

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



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



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Our Lady of Mercy Chapel, dominated by Lee Lawrie's figure of the Blessed Virgin, is where most of the Masses for the Dead are offered.

AVE

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

VOL. XLIX

NOVEMBER, 1980

NO. 8

My dear People:

Nothing stands still at St. Mary's and, as you read these words, we are finishing with our second year's attempt at deepening our sense of Christian Stewardship in this parish, and of asking quite frankly for your promise of greater sacrificial giving to St. Mary's in the year immediately ahead. Your money can be a sacramental indicator of your love for your parish. For, by your willingness to let it go, it becomes a sign that our life shall continue. And so, if you live in the New York area, I hope that you have been a part of our October stewardship meetings. If you are among our Friends scattered across this country and beyond, I ask for the continued generosity of your prayers and substance for our parish work. And the truth of course is this: we only dare solicit your financial support because, in the first place, St. Mary's is about her Father's business. It is solely because we are doing what we were placed here to do that we have the right to approach you at all. And so we are unashamed in our asking that you will be unashamed in your response.

During the past month we have joined with the Church throughout the world in giving expression to part of our Christian teaching about the nature of the created order. In the Nicene Creed we recall first of all that our God is the maker of heaven and earth, and we go on to say that he is also the creator "of all things, visible and invisible." Part of the invisible world are the legions of angels and archangels who lead the Church's praises in heaven. We remember them especially each October, and we rejoice in their succour. How easily in November we move on to the Church's celebration of the Communion of Saints — the holy ones, too many to number, who are joined with the angels in the presence of God. But though invisible now, the saints in heaven became holy here on

earth, and the saints of today are in the making right within the visible life of Christ's holy, Catholic Church. Believe me, God does not want you for a sunbeam, he does want you as saint, and it is as saints that you and I will one day reign with Him in heaven.

This, then, is the Church's theme of thanksgiving during these last months of the ecclesiastical year: the prayers God's angels and saints, lifted up before the throne of God, and offered on our behalf. Do you believe that the saints intercede for us? Our Christian experience is that indeed they do. To the saints, and most especially to her who serves as patron of this parish, we may offer every prayer save that reserved for God alone. "St. Michael, defend us," we say – and he does: "Holy Mary, pray for us," we say – and she does. "Jesus, Lord, save us," we pray – and he has, on the Cross of Calvary. Certainly that is what is meant by the Communion of Saints, and All Saints' Day is our great feast of rejoicing in this supreme fellowship of our Christian life. At St. Mary's All Saints is always a feast of great importance – and we keep its solemnity this year at 6 o'clock on Friday, October 31st. It is followed by the Commemoration of All Souls, and this year the Masses of All Souls' Day will fall on Monday, November 3rd. Our October *AVE* contained forms for the names of your departed friends and relatives whom you wish remembered on that day. I hope you have gotten them in, and I hope that you will be here yourselves to pray for those you love.

To all of this I would only add my own recent experience of this wonderful world in which we Christians live. It was an experience in two settings, which as you will see belonged together. One setting was in France, and the other in England. It was in France that I went this past September to visit that marvelous island which rises out of the sea just off the western coast of Normandy, and which is dedicated to St. Michael the Archangel. The French call that place "Mont St. Michael," and I'm told that it is the aim of every Frenchman to visit it once in his life. There the island sits, surrounded by quicksand, except for a causeway built in our own century, and by what are thought to be the most treacherous tides in the world. Twice a month they encircle the island. Here, legend has

it, a Bishop of Avranches was told in a vision by the Archangel Michael to build a chapel in his honour during the early VIIIth century, and the subsequent history of the place speaks to the desire of pilgrims from all over Christendom to visit the place where Michael the Archangel quells the fury of the sea. The great Benedictine abbey at the pinnacle of the Mount attests to their faith, and it was the Abbey Church, with the figure of St. Michael reaching out above the spires, which first came into view as I hiked the five miles between the railroad station and Mount St. Michael two months ago. And there was an isolation to the landscape, as I moved along, and a hidden fury to the sea, which conveyed a sense of man's inability to control at least this portion of God's creation. I found it frightening, humanly speaking, and reassuring, in terms of our faith. And when I reached the Mount itself, and climbed to the Abbey Church, and saw the figure of St. Michael reaching high into the heavens, the sense of it all became plain. My pilgrimage began there, in that Abbey Church, in the bright sunshine of the following morning. And it began as it should, with Mass, exquisitely sung, with care and devotion. God's invisible world surrounded us in its beauty and St. Michael was there, guarding and protecting Christ's own.

