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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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No. 8

My dear people,

Prayer with and for the faithful departed has come to be a mark of the Catholic within Christendom but, truth to tell, amongst Christians before the Protestant Reformation it was a thing accepted and practised by all. It ought to be. It is not peculiar to pray for the dead and to believe that they pray with us. If I believe in the Communion of Saints—which is an article of the Apostles' Creed based on teaching of Saint Paul and other New Testament witnesses—I believe in a fellowship of prayer, an interchange of concern growing out of the oneness of the saints, who themselves share in the one fount of holiness, the All-Holy One.

This is how Christian faith approaches prayer with and for the departed: as an exercise in charity, by which our love one for another transcends death. Could it be said, in truth, that the departed know how to pray better than we? They see God face to face and yet see how sin separates us from God. They know the goodness of God and know how we reject it. And their prayer strengthens ours, therefore.

Nevertheless, our prayers are not despised nor useless. Our prayers are imperfect, but can be purified and accepted by the All-Holy One. And I, for one, pray with hope precisely because I believe that my prayer will be purified by God and strengthened by those who know him better than I. I believe in the Communion of Saints.

So, All Saints' and All Souls' shine in the Calendar and brighten my life as approaches and witnesses to the reality of God and the reward of man struggling to believe in him. To give thanks for sanctity and pray for purgation, as we do on these twin days, should be reason enough to keep them. Reason, however, is transcended by faith, warmed by charity, on All Saints' and All Souls' and their celebration need not be urged on us. Mass will be offered at 7:30 and 12:10 and, solemnly, at 6.

We don't go easily, however, to places apart for times of silence in the presence of God. At the time of writing this I cannot say how many men went to the House of the Redeemer for the quiet day, but those who went will have found it worthwhile and may now want a longer retreat. It isn't popular—strictly speaking—and it isn't easy, but silence in seclusion is good for us from time to time. Your priests can only make these times and invite you to share them. Less urging seems needed for women, and many will want to take advantage of the weekend retreat at the House of the Redeemer, November 12-14, for which reservation can be made with the Sisters of Saint Mary, ATwater 9-0399. Father Boyer's meditations stem out of a remark of his own: "I wasn't cut out for the cloister!"

Father Boyer tells me that on a recent questionnaire of the old people at Saint Mary's Center, asked to name their biggest problem, nine out of ten said, "Loneliness." It has also been said that religion is what we do with our loneliness. It could better be said that we are never alone if we know the meaning of religion: "bound back" to God and to one another. Many medieval hymns express this in Catholic terms and of these one of the best is Adam of Saint Victor's All Saints' Sequence, Hymn 129. But at its best, Post-Reformation devotion acknowledges the Communion of Saints, and I love Charles Wesley's lines, Hymn 397, finding in them the essence of what I believe:

E'en now by faith we join our hands
With those that went before,
And greet the ever-living bands
On the eternal shore.

I believe in the Communion of Saints and thank God that I do not pray alone.

Affectionately your priest,

Donald L. Garfield

ALTAR FLOWER MEMORIALS

November 1—All Saints', Departed members of Saint Mary's Guild
November 7—Pentecost XXIII, John Gilbert Winant
November 14—Pentecost XXIV, Maude Wright Gassin
November 21—Christ the King, Newbury Frost Read
November 25—Thanksgiving Day, Isaac Bradley Johnson

WHAT DO WE DO WHEN WE'VE WON?

