

· B E N E D I C T A · T U · I N · M U L I E R I B U S ·

· A V E · M A R I A · G R A T I A · P L E N A · D O M I N U S · T E C U M ·

· E T · B E N E D I C T U S · F R U C T U S · V E N T R I S · T U I ·



A V E

· A · M O N T H L Y · B U L L E T I N ·  
· O F · T H E ·  
· C H U R C H · O F · S A I N T · M A R Y · T H E · V I R G I N ·  
· N E W · Y O R K ·

· B E N E D I C T A · T U · I N · M U L I E R I B U S ·

· A V E · M A R I A · G R A T I A · P L E N A · D O M I N U S · T E C U M ·  
· E T · B E N E D I C T U S · F R U C T U S · V E N T R I S · T U I ·



A V E

· A · M O N T H L Y · B U L L E T I N ·  
· O F · T H E ·  
· C H U R C H · O F · S A I N T · M A R Y · T H E · V I R G I N ·  
· N E W · Y O R K ·

THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND WILLIAM A. NORGREN

THE REVEREND ROBERT H. SCHUMANN

---

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*

CARRINGTON RAYMOND, *Vice-President*

JAMES P. GREGORY, *Secretary*

JOHN Z. HEADLEY, *Treasurer*

GEORGE E. DIX

HOXIE NEALE FAIRCHILD

G. EDWARD MUELLER

CALVIN NASH

CHARLES E. WIEGNER

---

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

---

Vol. XXXIX

November, 1970

No. 8

---

My dear people,

If I had the gift of foresight, I could write with knowledge, and even with judgment, of General Convention. Since, as I write, our Bishops and Deputies are assembling in Houston, I cannot do more than commend them, when they have adjourned, to your compassion. Torn, as they will be, by conflicting concerns, they are men and women of conscience. Some of their decisions are bound to divide us. Whatever way they decide, for example, that the Church can best teach social justice and reach out to social outcasts, Churchmen will say that they have asked us to do too much or too little, and I will be torn, as I always am, between justice and mercy.

But a Christian has to be torn by conscience. Can we ever resolve our obligations neatly—and be Christian? What it means to belong to “The Community of Compassion” was so well said by Father Boyer in a sermon last summer, that I have printed it now as background for General Convention, for November elections, and for the ever-increasing decisions of social conscience which the Christian must make. Father Boyer’s sermon means more if you know that I call him my *right-hand* man because I, like the Russian Tea Room, stand slightly to the *left* of Carnegie Hall! If I am strong for tradition but critical of institutions and Father Boyer is conservative with concern for others, together we may make a complete Christian. We find it difficult, in our fallen world, to be everything a Christian must be: unspotted by the world but involved in it, detached but concerned, just but merciful. And yet to be all of these is the way of perfection. What is forbidden us is to be so at the edge of society—whether hard-hat or yippie—as to be beyond humanity.

This human mixture, this proper balance, is what we mean by sanctity, what we pray for at All Saints’. The saint, as described by Dietrich von Hildebrand in his classic book, *Liturgy and Personality*, is the Christian who rises above the average because he knows more deeply and originally than the average man, loves more profoundly and essentially, wills more clearly and correctly than the others,

makes full use of his freedom; in a word, it is the complete, profound, true man."

That is the holiness—sane, attractive, possible to man—which we celebrate on November 1. Next day, and throughout November, we make special remembrance of all the faithful departed, praying for their final perfection, and ours. Remembering those who have served Saint Mary's by their prayers and works should make us see our past and present and future as one continuous service in Christ's Church.

There are those now—and we welcome others—who serve at Saint Mary's in special ways: serving at the altar and ushering in the nave, guiding visitors round the church and welcoming them in the parish hall, spreading Christian faith through books and through classes, caring for vestments and vessels of the altar, and on weekdays coming to Mass and to pray in the quiet church, and so on—many gifts of time and talent, some of them unnoticed except by God.

And yet what we do must be done not to be noticed, but for our Lord. His Mother said, "Whatever he tells you, do it." Our Lady and the Saints show us self-fulfilment in self-forgetfulness. Compassion not stopping short of sacrifice is the way to human holiness.

