

·BENEDICTA·TU·IN·MULIERIBUS·

·BENEDICTA·TU·IN·MULIERIBUS·

·AVE·MARIA·GRATIA·PLENA·DOMINUS·TECUM·
·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

·AVE·MARIA·GRATIA·PLENA·DOMINUS·TECUM·
·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·



AVE

AVE

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

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

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND ROBERT H. SCHUMANN

THE REVEREND RONALD T. LAU

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*

CARRINGTON RAYMOND, *Vice-President*

JAMES P. GREGORY, *Secretary*

JOHN Z. HEADLEY, *Treasurer*

GEORGE E. DIX

G. EDWARD MUELLER

CALVIN NASH

Parish founded 1868

Church built 1894

AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

Vol. XLII

November, 1973

No. 8

THE SEAMLESS ROBE

SERIOUS QUESTIONS confront the Church in our day—not least our own particular province of the Church. As I speak to you, General Convention is about to meet, and there are serious, fundamental questions to be decided. About some of them I have spoken before, or written. Some of you disagree with me about those things, as is your right; others agree in whole or in part. I do not wish to speak about any of them today.

I simply want to say, whatever our particular opinions about this particular issue or that, however crucial a decision may be in one way or the other, however critical any particular situation seems to have become, whether you are on my side on this or that, or on some other side altogether, whether you or I or we all win or lose, we must not panic and run hither and thither as those who have no leader. Christ is King.

I am not saying that there is nothing to worry about in the Church of God. I am not saying that whatever happens is God's will, in the sense that it must be acquiesced in—or in any other sense than that all things are, ultimately, God's will. I am certainly not saying that General Convention is infallible, or that one particular province of Catholic Christendom is infallible. I am not saying that we must submerge our consciences in the decisions of a majority, for the Church of God is not a democracy but his kingdom waiting for his will to be made known by his Holy Spirit.

I am saying that in all things we must trust in God, that we must face the future with confidence and not despair, in the sure hope that God will not abandon his Church—not even one portion of it—so long as his faithful people actively, prayerfully strive to ascertain and to obey his will. In the Church on earth, mistakes may be made. If our conscience says No, we cannot follow after but must, indeed, continue to fight as our conscience may dictate. Where we must fight—if fight we must—let it be with reason, with patience, with courage, speaking the truth, as we see it, in love.

In all this, let us try not to judge: people may be wrong, after all, without being wicked, and in the face even of unrighteousness it is the Christian principle to turn the other cheek. Let us forsake prejudice, impatience, and hate. Let us try to understand the other side, whatever the issue, whatever the provocation. And let it never be said that we were the beginners of division or warfare within the Church of God, or that it was our pride or want of charity which rent anew the seamless robe of Christ — the Church for which he died.

My dear people,

I have given pride of place to Father Boyer's wise words — the close of his sermon on September 30. Then, uncertainties of General Convention's voting lay ahead of us. Now, we know that the Apostolic Ministry has been kept intact, though not unthreatened, and that our next Presiding Bishop holds firmly the Apostolic Tradition.

Thank God, but know that you cannot stand and wait, blind to what threatens that Apostolic Tradition and Ministry. Not in any vindictive spirit, not in any triumphalist spirit, but for renewal in the Holy Spirit, we have observed the Evensong of the holy Apostles Simon and Jude as a Service of Witness to the Apostolic Faith. That service was a call to bear witness to our Lord (John 15:27 — the conclusion of the Second Lesson), and Dr Terwilliger's sermon was a call to study the Apostolic Tradition and Ministry in the light of Christian sociology and in conjunction with the Roman Catholic and Orthodox Churches. Cannot we examine our shared heritage more closely and use it, therefore, more effectively, bearing witness with the Apostles who were with their Lord from the first?

In that on-going tradition, I have reprinted (from 1968) Professor Fairchild's graceful witness. Professor Fairchild is remembered gratefully by his students in English literature at Columbia and Hunter and, as a Trustee of Saint Mary's since 1943, he has served with quiet effect. Now that he is "gone into the world of light", that light is lovelier for his being there.

