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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

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Parish founded 1868

Church built 1894

AVE

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

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October, 1967

No. 7

My dear people,

Sunday the first of October, our Feast of Dedication, is the beginning of our centennial celebration and will be long remembered. To celebrate it in the presence of the Archbishop of Canterbury, spiritual leader of forty million Anglicans, and to hear his message to us, is a privilege for which we are deeply grateful.

We want all our loyal communicants to have places at the Mass and have sent tickets to those who made a request. Many who I am sure want to come did not notify us as I asked, and a telephone committee has worked hard at getting in touch with them. If you have not received a ticket and want one, please call the parish office immediately. Many from outside the parish want to be with us. Ticket-holders will be admitted at the Forty-seventh Street door from ten o'clock on. Particular seats have not been assigned, but we have not issued tickets to more than the church and chapels can hold. As you find your seat, please make sure that every space is filled. The Forty-sixth Street entrance will be opened to the public at twenty minutes to eleven.

The music will be notable. James Palsgove has chosen two works of contemporary American composers: Randall Thompson's *Mass of the Holy Spirit* and a prelude for organ and brass by Norman Lockwood. The Archbishop will be greeted with the traditional *Ecce sacerdos magnus* in a new setting for choir, organ, brass, and timpani by McNeil Robinson.

Guests of honor will be in the sanctuary. In the Rector's stall will be the Reverend Granville Mercer Williams, SSJE, Rector of Saint Mary's from 1930 to 1939, when he became Superior of his Society. The Superior of the Order of the Holy Cross, Father Lincoln A. Taylor, and Father Paul, the Minister of the Order of Saint Francis, will be present, as also the Sub-Dean of the General

Theological Seminary, the Reverend Powel M. Dawley, and the Reverend Edward R. Hardy, Professor of Church History in the Berkeley Divinity School. Attending the Archbishop will be his chaplain, the Reverend John Andrew, with the Cross of Canterbury; and the Reverend Leslie J. A. Lang, Vicar of the Chapel of the Intercession in Trinity Parish; the Reverend William A. Norgren, Executive Secretary of the Faith and Order Department of the National Council of Churches; the Reverend John Macquarrie, Professor of Systematic Theology in the Union Theological Seminary; and the Reverend Robert E. Terwilliger, Director of Trinity Institute. Rectors of our sister parishes in age and tradition have been invited to be with us — we expect a couple dozen — and those who come from a distance and could not celebrate Mass earlier in the day will concelebrate with the Rector. This means that during the canon they stand near the principal celebrant and celebrate with him. This will be showing our hospitality and their unity with us in our great celebration.

Holy Communion will be offered at this as at every Mass. Communicants will be guided to the High Altar and to side altars, to which concelebrants will bring the Blessed Sacrament from the High Altar. We want every communicant to feel welcome at the altar this day, but it will help if many make their communions earlier, at 7:30 and 9. There will not be a Mass at 10 o'clock.

At the end of High Mass, after the solemn pontifical blessing, the Archbishop will give his blessing to the people who kneel as he passes. That afternoon, he will preach at a great ecumenical service in the Cathedral of Saint John the Divine and there, the next day, he will give devotional addresses to the clergy of the diocese. On Saturday, he will have opened Trinity Institute at an 11 o'clock service in Trinity Church for which tickets are available at our parish office.

On Saturday, the eve of our feast, we are to inaugurate outside lighting of the church which will call attention to it at night. We will turn on the lights at 6:15 in a brief outdoor service on the sidewalk after Evening Prayer. Inside the church, new lights have been installed in the ceiling, so you should no longer need flashlights to read by! The fixtures were donated by a loyal parishioner. Others' gifts could enable us to improve the lighting in the chapels.

On the second Sunday of October, we will resume Sung Mass at 9, with Church School following, and Evensong at 6, and we will open an historical exhibition in Saint Joseph's Hall. Father Campbell-Smith and his committee have worked diligently to find pictures and articles of interest which, with sacred vessels and vestments, will be changed from time to time. Exhibits range from Father Brown's chalice to Father Barry's walking stick, from contents of the cornerstone of the old church to the dress worn by the first baby baptized in the present church.

