

* · BENEDICTA · TU · IN · MULIERIBUS · *

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



AVE

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

AVE

A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

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November, 1967

No. 8

My dear people,

Words cannot express our gratitude to the Lord Archbishop of Canterbury and other friends of Saint Mary's who helped us begin her hundredth birthday celebration on October 1, nor my admiration of the way our own people worked for it. What the Archbishop's presence meant to us is incalculable. What he said to us is summed up, I think, in the words he used from the prophet Isaiah: "Lengthen your cords and strengthen your stakes."

We shall deepen our loyalty to what cannot change while we seek new means of sharing it with those who do not yet know the joy of Christ and his holy Catholic Church. One of the means of sharing the Catholic religion will be the renewal of our liturgy which was the Archbishop's first recommendation to us and has been implemented by our own General Convention. The new liturgy authorized for trial use has done several things which Catholics have wanted and we will adopt on November 1: *Kyrie eleison, Christe eleison, Kyrie eleison* in the original Greek (the Greeks had these words for joy, and our inaccurate translation sounds penitential); some of the exhortations left out, such as the Comfortable Words reinforcing the absolution (they were added by Hermann, Archbishop of Cologne, a Lutheran-minded prelate sometimes called Hermann the German), and at the same time we will anticipate the omission of the Summary of the Law (it is *only* that; it is not *all* that our Lord requires of us); and, most important, we will restore *Holy* to the "four notes of the Church" in the Creed (why Cranmer left it out, no one knows; we will have to get used to the extra notes of music). On Advent Sunday, we will begin to read from the Old Testament, at least at High Mass. Christians cannot fully know our Lord unless they know *his* Bible. I will say more about it in my sermon on the Sunday next before Advent. At the time of our Liturgical Conference (January 15-17), we will adopt some of the structural changes of the proposed rite which make it much closer to the primitive

liturgy and, indeed, to what our Lord did at the Last Supper. Those who remember Dom Gregory Dix with thankfulness will know how it would rejoice his heart to see the triumph of what he called *The Shape of the Liturgy*.

What I am trying to do, you see, is to renew our liturgy in easy stages. First I will tell you why, then we will use the familiar words of our Mass but in the right order, and finally — some time off and probably not all the time — we will try the texts produced by the Liturgical Commission. They would no doubt prefer their liturgy to be tried intact but, grateful as I am for their work, I think we can better adapt to it and better test it, little by little. We will use it intact, however, during the Liturgical Conference.

These things may seem like details, or even fussy. But our purpose in trying them must be to make our liturgy transparently clear to visitors — “lengthen your cords” — and to deepen our own commitment to Christ — “strengthen your stakes.”

Thus are made saints. Thank God for their examples. On All Saints’ Day, a day of obligation, we may give thanks — make eucharist — at 6:30, 7:30, 9:30, 12:10, or at 6 p.m., when High Mass will be offered and Baptism ministered solemnly in thanksgiving for one hundred years of sacramental grace at Saint Mary’s. The Bishop of Calcutta, the Most Reverend Lakdasa de Mel — an Oxford scholar who is providing great leadership in India — will be celebrant and preacher at night. On All Souls’ Day, Requiem Mass will be offered at 6:30, 7:30, 9:30, and solemnly, with absolution at the catafalque, at noon.

The special All Saints’ offering (in envelopes included with your pledge envelopes) will be used for further improvement of the lighting, particularly in the side chapels. Individual gifts for specific places would be welcome. It seems fitting on the day when we give high praise and hearty thanks for the Mother of our Lord and all his servants who have been lights of the world in their several generations.

In ours, may the world see light in us.

Affectionately your priest,

Donald L. Garfield

CHRIST’S GLORY IN US

Sermon preached on October 1, 1967
by the Most Reverend and Right Honourable
ARTHUR MICHAEL RAMSEY, D.D.