Affectionately your priest,

*Donald L. Garfield*

★

ANIMA CHRISTI

SOUL OF CHRIST, sanctify me.  
 Body of Christ, save me.  
 Blood of Christ, inebriate me.  
 Water from the side of Christ, wash me.  
 Passion of Christ, strengthen me.  
 O good Jesu, hear me.  
 Within thy wounds hide me.  
 Suffer me not to be separated from thee.  
 From the malicious enemy defend me.  
 In the hour of my death call me,  
 And bid me come to thee,  
 That with thy Saints I may praise thee  
 For ever and ever. Amen.

THE ROBE OF RIGHTEOUSNESS

Sermon for Trinity XX

PREPARATION FOR HOLY COMMUNION is a very personal thing. None of you need feel that what I am going to say about it is directed against you; rather it is thinking with you; and it applies to me, too. Many of you have been making your communions far longer and, I know, far better, than I.

It is an awful condemnation which our Lord makes in the Gospel: When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

We like to talk of God's mercy. We like to picture Christ as a gentle man who never hurt anybody. It is good for us to come up against a terrible condemnation like this one, so that our poor pastel picture of a sentimental Christ may be smashed, and we see Christ as he is: a King of justice tempered with mercy, with love but with the strong core of truth and righteousness.

This parable of the wedding-garment sets a standard: one may not simply come to the wedding; one must be properly outfitted with the tunic which tradition and decency demanded a wedding guest to wear. It was no excuse to say, "I didn't know", because everyone in our Lord's time knew what the custom was. It was not right to say, "I'm an exception", for that would be the part of pride. Nor could one say, "The wedding-garment is only an external symbol; the host will know that I think just as much of him if I do without it." It is quite evident that the host did think it made a difference, that he did demand decency and order, thoughtfulness and preparation, for his great feast. So much for the Jewish host of our Lord's parable.

But our Lord says the kingdom of heaven — his kingdom — is like that. Christians are not to come to the King's feast without the proper garment. And while the parable principally means that Christ's kingdom is open to those who seek it by Baptism — that the sacrament of initiation into Christ's Church is the wedding-

garment required of all who would come to his heavenly feast — still there is another way in which the ancient Fathers of the Church interpreted the parable.

That is the more strictly literal way — that the wedding-feast is Christ's mystical banquet the Eucharist, and that the wedding-garment is the proper preparation we must make before we presume to come to his table.

That is the way our own part of the Church uses the parable in the Exhortation which the Prayer Book provides to give "warning for the Celebration of the Holy Communion". We do not hear it often, because printed bulletins have taken the place of oral notices. But what the Exhortation says to us is worth listening to:

Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

Antique language, but plain speaking! No sentimentality, but duty and a standard and obligations! I wonder what the old bishops who wrote it would think if they could see people — as I have seen them — lean over to each other at the time of communion and whisper, "Are you going up? I'll go up if you will." Consulting about receiving half a minute before it! What a travesty on Holy Communion! Can that be a holy communion of the Body and Blood of Christ?

Holy Communion is "so divine and comfortable a thing to them who receive it worthily" — how can we prepare for it?

First, and of course more important than anything else, examine our life and conduct before God and our neighbor, and make amend-

ment. A self-examination the night before communion, or before the service in church, is the first essential. Examination won't always be equally rigorous. It is right to make more thorough examination of conscience before our Christmas and Ash Wednesday and Easter and Whitsun communions. These are times for sacramental confession, and whenever we are conscious of grievous sin we ought to seek absolution. No part of the Catholic Church, however, requires confession before every communion. Holy Communion, like all sacraments, conveys in itself both strength against temptation and assurance of forgiveness. If you go to communion frequently, doing so is almost in itself a constant preparation. You are not likely to go to communion too often. Feel free to come as often as you can and wish to.

Then, also, in your preparation make use of the Psalter. I suggest the 23rd Psalm with its familiar theme, "Thou shalt prepare a table before me." Or the 43rd: "That I may go unto the altar of God." Or the 84th: "O how amiable are thy dwellings." Or the 85th: "Wilt thou not turn again, and quicken us?" And I recommend books of devotion — with caution. Of the making of books of devotion there is no end, and there is uneven quality, but you can select what you need — and you will never tire of *Anima Christi* and the wonderful Prayer of Saint Thomas Aquinas. Use these prayers, but make them your own by saying them slowly and thoughtfully. If you know them by heart, you can say them as you approach the altar.