In thanksgiving for sacramental life begun in both churches, Holy Baptism will be solemnly ministered during High Mass on All Saints' Day, November 1, at 6 p.m. On Saturday, November 11, at 11 a.m., Requiem Mass will be offered for our founders and all the faithful departed who have worshiped at Saint Mary's, and I hope to lead a pilgrimage to Father Brown's grave in Greenwood Cemetery, Brooklyn. I would like to hear at once of prospective baptisms and from prospective pilgrims. For the latter, I would hire a bus.

Women of the parish should mark Friday, October 20, for a supper meeting, with Mrs Howard O. Bingley reporting on the United Thank Offering of the Women of the Church and their Triennial Meeting in Seattle.

A date for all to save is Friday, November 17 — or should I say the 18th, because we hope to have a midnight theatre organ concert by our parishioner, Billy Nalle. He is foremost in this entertainment art and offered his talents for the benefit of our centennial expenses. Other artists in the parish — musicians, painters, sculptors — will be heard and seen later on. Perhaps people do not know how many artists find sacramental inspiration at Saint Mary's.

The beauty of Saint Mary's is to be used as a setting for the great medieval liturgical dramas, *The Play of Herod* and *The Play of Daniel*, introduced to this country by the late Noah Greenburg. His successor as Director of the New York Pro Musica, Dr. John White, chose Saint Mary's as the best setting in the city and our Board of Trustees agreed with enthusiasm. The dramas will be produced in December, without interruption of our services. We hope to see Saint Mary's become more and more a center for liturgical art.

As our special contribution to liturgical renewal, we will sponsor A Centennial Conference on the Liturgy, to which the clergy and

laity from all parishes throughout the country are invited. Details of the events, from Monday evening to Wednesday afternoon, January 15-17, are on the registration form sent to you separately. Registration now will enable us to make plans definite.

At this point, let me enter a plea that you be on the lookout for visitors at our services and at coffee hour and make them welcome. We have not been famed for friendliness but we must be if visitors are to return.

Special preachers are being scheduled for the centennial. The Right Reverend Chandler W. Sterling, Bishop of Montana and President of the American Church Union, will be with us on our patronal feast and the Sunday following, and several other prelates will be announced. Our Suffragan Bishop, the Right Reverend J. Stuart Wetmore, will preside at the Acolytes' Festival on Saturday, February 10. Plans for Lent, 1968, include a Quiet Day on Saturday, March 2, with addresses by the Reverend A. M. Allchin, Librarian of Pusey House, Oxford, on "Keeping Lent in a Changing Century"; Stations of the Cross on Friday nights at 8 with addresses by Dr Macquarrie on "Keeping Faith in a Changing Century"; and Sunday 10 o'clock breakfast discussions led by laymen on "Keeping Christ in a Changing Century." Addresses during the Three Hours on Good Friday will be given by the Reverend Alfred L. Pederson, Superior of the Society of Saint John the Evangelist. And the Right Reverend Charles F. Boynton, Suffragan Bishop of New York, will celebrate the Easter Vigil.

Finally, on December 8, 1968, one hundred years after the incorporation of Saint Mary's, the Bishop of New York will come to celebrate High Mass and we will welcome him with deep affection. We remember how it all began with Bishop Potter's blessing and Father Brown's walk "upon a clear, cold and windy afternoon of November, 1867" when he found a suitable site for a church "to be worked upon a thoroughly Catholic basis."

Unto whom much is given, of him shall much be required.

Affectionately your priest,

Donald L. Garfield

THE ONE HUNDREDTH ARCHBISHOP

ON JUNE 27, 1961, Michael Ramsey was enthroned Archbishop of Canterbury. The cathedral city was full of sightseers, some of them, like my mother and me, lucky enough to have tickets to the enthronement service. At noon we saw the Archbishop go across from the Old Palace to the cathedral — to try out his throne for size, we were told. At 2:30 we were in our seats in the south aisle of the nave and saw the Archbishop in his new cloth-of-gold cope and rather tall miter enter by the west door to be received by the Dean and Chapter of Canterbury, the Lord Chancellor of England, and bishops and other dignitaries of the Province of Canterbury — all of which was a reminder that the full title is Archbishop of Canterbury, Primate of All England, and Metropolitan.