Lord Archbishop of Canterbury
Primate of All England
and Metropolitan

The Gospel of Saint John, chapter 17, verse 22
— the prayer of our Lord at the Last Supper —
*The glory which thou gavest me I have given
them; that they may be one, even as we are one.*

I AM SO VERY HAPPY to be having a little share in this centennial year of Saint Mary the Virgin and to be joining with you in worship this morning. Let me confess that the Church of Saint Mary the Virgin means very much to me. My first visit to the United States was when I was not yet twenty-one, a very young student, and I found myself worshipping here in the Church of Saint Mary the Virgin, and at that time two things made a very deep impression upon me. The first was the way in which the church seemed to be so truly a home of prayer. People were always coming in to pray — to pray within a wonderful quietness, giving the impression that here is a praying heart for the community all around. And the second impression was that made by the Rector of the time, Dr. J. G. H. Barry, a man of great spiritual power. And I came to know his writings and his writings meant much to me then and have meant much to me since. So it is with feelings of real gratitude that I join with you in thanksgiving in your centennial year.

My theme this morning is the glory of God. *Glory* is a great biblical word. It means the splendour of God as well as the power and the presence of God. And in the Old Testament the word glory tells of God’s marvellous transcendence: the maker, the sustainer of the worlds and yet one who in mystery is beyond the worlds. “The heavens declare the glory of God.” “Set up thyself above the earth, and thy glory over all the heavens.” God’s mysteriousness — infinite, everlasting. And when Moses prayed, “I pray thee, show me thy glory,” he was told, “Thou canst not see my face and live.” “Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.” And yet while the word glory tells of the infinite splendour of God it also tells of

God's intimate presence with and among his people Israel in a wonderful nearness and tenderness. And the fiery cloud in the tabernacle in the wilderness and the fiery cloud seen in the temple built by King Solomon were a sign of God's nearness, tenderness, intimacy — the God who is terribly near as well as the God who is so far and far beyond.

But there was to be a full, final manifestation of the divine glory, and it is of this full and final manifestation that Saint John writes when he says, "The Word became flesh, and dwelt among us, and we beheld his glory." And the divine glory is now known as the self-giving love of God, the self-giving love whereby God gives himself utterly to the world — gives himself utterly to our human race.

Because in tender majesty
Thou cam'st to earth, nor stayed till we
Poor sinners stumbled up to thee —
I thank my God.

Because the maker of us all
Lay with the cattle in the stall;
Because the great comes to the small —
I thank my God.

Because th' eternal infinite
Was once a helpless little mite;
Because, oh love, of Christmas night —
I thank my God.

And such is the divine glory, and through the incarnate life the divine glory was shown forth, mingling amongst men and women and children.

But it came to be observed that this glory, this splendour of Christ in his incarnate life, was always the splendour of self-giving love — the self-giving love of Father and Son revealed on earth. And so it came into conflict with the glory of man, for the glory of man is pride, self-esteem, self-centeredness. "And they loved the glory of man more than the glory of God." And so there came about the terrible conflict of the passion. In the upper room, washing the feet of the apostles, Jesus vividly revealed the divine glory — the glory of the God who stoops and humbles himself. And in the feet-washing we are shown not only a human example for us to follow but the humility of God's own glory humbling our pride as we look up to humble deity. And then on the hill of Calvary there is the great

battle between the glory of God in Christ and the glory of man in those — in all of us — who crucified and crucify him. And divine glory triumphed because divine glory is self-giving love, and the scene of destruction was turned into a scene of love's own victory. And Calvary was not a defeat needing the resurrection to counter-reverse it. No, it was a victory so deep that the resurrection quickly followed to seal it. And Saint John could well write under the picture of the passion as well as under the picture of Bethlehem: "We saw his glory."

Now that is the first chapter of Christianity in opposition to all the world's false glory. The glory of God is vividly seen in Jesus born, living, dying, rising again. We see his glory and can be humbled by it. Now if that were the whole of Christianity it would be marvellous indeed, yet incomplete in relation to the many passing generations of time and history.