And finally, after spiritual preparation, let me speak of physical preparation by fasting. The rule of fasting communion is so ancient that we may call it apostolic. When the ancient Fathers speak of it, it is not as something to be contended for but as something which every Christian takes for granted and does. It fell out of use in the Reformed Churches, but not altogether. When the Church of England was at its lowest ebb and least appreciated the supernatural grace of the Eucharist, fasting communion was not unheard of. I own a book by an 18th century Bishop of Ely, called *The Reasonable Communicant*, and I was surprised to find fasting for communion — unless it makes one "uneasy" — advised because it may give one a better frame of mind, and even if "you are much the same whether you fast or not," the Bishop says, "you will choose to fast in decency, and with regard to ancient practice."

Fasting is not an end in itself: if it makes you think more of your stomach than of the sacrament you will receive, or if you are too sick or too old to fast, then take the sustenance you need. If you can make token of sacrifice, some break from your usual habits, it will heighten the sense of mystery as you approach the Blessed Sacrament. You will be more thoughtful of your communion if you take pains to fast for it. It is worth physical preparation as well as spiritual.

The wisdom of the Church calls us to Holy Communion prepared in body and soul, through prayer and fasting. We are not to come to the feast unprepared, without the wedding tunic. And yet, when we have done all, we are unprofitable servants, unworthy guests. "We do not presume to come," we confess to God, "trusting in our own righteousness, but in thy manifold and great mercies." His is the table, his the robe of righteousness, his the loving invitation.

D.L.G.

#### A PRAYER OF SAINT THOMAS AQUINAS

ALMIGHTY, everlasting God, lo, I draw nigh to the Sacrament of thine only-begotten Son, our Lord Jesus Christ. I draw nigh as one sick, to the Physician of life; unclean, to the Fountain of mercy; blind, to the Light of eternal brightness; poor and needy, to the Lord of heaven and earth. I implore, therefore, the abundance of thine exceeding bounty, that thou wouldest vouchsafe to heal my sickness, to wash my defilements, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness; and that I may receive the Bread of Angels, the King of kings, and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, and with such purpose and intention, as shall be expedient for the health of my soul. Grant me, I beseech thee, that I may receive not only the Sacrament of the Body and Blood of the Lord, but also the substance and virtue of the Sacrament. O most merciful God, grant me so to receive the Body of thine only-begotten Son our Lord Jesus Christ, which he took of the Virgin Mary, that I may be worthy to be incorporated into his mystical Body and accounted among his members. O most loving Father, grant me, that thy beloved Son, whom I now purpose to receive veiled from sight, I may at length behold for ever face to face. Who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

#### THE COMMUNITY OF COMPASSION

Sermon for Trinity XIII

*Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*  
St. Luke 10:36-37

THE VARIOUS PARTS OF SCRIPTURE which are interwoven into the fabric of today's Mass are impregnated with the idea of the Covenant: of the contract or agreement whereby God bound his people unto himself for all eternity. "Look, O Lord, upon the covenant, and forget not the congregation of the poor forever", say both Introit and Gradual. "He made an everlasting covenant with them, and shewed them his judgements", says the book of Ecclesiasticus, from which was taken the first lesson. And, in the Epistle, St Paul speaks of "the covenant that was confirmed before of God in Christ", which, he says, "the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect". Of the Gospel we shall have more to say later, but already it ought to be clear what importance is placed upon the idea of Covenant in the life and tradition of the Church. So central and basic is it that our very Scriptures take from it the names for their major divisions: the Old and New Testaments, the Old and New Covenants, the records of God's calling and constituting and affirming of the people that are peculiarly his.

The first thing to understand about the idea of the Covenant is that it is something which God makes, something which God does. Man does not enter into a relationship with God, climbing up to heaven. Rather does God reach out with arms of power and love and grasp man, and mould of his several numbers a community of God's own choosing. The Israel of the Old Covenant in its own self-understanding did not presume to think itself responsible for its own existence as a nation. In the book of Deuteronomy the opposite is explicitly stated "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Or again, "Not for thy righteous-

ness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee . . . Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people." The initiative taken with regard to the Covenant Community is always God's initiative. The very fact that such a Community exists is itself an act of grace, an unmerited outpouring of God's love. This gives to the Community a certain objectiveness, an existence in some sense independent of its individual members. It does not rise or fall because of personal derelictions: we may cut ourselves off from it, or redefine ourselves in opposition to it; we may apostasize or persecute; we may pick or choose from among its precepts to such an extent that we make a mockery of its unity — and yet, since its constitution is founded upon God, none of these things touches its essence. The Community of the Covenant People is a reality in its own right, and is by nature eternal, as the God who made it is eternal. It is not a transient and temporary association of voluntary members.

