half we have been extremely concerned at Saint Mary's with the Christian Stewardship of this congregation, and during this present month the Church directs our prayers in intercession for those who are now dead, and who in the Church Expectant await the Second Coming of Christ and the final day of judgment. We are honored this November to be host at Saint Mary's to the national Annual Requiem for the Confraternity of the Blessed Sacrament and the Guild of All Souls, which is taking place at 11AM on Saturday, November 10th, in the presence of the Bishop of Fond du Lac. It is to these three last concerns that I would like to direct the remainder of my remarks to you in this letter of November, 1979.

First of all, The Book of Common Prayer, 1979. Let us be sure we understand that this is precisely what this document has now become. The period of study and experimentation is now over. It is no longer the Green Book, the Zebra Book, or even the *Proposed* Book of Common Prayer. It is now The Book of Common Prayer of the Episcopal Church in the United States of America. The work of Prayer Book revision has been entirely within the competence of the General Convention, and the final result, imperfect in several matters, contains nonetheless the official rites of this Church. The question for Catholic Anglicans has been to what extent, if indeed at all, its contents may be employed. Here at Saint Mary's we have in fact been using this Book for several years, continuing as well the use of the minor propers which contributed so much of the great enrichment which was formerly ours in our use of the Anglican Missal. The flavor and traditions of this particular parish have led us to adopt as the norm of our worship those rites in the 1979 Prayer Book which that document describes as Rite I. We could have wished for a lighter hand in the revision of the Psalter, and we live with others of our persuasion face to face with the ministerial anomalies presented to us by the revised Ordinal. We remain unconvinced that in the providence of God women may indeed receive the grace of Ordination to the Sacred Priesthood, and, even if they can, we dispute the right of any national synod of the Catholic Church to decide by majority vote on matters of faith and

order. In our opinion, no matter how the vote had gone, the authority of a General Convention of this Church even to vote on the matter of women's ordination simply does not exist. Nevertheless, the 1979 Book of Common Prayer is legitimate, is legal, and its use is binding upon us all. Moreover, its essentially Catholic character is indisputable. We rejoice in the centrality of eucharistic worship which this Book proclaims to the whole Episcopal Church. We are pleased with the various eucharistic rites, and we thank God for the restoration to our official formularies of the healing ministry of the Sacrament of Reconciliation. The Baptismal and Confirmation rites, through presenting some initial difficulties during the process of Prayer Book revision, are entirely fine, and the new Marriage rite is of such excellence that it is possibly one of the most applauded inclusions in our new rites. The truth frankly is that the Book is a Catholic document, and its use throughout the Church is absolutely to be commended. At Saint Mary's we have already been using it, we are using it now, and copies for our pews are in the process of being delivered.

And so to the matter of Christian Stewardship. Rightly understood, Christian Stewardship involves the committing of our entire lives to our Lord Jesus Christ. The question to which Christians must always respond is this: "What think ye of Christ?" My faithfulness in worship, the disciplined making of regular confessions in the hearing of a priest, my keeping of the Church's rules of fasting and abstinence, my willingness to give alms of my money and my labor for the good of the Church, and the freedom which is mine by dint of a sacrificial and actual tithing of my financial resources for the mission of the Christian community, are all part of the stewardship which my baptism placed upon me. As is, as well, my living of a moral life, and the respect and dignity which I accord to other human beings. Christian Stewardship concerns itself with all of these matters, for Christian Stewardship is nothing less than the living out of our baptismal covenant. At Saint Mary's we are currently trying to face a serious financial crisis, and during the next several years we are going in a disciplined way to adjust our spending in terms of our income, attempting at the same time to increase both the quality and extent of our giving. Of one thing we are sure: we shall

both survive and prosper. The truth is that our problem is not, at its heart, financial. The problem at Saint Mary's, as indeed the problem everywhere else, is the problem of what we think of Christ. When we have responded to that, and when we have seen anew just what those baptismal promises were meant to produce, then we will once again become men and women whose lives are not our own, for they will have been given in service to the Lord whose stewardship is the model of our own. "What think ye of Christ?" Yes, what indeed!

And of course November is the month of the holy souls. Our understanding of the Communion of Saints as a kingdom transcending time and space, and incorporating within it the whole Church in heaven, in paradise, and on earth, is one which points us towards the language of prayer. Prayer unites heaven and earth. Prayer is the continual activity of the Church everywhere. And our prayers for our beloved dead, which during this month take on a special meaning, are nothing less than an expression of our belief in the total witness of the Communion of Saints. My prayers for my departed relatives and friends are no less real than their prayers for me, and the prayers of the saints in heaven, and their continual intercession before the throne of God, are the glorious evidence that God does in fact perfect what he begins, and that the salvation of this world has been ensured. At Saint Mary's we take these matters very seriously indeed, as, I hope, do you.