And so there is a second chapter of Christianity, a chapter still continuing, and this chapter is described when our Lord in the prayer in the upper room says, "The glory that thou gavest me I have given to them." This glory seen in the story of Jesus is not to be confined to a particular decade of the world's history and is not to be something external to us, the human race. No, it is to be something *in* us, something to be wrought out in our own human flesh and blood — the glory that was in Jesus given to us as an indwelling gift. How does that happen? It happens through the gift of the Holy Spirit, who glorifies Jesus in us. Where does that happen? — what is the sphere of this great happening? It is the Holy Catholic Church. Because the Holy Catholic Church is not a human institution of the followers of Jesus. Far more than that, it is the very gift of the divine glory given to human lives so as to make human lives a temple of the divine presence. And in all of us who are Christians, in our own human nature, the glory of self and the glory of pride dies indeed very hard, and in our souls there goes on ceaselessly the battle between the false glory of selfishness, which deserves totally to be done to death, and our true glory, which is Christ's glory in us.

That is the meaning of the work of the Holy Spirit. That is the meaning of the preaching of the Word — the word which is the gospel of the glory of God in the face of Jesus. That is the meaning of the sacraments. The blessed sacrament of the Eucharist, in which we are sharing this morning, what is it? It is first, Christ's glory

vividly near to us in his broken body and blood outpoured; and we see his glory portrayed — portrayed everlastingly; and then we feed upon his glory, for to receive the body and blood of the Lord Jesus means nothing less than the fulfillment of Jesus' words, "The glory I have given to them, that they may be one" — united to one another and united to the Father and the Son in the bond of the Spirit.

So, too, is the sacrament of penance most really and vividly the glory of Christ in us, because when you kneel to confess your sins you are acknowledging that your own pride is to be killed: you are of yourself nothing, you have nothing to offer, nothing to contribute but your miserable, sinful self. And then the words of absolution mean the glory of Christ himself being given to you as a wonderful gift as when the Lord washed the feet of the apostles in the upper room, bringing his gift of glory to them.

And so, too, throughout Catholic Christendom we honour the saints, we honour the Blessed Virgin Mary and all God's noble saints. And why? — not for individual achievements of their own, but because in them the glory of Christ is reflected. The saintly life is the life in which self has decreased and God has increased, so that people can find the glory within a saintly life. And we, one family with the souls in paradise and the blessed saints in heaven, join today our prayers with theirs and our praises with theirs, praising Christ the divine shining light whose glory is reflected in his saints.

Throughout the century of its existence, the parish and the two successive churches of Saint Mary the Virgin have stood within the revival of Catholic teaching and life in our Anglican Communion. And throughout the years the influence spreading from these walls has been indeed a mighty influence. How many people here have learned to pray, how many have learned to love the holy scriptures and the Word of God in them, how many have come to love the blessed sacrament of the altar, and how many have come to love the saints and humbly try to follow the path to divine glory which the saints have trod?

In the past forty years and more, how great have been the changes since I first knelt and said my prayers as a very, very young, not yet man, rather boy, where some of you are sitting now. How many have been the changes — the changes in the world, the flaring up of a second terrible world war, the existence, even today, of war and fighting in the world, the piling up of weapons of destruction and

the eruption of conflicts of races. And these great changes in the world all just cry out that men should cease caring for the glory of man, the glory of race, the glory of national pride, the glory of selfishness, and should seek instead the glory of God. For "he hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And many of the humane efforts of doing justly and loving mercy break down through the omission of the great call to walk humbly with thy God.

So, too, in the Church how great have been the changes and how deeply thankful we are for so many of them. The ecumenical movement has become a vital creative fact. Think of the great changes in Rome brought about in the Vatican Council. Think of the relations of all churches to one another as the way of brotherhood replaces the way of strife and bitterness and as, indeed, the forces of integration in the truth begin to show themselves to be on their way.

How great, too, are the changes within our own Anglican Communion. The Catholic movement in our Anglican communion is no longer a self-conscious party with its own separateness and its own solidarity in the way that it used to be. It has become, I'm sure you will agree, far more a diffused influence within our Anglican churches and our Anglican communion, and many new developments cut across the old labels by which Churchmen were once labelled: new movements in liturgy, new movements in forms of the Church's mission, and new movements, too, in theological thought and understanding.

But finding ourselves in a world that is changing in some ways rapidly, and in an ecclesiastical scene that is also changing, where does our own duty lie? I make just a very few suggestions. First, we must all be ready for new ideas — new ideas in worship and liturgy, new ideas about the Church's mission in the society around us, and, indeed new words and modes of expressing our Christian faith knowing that it is in essence an unchanging faith, that the Word became flesh and dwelt among us, and we saw his glory.