The Archbishop was led into choir and placed in his throne there, hidden from us by the choir screen. But then, while we sang "Christ is made the sure foundation" to the tune from Purcell's anthem, the Archbishop was led back to the top of the flight of steps from the nave to be enthroned once again. For Canterbury's archbishops have two thrones and this, the ancient one, is called the Chair of Saint Augustine. We would like to picture the first Archbishop, whom Gregory sent to the English in 597, sitting in this grey marble chair but we are told that it is only eight hundred years old. Even then, however, it was made in an outmoded style, so perhaps it did copy an earlier chair that Augustine did use.

Use for what? A bishop's *cathedra* is more than a convenient place for him to sit. What it signifies is the bishop's authority and oath to teach true doctrine and drive away what is false to God, to Christ, to the apostolic tradition. Preaching at his enthronement, Augustine's ninety-ninth successor used his throne as a pulpit, therefore, and I like to imagine the long line of Augustine's successors teaching from this throne or one like it — handing on the faith once delivered to the saints.

This hundredth Archbishop is apt to teach. He was born — November 14, 1904 — in a university town, for his father was a Cambridge don. He himself taught there and at Durham — and in the latter city found his wife. He wrote theological studies that are both a defence of the faith and an attraction to it, and even now he finds time to teach through the printed word. In 1952 he was made

Bishop of Durham and, as such, supported the Queen at her Coronation. Elevated to York in 1956, after only five years he was translated to Canterbury. He is President of the British Council of Churches and one of the six Presidents of the World Council, and is an able mediator between the Catholic and Reformed traditions. His sympathetic contacts with the Orthodox have been of particular value and his official visit to the Pope, following Archbishop Fisher's courtesy call, broke a silence of more than four hundred years.

From that afternoon in southeastern England when he was enthroned to the afternoon of June 12, 1963, in northwestern Scotland, to Iona, where he preached to more than a thousand pilgrims. We had come to honor Saint Columba, who had landed on the tiny island fourteen hundred years before. We had come through torrents of rain, but it broke as we landed and the afternoon was glorious. And I met the Archbishop, sitting on a sanddune by the seashore, his bulky figure making a purple splash against the yellow and green and blue.

It is pleasant for me to recall these scenes as we make ready for His Grace's visit to Saint Mary's. It is good for us that the hundredth Archbishop to sit in the chair of Canterbury — the central see of the Anglican Communion — is a teacher strong in the Catholic Faith. We wish him many years and welcome him to Saint Mary's. *Ecce sacerdos magnus!*

D.L.G.



ALTAR FLOWER MEMORIALS

- October 1—Feast of the Dedication, A Thank Offering
- October 8—Trinity XIX, Hallie Wilson
- October 15—Trinity XX, Frances Nash
- October 18—Feast of St Luke, Wallace and Florence Brackett
- October 22—Trinity XXI, Russell McIntosh
- October 29—Feast of Christ the King, A Thank Offering

THE SIGNIFICANCE OF SAINT MARY'S IN THE HISTORY OF THE EPISCOPAL CHURCH

By the Reverend Robert S. Bosher, Ph.D., S.T.D.
Professor of Ecclesiastical History
in the General Theological Seminary

IN 1868, the year in which the Church of Saint Mary the Virgin was incorporated, the Episcopal Church Convention met in New York City. The church division caused by the Civil War had been quickly healed, and now with all dioceses of the former Confederate Church represented, Episcopalians achieved an expression of national unity that was almost unique in the immediate aftermath of the war. Unfortunately, the Convention which marked the end of sectional discord was immediately beset by a violent controversy of another kind.