The second setting for this experience was at Canterbury, a week later, where I went to see the spiritual center of our Anglican communion. I had been to England before, but somehow never to this place. It was thrilling to see the Cathedral spires for the first time, as Father Peter Geldard drove me along the medieval pilgrims' route toward the city. More thrilling still was our entry into that ancient church, and the sudden realization as we moved along that we were exactly at the spot where St. Thomas a Becket had met a martyr's death. It was the visible and invisible worlds once again: Surely the spirit of that man broods there still, praying for the freedom of the Church. Mont St. Michael and Canterbury Cathedral taught me a new appreciation of the Communion of Saints. May that Communion be real for each of us: St. Michael, protect us; St. Thomas pray for us.

Affectionately in Christ,
EDGAR F. WELLS

The following is a sermon preached by Father Wells on Pentecost XIII, August 24th, after the announcement by the National Council of (Roman) Catholic Bishops that some present and former Episcopal priests and laymen seeking reunion with the Roman Church would be allowed to retain some "common identity" – presumably some use of the Book of Common Prayer and the possibility of married priests serving as priests. The details are to be worked out within a year. At present, the practical effects of the announcement are unclear.

In the Collect this morning we have prayed in this way: "Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name. . . ." The words we want especially to remember are these: "being gathered together in unity by thy Holy Spirit." Christians believe that the unity of the Church is a gift of the Spirit, and we know that in a real sense all baptized people share in that essential unity which comes from our common participation in the risen life of Jesus Christ. Sadly, we know as well that the visible unity of Christendom is shattered, and that Christians are themselves divided, partially because of human sin, and partially because of honest and deeply felt convictions which separate us from one another even as we profess our allegiance to the universal Saviour. Certainly there is no sadder division within Christendom than the division within the visible witness of the Catholic world, and we ourselves are the heirs of those divisions, be we Roman Catholics, Anglicans, or Christians of the Orthodox East. It was Charles Henry Brent, a Canadian by birth who was successively Bishop of the Philippines and of Western New York, who in 1927 was responsible, through our Church's General Convention, for the calling of the first World Conference on Faith and Order at Lausanne, Switzerland, and Bishop Brent is the acknowledged founder of the modern Ecumenical Movement. How very far that movement has come, from its beginnings as an essentially Anglican and Protestant accumulation of Christian denominations to its present inclusion of all the great streams of the

Christian tradition in discussions of deep and vital theological significance. In recent years no discussions have delved more deeply into the theological bases for the faith which unites us than the International Anglican-Roman Catholic Conversations and their counterpart here in the United States. Through these conversations, involving leading theologians from both our Communion, there has emerged a common understanding of the Church's sacramental life, and of the main tenets of our commonly held Catholic faith. Where matters remain unclear is largely in the area of authority, and of what is believed within the two Communion about the source of that authority and its role within the life of the Church. Even as regards the matter of the validity of Anglican Orders, which since the encyclical *Apostolicae Curae* of Pope Leo XIII in 1896 have been officially condemned as null and void by the Roman Catholic Church, in practice an increasing number of contemporary Roman Catholic theologians are of the opinion that the ministry of the Anglican Communion today is in essence the same as that of the Catholic Church everywhere. And the result has been that there has arisen during the past twenty years or more a remarkable development between our two Communion, in the course of which we have looked at each other increasingly as sister Churches within the Catholic tradition, each with her own unique historical setting, and yet both participating in that larger reality of Christian history which we know as the common faith of Catholics everywhere. The Second Vatican Council was the highpoint of this development. It has been a period of hope in the relations between our two Churches. For those of us who call ourselves Catholic Anglicans it has perhaps been the most hopeful period of all. For Anglo-Catholicism has never existed for itself alone, and one of our deepest prayers has been in response to our Lord's own high priestly prayer, "that they all may be one." We have worked for Catholic unity, we have sought it, and we have believed in part that it would be achieved through the final acceptance of the integrity and validity of our Anglican tradition on the part of our Roman Catholic brethren. As western Catholics we have looked to Rome. But this last week an event has occurred which at least for the present brings