With this letter go my love and prayers, and the hope that you for your part will sustain and strengthen us here. God bless you all.

EDGAR F. WELLS

MISSION OF CATHOLIC RENEWAL

CHURCH OF ST. MARY THE VIRGIN

March 9, 10, & 11, 1980

by the

BISHOP OF SPRINGFIELD

SAINT MARY'S PREACHING MISSION

March 9-11, 1980

Thomas Merton wrote that "Love is only kept by being given away." True as this is of Christian love, it is equally true of the Christian faith. We keep what we have - what God has given us - only by sharing it with others. This is the basis of Christian mission.

Christian mission begins with God, because our faith begins with Him. While faith is in one sense "ours", this does not mean that it is an accomplishment of ours, but a gift of God which we receive. Faith is not the sort of possession which allows me to despise everyone else. For I do not "possess" it at all: I receive it as a free and undeserved gift from God. It is a gift which I hold at God's pleasure.

On the one hand, then, faith is no cause for pride or vanity. Our faith teaches us not that we are better than other people, but that *all* people are in need of Christ's redemption. We share our faith with others not because we are holier than they, but because we share with them the need for redemption. We see in others our own sinfulness: sharing the need for redemption we seek to share the satisfaction of the need as well.

But just because faith is not my own achievement is not to belittle it: faith is indeed a wonderful thing. Faith brings us to God; in it we experience his overwhelming love, and in it we find our salvation. By faith we know our true and deepest nature, and at the same time we know God in a personal relationship. In this way, faith is quite overwhelming. It is, quite simply, more than any one of us can contain. Faith by its very nature fills to overflowing the human vessels that receive it.

This is the basis of Christian mission. Our Christian faith is too great, too wonderful, too important, to be kept to ourselves. And so we are led to share our faith with those around us. This is traditionally called "Evangelism" or outreach. "Evangelism" has perhaps some rather bad connotations at present. For it conjures up images of the Moonies or the Hare Krishnas, or the fundamentalist who stops us on the street with a rather belligerent, "Are you saved?" However well-intended such an approach may be, it normally fails in one important respect: it fails to communicate the love of God in a truly personal contact.

The Anglican temptation is not, however, to go overboard in our enthusiasm to convert every person we see. Quite the contrary: our temptation is rather to conceal perhaps too effectively the fact that we are Christians at all, out of some concern that we might offend others or (more frequently) that we might make fools of ourselves. If our faith is really what it purports to be, then it is so important that it must be shared. And so we will, each of us, begin, by will power and God's grace, to overcome our reticence, and learn to give reason for the faith that is in us.

During Lent this year the Bishop of Springfield (Illinois), the Right Rev'd Albert Hillestad, will be coming to Saint Mary's to do a preaching mission. The core of such a mission is a series of sermons, given on several succeeding evenings in one week, concerning the basic facts of the Christian faith. One purpose is the edification of the faithful: that we may all dedicate ourselves anew to our Christian life and gain a renewed enthusiasm for the faith.

But, important as this is, it is only a secondary purpose. More than anything, a preaching mission is outreach. It is an opportunity for us to introduce others to the faith and the church. While Mass is truly the highest activity of the Christian community, a mission is designed with those outside the church in mind. It is an introduction to the Christian faith, and a testimony to the importance of our faith for us, to the difference it makes in our lives.

We are indeed fortunate to have Bishop Hillestad coming to us. For we may be sure that the preaching in the mission will be of the highest calibre. But for preaching to be effective it must be heard. And that is where all the faithful of Saint Mary's come in: we are responsible for bringing to this mission the people who need to hear this message of Christian faith. Even now we must begin thinking about which of our acquaintances might benefit from it. They may be people we know socially, or at work, or where we live. We should each see if we can find three or four people whom we can invite to join us for at least one evening of the mission.

The other thing it is necessary to start now is prayer for the Mission. More than anything else, a mission succeeds by prayer. We should pray regularly for the preacher, and that God will bring to us all those whose hearts are ready to be touched by the redeeming love of Christ. It is his love which will be made manifest in this mission.

Prayer for Saint Mary's Mission

O Lord Jesus Christ, the Great Shepherd of the sheep; Bless, we beseech thee, the effort soon to be made to convert souls unto thee; Open the ears of the wanderers, that they may hear the words which belong to their salvation; And grant that those whom thou dost raise to newness of life, may through thy grace persevere to the end: of thy mercy, O our God, who are blessed, and livest with the Father and the Holy Ghost, one God world without end. Amen.