As Episcopalians we are called to reach out, now, to join hands and minds and hearts. Father Boyer's concluding plea will be mine, too: Pray for the Church. Pray for the peace of Jerusalem. Pray for your own understanding. And pray for me, a sinner.

Affectionately your priest,
DONALD L. GARFIELD

WHY I AM AN EPISCOPALIAN

Hoxie Neale Fairchild

YOU MUST BLAME the title of this talk on Father Timothy. I fear it may suggest that I have highly personal and special and fancy reasons for being an Episcopalian which will now be revealed to you by authority of the Board of Trustees! On the contrary, if my reasons for being an Episcopalian are worth anything, they will be precisely the same as yours. One of the greatest blessings of being an orthodox Christian is that you don't have to strain and struggle to fabricate a private theology of your own. You and I could simply recite the Nicene Creed together and let it go at that.

But I have my assignment, and I shall begin at the point where a man who has accepted the Christian faith begins to realize that he can be a *theoretical* Christian without belonging to any particular church, but not a *practical* Christian. For Christianity implies doing something *with* other people *for* other people. It is a shared gospel, a communal gospel.

Now there are scores of Christian denominations, each claiming to tell the truth about Christianity, and each doubtless possessing some portion of that truth. This Episcopal Church itself, in its highly respectable and somewhat vague and muddleheaded way, embraces a wider variety of beliefs and modes of worship than any Christian can swallow at a single gulp. In fact I had better confess that the title of this talk *really* means, "Why am I the *sort* of Episcopalian who feels completely at home in a church like Saint Mary the Virgin?"

Well, it seems to me that in choosing such a church I give myself to the Christian religion in its most rational, inclusive, beautiful, and dynamic form. Let me try to explain what I mean. Saint John begins his First Epistle with words which represent the experience of his fellow-apostles as well as his own: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . That which we have seen and heard declare we *unto you*, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that *your* joy may be full."

So in reciting the Creed we affirm belief in a Church which is not only holy and catholic but also *apostolic*. This eternal life, this

fullness of joy, this fellowship with divinity, was made tangibly manifest among us by Jesus Christ the Incarnate LORD. He imparted it to the Apostles. From them, under the guidance of the Holy Spirit, it has come down in an unbroken heritage of redeeming energy to the priest who will give me the Blessed Sacrament this very day, that *my* joy may be full. Episcopalians are so called because they regard bishops as the inheritors of apostolic authority and the transmitters of apostolic grace. We believe that this is true of all duly consecrated bishops — even those who haven't the foggiest notion of what a bishop is.

In the Saint John passage, please notice the concrete, literal, sensuous quality of the way in which "the eternal life" was manifested to the Apostles. They have seen it with their own eyes; their hands have handled it. We don't think of Saint Mary's, then, as a ghostly, unrealistic, fleshless sort of church which scorns and dreads the human body. It affirms the holiness of redeemed human flesh. Our patron is the Virgin Mary. We ask her to pray for us not as a sort of goddess nor as an extra fourth member of the Trinity, but simply as the little Jewish girl within whose human womb "the Word was made flesh, and dwelt among us." We strive, however vainly, to obey her command: "Whatsoever he saith unto you, do it."

Those words were spoken at a marriage feast. It seems only natural to us at Saint Mary's that Christian joy should be poured out, like the wine of Cana, in beautiful sensuous forms — paintings, statues, lights, incense, vestments, processions, music and song, the great poem of the liturgy itself. In particular Saint Mary's has long been famous for its beautiful music. A good many people who have no religious beliefs at all visit us from time to time just to enjoy the music. And why shouldn't they? Browning says, "If you get simple beauty and nought else, You get about the best thing God invents." Gradually, also, some of these wandering aesthetes find that they cannot respond to the music without responding also to what the music is *about*. Thus they may be drawn onward from the holiness of beauty to something much more important — the beauty of holiness. Our music is itself a language of worship. But to those who find, sometimes or always, that our High Masses are too gorgeous and elaborate for their own spiritual temper, our Low Masses offer an extremely simple service of spoken words with no music at all! We have something for everyone!