to naught our deepest desires in this respect. I suspect you have all read about it in your newspapers. The National Council of (Roman) Catholic Bishops announced last week a plan, approved by the Vatican, which would allow Anglican priests, married or unmarried, to serve as Roman Catholic priests if they desire to do so. The plan has been developed in partial response to the plea of some former Episcopalian priests and their people in southern California to be received into the Roman Church in a unique relationship which, though depending initially on their submission to Rome, would grant them the retention of their own Anglican customs and liturgy within the Roman Catholic Church — including the use of what we may presume would be the 1928 Book of Common Prayer. These former Episcopalians did not enter the Anglican Church of North America, or the Anglican Catholic Church, when these two bodies broke away from the Episcopal Church after the 1976 General Convention. Rather, the southern California group formed what has been called the Pro-diocese of St. Augustine of Canterbury, and their desire from the beginning has been for visible re-union with the Holy See. We have not rejoiced in the loss of these fellow churchmen, for they have been full sharers in our own traditions. Generally, our hearts have been with them, though our minds have not, and in the end we have numbered ourselves among those Catholic Anglicans who have remained, and who within our Episcopal Church are continuing their witness to the Catholic faith. There is a sense in which we can rejoice in the outcome for these old friends who have left our ecclesiastical life behind. Theirs certainly is a road which seeks Catholic unity more realistically than those other former churchmen who have separated from us, and who already have suffered further divisions among themselves. We ourselves are witnesses to our own appeal: it was Catholic Anglicanism, you may recall, which in the first days of the Ecumenical Movement insisted that there could be no true Christian re-union without the participation of the great Latin Church of the West. Our former brethren in California appear to have achieved what Catholic Anglicans have always desired. But, if they accept Rome's offer, they will have done so at a price, and at a price which the rest of us simply are unwilling to pay. That price is the loss of their own

integrity. Because, in the spirit not of the Second Vatican Council but rather of Pope Leo XIII, the price of submission being exacted from those priests who will enter this new relationship with the Holy Roman Church is nothing less than re-ordination in every case. The official position of the Roman Church vis-a-vis Anglican Orders remains unchanged — unchanged even by the International Anglican-Roman Catholic Conversations, and by the Second Vatican Council. There is no victory here, and certainly no peace, for anyone who has believed deeply in the authenticity of our churchly life. Because one thing we have always known: either all priests of the Anglican Communion are priests of the Catholic Church, or none of us is. The rector of the most evangelical parish in Northern Ireland is no less a Catholic priest than the rector of the Church of Saint Mary the Virgin in the City of New York.

And so there is a price being paid by our former brethren in southern California which we are simply unwilling to pay. Add to this the fact that uniate rites within the Roman Church have traditionally suffered from a kind of second class status within that Communion, and the future of this attempt becomes bleaker still. Eastern Rite Christians in Central Europe have gone back and forth in their allegiance between Rome and Orthodoxy for centuries, and it has usually been political rather than theological necessity which has dictated which way they would go. Paradoxically, the new Book of Common Prayer of the Episcopal Church has more in common with current Roman Catholic usage than the book which preceded it. We Catholic Anglicans *use* the Book of Common Prayer, we do not *worship* it, and the new Prayer Book, with its several inadequacies, is nonetheless the legitimate vehicle of worship presently being employed within our Church in this country. How obtuse of Rome if she does not see this, and how mistaken our Roman Catholic friends will be if they think that this new body will in any way attract large numbers of our people to its fold. We cannot deny our beginnings, we Catholics of the Anglican obedience, and we are with few exceptions not idolators where the year 1928 is concerned.