Father Garfield's address to the
Confraternity of the Blessed Sacrament
at the 1971 Council in the
Church of Saint Ignatius, New York

THE CONFRATERNITY OF THE BLESSED SACRAMENT, first founded in England, was introduced into this country in 1867 by three American priests. One of them, Father Grafton, had joined Father Benson's new community at Cowley, and while in England had joined the C.B.S. He now admitted to it two New York priests, the Rector of Christ Church and his assistant, Dr Ferdinand Cartwright Ewer and Thomas McKee Brown. Father Brown, the following year, founded the Church of Saint Mary the Virgin, "to be worked upon a thoroughly Catholic basis". And by 1871 Dr Ewer had been forced out of Christ Church and founded this Church of Saint Ignatius. The two priests, like father and son, found in each other mutual counsel and comfort. Dr Ewer preached at Saint Mary's on his first Sunday out of Christ Church, and in at least one summer, 1876, services were combined at Saint Ignatius' during July and at Saint Mary's during August. There was a friendly rivalry, too: Saint Mary's had deacon and subdeacon when Saint Ignatius' was content with "Missa Cantata", but when Saint Mary's was safely saying "Eucharist", Saint Ignatius' boldly called it "Mass". But the goals of both parishes were clear, and just as clearly they have been won on the home fronts. Have they been won at large, and do we know what we are fighting for?

The goals used to be clear. In the central field of the Eucharist they could be phrased no better, in fact, than the C.B.S.'s declared "Objects":

1. The Honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of his Body and Blood.
2. Mutual and Special Intercession at the time of and in union with the Eucharistic Sacrifice.
3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

To reach these goals, priests like Dr Ewer and Father Brown ran great risks with bishops, vestries, and congregations. Often they paid the penalty for their belief and practice. They lost their jobs, and jobs were few and far between where a priest

could preach and behave like a Catholic. A young Anglo-Catholic priest went from one parish to another, predictably. For example, Arthur Ritchie, your second Rector, was called from the Ascension, Chicago, where he had gone from serving at Saint Clement's, Mount Calvary, and the Advent—need I say, Philadelphia, Baltimore, and Boston? And if it was so for priests, what was it like for lay people if they were not fortunate enough to live within reach of such places? It used to be said that an Anglo-Catholic's devotion could be gauged by the number of Protestant Episcopal churches he passed on the way to Mass!

In those days, you had to hunt for the Mass, even for an early celebration. You knew who was Catholic, and who was not. Even when I went to seminary, you could tell: you watched to see who genuflected in the middle of the Creed, and who did not. Knowing how bad it was for me to wait and see, I'm glad that now we can all just bow. But I was watched, too, and reprimanded by some of my Anglo-Catholic college friends for going up to communion at the Advent after High Mass—not at the Mass but after it, at noon, when Communion was given from the tabernacle. *Not* to receive showed that you believed in fasting, and my friends didn't bother to find out that *I was* fasting.

I believe in fasting, I believe in the eucharistic sacrifice, I believe in eucharistic devotion. We all do, who are proud to be members of this Confraternity. And many of us learned our beliefs when they were scoffed at. You may be lucky enough to have lived in the days of "The Chronicle", published at Poughkeepsie by the Rector of Christ Church, Dr Alexander Griswold Cummins. Dr Cummins was a Protestant, and protested most what Catholics enjoyed most—High Mass at any time and special ceremonies at times throughout the year. Candlemas at Saint Mary's, for example, brought forth a description that was derisive but absolutely accurate. That is why I say we were lucky to have him to read: he told us what was done in the better places, and if we didn't do it right, we'd know it from "The Chronicle".

Looking through old copies of it, I found that in 1926 his agent, "Our Catholic Aunt", had visited Saint Ignatius' and found cards in the pews telling what to do at Mass—stand, kneel, sit, make the sign of the Cross, etc. Incidentally, Saint

Ignatius' was ahead of Saint Mary's again, because people were told to stand for solemn prayer. At any rate, even though there were differences, generally you knew what to do and agreed that there were right ways and wrong.

Laughable as Dr Cummins was and wrong as he could be when he ridiculed sincere devotion, we were on the defensive and could be accused of thriving on persecution. We were almost a closed circle, and developed a minority mind. That mind cannot easily think in wider terms, in terms of acceptance. And we do not readily adjust to teaching positively those things for which we have had to fight.

And yet, essentially, our "Objects" are positive, up-to-date, and relevant to the life of all Churchmen. I can show it, perhaps, by being a bit "folksy" and trying to match our three objects with "pop" slogans:

1. It's the Mass that matters.
2. Prayer changes things.
3. You only get out what you put in.

These are not suggestions for rewriting our objects, mind you. I mean to suggest strongly, however, that we must make them popular. The Eucharist is becoming popular.