And second, we have to be ready to see more vividly the social consequences of our Christian faith. The racial question is now a question of very real, urgent challenge to us. We know that in the house of God there can be no distinction of this race or that race,

this colour or that colour, for all Christians worship as brothers together within the house of God. "And the blind and the lame came into the temple, and he healed them." But beyond the Christian community, in society at large, we have to be working for just relations between the races and for an attack on evil social conditions which extenuate racial contention.

But third, amidst these changes we are called to keep faithful to the true vision of the divine glory. What is your view of glory? Glory for your nation? Glory for yourself and your own life? Glory for your own ambition? A Christian is allowed no ambition, no thought of glory other than the glory of being near to Jesus. "And where I am, there shall also my servant be; if any man serve me, him will my Father honour." And so we continue to try — we must — to be faithful to the vision of divine glory, to which we are called, of God himself in heaven and those unsurpassed and unalterable means of grace by which God would nourish our lives in the way of glory, the way of prayer and contemplation, the way of the Bible, the way of the sincere confession of our sins, the way of the blessed sacrament, the way of the blessed saints.

So, lengthen your cords and strengthen your stakes. Be ready for great new adventures in the service of our Lord and his Church. And while you do so, deepen your own loyalty to those things that never change, as we hear the prayer that Christ prayed in the upper room and Christ continues to pray for us as our undying intercessor: "The glory which thou gavest me I have given them; that they may be one in us."



RECEIVED WITH THANKS

CONGRATULATIONS AND BEST WISHES signed, sealed, and delivered by Saint Paul's, Washington's clergy and wardens and many kind notes, from which we want to share with you these samples: "This is a note to thank you for perhaps the most moving and thrilling service that I have ever had the joy and pleasure to attend . . . There was not, as far as I am concerned, one flaw or imperfection during the entire Mass and everyone who participated did a fine job, right down to the boat boy! My opinion of the Archbishop is that he is a very fine person, commanding your respect, by all means, but making one think while watching him that he is still

a humble and warm human being . . . From the sextons to the Archbishop each part was done perfectly . . . I have never seen anything more smooth or lovely than the concelebration which was a first for me . . . I wish you could have seen the dramatic and inspiring effect of the long line of priests as they stood before the altar . . . Many people spoke to me of how they felt that Saint Mary's rectors of the past, including our beloved Father Taber, were there rejoicing with us. There was something about those eighteen priests, all celebrating the Mass as one, that brought home the unity of the Church, past, present, and to come. What was the count of the congregation at High Mass? How many made their Communion? What was the collection? Will all this be in the next AVE?* . . . So many great occasions are also occasions for retreating into the Baroque or super-classic — I do like the way the music was performed but also the preference it expressed.† . . . Those great brasses — magnificent! . . . The church was just beautiful, flowers and just everything . . . There was one moment during the Sanctus when time seemed to stand still and we were all caught up in joining the heavenly host praising God. The Catholic movement in the Episcopal Church can be grateful for this occasion and as you said it certainly could mark a new era in the life of the Church. I hope and pray it does . . . Not only was it a great personal honor to concelebrate, but my people consider it a singular honor that the parish was so represented on this historic occasion. . . . It is refreshing to go to a fine Catholic parish and see so much evidence of life and joy . . . In Saint Mary's we feel the urge to pray more and that is one reason why we look forward to worship there . . . I will say that in the presence of such beauty and devotion and all that it stands for, those hundreds of people considering it important enough to attend, certainly set me vowing a second thought of my spiritual state . . . His Grace of Canterbury will long remember, I am sure, — he was visibly moved as the car drove off, and the applause was the last bright jewel in a crown of a weekend. Much nicer than the Vegas sheriff's badge!

*Count was lost at 1100, impossible for communions but several hundred, of course, and taking only ten minutes, thanks to concelebrants. Total offering approaching \$4,000, more than half of it for the centennial fund. There were *twenty-one* celebrants:

†We love Baroque and probably "super-classic" music but wanted to show what the American Church can produce.