We are praying then, this morning, that the Church may be gathered together in unity by God's good and holy Spirit. In that prayer we are joined by all Christians of goodwill, wherever they may be — even by those who now would live in a different house than our own. For them we shall continue to pray, and in the heart of Jesus we shall love them still. In a wonderful way their destination is ours as well. But we shall reach it on a different road, and the path we travel, sometimes seemingly poorly marked and hard to define, is nonetheless real, and Catholic, and true. Because our Church still proclaims the risen life of Christ, she is one with her Lord, and her sacraments are true. She can command and receive the loyalty of those who love her. And for those of us who do love her, and for those of us who have given our lives to her, perhaps we should use again that prayer of Archbishop William Laud, which came into our Prayer Book from his own book of private devotions:

O GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

FROM THE PARISH REGISTER

Burials

"My flesh shall rest in hope."

August 13 — Mrs. Lillian May Cloughley

Received by Canonical Transfer

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

September 9 — Mary Douglin

One of the unique aspects of Saint Mary's mission in New York goes for the most part unheralded. For it does not revolve around services or programs: it is the holy place which Saint Mary's provides for people to come into the presence of God. During the time that the church is open (usually 7-7), many people come in to pray, to rest, to light a candle at one of the shrines, or simply to sit in a quiet place. Though they do not come in great throngs as at Saint Patrick's Cathedral nearby, there are usually a few of them in the church at any given time, and the stream is steady. For them, Saint Mary's is not just a place to get away from the noise of the city — for some of that noise is always audible inside, a reminder of the world in which we live. It is more than that: it is a place to be with God. Like Hanna, Samuel's mother, people come before the Lord to pour out their troubles, and to hear what He has to say to them. Some come regularly on their way to work or on their lunch hours. Others seek out Saint Mary's in times of great personal trial and anguish. Sometimes, a person will seek the counsel of a priest — usually, it seems, these are not Anglicans or even Catholics. But there is something about Saint Mary's which tells people that they can trust the priests who serve there. In short, the Church of Saint Mary the Virgin is a holy place. Many people in this city recognize this, people who will probably never have any formal connection with the parish. They come to Saint Mary's to be in God's presence, for they know that He dwells in this place. Holy places are rare. We at Saint Mary's are blessed beyond telling to have one in which to worship. For it makes it so much easier for us to enter into God's presence in our services of worship and in our private devotions. And as with most of God's blessings, this one carries with it a responsibility: to preserve the holiness of the place so far as we are able. This means not only maintaining the building and providing for its access to those who wish to come and pray. It means praying. It means faithfulness in attending Mass. It means supporting the Daily Office. It means making our Confessions. It means taking the time whenever possible to stop by Saint Mary's to pray in the Presence of our Blessed Lord. For He is here, making Saint Mary's holy: and He would make us holy as well, even as He is holy.

The following is reprinted from an earlier issue of AVE. It is as important now as it was in the past.

The Book of Common Prayer at the close of the Sacrament of Holy Unction gives the following direction: "*The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the bestowal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.*" Some Christians regard the making of a will as morbid when in reality is it just plain common sense. It is more than that, it is a kindness to the nearest survivors to arrange definitely for the disposal of all earthly possessions. In one's will it is a privilege, as well as a duty, to remember members of a family and close friends, especially if they are among the needy. It is also a privilege as well as a duty to present to Our Blessed Lord such gifts as we can for the furtherance and maintenance of charitable and religious work.

Have you remembered Saint Mary's in your will? Have you done so out of gratitude for the nurture and care she has extended to you during the years? Have you done so to express your appreciation of the glories of Catholic Worship which you have been privileged to enjoy in this parish? Do you wish to hand on these blessings and joys to the generations that are yet to come? Then, of your Christian love, make Saint Mary's a beneficiary in your will. The legal form of bequest follows:

"I give, devise and bequeath the sum of _____ dollars to the Society of the Free Church of Saint Mary the Virgin, a religious corporation duly organized under the laws of the State of New York, and located at 139 West 46th Street, New York, New York."

The saints and faithful departed are remembered at every Mass, but special remembrance of them is made during November, the Month of All Souls. All Saints — a holy day of obligation — begins the month, a feast in which we celebrate the reality of the Church

which transcends time and space. We rejoice with the saints who praise God in heaven, even as we praise him on earth. The Solemn Mass and Procession of All Saints is on October 31st at 6 p.m., and there is a low Mass on November 1st at 12:10.