NOVEMBER: THE MONTH OF ALL SOULS

During the month of November, and especially on the second of November, All Souls' Day, we commemorate all those who have gone before us in the faith. It is a time for us to remember and to pray for those who are dead, and to think about what death means for us as Christians.

The representations that people put on their graves and tombs is a key to how they are thinking about death. In the Middle Ages, for example, the figures of the dead on tombs and brasses show a stylized and somewhat idealized representation of the dead person. The individual details of face and body are few, and the figures can be described as in "repose": there is no sense of pain or torment or agitation. A marked change in the representation occurs about the time of the Renaissance and Reformation. Instead of an idealized figure of the deceased at rest, the typical figure is shown as a hideous skeleton, with the message, "Beware! As I am now so you will be also!" The intention seems to be to frighten the living into moral behavior by emphasizing the terror of death.

These images of death have much to tell us about the Christian understanding of death, for both purport to be Christian. The Medieval idea sees death as a natural part of life. Life has its imperfection, its pain and sin, and death is a deliverance from all of that. In that sense it is a positive thing: the images of the dead on the tombs are idealized, and the pains of earthly life are past for them. At the same time, there is a certain sadness in the repose found in these images of the dead: the sadness of the friends and relatives who grieve for the dead. Though death is accepted as part of life, death is still painful

and sorrowful because life is good. The Medieval images of the dead show the desire to maintain a balance between these two aspects of the experience of death: "in death life is not changed, not ended."

The Renaissance image is quite different: death is the Great Horror which is to determine all of life. The ideal is to live constantly with death before one's mind. Death is the ultimate reality, which by its reality shows the emptiness of life. Death is not the natural part of life, but its unnatural denial. The significance of death is not principally future as it was in the Medieval conception, but present. The fact of one's inevitable death is to decide how one lives now. The fear of death is to be the basis of the present moral life. Death is identified with judgment both on immorality, and on the vanity of all earthly pleasures. Death is seen as denying life, and undermining any pleasure or joy we might take therein.

However defective such an idea of death may be, its opposite is no more tenable. This opposite is common in America today. As the Renaissance affirmed death to be the denial of the present life, so today we try to deny death by affirming our present life. We try to hide everything associated with death. The dying are put away out of sight in hospitals to die. Doctors are reluctant to tell patients that they are dying. In hospitals, a patient no longer "dies", he "expires." And there is that vast collection of euphemisms used by funeral parlors to avoid ever speaking of "death." While the Renaissance preferred to dwell on the horror of death, we try to hide the horror of death in the vanity of life. We think that we can overcome death by ignoring it, by shutting it up in a back room and loudly proclaiming that we are alive.

What foolishness! As Christians, we seek the meaning of death not in such one-sided cultural expressions, but in the Cross of Christ. There is an element of truth in each image of death: death *does* bring judgment, and it *is* horrible, but it does not thereby undermine the goodness of life. The synthesis of what is right in these conceptions is to be found in the Cross of Christ. Through Jesus' death we are redeemed. In sharing our humanity, he shared even death. And by that innocent death, he restored life. He restores earthly life by removing the power of sin to undermine its goodness, and he removed the power of death by his resurrection and his offer of eter-

nal life to us. When we look at the Crucifix, we feel the pain of Jesus' death, and we feel sorrow that we are capable of shouting, "Crucify Him! Crucify Him!" But at the same time, we are overcome with joy that he should have accepted such a death to bring us life. For by his life we live. O sweetest wood and sweetest iron! Jesus' death is our greatest joy and our greatest sadness.

This same ambivalence which we feel toward Jesus' death ought to characterize our attitude as Christians toward our own death. Because death ends our life on earth, a life which is good and enjoyable, it has a certain odiousness about it. But at the same time, death is the passageway to heaven, to the full presence of God. Thus we long for it, as we long to be with Jesus.

Moreover, Christian life is a life lived in imitation of Christ. As He embraced death, so we live by dying to self. And as Jesus' death brought forth new life, so our dying to self frees us to live the new life which God gives through Jesus. In living out this dying to self, we learn that physical death has no power over us. We learn that it is not to be feared. We learn that even death has been redeemed by God, and made into the means for our salvation.

As we commemorate All Souls this month, we will think also of our own death, a death which has meaning by its participation in Jesus' death. In the words of the Proper Preface of the Mass for All Souls, we ought to pray to God for our dead:

Through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

D.A.O.