Memorials from many quarters were heard, protesting that "ministers have introduced various changes novel to our people and not contemplated by the Book of Common Prayer so that worship in the churches is no longer uniform, and great scandal and dissension have been prompted thereby." Canons were proposed "which shall establish and enforce simplicity in Divine worship, and renew and preserve that simplicity and absence of unnecessary ceremonial which the early Protestant Episcopal Church in this country sought to attain." In a debate lasting several days, the "novel changes" were specified in detail; they ranged from the introduction of Eucharistic vestments, of candlesticks, crucifixes, and super-altars, to the use of incense, the sign of the cross, bowing to the holy table, the elevation of the alms or the consecrated elements, and processional singing. The disparaging name "Ritualism" was generally applied to the movement encouraging these innovations. Though the Convention finally took no action to condemn the new practices, the stage was set for a long and futile controversy that for a generation would absorb far too much of the Church's thought and energy.

This is not to suggest that what was at issue was trivial. Even those who most disliked Ritualism were well aware that it concerned faith and doctrine quite as much as ceremonial practice. The Bishops' Pastoral Letter in 1868 "deprecated most earnestly those extravagances in Ritualism, recently introduced," but emphasized that these ceremonies and rites were designed to teach a particular Eucharistic

doctrine, and warned against "the practical substitution of medieval beliefs and usages for the beliefs and usages of our own Reformed Church." It was, as always, a case of *lex orandi, lex credendi*; a way of worship revealed a way of faith.

What was the real significance of Ritualism? Since Saint Mary's has been described by one historian as "probably the most famous ritualistic church in America," we should look more closely at the ideals and rationale of the movement which inspired its founding and later development.

From one point of view, Ritualism was the endeavor — in the literal sense — to *popularize* the Catholic tradition in the Episcopal Church, to make it a thing of the people. It was designed to embody a theological viewpoint in congregational worship and experience, and in this way to transform and invigorate parish life. This viewpoint — a Catholic understanding of Anglicanism — can be traced back to the early history of the American Church. It was the predominant faith of the Anglican clergy in colonial New England, many of them converts from the established Congregational Church. It was reflected in the teaching of the S.P.G. missionaries before the Revolution. It was given challenging expression in the early nineteenth century by Bishop John Henry Hobart of New York, and his disciples made "Hobartian Churchmanship" a familiar term. In the 1840's it received fresh impetus when the English "Tracts for the Times" began to be read in this country; in contrast to the Mother Church, the Oxford Movement in America found its leadership among the bishops.

But throughout these developing phases of its history, High Churchmanship, or Catholic Anglicanism, remained largely an intellectual system appealing to the clergy and to the few laymen who read and discussed theology. It had more association with the rector's study than the parish pew, and tended to be "academic" in the sense which Webster defines as "theoretical and not expected to produce a practical result." The remoteness of this theology from ordinary church life is illustrated by Dr Morgan Dix's description of Sunday worship at Trinity Church, when that famous parish was the center of Hobartian Churchmanship. Holy Communion was celebrated on the three major festivals, and on four or five other Sundays during the year. On Communion Sundays, says Dr Dix,

"after the sermon, which was preached in a black gown — that emblem of sin and death — the congregation was dismissed with a collect. The clergyman then went into the vestry, while almost all the congregation withdrew. By and by he reappeared, and the service of Holy Communion proceeded without one note of music except the metrical psalm, which was generally started by some courageous sister in the congregation."

It was to remedy this situation that the movement called "Ritualism" came into being. Some of the younger clergy came to believe that if the implications of the Catholic faith were to be grasped and experienced by the laity there must be restored the full system of sacramental devotion, liturgical practice, and spiritual discipline which had developed over the centuries as the natural expression of Catholic theology. Much of this heritage had been lost to Anglicanism since the sixteenth century, due to the inroads of the Puritan spirit; now there was a determination to reclaim it, even at the cost of a revolution in the customary ways of the Episcopal parish. The Sacrifice of the Mass should become once more the normal and central act of worship, adorned with the beauty and dignity of its ancient ceremonial. The Sacrament of Penance should be made regularly available, and all the resources of devotion and practice deriving from a sacramental system should be drawn upon to affect the whole of Christian living.