All Souls, the commemoration of all the faithful departed will be celebrated on November 3rd with Low Masses at 8 and 12:10, and a Solemn Requiem and Absolution at the Catafalque at 6. The names of the faithful departed, which will be read aloud at the various Requiems during November will form the intention of the Celebrant at this Mass.

A form was included in the October issue of *AVE* for indicating names for remembrance during November. These will be remembered at the times indicated, or a more convenient time may be requested. Lists will be read according to the name of the person requesting the commemoration, not the names of the departed. Note that each list will be read twice. Additional names may be given to the Parish Secretary before November 1st. These are the intentions for the Requiem Masses in November:

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

AVE is published monthly (except July, August and September) and is sent gratis to communicants and Friends of the Church of Saint Mary the Virgin. From others we ask a contribution of at least six dollars a year to cover the costs of printing and postage. It is a great help for the Parish Secretary to be notified promptly of any change of address.

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Mr. Thomas J. Neil, \$6; Mr. Stanley Orcutt, \$15; Mr. Francis David Webb, \$6; The Rev'd James E. Merold, \$10; The Rev'd Canon W. F. Tuhey, \$10; Merrial Van Slyke, \$12; Mr. Gary Williams, \$6; Anne Starry, \$3; Mrs. R. M. Smith, \$25; Mr. Arthur Sewall, II, \$5; Mr. Kevin Farley, \$10; Mr. Kenneth Starr, \$6; Mrs. Harold Pim, \$10; Mr. John Doy Woods, \$10; Mr. & Mrs. Abe Rochester, \$5; Miss Edwina Eddy, \$5; Mr. Gilbert Farley, \$10; Clementina V. Harnett, \$6; Ouida K. Dumoret, \$3; Mr. Monroe Causley, \$10; Mr. Francis Casey, \$5; Lucille Walton, \$5; Mr. Claude Morris, \$10; Mary R. Brown, \$8; Mr. Ben Mayo, \$10; Mr. Charles Holenbeck, \$6; Miss Virginia Greene, \$5; Barbara Clarke, \$1; Mr. Stephen Burger, \$6; Mr. Kenneth Cloughley, \$6; The Rev'd John Kevern; Pelham Bissell, III.

★

We welcome as preacher on Pentecost XXI, November 19th, the Rev'd Rolland Foster, Professor of Church History and Missiology at the General Theological Seminary, and on the First Sunday of Advent, November 30th, the Rev'd James A. Gusweller, Executive Director of the Episcopal Mission Society, in New York.

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For many years, Saint Mary's has kept a Chantry Book for the perpetual remembrance of the dead at the altar. A special Requiem is said for the people whose names are recorded in the Book each November. The Book presently includes the first six Rectors of Saint Mary's and many of her Benefactors, Trustees and faithful members. The name of anyone of the faithful departed may be enrolled in the Chantry Book by notifying the Parish Secretary, with a contribution of \$100. This, among other memorials, is a fitting remembrance for a relative or loved one.

MUSIC FOR NOVEMBER

- November 2 — PENTECOST XXIII
 Mass for Mixed Chorus Vincent Persichetti, b. 1915
- November 3 — ALL SOULS
 Requiem Maurice Duruflé, b. 1902
- November 9 — PENTECOST XXIV
 Missa Aedis Christi Herbert Howells, b. 1892
- November 16 — PENTECOST XXV
 Messe in D Antonin Dvorák (1841-1904)
- November 23 — PENTECOST XXVI
 Messe in C Ludwig van Beethoven (1770-1827)
- November 30 — CHRIST THE KING
 Messe de Toulouse Anonymous, ca. 1325

The Persichetti *Mass for Mixed Chorus*, to be sung at Saint Mary's on Pentecost XXIII, November 2nd, was originally commissioned by the Collegiate Chorale of New York. It was composed between 1958 and 1960 in Swarthmore, where Mr. Persichetti was teaching at the time. The framework of the piece is essentially derived from a Gregorian "kernal" heard in the first eleven notes of the Kyrie. Upon hearing the wonderful lyric and suave lines of this piece, it is easy to realize why it is one of the composer's favorite works. Mr. Persichetti has been in the forefront of American music since the early 1940's, and is a man whose musical integrity is unsurpassed. The *Mass for Mixed Chorus* was first sung at Saint Mary's a year ago.