Evidence? Parishes in Manhattan where it never would have happened, you'd say, and this letter in "The Living Church" from the Rector of Immanuel Church, New Castle, Delaware:

"It has long been my feeling that when Christians gather for worship on a Sunday morning their form of worship should normally be an expression of thanksgiving through the celebration of the Holy Communion. When I came to New Castle as rector two years ago I said to the wardens and others that while I had my own opinions on the matter, I did not feel inclined to fight any battles over it. Then this year two things happened. One is that I came to feel that if I believe that Holy Communion is the way Christian people *ought* to worship, what excuse did I have for not urging that we do what we know we ought to do? In my sermons and on other occasions, I began to speak frankly about my concern. The other 'happening' was our decision to celebrate the Eucharist regularly at the later service throughout Lent, using as many of the various new rites as we could handle.

"The result of all this has been that our parish liturgical committee recently voted unanimously to continue the Eucharist

as our normal worship at all Sunday morning services. There was not one syllable devoted to arguments about churchmanship. What has astonished me in this experience is that apparently a great many people in this parish— young and old, as well as ‘converts’ from other churches— have discovered that the Holy Communion is the best way they know to worship their Creator. I attribute it to the Holy Spirit.”

The Spirit calls us to new life through such parishes and priests. We are called to encourage those who are learning to love the Eucharist. Its setting is our proper concern, and in making alliance with the Liturgical Movement we can be rightly critical— so much of it, I say, is concerned more with movement than liturgy. There is confusion of new rites, and I predict one rite with variable intercessions and canons, made as interchangeable as may be. Relation of the Eucharist to the Divine Office should be our concern, too, and the day may come that calls for defence of Morning Prayer or its equivalent in our daily devotion.

Nevertheless, a new day dawned in the Episcopal Church when its General Convention voted a rite with this opening rubric: “The Holy Eucharist is the principal act of Christian worship on the Lord’s Day.” If that rubric stands, can there be any question of the direction of our Church in its worship or of our Confraternity in its work? We have won in principle, and now what do we do? Wisdom and charity tell us to stretch out our hands to help hold up priests who believe in the Eucharist and are trying to tell why. What should we be publishing, perhaps, to help them? Certainly we can help them with our prayers— prayers voiced in words of sympathy for their task. If our prayers still reflect defence, does our Lord need it? Finally, when we come to the Holy Communion, fasting as we can, and always “in faith and love and true repentance”, should we not reflect on this truth, that how we go away from the altar, what we make of our communions, will be the test?

So I would say that, to win for the world that victory fore-shown in the Eucharist, honor *to* Christ in the Sacrament must be seen in us as devotion *from* the real presence of Christ. From that presence, we go forth not in our own strength, but his. Reverencing the sacred mysteries of his Body and Blood, we strive to bring forth the fruit of his redemption.

THE RULE OF SANTIFICATION

And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

Galatians 6: 16

ONCE AGAIN, as was true last Sunday also, we can observe a certain element of contradistinction between Epistle and Gospel. The impression given by our Lord in the Gospel for the day is one of finality, of something having happened, of once for all. “I beheld Satan as lightning fall from heaven”, he said. This is an insight into the eternal order of things, a vision of a reality beyond observable reality, a determination of things beyond the normal sphere of human experience and upon a plane far removed from the one in which we usually live. It is one of those strange moments in the Gospels when we become aware of something almost uncanny, when the veil is lifted for a moment and we are given a glimpse of other worlds and other modes of existence. It is a moment like the moment of the Transfiguration, when there breaks through into our lives something totally and frighteningly other. In this quite casual remark our Lord reveals a kind of familiarity with other dimensions of experience which would mark him as a lunatic were not the whole tenor of his life weighted so overwhelmingly against such a conclusion.