Most Christians today know something of the modern Liturgical Movement. In many ways Ritualism was the Liturgical Movement of the mid-nineteenth century, if allowance is made for the deficiencies of liturgical scholarship at that period. Like the present-day Liturgical Movement in the Episcopal Church, Ritualism borrowed largely from the contemporary practice of the Roman Catholic Church, adopting its ceremonial standards and pastoral techniques, as well as its forms of devotion. As with the present-day movement, its appropriation of Roman rites and customs was sometimes more enthusiastic than discriminating, with insensitiveness to the distinctive quality of Anglican worship. But whatever the mistakes along the way, the goal was eventually achieved; where men once talked of Catholic doctrine, they could now speak also of "the Catholic parish."

It was as a center and indeed as a symbol of this movement that Saint Mary's acquired significance in the history of the Episcopal

Church. Its aims were clear enough from the start. At the cornerstone-laying of the first building in 1868, the rector, Father Brown, announced that the clergy entered upon their work "not only with the intention of preaching the comfortable Gospel of Christ and of ministering the Holy Sacraments, but also of restoring to its proper place and importance the *Worship* of God — the rendering *Adoration* to Him as a *Congregational* and *ceremonial* act — made beautiful, majestic, and impressive by all the outward adornments which are called the Beauty of Holiness, springing from the heart-love within; but which in later times have been forgotten." This purpose was reasserted as forcefully when Father Ritchie preached at the opening of the present church in 1895: "It is no small thing for Catholics of our communion throughout the country to feel that there is here in New York so splendid, so stately, so perfectly appointed a church as this, where thousands of our fellow men must come to know that the American Church has still the old Catholic mass, and is not afraid to celebrate it in all the pomp and with all the accessories of the ancient traditional ritual; that she still has the Catholic sacraments and is ready to administer them freely and lovingly to all fainting and sin-laden souls; that she is not the church of the rich and well-to-do only, but quite as much the mother and friend of the poor."

There are many reasons why Saint Mary's so largely realized the aspirations of its founders, and acquired fame and influence throughout the Episcopal Church. Certainly its location at the center of the nation's largest city played a part, as did the fortunate legacy which made possible the erection of the present church. Until recent times there were few places in the American Church where Catholic worship was offered in a setting so spacious and imposing. But the character of the first rector was no less important.

Thomas McKee Brown, the founder, was a man of boundless faith and determination, whose driving energy was the key to the parish's rapid growth in the early years. But he was no clerical tyrant; he radiated a warmth and loving sympathy that were irresistibly persuasive. As one of his trustees remarked, "under the influence of his attractive nature, everything in the way of high ritual seemed easy and natural; many people loved him who did not agree with him, and even opposed him." Moreover, Father Brown set his face against sectarianism, the narrow self-righteousness

which can be the besetting temptation of a religious minority. As the New York Churchman's Association testified at his death: "We might disagree with him, yet we loved him none the less; perhaps we loved him all the more for the graciousness and sympathy with which he maintained his own distinctive position. We certainly knew that at the bottom of all our differences there was an essential agreement in Faith, Hope, and Love."