The second thing to understand about the idea of the Covenant is that it involves corporateness. We have already spoken of the Covenant as God's making and constituting a People, of his calling unto himself Israel the nation; and in speaking of this we have already used the expression "Covenant Community". Whatever may be said for individual devotion and individual responsibility — which is a great deal — nonetheless the Covenant cannot be understood apart from the Community. Indeed, its terms of membership imply this, for they are terms which call for justice and right dealing and fair relations. One cannot be righteous in a vacuum; one cannot be holy in isolation; one needs other people, in relation to whom righteousness and holiness take on meaning.

Further, we must understand that this Community of God's calling is, in Christian teaching, to be identified with the Church. It is the Church which is heir to the promises. This is St. Paul's emphasis, and is the point of today's Epistle. What it means is that the Community of God's calling, the redemptive and redeemed Community, is already to be found in our midst; and that its base has been broadened into an all-embracing universality. The Old Covenant, and the Community which resulted from it, was limited

to a particular race; the Community of the New Covenant is intended for all men. The Community of the Old Covenant depended upon heredity; the Community of the New Covenant is founded upon the grace of Holy Baptism, and upon the love of God there displayed. The Community of the Old Covenant inculcated justice; the Community of the New Covenant commands mercy.

And this brings us at last to the Gospel, which is a picture, an *icon* if you will, of the true and final meaning of Covenant, of the ways in which we who have been made members of the People of God work out in our own lives the implications of our membership. Here, in this very familiar story of the Good Samaritan, we are shown what is demanded of those who have been called by God into a Covenant relationship with himself. What we are shown is, quite simply, an example of compassion; and the eternal vocation of God's Covenant Community, which is the Christian Church, is that it be before all else the Community of compassion, the one focus in a torn and bleeding world of love and peace, of reconciliation and renewal, of healing and of hope. We are called — each of us and all of us — to live in a special way: to have salt in ourselves, and to have peace one with another. It is our purpose of existence to show in our relations with each other, and in our relations with those outside, something of the love and compassion of that God whose own love stopped nothing short of Calvary. We are meant to pour in oil and wine, to bind up wounds, to accept even those most alien and most hostile to ourselves. In a word, we are to love, and to show love, and to be a Community of love. And our warrant for this is the Lord of the Covenant, who stretched out his hands on the wood of the Cross in order that he might gather all men into his embrace, into the eternal circle of his unending compassion.

J.P.B.



#### ALTAR FLOWER MEMORIALS

- November 1—All Saints' Day, Departed members of Saint Mary's Guild
- November 8—Trinity XXIV, Marie Rescouise
- November 15—Trinity XXV, Maude Wright Gassin
- November 22—Christ the King, Newbury Frost Read
- November 26—Thanksgiving Day, Isaac Bradley Johnson

## NOVEMBER

THE SAINTS AND FAITHFUL DEPARTED are remembered at every Mass but we make special commemoration 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' on Sunday, we can have a procession before High Mass at 11, and Solemn Evensong at 6. All Souls' Requiems on Monday are at 7:30 and 9:30 a.m., 12:10 and 6 p.m. — 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 will sign and return your list, it will be read at the times 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:

9. M.	7:30 a.m.	Clergy of Saint Mary's
	12:10 p.m.	Founders and Benefactors of Saint Mary's
	6:15 p.m.	Trustees of Saint Mary's
10. Tu.	7:30 a.m.	A, B
	12:10 p.m.	All enrolled in the Chantry Book
	6:15 p.m.	A, B
11. W.	12:10 p.m.	All who have died for our country
12. Th.	7:30 a.m.	C, D, E
	12:10 p.m.	Saint Mary's Guild
	6:15 p.m.	C, D, E
13. F.	7:30 a.m.	F, G, H
	12:10 p.m.	Confraternity of the Blessed Sacrament and Guild of All Souls
	6:15 p.m.	F, G, H
21. Sa.	12:10 p.m.	Sisters and Associates, S.H.N.
24. Tu.	7:30 a.m.	I, J, K, L, M, N
	12:10 p.m.	All departed in November
	6:15 p.m.	I, J, K, L, M, N
27. F.	7:30 a.m.	O, P, Q, R, S
	12:10 p.m.	All who have none to pray for them
	6:15 p.m.	O, P, Q, R, S
28. Sa.	7:30 a.m.	T, U, V, W, X, Y, Z
	12:10 p.m.	T, U, V, W, X, Y, Z