The burden of his saying is that the course of those events which determine the ultimate fate of mankind has already been dealt with in decisive manner. Seventy disciples have been sent out, with certain specific directions and with express authority over unclean spirits and other agents of disease and decay, and have returned filled with some exuberance over the success of their mission— especially the quite unexpected success of their dealing with supernatural malevolence. Our Lord explains why this success should have occurred: he has beheld Satan fall from heaven like lightning. In other words, evil, radical evil, evil at its source, has been overcome on a cosmic level, on a level other than the level of this world; and in the totality of Christ’s redeeming life— birth and incarnation, life of teaching and healing, atoning death on cross for our sake, mighty resurrection and glorious ascension— the effect of this cosmic victory is extended to us also, who are made members of that life by baptism into Christ’s Name. This is the way the matter was

presented to the earliest Christian converts: these things have happened; repent and be baptized. And this is the theme of our Lord's own preaching: the Kingdom of Heaven is in your midst, has come among you; repent and be saved.

The point of such preaching is that the mighty acts of redemption have already taken place, and that they are objective, are external to us. Christ has overcome evil. That is a fact. It remains a fact whether we accept it or not, whether we choose to ally ourselves with it or prefer to stand by the side of Satan, The Adversary, whose kingdom, though defeated, retains an appearance of strength — we live in a world, after all, in which self-will has a more immediately obvious reward than self-giving, whose fruits are slower to mature. But whatever side we choose to take our stand on, the issue has already been decided: the Kingdom of God has come; the mighty acts of our salvation have been worked out; Satan — whatever we mean by Satan — has as lightning fallen from heaven. It all sounds quite final, as if there was nothing left for us to do but enter into our inheritance — which is precisely what Calvinism would teach us, for example, or, indeed, classical Protestantism as a whole. Everything which needed to be done has been done; all that is necessary is that we have sufficient faith to see this and accept it, and the rest of our lives, in a very profound sense, does not matter.

But that is to see only one side of the coin. In the Epistle St Paul speaks about walking according to a *rule*: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." The rule in question was that of being crucified unto the world in Christ Jesus, which is a very general statement, but which implies at least an ongoing, constant, progressive mode of life, in which the world is more and more crucified unto us, and we unto the world, not in an instant but in a continuum which will last all our lives long. Now, Paul was the great apostle of faith. There was no one more conscious than he that the *ground* of our salvation is not what we do — except as response — but what Christ has done. The God-man breach, broken from man's side, can only be bridged from God's side. The initiative is always God's. What reunites us to God is what has been done in the saving life, death, and resurrection of our Lord Jesus Christ. Paul knew this; constantly he preached it; it formed

the major theme and thread of all the more important of his letters to the Churches.

But here, in addressing himself to the ongoing life of a particular Christian community, he talks about a *rule*, about, one might say, a rule of life. If all that ultimately matters is faith in what God has already wrought, why is there this talk of "rule"? Richard Hooker, the greatest of purely Anglican theologians, drew a distinction between justification and sanctification. Justification was the root thing, the basic thing, the thing which reunited man to God; and justification, as Paul and Augustine taught fully as much as Luther and Calvin, was through faith. But sanctification was the working out of the implications of justification in the individual life, and that was to be achieved, Hooker said, by living the ordered Christian life, day by day, according to the ordered and traditional disciplines of the Church Catholic. We will not, you see, be *saved* because we go to Mass on Sunday, and observe the rules of fasting, and make our confessions, and say our prayers regularly, and observe special devotions from time to time; we will not be *saved* because of our concern with liturgy, or with theology, or even with orthodoxy; we will not be *saved*, even, by keeping the moral law — as if we meant by that that we could somehow earn God's reward by our virtue. No, brethren, we can make no such claims upon God, we have no lien upon him, to bend him to our wills. We are saved for one reason only — that God in his infinite mercy sent his only-begotten Son into the world to break down the walls of the Kingdom of Death, which Son saw Satan fall as lightning from heaven. We are saved only because God loves us, loves us infinitely, loves us to the end, loves us without stint or measure, loves us beyond comprehension: it is in that love, and that love only, that we shall know ourselves to be, beyond doubt, safe.