Our beautiful and joyous Saint Mary's is anything but a *sentimental* church. We confront the reality of sin both in the individual and in society. We make faithful use of the confessional. We affirm that Good Friday and Easter are inseparable and interdependent. On Monday in Holy Week we pray: "Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace." In our Christmas crèche, the image of the infant Jesus spreads out his arms precisely as they will be spread out upon the Cross. No, ours is not a *soft* religion.

Christian worship is classifiable into two main types — the evangelical (being preached at) and the sacramental (participation in a symbolic action). I don't mean that the former type necessarily excludes the latter. Father Garfield and Father Campbell-Smith are both excellent preachers; so was Father Taber, and so was Father Granville Williams, each in his own individual way. That is as far as my own memory extends, but I know that Saint Mary's has always maintained a strong pulpit tradition. And yet these wise and learned and eloquent spiritual guides would be the first to affirm that the indispensable core of Episcopalian religious life is the Holy Sacrament of the altar.

How can we enter into life-giving relationship with an infinitely remote Divine Being who hides his face from us? By agreeing or disagreeing with sermons? By reading a book whose meanings are inevitably refracted by our fallible minds? By straining in mystical meditation to project our minds beyond space and time, only to fall back in frustration on our own human dreams and cravings? The more remote God is, the more necessary it is that he should reach down and touch us in order that we may reach up and touch him.

Hence of course the sovereign importance of the Incarnation. It is not enough, however, that this union of man and God should have occurred "once upon a time". A religion grounded upon an event in the world of space and time has the advantage of definiteness, concreteness, and objectivity. But there is the corresponding danger that the spiritual impact of the historical event may grow slacker and feebler through the years, like the running down of a clock. What was once a living fact may become an old story in a book, a story whose actuality gradually fades from our minds.

How to satisfy the need of divine immanence (right-in-hereness) without losing hold on divine transcendence (way-out-thereness)? How to make one particular historic revelation of God's love a never-dwindling spiritual force, so that today, no less than in Palestine centuries ago, we may touch the hem of Christ's garment and be healed?

We Episcopalians of Saint Mary's find the answer to these questions in the Eucharist. Father Edward Caswall, a minor poet of the nineteenth-century Catholic revival, wrote these lines:

He who in awful Godhead sits
Upon his throne on high,
This morning entered my abode,
In his humanity!

He who for me a trembling babe
On Mary's heart reclined,
This morning in my heart and flesh
His Deity enshrined!

That is what you and I believe.

Through the centuries, many learned and pious and quarrelsome ecclesiastics have tried to explain the precise nature of the miracle of Consecration in the Mass. Confronted by this mystery, I can only borrow the words of the psalmist: "Such knowledge is too excellent and wonderful for me. It is high, I cannot attain unto it." I define reality as the creative thought of God. He is the only poet whose symbolic metaphors are completely valid, as solid as rocks. If Jesus told the disciples, "This is my Body; . . . This is my Blood," there must be a sense in which Incarnate God actually lives for us and dies for us in the consecrated elements.

What that sense is, may be beyond the power of theological prose to explain, but to believe that the symbol enshrines the most precious of all truths is not beyond the power of human faith. "Whatsoever he saith unto you, do it." That is enough for simple Christians like you and me.

"O how amiable are thy dwellings, thou LORD of Hosts! My soul hath a desire and longing to enter into the courts of the LORD; my heart and my flesh rejoice in the *living God*."

Well, these are my principal reasons for being a Catholic Christian within the Episcopal Church. Forgive me for telling you nothing that you don't know already.

THE USE OF THE PSALTER

Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.
— Ephesians 5: 18-19

PSALMS — as Saint Paul tells the Christians at Ephesus — are a vehicle of the Spirit. If the Gospels come first, enshrining the words and deeds of our Lord himself, next in spiritual rank in the Bible is the Psalter, because it was our Lord's hymnal.