PARISH NOTES

THE ARCHBISHOP OF CANTERBURY'S SERMON on October 1 was taped very successfully and we plan to make a record of it, with the *Ecce sacerdos magnus*, some of the music of the Mass, and the pontifical blessing. D.v., the record will be ready before Christmas. Orders for it may be placed now and also for prints of color photographs taken at the service.



FATHER CAMPBELL-SMITH will be on vacation in November. Our friend Father Hartzell will be with us.



OUR SEMINARIAN this year is Bruce M. Shipman, a senior at General and a candidate for Holy Orders from Saint Mary's. He interrupted his studies last year to do welfare work for New York City and will be working with Father Campbell-Smith in the Times Square ministry.



COFFEE HOURS after the 9 and 11 o'clock Masses on Sundays require willing helpers. Will you help?



"LOOK UP AND LIVE" is a WABC-TV broadcast on Sunday mornings at 10:30. For November, a series called "Choice, the Imperative of Tomorrow" has been prepared by the prominent economist, Robert Theobald, whose concern is that of involving Churchmen in the choices which affect the nation's economy through the revolutions taking place in such fields as biology, automation, and education. To make these broadcasts a focus for discussion at Saint Mary's, there will be a TV set in Saint Joseph's Hall and everyone, whether breakfasting after the 9 o'clock Mass or on the way to the 11, is invited to engage in the presentation and discussion, which will be led by the Reverend Frank-Alsid de Chambeau, a priest of the Diocese of Long Island. Father de Chambeau lectures in theology at Marymount College and directs the Institute for Contemporary Studies under the auspices of the Executive Council of the Episcopal Church. We are grateful for the time he will give to Saint Mary's and hope many will benefit from it.

"WE ALL BELIEVE IN ONE GOD — DON'T WE?" is the question to be faced on four successive Mondays of November, at 10:30 a.m. at the Cathedral and at 7:30 p.m. at four parish churches of Manhattan. Dates, speakers, and topics, together with places for the evening sessions, will be: November 6, Rabbi Rothschild of the Jewish Theological Seminary of America, "The One God and the Hebrew Mind" — Saint James' Church; November 13, Professor Kesich of Saint Vladimir's Orthodox Theological Seminary, "The Early Church's Struggle with the Pagan Mind" — Church of the Heavenly Rest; November 20, Monsignor Bourke of Corpus Christi Church, New York, and Fordham University — "The One God and the Medieval Mind" — Calvary Church; November 27, Professor Fuller of Union Theological Seminary, "The Biblical God and the Modern Mind" — Church of the Resurrection. It is worth while attending some or all of these lectures.



REQUIEM FOR OUR FOUNDERS will be the intention of an 11 o'clock Mass on Saturday, November 11. Following Mass we will make a pilgrimage to Father Brown's grave in Greenwood Cemetery, Brooklyn. Several stops will be made on the way back for passengers to alight. If you have not already put in your name and wish to go, please do so at once.



THE THEATRE ORGAN CONCERT has had to be postponed. We hope to announce another date in 1968.



ON THANKSGIVING DAY, Thursday, November 23, Mass will be said at 7:30 and High Mass sung at 11. The preacher will be the Reverend Winston F. Jensen, Rector of Trinity Church, East New York — the only other parish of which our founder, Father Brown, was rector.



SAVE THE EVENING OF DECEMBER 8, our patronal festival, for a 6 o'clock High Mass followed by the parish banquet, which will be at Schrafft's on Fifth Avenue near Forty-sixth Street. The Right Reverend Chandler W. Sterling, Bishop of Montana and President of the American Church Union, will preside at Mass and speak after dinner.