*And as many as walk according to this rule, peace
be on them, and mercy, and upon the Israel of God.*

This, however, is the other side of the coin. Our justification — this falling back upon the love and mercy of God — is in God's hands, not ours; but the working out of that justification, the applying of its fruits to our lives, is to be found precisely by doing those sorts of things which, we have just said, cannot of themselves be for our salvation. We are not saved because we go

to Mass regularly, but going to Mass regularly, being fed week by week, month by month, year by year, with the living bread which came down from heaven, is nonetheless one of the ways — the most principal way — by which our lives are conformed to his life in whom our salvation *does* lie. We shall not be saved because we make our confessions on a regular basis; but making our confession, humbling ourselves and our pride before Christ and his Church, receiving the sacramental cleansing which we are promised by Christ's word, *this* avails to our sanctification, to our coming more and more under the rule of Christ by whom and in whom we live and move and have our being. And so on it goes: each element of order imposed upon the chaos of our disordered lives goes to the building up of the Kingdom of God; we are *saved* because of Christ's mercy and his mighty acts, but our salvation bears fruit and takes on meaning only in ordered lives lived according to the rule of Christ and offered to him as a sacrifice of self, of soul and body.

We cannot live as Christians in this world, my brothers, without rule, without some kind of order, without some kind of pattern imposed upon our lives. It is a cause of deep concern that this aspect of Christian living should be so little thought on in these times, which in so many other ways are times, ironically, of Christian renewal. I look at my own life, and from time to time despair because of its disorder (but God is very merciful). As Catholic Christians we owe it to our God to look more often at our lives, all of us — to find ways of implementing the rule of Christ into our lives, corporately as a community, personally as individuals, finding fixed points to anchor our souls to, taking up more and more of our very selves into the pattern of the Christ-life. For many of us this may mean, may only be achieved by, a formal rule of life. I do not know — it is very old-fashioned to talk about such things, and for some people it would do more harm than good. But we need *something* to hang our lives on, something to give backbone and substance and form to the vagueness of our good intentions — and if that means a rule of life, well, if the shoe fits, then perhaps we had best get on with the wearing of it.

*Sermon by Father Boyer on July 18,
The Seventh Sunday after Pentecost*

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., 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.



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NOVEMBER

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

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:

- | | | |
|---------|------------|-------------------------------------------------------------------|
| 8. 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 |
| 9. Tu. | 7:30 a.m. | A, B |
| | 12:10 p.m. | All enrolled in the Chantry Book |
| | 6:15 p.m. | A, B |
| 11. Th. | 12:10 p.m. | All who have died for our country |
| 12. F. | 7:30 a.m. | C, D, E |
| | 12:10 p.m. | Confraternity of the Blessed Sacrament,
and Guild of All Souls |
| | 6:15 p.m. | C, D, E |
| 13. Sa. | 7:30 a.m. | F, G, H |
| | 12:10 p.m. | F, G, H |
| 24. W. | 7:30 a.m. | I, J, K, L, M, N |
| | 12:10 p.m. | Saint Mary's Guild |
| | 6:15 p.m. | I, J, K, L, M, N |
| 26. 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 |
| 27. 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 list is being read twice,
to give you opportunity to be present.*