As a Child of the Temple, Jesus chanted the Psalms. They were meant to be sung, and if you want to get an idea of the Hebrew music you must listen to a Jewish synagogue service, with its plaintive music which seems so strange to our ears. Our plainsong — musical scholars seem to agree — is derived from the Jewish melodies, so when we chant Psalms we are not far from using them as did Jews of our Lord's time. Chanting brings out the Psalter's varying moods of joy and penitence and trust, and even when said, the Psalms seem to sing themselves.

Our Lord sang the Psalms from the time he was a boy. Not only did he sing them, but it was from memory. We know that when he hung on the cross, the Psalms which had been the substance of his devotion came to his lips, and with them he spent the hours of his dereliction. "My God," he cried, "why hast thou forsaken me?" And knowing his Psalter by heart, he went on, we can be sure, from that cry of despair to the credo of hope which is the climax of the Twenty-second Psalm: "But be not thou far from me, O LORD; for thou art my succour, haste thee to help me." And so Christ spent his last moments of earthly life with the Psalter. The Psalms were the last devotions of his incarnate life on earth.

No wonder the Church prizes the Psalter. It was our Lord's hymnal. It should be ours. We are fortunate in this parish to have the bits of the Psalter which embellish the more stable substance of the Mass: Introit, Gradual, Alleluia and its verse — or Tract when Alleluia is forbidden, Offertory, and Communion, which are as ancient in the Church's liturgy as the Collect, Epistle, and Gospel — more ancient, for the newborn Christian Church sang the Psalter before it wrote the Epistles and Gospels. And it distributed the Psalms for use over the Christian Year.

It is unfortunate that Archbishop Cranmer, when he produced the First English Prayer Book in 1549, thought he was returning to primitive purity by paring away the "Office" (as the medieval missals called the Introit and the rest). We can be glad that our worship here has restored to it what we often hear called the "Propers"—though the name does not belong exclusively to the Psalm chants, since all the changeable parts of the Mass—the Collect, Epistle, and Gospel, as well—make up the Proper of the Day. In most parishes, in place of the Psalm chants have been substituted metrical hymns. They are not to be made fun of—not in my hearing. Nobody loves more than I do the metrical hymns set to plainsong melodies, German chorales, and Genevan Psalm-tunes; and I have even come to enjoy Victorian tunes—a few of them. With five hymns of a Sunday—three at High Mass and two at Evensong—we have a full complement. (Friends have told me I recite not only the Psalter but the Hymnal, too!) And we endeavor to have as Catholic a selection as possible: hymns and tunes from all ages of the Church and from many different languages and composers.

But thank God our Mass is enriched and Evensong begins with the Psalter, with which saints of both the Old and New Covenants have offered God their praises and their penitence. The Psalter, because it is the Hebrew hymnal, has from the very first been the substance of the Church's prayer—of her public prayer, and of her children's private prayers. Every day, priests of the Church read a portion of the Psalter—not just any Psalms they choose, but the Psalms appointed for the day in the Breviary or the Prayer Book. In the good old days, hermits of the Egyptian desert recited the entire Psalter, from memory, daily. That didn't last long! Then, in the monasteries the Psalms were distributed among the seven days of the week. But they were not always finished—could not be, always, by busy parish priests. And so in 1549 Cranmer divided up the Psalter to fit the thirty days of the month. And that is the way all the branches of the Anglican Communion, till recently, recited the Psalter at Mattins and Evensong. Our own American Church, in 1946, reduced the daily fare to one or two Psalms at each Office. That is an impoverishment, in my opinion, and at Saint Mary's we have kept to the still-permitted monthly scheme. That scheme may be too much and certainly can be too mechanical. I am glad to tell you that a new scheme is coming from the Standing Liturgical Commission.