THE FAITHFUL DEPARTED are remembered at every Mass, notably in the Prayer for the Whole State of Christ's Church. But in November, after All Saints' and All Souls' Days, we make every Mass we can a Requiem, so that we may commend to God those for whom we are bound to pray and those whose names you have given us. If you will sign and return your list, it will be read at the time indicated by the initial letter of *your* surname (*not* of names of the departed); or you may request a more convenient time. These are the intentions of Requiem Masses in November:

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|---------|------------|--|
| 9. Th. | 7:30 a.m. | Clergy of Saint Mary's |
| | 12:10 p.m. | Benefactors of Saint Mary's |
| 10. F. | 7:30 a.m. | A, B |
| | 12:10 p.m. | Trustees of Saint Mary's |
| 11. Sa. | 11:00 a.m. | Founders of Saint Mary's and all who have died for our country |
| 13. M. | 7:30 a.m. | C, D, E, F |
| | 12:10 p.m. | All enrolled in the Chantry Book |
| 15. W. | 9:30 a.m. | Saint Mary's Guild and Women of the Church |
| 21. Tu. | 7:30 a.m. | G, H, I, J, K |
| | 12:10 p.m. | Confraternity of the Blessed Sacrament and Guild of All Souls |
| 22. W. | 9:30 a.m. | All departed in November |
| 27. M. | 7:30 a.m. | L, M, N, O, P, Q |
| 28. Tu. | 7:30 a.m. | R, S, T, U, V |
| 29. W. | 7:30 a.m. | W, X, Y, Z |



FROM THE PARISH REGISTER

BURIAL

"My flesh shall rest in hope."

September 20—Arthur Hewitson



ALTAR FLOWER MEMORIALS

- November 1—All Saints', Departed Members of Saint Mary's Guild
 November 5—Trinity XXIV, John Gilbert Winant
 November 12—Trinity XXV, A thank offering
 November 19—Trinity XXVI, A thank offering
 November 23—Thanksgiving Day, Isaac Bradley Johnson
 November 26—Sunday next before Advent, Newbury Frost Read

KALENDAR FOR NOVEMBER

- | | |
|-----------|--|
| ☒ 1. W. | ALL SAINTS. Mass 6:30, 7:30, 9:30, 12:10. Evening Prayer 5:30. Pontifical High Mass 6 p.m. |
| 2. Th. | ALL SOULS. Requiem Mass 6:30, 7:30, 9:30. High Mass and Absolution 12 noon. |
| 3. F. | St Winifred, V.M. Comm. Octave. Abstinence. |
| 4. Sa. | St Charles Borromeo, B.C. Comm. Octave. |
| ☒ 5. Su. | TRINITY XXIV. |
| 6. M. | St Leonard, Abt. Comm. Octave. |
| 7. Tu. | St Willibrord, B.C. Comm. Octave. |
| 8. W. | Octave Day of All Saints. Mass also 9:30. |
| 9. Th. | Feria. Requiem 7:30, 12:10. |
| 10. F. | Feria. Abstinence. Requiem 7:30, 12:10. |
| 11. Sa. | St Martin, B.C. Requiem 11. (No noonday Mass.) |
| ☒ 12. Su. | TRINITY XXV. |
| 13. M. | Feria. Requiem 7:30, 12:10. |
| 14. Tu. | Bestowal of the American Episcopate. |
| 15. W. | St Albert the Great, B.C.D. Requiem 9:30. |
| 16. Th. | St Edmund, B.C. |
| 17. F. | St Hugh, B.C. Abstinence. |
| 18. Sa. | St Hilda, Abbess. High Mass of Requiem 12. |
| ☒ 19. Su. | TRINITY XXVI. Comm. St Elizabeth of Hungary, W. |
| 20. M. | St Edmund, K.M. |
| 21. Tu. | Feria. Requiem 7:30, 12:10. |
| 22. W. | St Cecilia, V.M. Requiem 9:30. |
| 23. Th. | THANKSGIVING DAY. Comm. St Clement, B.M., at 7:30. High Mass 11. (No noonday Mass.) |
| 24. F. | St John of the Cross, C.D. Abstinence. |
| 25. Sa. | St Catherine of Alexandria, V.M. |
| ☒ 26. Su. | SUNDAY NEXT BEFORE ADVENT. |
| 27. M. | Feria. Requiem 7:30. |
| 28. Tu. | Feria. Requiem 7:30. |
| 29. W. | Feria. Requiem 7:30. |
| 30. Th. | ST ANDREW, AP. Mass also 9:30. |

☒ Days of obligation.

MUSIC FOR NOVEMBER

NOVEMBER 5 — TRINITY XXIV

11 a.m.