THE SAINTS AND FAITHFUL DEPARTED are remembered at every Mass, but we make special mention of them in November. We begin with All Saints and All Souls - celebrating our redemption while we do not forget that we face judgment. Celebrating All Saints - a holy-day for all to keep - there is Mass at 7:30 a.m., 12:10 p.m., and Solemn Mass with Procession at 6 p.m. Requiems for All Souls are at 7:30 a.m., 12:10 p.m., and 6 - the last of these solemn, with Absolution at the catafalque.

During November there are many Masses at which we commend to God those for whom we are bound to pray and those whose names you have given us. If you have signed and returned the list we sent you in October, it will be read at the times indicated by the initial letter of your name (not of names of the departed); or you may request a more convenient time. These are intentions of Requiem Masses during November:

6. Tu.		Priests, Trustees & Benefactors of St. Mary's
8. Th.	7:30 a.m.	A, B, C
	12:30 p.m.	All enrolled in the Chantry Book
	6:15 p.m.	A, B, C
9. F.	7:30 a.m.	D, E, F
	12:10 p.m.	D, E, F
10. Sa.	11:00 a.m.	Confraternity of the Blessed Sacrament & Guild of All Souls
12. M.	7:30 a.m.	G, H, I, J
	12:10 p.m.	All who have died for our country
	6:15 p.m.	G, H, I, J
16. F.	7:30 a.m.	K, L, M, N
	12:10 p.m.	Friends of Saint Mary's
	6:15 p.m.	K, L, M, N
24. Sa.	11:00 a.m.	Saint Mary's Guild
26. M.	7:30 a.m.	O, P, Q, R
	12:10 p.m.	All whose ashes repose in the church
	6:15 p.m.	O, P, Q, R
27. Tu.	7:30 a.m.	S, T, U, V
	12:10 p.m.	St. Vincent's Guild
	6:15 p.m.	S, T, U, V
29. Th.	7:30 a.m.	W, X, Y, Z
	12:10 p.m.	All who have none to pray for them
	6:15 p.m.	W, X, Y, Z

CALENDAR FOR NOVEMBER

1. Th. ALL SAINTS
Solemn Mass with Procession 6 p.m.
2. F. ALL SOULS
Solemn Requiem with Absolution 6 p.m.
3. Sa. Richard Hooker, Priest, 1600
4. Su. PENTECOST XXII
5. M. St. Elizabeth, Mother of St. John the Baptist
6. Tu. Commemoration of Priests, Trustees & Benefactors of St. Mary's
7. W. St. Willibrord, Archbishop of Utrecht, Missionary to Frisia, 738
8. Th. Requiem
9. F. Requiem
10. Sa. Annual Solemn Requiem for Departed Members of Guild of All Souls & Confraternity of the Blessed Sacrament in the presence of the Bishop of Fond du Lac 11:00 a.m. (12:10 Mass cancelled)
11. Su. PENTECOST XXIII
12. M. Requiem
13. Tu. Frances X. Cabrini, Religious, 1917
14. W. Bestowal of the American Episcopate
15. Th. St. Albert the Great, Bishop of Ratisbon, 1280
16. F. Requiem
17. Sa. St. Hugh, Bishop of Lincoln, 1200
18. Su. PENTECOST XXIV
19. M. St. Elizabeth, Princess of Hungary, 1231
20. Tu. St. Edmund, King of the East Angles & Martyr, 870
21. W. Presentation of the BVM
22. Th. THANKSGIVING DAY
Masses at 7:30 & 11 a.m. (Solemn) only
23. F. St. Clement, Bishop of Rome, c. 100
24. Sa. Requiem
25. Su. CHRIST THE KING
Solemn Mass with Procession 11 a.m.
26. M. Requiem
27. Tu. Requiem
28. W. Our Lady of Walsingham
29. Th. Requiem
30. F. SAINT ANDREW THE APOSTLE

MUSIC FOR NOVEMBER

- November 1 – ALL SAINTS
Missa Sine Nomine. Alexandre Agricola (1446-1506)
- November 2 – ALL SOULS
Missa pro defunctis Johannes Ockeghem (1420-1497)
- November 4 – PENTECOST XXII
Missa Brevis in C (KV 220) Wolfgang A. Mozart (1756-1791)
5:30 p.m., Harry Huff, Organ
- November 11 – PENTECOST XXIII
Messa Concertata. Teodoro Casati (1625-1688)
5:30 p.m., McNeil Robinson, Organ
- November 18 – PENTECOST XXIV
Missa Brevis (1966) Nicholas Jackson
5:30 p.m., George Novak, Organ
- November 22 – THANKSGIVING
Messe pour le Port-Royal . Marc-Antoine Charpentier (1643-1704)
- November 25 – CHRIST THE KING
Messe Solennelle (1976) McNeil Robinson
5:30 p.m., Calvin Hampton, Organ
- St. Mary's Music Director, McNeil Robinson, will play and organ recital 8 p.m., November 18th at the Independent Presbyterian Church in Birmingham, Alabama.