And here I want to bring you into the picture. You are not monks whose time is consecrated by Hours of Prayer. You are not, unlike monks and priests, bound to an Office. You don't have time to spare, but you want to pray, and I would like you to pray with the Church. What the General Convention of our Church has just authorized for trial use as a Daily Office of Psalms and Readings is within your reach. The Lectionary of Year One is completed this month, and I know that some of you, at least, have used the lessons printed in AVE for your private prayers. Year Two can be got from *The Daily Office Revised*, Prayer Book Studies 27 just published and on sale [\$2.25] in our shop. Now, Psalms precede the Readings and I hope you will want to use all the assignments, but certainly the Psalms.

If you have never discovered the riches of the Psalter, you have a treasure before you. Make it your own hymnal. It belongs to you. It is the Church's greatest treasury of devotion—a heritage never to be outgrown. Read it slowly, if it helps, as meditation. Stop when you like, and think how the verse speaks to your own need and kindles your own devotion. You won't understand all the verses: some of them are obscure and some of them are vindictive. These may be left out: that is clearly indicated in the new assignments.

Before you begin, I think you may wish to buy [also \$2.25 and in our shop] *The Prayer Book Psalter Revised*. That title indicates that the contents are not brand new; they are meant to be faithful to the substance of the Prayer Book Psalter, which is Bishop Miles Coverdale's translation of 1536—not King James, as so many suppose. Coverdale's Psalter is marked by rhythm, technically *cursus*, making corporate recitation easier and also phrases memorable. That is why we have never replaced it and only slightly up-dated its words. We may want to return to it, but we will give trial use to the new revision, which may make the Psalter more enjoyable and many of its verses clearer.

Writing of it—and if you know his writings you have heard echoes of them in what I have said—Father Hughson, O.H.C., said: "There is nothing like the Psalter for devotional study, and I suppose no book of the Bible, next to the Gospels, has done so much for souls as the Psalms." Find out for yourself.

*Come, let us sing to the LORD;
let us shout for joy to the Rock of our salvation.*

D.L.G.

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 with Procession at 6 p.m. Requiems for All Souls' are at 7:30 a.m. and 12:10 p.m. and 6 p.m.—the last of these solemn, with Absolution.

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. Th. | Priests, Trustees, & Benefactors of Saint Mary's |
| 9. F. | 7:00 a.m. A, B
12:10 p.m. All enrolled in the Chantry Book
6:15 p.m. A, B |
| 12. M. | 7:30 a.m. C, D, E
12:10 p.m. All who have died for our country
6:15 p.m. C, D, E |
| 13. Tu. | 7:30 a.m. F, G
12:10 p.m. All who have died in November
6:15 p.m. F, G |
| 21. W. | 7:30 a.m. H, I
12:10 p.m. Saint Mary's Guild
6:15 p.m. H, I |
| 24. Sa. | 7:30 a.m. J, K, L
12:10 p.m. Confraternity of the Blessed Sacrament
and Guild of All Souls and J, K, L |
| 26. M. | 7:30 a.m. M, N, O
12:10 p.m. All who have died in the past year
6:15 p.m. M, N, O |
| 27. Tu. | 7:30 a.m. P, Q, R
12:10 p.m. All who have died in the past year
6:15 p.m. P, Q, R |
| 28. W. | 7:30 a.m. S
12:10 p.m. All who have none to pray for them
6:15 p.m. S |
| 29. Th. | 7:30 a.m. T, U, V, W, X, Y, Z
12:10 p.m. All who have none to pray for them
6:15 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. Th. | ALL SAINTS
<i>Evening Prayer 5:30</i>
<i>High Mass with Procession 6</i> |
| 2. F. | ALL SOULS
<i>Evening Prayer 5:30</i>
<i>High Mass with Absolution 6</i> |
| 3. Sa. | Richard Hooker, Priest, 1600 |
| 4. Su. | PENTECOST XXI |
| 5. M. | St Elizabeth, Mother of St John Baptist |
| 6. Tu. | St Leonard, Abbot of Orleans, c. 559 |
| 7. W. | St Willibrord, Archbishop of Utrecht, Missionary to Frisia, 738 |
| 8. Th. | Commemoration of Priests, Trustees, & Benefactors of Saint Mary's |
| 9. F. | <i>Requiem</i> |
| 10. Sa. | St Leo the Great, Bishop of Rome, 461 |
| 11. Su. | PENTECOST XXII |
| 12. M. | <i>Requiem</i> |
| 13. Tu. | <i>Requiem</i> |
| 14. W. | Consecration of Samuel Seabury, First American Bishop, 1784 |
| 15. Th. | St Albert the Great, Bishop of Ratisbon, 1280 |
| 16. F. | St Margaret, Queen of Scotland, 1093 |
| 17. Sa. | St Hugh, Bishop of Lincoln, 1200 |
| 18. Su. | PENTECOST XXIII |
| 19. M. | St Elizabeth, Princess of Hungary, 1231 |
| 20. Tu. | St Edmund, King of the East Angles, & Martyr, 870 |
| 21. W. | <i>Requiem</i> |
| 22. Th. | THANKSGIVING DAY
<i>High Mass 11</i>
<i>No Mass at 12:10 or 6:15</i> |
| 23. F. | St Clement, Bishop of Rome, & Martyr, c. 100 |
| 24. Sa. | <i>Requiem</i> |
| 25. Su. | CHRIST THE KING
<i>High Mass with Procession 11</i> |
| 26. M. | <i>Requiem</i> |
| 27. Tu. | <i>Requiem</i> |
| 28. W. | <i>Requiem</i> |
| 29. Th. | <i>Requiem</i> |
| 30. F. | SAINT ANDREW THE APOSTLE |