Saint Mary's also enjoyed the advantage, unusual among the early Catholic parishes, of a cordial relationship with ecclesiastical authority. Through the stormy period of the Ritualist controversy, the Diocese of New York was presided over by Bishop Horatio Potter and, later, by his nephew, Bishop Henry Codman Potter. Neither bishop had any personal liking for the services at Saint Mary's, but both were men of generous spirit, staunchly committed to a policy of comprehensiveness for the Episcopal Church. Consequently they extended to Saint Mary's the same recognition and friendly patronage accorded all parishes of their jurisdiction. On one occasion, when a visiting English cleric addressed to Bishop Henry Potter a public protest against "the scandalous and idolatrous proceedings" at Saint Mary's, the bishop reacted with almost unepiscopal vehemence — "Throw Him Out, Says Bishop", proclaimed the newspaper headlines; "Dr. Potter Calls Meddling English Cleric A Lunatic." And the bishop asserted: "The rector of the Church of St Mary the Virgin is not following his modes of worship without my privity and knowledge." Father Brown, for his part, was fully aware of the difficulty of the bishop's position, and never failed in tact and consideration. A trustee recalled: "Father Brown never got into any controversy with the diocesan authorities. He accepted suggestions from Bishop Horatio Potter which did not involve any sacrifice of principles, but which saved the bishop from criticism at a time of turmoil." As a result, Saint Mary's never developed a tradition of prickly defensiveness nor saw itself, as did many of the Ritualist parishes, as a besieged and isolated citadel of the faith. From the beginning, it shared fully in the diocesan fellowship.

Finally, though elaborate ceremonial was what made Saint Mary's best known to the public, the reality of its spiritual life and the devotion of its people made a deeper impression on those who knew the parish at first hand. Certainly much thought and meticulous

attention were given to perfecting the beauty of worship, but far more to creating the beauty of holiness; the clergy and sisters cared most that people should find in worship and sacrament means to a genuine experience of God. Father Barry held as a fundamental principle of his ministry that "in all preaching and teaching the emphasis should be on the spiritual life of the individual; that the Christian Religion is before all things, not a creed, not a ceremonial, but a life; that creeds and ceremonial are of no sort of value except as they aid in the expression of that life and symbolize it."

For these and other reasons Saint Mary's has been able to provide an invaluable leadership in the Catholic Revival. Father Barry did not exaggerate when he claimed that "it was more than a parish; from its situation and its reputation, it influenced the whole American Church." In this centennial year all those who know and love the church will remember with thankfulness its long tradition of resplendent worship and devoted ministry to souls.

And what of the future? Has the Catholic Movement fully realized the vision of its early leaders? A few years after the founding of Saint Mary's, one of Father Brown's closest friends, Dr Ferdinand Ewer, described the mission of Catholics as, first, to express the Church's faith in its worship; and secondly, "to bring the Church to bear *practically* upon the world." We have come closer to accomplishing the first aim than the second; today Episcopalians are more keenly aware than ever before of the relation of liturgy to faith and life. But all the while the danger has grown that this basic experience of worship will have meaning only for initiates, and become irrelevant and alien to twentieth century man. The spirit and needs of the time underscore the urgency of the second half of Dr Ewer's program — "to bring the Church to bear practically upon the world." Surely this is the challenge that confronts Saint Mary's and other Christian congregations in the years ahead.



SERVICES

SUNDAYS

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

WEEKDAYS

| | |
|---|--------------------------|
| Morning Prayer | 7:10 a.m. |
| Mass daily | 7:30 a.m. and 12:10 p.m. |
| Mass also on Wednesdays and Holy Days | 9:30 a.m. |
| Evening Prayer | 6:00 p.m. |
| Litany after Evening Prayer on Wednesdays. | |
| Rosary and Benediction after Evening Prayer on Fridays. | |