CALENDAR FOR NOVEMBER

- | | |
|---------|--------------------------------------------------------------------|
| 1. M. | ALL SAINTS
<i>Evening Prayer 5:30. High Mass 6.</i> |
| 2. Tu. | ALL SOULS
<i>Evening Prayer 5:30. High Mass 6.</i> |
| 3. W. | Bl. Richard Hooker, Priest, 1600 |
| 4. Th. | St Charles Borromeo, Archbishop of Milan, 1584 |
| 5. F. | St Elisabeth, Mother of St John Baptist |
| 6. Sa. | St Leonard, Abbot of Orleans, c. 559 |
| 7. Su. | PENTECOST XXIII |
| 8. M. | <i>Requiem.</i> |
| 9. Tu. | <i>Requiem.</i> |
| 10. W. | St Leo the Great, Bishop of Rome, 461 |
| 11. Th. | St Martin, Bishop of Tours, 397
<i>Requiem 12:10.</i> |
| 12. F. | <i>Requiem.</i> |
| 13. Sa. | <i>Requiem.</i> |
| 14. Su. | PENTECOST XXIV |
| 15. M. | St Albert the Great, Bishop of Ratisbon, 1280 |
| 16. Tu. | St Margaret, Queen of Scotland, 1093 |
| 17. W. | St Hugh, Bishop of Lincoln, 1200 |
| 18. Th. | St Hilda, Abbess of Whitby, 680 |
| 19. F. | St Elizabeth, Princess of Hungary, 1231 |
| 20. Sa. | St Edmund, King of the East Angles & Martyr, 870 |
| 21. Su. | CHRIST THE KING
<i>High Mass with Procession 11.</i> |
| 22. M. | St Cecilia, Virgin Martyr at Rome (2nd c.) |
| 23. Tu. | St Clement, Bishop of Rome & Martyr, c. 100 |
| 24. W. | <i>Requiem.</i> |
| 25. Th. | THANKSGIVING DAY
<i>High Mass 11. No Mass at 12:10 or 6:15.</i> |
| 26. F. | <i>Requiem.</i> |
| 27. Sa. | <i>Requiem.</i> |
| 28. Su. | ADVENT I |
| 29. M. | |
| 30. Tu. | SAINT ANDREW THE APOSTLE |

MUSIC FOR NOVEMBER

NOVEMBER 7—PENTECOST XXIII

11 *a.m.*

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

6 *p.m.*

Magnificat & Nunc dimittis Thomas Morley
 Motet, Justorum animae William Byrd
 O salutaris hostia Josef Gabriel Rheinberger
 Motet, Ave verum corpus Ernst Chausson
 Tantum ergo Gabriel Fauré

NOVEMBER 14 — PENTECOST XXIV

11 *a.m.*

Mass in G Franz Schubert
 Motet, Ave verum corpus Wolfgang Amadeus Mozart

6 *p.m.*

Magnificat & Nunc dimittis Eduardo Torres
 Motet, Ego sum panis vivus Tomás Luis de Victoria
 O salutaris hostia Oreste Ravanello
 Motet, Adoramus te Franco Roselli
 Tantum ergo Giovanni Paolo Colonna

NOVEMBER 21 — CHRIST THE KING

11 *a.m.*

Missa brevis Graham Whettam
 Motet, Postula a me McNeil Robinson

6 *p.m.*

Magnificat & Nunc dimittis Henry Purcell
 Motet, The Lord is King Henry Purcell
 O salutaris hostia Mode VIII
 Motet, Ave verum corpus Louis Vierne
 Tantum ergo Mode III

NOVEMBER 28 — ADVENT I

11 *a.m.*

Missa octavi toni Felice Anerio
 Motet, Ad te levavi Lodovico da Viadana

6 *p.m.*

Magnificat & Nunc dimittis Herbert Howells
 Motet, Hosanna to the Son of David Orlando Gibbons
 O salutaris hostia McNeil Robinson
 Motet, Ave verum corpus Fourteenth century French
 Tantum ergo McNeil Robinson

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, Evensong 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)
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c
Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
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]."

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* TEmpleton 1-5005
 Mr McNeil Robinson, *Organist* MOnument 3-3259
 Mr James P. Gregory, *Ceremoniaris* ACADEMY 2-1659
 Mr Ray Kirby, *Head Usher* TWining 8-1898
 Mr Randolph L. Frew, *Seminarian* CHelsea 3-5150
 Mr Ronald T. Lau, *Seminarian* CHelsea 3-5150
 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 three dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.

N.B. Increased cost of printing and postage makes it necessary to raise the subscription to three dollars. We will appreciate your continued interest and support.