Missa O quam gloriosum Tomás Luis de Victoria
 Motet, O quam gloriosum Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis IV/Orlandus Lassus
 Motet, Justorum animae Orlandus Lassus
 O salutaris hostia Edward Elgar
 Motet, Ave verum corpus Wolfgang Amadeus Mozart
 Tantum ergo Franz Schubert

NOVEMBER 12 — TRINITY XXV

11 a.m.

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

6 p.m.

Magnificat and Nunc dimittis Thomas Tallis
 Motet, God is our hope Maurice Greene
 O salutaris hostia Jean Langlais
 Motet, Ave verum corpus Josquin des Prés
 Tantum ergo Gabriel Fauré

NOVEMBER 19 — TRINITY XXVI

11 a.m.

Missa brevis Lennox Berkeley
 Motet, Give thanks unto the Lord Robert Starer

6 p.m.

Magnificat and Nunc dimittis Thomas Attwood Walmisley
 Motet, Hear my prayer, O Lord Adrian Batten
 O salutaris hostia Flor Peeters
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Flor Peeters

NOVEMBER 26 — SUNDAY NEXT BEFORE ADVENT

11 a.m.

Missa octavi toni Felice Anerio
 Motet, Jubilate Deo Gregor Aichinger

6 p.m.

Magnificat and Nunc dimittis William Byrd
 Motet, Out of the deep Henry Aldrich
 O salutaris hostia Josef Rheinberger
 Motet, Adoro te Josef Kromolicki
 Tantum ergo Sigfrid Karg-Elert

SERVICES

SUNDAYS

Morning Prayer 7:10 a.m.
 Mass 7:30, 9:00 (Sung), and 10:00 a.m.
 High Mass (with sermon) 11:00 a.m.
 Evensong and Benediction 6:00 p.m.

WEEKDAYS

Morning Prayer 7:10 a.m.
 Mass daily 7:30 a.m. and 12:10 p.m.
 Mass also on Wednesdays and Holy Days 9:30 a.m.
 Evening Prayer 6:00 p.m.
 Litany after Evening Prayer on Wednesdays.
 Devotions for the Departed and Benediction after Evening Prayer
 on Fridays.

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

CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*
 FRIDAYS, 5 to 6 p.m.
 SATURDAYS, 2 to 3 and 5 to 6 p.m.
 SUNDAYS, 8:40 to 9 a.m.
and by appointment.

OCCASIONAL OFFICES

THE MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



THE FRIENDS OF SAINT MARY'S

ANGLICAN CATHOLICS here and abroad who love St Mary's, but for geographical reasons cannot be communicant members of the parish. The requirements are, first, prayer for God's blessing on St Mary's and, second, an annual thank offering at the Patronal Feast, December 8. If you have said, "It is an encouragement to me to know that St Mary's is always there," you can encourage that which encourages you by writing to the Rector and becoming a Friend of St Mary's.



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, [here state the nature or amount of the gift]."

THOMAS JAY WILLIAMS, priest, sometime Vicar of St Augustine's Chapel and Chaplain of the House of the Redeemer, New York, died at Ascot Priory, England, on October 20 and was buried there. Father Williams was often seen at Saint Mary's as a worshipper and in the sanctuary. Memorial mass will be offered for him here on Saturday, November 18, at 12 noon.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 10036
(East of Times Square, between 6th and 7th Avenues)
Church open daily from 7 a.m. to 7 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750
The Rev'd Donald L. Garfield, *Rector*
The Rev'd Timothy E. Campbell-Smith

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750
Mr William R. Anderson, *Parish Secretary*
Office open Monday to Friday (except legal holidays)
9 a.m. to 1 p.m. and 2 to 4:30 p.m.

Mr John Z. Headley, *Treasurer* PLaza 7-6750
Mr James L. Palsgrove, *Director of Music* JUdson 6-0237
Mr McNeil Robinson, *Organist* MOnument 3-3259
Mr Richard L. Stoving, *Sacristan & Ceremoniaris* AXtel 1-7287
Mr Curtis R. Pruitt, *Head Usher* LExington 2-1294
Mr Louis Fellowes, *Funeral Director* PLaza 3-5300

The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.

Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.