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

CONFESSIONS

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

OCCASIONAL OFFICES

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

KALENDAR FOR OCTOBER

- ✠ 1. Su. FEAST OF THE DEDICATION. Comm. Trinity XIX.
 2. M. The Holy Guardian Angels.
 3. Tu. St Teresa of the Child Jesus, V.
 4. W. St Francis of Assisi, C. *Mass also 9:30.*
 5. Th. Feria. *Requiem 7:30.*
 6. F. St Bruno, C. Comm. St Faith, V.M. *Abstinence.*
 7. Sa. The Holy Rosary of our Lady.
- ✠ 8. Su. TRINITY XX.
 9. M. St Denys, B., & Comp., MM.
 10. Tu. St Paulinus, B.C.
 11. W. St Philip, Dn. *Mass also 9:30.*
 12. Th. St Wilfred, B.C.
 13. F. St Edward, K.C. *Abstinence.*
 14. Sa. Feria. *Of our Lady.*
- ✠ 15. Su. TRINITY XXI. Comm. St Teresa, V.
 16. M. Feria. *Requiem 7:30.*
 17. Tu. St Etheldreda, V.
 18. W. ST LUKE, EVAN. *Mass also 9:30.*
 19. Th. St Frideswide, V.
 20. F. Feria. *Abstinence.*
 21. Sa. St Hilarion, Abt.
- ✠ 22. Su. TRINITY XXII.
 23. M. Feria. *Requiem 12:10.*
 24. Tu. St Raphael, Archangel.
 25. W. SS. Crispin & Crispinian, MM. *Mass also 9:30.*
 26. Th. Feria.
 27. F. Feria. *Abstinence.*
 28. Sa. SS. SIMON & JUDE, APP. *Mass also 9:30.*
- ✠ 29. Su. FEAST OF CHRIST THE KING. Comm. Trinity XXIII.
 30. M. Feria.
 31. Tu. Vigil of All Saints.

✠ *Days of obligation.*

MUSIC FOR OCTOBER

OCTOBER 1 — FEAST OF THE DEDICATION

- 11 a.m.
 Responsary, *Ecce sacerdos magnus* McNeil Robinson
 Mass of the Holy Spirit Randall Thompson
 Anthem, *Stant Syon atria* Horatio Parker

OCTOBER 8 — TRINITY XIX

- 11 a.m.
 Missa *le bien que j'ai* Claude Goudimel
 Motet, *Ego sum panis vivus* Tomás Luis de Victoria
- 6 p.m.
 Magnificat and *Nunc dimittis* Thomas Morley
 Motet, *O God, thou art my God* Henry Purcell
 O *salutaris hostia* Pierre de la Rue
 Motet, *O sacrum convivium* Marc-Antoine Charpentier
 Tantum ergo Gabriel Fauré

OCTOBER 15 — TRINITY XX

- 11 a.m.
 Missa *misericordias* Josef Gabriel Rheinberger
 Motet, *Ave Maria* Franz Liszt
- 6 p.m.
 Magnificat and *Nunc dimittis* Orlandus Lassus/Tones IV, I
 Motet, *Benedicite gentes* Orlandus Lassus
 O *salutaris hostia* Tomás Luis de Victoria
 Motet, *Ave verum* Giacomo Carissimi
 Tantum ergo Tomás Luis de Victoria

OCTOBER 22 — TRINITY XXI

- 11 a.m.
 Missa *Papae Marcelli* Giovanni Pierluigi da Palestrina
 Motet, *O sacrum convivium* Stefano Bernardi
- 6 p.m.
 Magnificat and *Nunc dimittis* Orlando Gibbons
 Motet, *Almighty and everlasting God* Orlando Gibbons
 O *salutaris hostia* Anton Bruckner
 Motet, *Ave verum* Anton Bruckner
 Tantum ergo Anton Bruckner

OCTOBER 29 — FEAST OF CHRIST THE KING

- 11 a.m.
 Missa *brevis* Zoltan Kodaly
 Motet, *Exultate Deo* Francis Poulenc
- 6 p.m.
 Magnificat and *Nunc dimittis* Herbert Howells
 Motet, *The Lord is King* Henry Purcell
 O *salutaris hostia* George Henschel
 Motet, *Ave verum* 14th Century French
 Tantum ergo George Henschel

FROM THE PARISH REGISTER
BAPTISMS

*"As many of you as have been baptized into Christ
have put on Christ."*

August 6—Suzanne Laura Preddie
September 10—Darren Keith Anthony Jordan

MARRIAGE

*"Those whom God hath joined together
let no man put asunder."*

July 8—Craig Hubert Norville and Christa Neumaier

RECEIVED BY CANONICAL TRANSFER

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

May 15—Gertrude S. Butler
July 18—Roger G. Mook
July 22—Harriet G. Dono

BURIALS

"My flesh shall rest in hope."

May 25—Lillian Clizbee
June 22—Edith Kellock Brown
July 16—Frances Brock Hirsch



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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.

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