MUSIC FOR NOVEMBER

NOVEMBER 4—PENTECOST XXI

11 a.m.

Missa brevis Lennox Berkeley
 Motet, Make ye joy to God William Byrd

6 p.m.

Magnificat & Nunc dimittis John Blow
 Motet, Salvator mundi John Blow
 O salutaris hostia André Caplet
 Motet, Adoro te Jean Desfontaines
 Tantum ergo Anton Faist

NOVEMBER 11—PENTECOST XXII

11 a.m.

Missa brevis Kenneth Leighton
 Motet, Out of the deep Thomas Tomkins

6 p.m.

Magnificat & Nunc dimittis Thomas Morley
 Motet, Thy beauty, O Israel Michael Wise
 O salutaris hostia Mode VII
 Motet, Adoramus te Nicolaus Zitelnski
 Tantum ergo Mode V

NOVEMBER 18—PENTECOST XXIII

11 a.m.

Missa Il bianco e dolce cigno Steffano Bernardi
 Motet, Give ear unto me Benedetto Marcello

6 p.m.

Magnificat & Nunc dimittis Horatio Parker
 Motet, O pray for the peace of Jerusalem John Goss
 O salutaris hostia Franz Liszt
 Motet, Adoramus te Ruggero Vené
 Tantum ergo Franz Liszt

NOVEMBER 25—CHRIST THE KING

11 a.m.

Mass: Collegium Regale Herbert Howells
 Motet, Praise the Lord, the King of creation Norman Lockwood

6 p.m.

Magnificat & Nunc dimittis Ralph Vaughan Williams
 Motet, The Lord is King Henry Purcell
 O salutaris hostia Kenneth Corneille
 Motet, Ave verum corpus Edgar Mégemont
 Tantum ergo Kenneth Corneille

LECTIONARY (YEAR ONE)

	Ecclesiasticus	I Corinthians	Matthew
Th.*	38:24-34	14:26-40	7:22-29
F.	39:1-11	15:1-11	8:1-13
Sa.	42:15-25	12-28	14-27

PENTECOST XXI

	Ecclesiasticus	I Corinthians	Matthew
M.	43:1-22	15:29-41	8:28-34
Tu.	23-33	41-50	9:1-8
W.	44:1-15	51-58	9-17
Th.	44:16—45:1	16:1-9	18-26
F.	50:1, 11-17, 22-24	10-24	27-34
Sa.	51:1-12	Philemon	9:35—10:4