St. Mary's Music Department is in urgent need at this time of contributions to its Special Music Fund to complete its programming for the year, to engage additional singers and instrumentalists for special occasions, and to commission new works. Your contribution will enable St. Mary's to continue and expand her unique witness and will be deeply appreciated. Please send your check today payable to the "Church of St. Mary the Virgin – Special Music Fund."

SERVICES

SUNDAYS

Morning Prayer 7:10 a.m.
 Mass 7:30, 10:00 a.m., and 5 p.m.
 Family Mass & Church School 9:00 a.m.
 Solemn Mass with Sermon 11:00 a.m.
 Evensong and Benediction 6:00 p.m.
 (preceded by an organ recital at 5:30 p.m.)

WEEKDAYS

Morning Prayer 7:10 a.m. (11:40 a.m. Saturdays)
 Mass daily 7:30 a.m., * 12:10 and 6:20 p.m.
 **Except Saturdays*
 Evening Prayer 6:00 p.m.

FIRST FRIDAY

Holy Hour 7 p.m.
*Other services during the week and on festivals
 as announced on the preceding Sunday*

CONFESSIONS

DAILY, 12:40 - 1 p.m.
 FRIDAY, 5-6 p.m.
 SATURDAY, 2-3 and 5-6 p.m.
 SUNDAY, 8:40 - 9 a.m.

 CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 9:45 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.

CONTRIBUTIONS to the cost of *AVE* are gratefully acknowledged:
 Miss Susanna Stops, \$6; Miss Mazie Rogers, \$50; Roland Millard, \$6;
 The Rev'd James Brice Clark, \$15; the Rev'd Kenneth B. Behrel,
 \$50; Douglas G. Carner, \$10; William H. Decker, \$10; Mr. Henry
 Hoppe, \$6; The Rev'd Christopher G. Colby; Paul J. Tracy, \$5; The
 Rev'd Whitney W. Gilbert, \$5.

ALTAR FLOWER MEMORIALS

November 1 - All Saints, St. Mary's Guild and Inez Louise Blackshire, R.I.P.
 November 4 - Pentecost XXII, McGrane Family, R.I.P.
 November 11 - Pentecost XXIII, John Gilbert Wynant, R.I.P.
 November 18 - Pentecost XXIV, Maude Wright Gassin, R.I.P.
 November 22 - Thanksgiving Day, Isaac Bradley Johnson, R.I.P.
 November 25 - Christ the King

ALTAR FLOWER MEMORIALS may be given by anyone who desires to do so, and at any time except the seasons of Advent (save for Advent III) and Lent (save for Lent IV). It is perfectly permissible to give flowers on the same Sunday or weekday when other commemorations are being made. Should you care to share in this work, please phone our parish secretary on any weekday between 9 and 4: 757-6750.

FROM THE PARISH REGISTER

BAPTISM

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

June 3 - Imogen Hawthorne Howe

RECEIVED BY CANONICAL TRANSFER

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

January 4 - Kenneth Isler

April - Claudia Yvonne Williams

May 7 - Diane Lee Beck

May 17 - Mr. & Mrs. William Draper and
 Johanna Beth Draper

July 13 - James Thomas Gordan

August 11 - Peter S. Manning

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND EDGAR F. WELLS, *Rector*
THE REVEREND DAVID A. OUSLEY
THE REVEREND JOHN L. SCOTT
THE REVEREND DONALD L. GARFIELD, *Rector Emeritus*

BOARD OF TRUSTEES

THE REVEREND EDGAR F. WELLS, *President*
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CHARLES ARTHUR SCHAEFER
JOHN Z. HEADLEY

Parish founded 1868

Church built 1894

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 Forty-sixth Street, New York City, [here state the nature or amount of the gift]".

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York
(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 REVEREND EDGAR F. WELLS, *Rector*
THE REVEREND DAVID A. OUSLEY, *Curate*
(212) 757-6750

PARISH OFFICE

145 West 46th Street, New York, New York 10036
*Office hours from 9 a.m. to 4 p.m.
Monday - Friday, except legal holidays*
(212) 757-6750

MISSION HOUSE

133 West 46th Street, New York
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The Evangelical and Catholic Mission
The Reverend James Wattlely
(212) 398-9745

The Rev'd John L. Scott 575-9214
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