*Note that your lists are being read twice,  
to give you more opportunity to be present.*

## KALENDAR FOR NOVEMBER

- ✠ 1. Su. ALL SAINTS. *High Mass with Procession 11.*
- 2. M. ALL SOULS. *Mass also 9:30. Evening Prayer 5:30. High Mass with Absolution 6.*
- 3. Tu. Bl. Richard Hooker, D.
- 4. W. St Charles Borromeo, B.
- 5. Th. St Elizabeth, Mother of St John Baptist.
- 6. F. St Leonard, Abt. *Abstinence.*
- 7. Sa. St Willibrord, B.
  
- ✠ 8. Su. TRINITY XXIV.
- 9. M. Feria. *Requiem.*
- 10. Tu. Feria. *Requiem.*
- 11. W. St Martin, B. *Requiem 12:10.*
- 12. Th. Feria. *Requiem.*
- 13. F. Feria. *Abstinence. Requiem.*
- 14. Sa. Bestowal of the American Episcopate.
  
- ✠ 15. Su. TRINITY XXV.
- 16. M. St Margaret of Scotland, Q.W.
- 17. Tu. St Hugh, B.
- 18. W. St Hilda, Abbess.
- 19. Th. St Elizabeth of Hungary, W.
- 20. F. St Edmund, K.M. *Abstinence.*
- 21. Sa. Feria. *Of our Lady 7:30. Requiem 12:10.*
  
- ✠ 22. Su. CHRIST THE KING. *High Mass with Procession 11.*
- 23. M. St Clement, B.M.
- 24. Tu. Feria. *Requiem.*
- 25. W. St Catherine of Alexandria, V.M.
- 26. Th. THANKSGIVING DAY. *High Mass 11. No Mass at 12:10 or 6:15.*
- 27. F. Feria. *Abstinence. Requiem.*
- 28. Sa. Feria. *Requiem.*
  
- ✠ 29. Su. ADVENT I.
- 30. M. ST ANDREW, AP. *Mass also 9:30.*

✠ *Days of obligation.*

## MUSIC FOR NOVEMBER

## NOVEMBER 1 — ALL SAINTS' DAY

11 a.m.

Missa O quam gloriosum ..... Tomás Luis de Victoria  
 Motet, Justorum animae ..... Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis ..... Giovanni Pierluigi da Palestrina  
 Motet, O quam gloriosum ..... Tomás Luis de Victoria  
 O salutaris hostia ..... Tomás Luis de Victoria  
 Motet, Ave verum corpus ..... Josquin des Prés  
 Tantum ergo ..... Tomás Luis de Victoria

## NOVEMBER 8 — TRINITY XXIV

11 a.m.

Missa misericordia ..... Josef Rheinberger  
 Motet, De profundis ..... Thomas Morley

6 p.m.

Magnificat and Nunc dimittis ..... Nathaniel Patrick  
 Motet, Hear my prayer, O God ..... Adrian Batten  
 O salutaris hostia ..... Felice Anerio  
 Motet, Adoramus te ..... Gregor Aichinger  
 Tantum ergo ..... Felice Anerio

## NOVEMBER 15 — TRINITY XXV

11 a.m.

Mass for four voices ..... William Byrd  
 Motet, De profundis ..... Henry Aldrich

6 p.m.

Magnificat and Nunc dimittis ..... John Amner  
 Motet, Hear, O God ..... John Amner  
 O salutaris hostia ..... Anton Bruckner  
 Motet, Ave verum corpus ..... Anton Bruckner  
 Tantum ergo ..... Anton Bruckner

## NOVEMBER 22 — CHRIST THE KING

11 a.m.

Missa brevis ..... Simon Preston  
 Motet, Postula a me ..... McNeil Robinson

6 p.m.