THIRD SUNDAY BEFORE ADVENT

	Joel	I Timothy	Matthew
M.	1:1-14	1:1-17	15:1-20
Tu.	1:15—2:2	2:1-8	21-28
W.	2:12-19	3	29-38
Th.	21-27	4	16:1-12
F.	2:28—3:8	5:17-22	13-20
Sa.	3:9-17	6:11-16	21-28

SECOND SUNDAY BEFORE ADVENT

	Malachi	II Timothy	Matthew
M.	1:1, 6-14	1:1-14	17:1-13
Tu.	2:1-9	1:15—2:13	14-21
W.	10-16	2:14-26	22-27
Th.*	3:1-12	3	18:1-9
F.	13-18	4:1-8	10-20
Sa.	4	4:9-22	21-35

SUNDAY BEFORE ADVENT

	Zechariah	I Peter	Matthew
M.	9:9-16	1:1-12	19:1-12
Tu.	10	13-25	13-22
W.	12:1-10	2:1-10	23-30
Th.	13	11-25	20:1-16
F.*	14:1-11	3:13—4:6	17-28

* These three days are major feasts, and proper lessons will be read at church.

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. Those 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

Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: mon-aural \$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 Benedicton, 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]."

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.
Mass		5:00 p.m.
Evensong and Benediction		6:00 p.m.
WEEKDAYS		
Morning Prayer		7:10 a.m.
Mass daily	7:30 a.m. and 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, 12:40-1 p.m., *also*

FRIDAYS, 5-6 p.m.

SATURDAYS, 2-3 and 5-6 p.m.

SUNDAYS, 8:40-9 a.m.

*On the first Friday of each month, 5-6 p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*



ALTAR FLOWER MEMORIALS

November 1	—All Saints', Departed members of Saint Mary's Guild
November 4	—Pentecost XXI, Frances Nash
November 11	—Pentecost XXII, Departed members of the McGrane Family
November 18	—Pentecost XXIII, John Gilbert Winant
November 22	—Thanksgiving Day, Isaac Bradley Johnson
November 25	—Christ the King, Newbury Frost Read Lady Chapel, Maude Wright Gassin



BURIAL

"My flesh shall rest in hope."

October 23—Hoxie Neale Fairchild



A TIMELY THOUGHT

THE PRAYER BOOK SAYS: "The Minister is ordered, from time to time, to advise the People whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses." (See page 320.) *Have you thought of leaving enough money to your parish to perpetuate your pledge? to know that you are forever supporting Saint Mary's?*

DIRECTORY

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

RECTORY

144 West 47th Street, New York
The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer
PLaza 7-6750

PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036
Mr William R. Anderson, *Parish Secretary*
Office hours from 10 a.m. to 5 p.m.
Monday-Friday except legal holidays
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Society of Saint Francis
ROckefeller 5-3895
Saint Mary's Center for Senior Citizens
Mrs Emil F. Pascarelli, *Program Director*
PLaza 7-3962

Mr John Z. Headley, <i>Treasurer</i>	PLaza 7-6750
Mr James L. Palsgrove, <i>Director of Music</i>	TEmpleton 1-5005
Mr McNeil Robinson, <i>Organist</i>	MONument 3-3259
Mr Benjamin A. Bankson, <i>Head Usher</i>	SUSquehanna 7-7267
The Rev'd Ronald T. Lau, <i>Deacon</i>	WATkins 9-5922
Mr Jonathan L. Mortimer, <i>Seminarian</i>	WATkins 4-0257
Sister Brooke Bushong, C.A., <i>Church School</i>	MURray Hill 7-1365
Miss Mabel Lewis, <i>Hostess</i>	GRamercy 5-8097
Mrs William J. Abdale, <i>Tours</i>	MAIn 4-5027
Mr Edward Thompson, <i>Bookshop</i>	WATkins 4-1767
Miss Frances Flagg, <i>Librarian</i>	LYric 5-8887
Mrs Charles A. Edgar, <i>Flowers</i>	PLaza 7-6750
Mr Ralph M. Morehead, <i>Funeral Director</i>	RHInelander 4-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.