The Choir of the Church of Saint Mary the Virgin has been invited to provide the principal music at a memorial service of Evensong in Tribute to Healey Willan at Grace Church, Rutherford, New Jersey. The service is scheduled for 4:30 on Sunday afternoon, November 2nd. Mr. McNeil Robinson will be conducting.

CALENDAR FOR NOVEMBER

1. Sa. ALL SAINTS
2. Su. PENTECOST XXIII
3. M. ALL SOULS
*Solemn Requiem with Absolution at the Catafalque, 6
Evening Prayer, 5:30*
4. Tu. Requiem
5. W. St. Elizabeth, Mother of St. John the Baptist
6. Th. Requiem, Holy Hour, 7
7. F. Requiem
8. Sa. Requiem
9. Su. PENTECOST XXIV
10. M. St. Leo the Great, Bishop of Rome, 461
11. Tu. St. Martin, Bishop of Tours, 397
12. W. Requiem
13. Th. Frances X. Cabrini, Religious, 1917
14. F. Bestowal of the American Episcopate, 1784
15. Sa. St. Albert the Great, Bishop of Ratisbon, 1280
16. Su. PENTECOST XXV
17. M. St. Hugh, Bishop of Lincoln, 1200
18. Tu. Requiem
19. W. St. Elizabeth, Princess of Hungary, 1231
20. Th. St. Edmund, King of the East Angles & Martyr, 870
21. F. Presentation of the Blessed Virgin Mary
22. Sa. St. Cecilia, Martyr
23. Su. CHRIST THE KING
Solemn Mass with Procession, 11
24. M. St. John of the Cross, Religious & Doctor, 1591
25. Tu. Requiem
26. W. Requiem
27. Th. THANKSGIVING DAY
*Solemn Mass, 11
No afternoon services*
28. F. Our Lady of Walsingham
29. Sa. Requiem
30. Su. ADVENT I

The Solemn Mass and Procession of All Saints is scheduled for 6 p.m. on October 31st.

SERVICES

SUNDAYS

- Morning Prayer 10:30 a.m.
 Mass 8:00, 9:00, 10:00 a.m., and 5:00 p.m.
 Church School 9:50 a.m.
 Solemn Mass with Sermon 11:00 a.m.
 Evensong and Benediction 6:00 p.m.

WEEKDAYS

- Morning Prayer 7:40 a.m. (11:45 a.m. Saturdays)
 Mass daily 8:00 a.m.,* 12:10 and 6:15 p.m.
**Except Saturdays*
 Evening Prayer 6:00 p.m.

FIRST THURSDAY

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

CONFESSIONS

- DAILY, 12:40
 FRIDAY, 5-6 p.m.
 SATURDAY, 2-3 and 5-6 p.m.
 SUNDAY, 10:30 - 10:50 a.m.



ALTAR FLOWER MEMORIALS

- November 1 — All Saints Day, St. Mary's Guild and Inez Louise Blackshire
 November 2 — Pentecost XXIII, John Gilbert Winant
 November 9 — Pentecost XXIV, Maude Wright Gassin
 November 16 — Pentecost XXV
 November 23 — Christ The King, Newbury Frost Read, Marie Read Calvin, Frances Nash, Marion Nash Good.
 November 27 — Thanksgiving Day, Isaac Bradley Johnson

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

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 Mr. Martin Wechselblatt
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The Rev'd John L. Scott	575-9214
J. Henson Markham, <i>Treasurer</i>	757-6750
Mr. McNeil Robinson, <i>Director of Music</i>	921-2939
Mr. Benjamin B. Mayo, <i>Head Usher</i>	982-6016
Mr. George H. Blackshire, <i>Hospitality</i>	858-5797
Mr. Martin Moore, <i>Tours</i>	834-1565
Miss Virginia O. Greene, <i>Bookshop</i>	673-0159
Mr. Ralph M. Morehead, <i>Funeral Director</i>	744-2500

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.

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*

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 CHARLES ARTHUR SCHAEFER

Parish founded 1868

Church built 1894



Editor's Note: We are pleased to announce the addition of Mr. Martin Wechselblatt to the staff of *Ave*, as photographer. His photograph of Saint Michael appeared in the October issue. We apologize for the omission of the photo credit.