Magnificat and Nunc dimittis ..... Daniel Pinkham  
 Motet, Truth in the night season ..... Ned Rorem  
 O salutaris hostia ..... Geoffrey Bush  
 Motet, Ave verum corpus ..... Fourteenth century French  
 Tantum ergo ..... Geoffrey Bush

## NOVEMBER 29 — ADVENT I

11 a.m.

Missa quinta ..... Hans Leo Hassler  
 Motet, Ad te, Domine ..... Lodovico da Viadana

6 p.m.

Magnificat and Nunc dimittis ..... Orlando Gibbons  
 Motet, Hosanna to the Son of David ..... Orlando Gibbons  
 O salutaris hostia ..... Edward Elgar  
 Motet, Ave verum corpus ..... Gabriel Fauré  
 Tantum ergo ..... Gabriel Fauré



## "NEW RECORDS"

Review by Frank Cuncle  
 Editor of *The Diapason*

A FAMED EXAMPLE of Donald Harrison's designs for Aeolian-Skinner, albeit altered a bit through the years, is the organ at the Church of St. Mary the Virgin in New York City. McNeil Robinson uses it to excellent advantage on a complete recording of the so-called Vêpres du Commun of Marcel Dupré — the 15 Pieces on Antiphons. These are standard and popular repertory and it is good to have them so well played on such a suitable instrument. \$5.95 from the *Saint Francis de Sales Shop*.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$2, \$20; Daniel F. Chandler, \$2; Robert B. Christman, \$5; Miss Marie M. Drake, \$5; R. R. Duckworth, \$5; John F. Dvorak, \$10; Mrs James R. English, \$10; Frederic A. Epting, \$5; William G. Evans, \$2; Mrs Margaret Foy, \$3; Alastair Guinan, \$2; Mrs Arthur E. Howlett, \$2; Mr & Mrs J. Richard Iander, \$5; Carl D. Laws, Jr, \$2.50; The Rev'd Wilbur L. Lear, \$5; Miss Louise Magagnos, \$2; Powell P. Marshall, \$2; Mrs Robert H. Martin, \$2; Miss Edna L. Nickerson, \$2; George W. Perkins, \$3; Miss Nina Reims, \$2; Miss Lucille M. Riley, \$6; Mrs Adolphe de Sarno, \$3; Clayton M. Steward, \$2; Eliphal B. Streeter, \$5; Miss Louise Terry, \$5; The Rev'd Walter F. Tuhey, \$5; Gary L. Waban, \$3; Richard Whitcomb, \$5; Mrs Jere R. Wickwire, \$10; Miss Lydia Wilson, \$3; Mrs John F. Wostrel, \$5.



### CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



### ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



### SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Women who would undertake this mission of welcome should speak to the clergy.



### SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



### DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

### PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



### SAINT FRANCIS DE SALES SHOP

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



### SAINT MARY'S PUBLICATIONS

*Exultate Deo*, Evenson and Benediction at Saint Mary's monaural \$4.95; stereophonic \$5.95 (mailing 50c)

*Ecce Sacerdos Magnus*, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)

*Do This*, the Trial Liturgy in a color filmstrip, 72 frames, printed commentary: \$7.50

*Towards a Living Liturgy*, essays by seminary professors and parish priests: \$1.00 (mailing 25c)

*A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c

*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50c

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

*Order from the Saint Francis de Sales Shop*



### 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]."

**SUNDAYS SERVICES**

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

**WEEKDAYS**

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

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



**CONFESSIONS**

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



**OCCASIONAL OFFICES**

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

**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 John Paul Boyer

**PARISH OFFICE**

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

**MISSION HOUSE**

133 West 46th Street, New York 10036—PLaza 7-3962  
*Saint Mary's Center for Senior Citizens  
 Open Monday to Friday, 1 to 5 p.m.*  
 Mrs Emil F. Pascarelli, *Program Director*

- 
- Mr John Z. Headley, *Treasurer* ..... PLaza 7-6750
  - Mr James L. Palsgrove, *Director of Music* ..... JUDson 6-0237
  - Mr McNeil Robinson, *Organist* ..... MOnument 3-3259
  - Mr James P. Gregory, *Ceremoniaris* ..... ACademy 2-1659
  - Mr Scott H. Helferty, *Seminarian* ..... OXford 1-1546
  - Mr Ray Kirby, *Head Usher* ..... TWining 8-1898
  - Mr Louis Fellowes, *Funeral Director* ..... PLaza 3-5300

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

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