

BENEDICTA · TU · IN · MULIERIBUS

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



AVE

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

BENEDICTA · TU · IN · MULIERIBUS

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



AVE

· 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

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*

CARRINGTON RAYMOND, *Vice-President*

JAMES P. GREGORY, *Secretary*

JOHN Z. HEADLEY, *Treasurer*

ROBERT L. COE

GEORGE E. DIX

HOXIE NEALE FAIRCHILD

G. EDWARD MUELLER

CALVIN NASH

CHARLES E. WIEGNER

AVE

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

Vol. XXXVIII

October, 1969

No. 7

My dear people,

Our feast of Dedication, October 5, will be a new beginning of full activity and, I trust, a rededication to those things that make us spiritually strong. Beginning that week, there will be a concerted effort to muster the strength of our parish through an every-member canvass. This is not simply a way to raise money — though we always need it. It is an effort to know who our members are and have up-to-date records and to tell them what we are offering and how they can add strength to what we do. I ask your cooperation in the canvass.

As we begin our full activity we will miss Father Tim and pray God's blessing on him and his people at the Church of the Atonement in Brooklyn. You have shown your affection for him and I know he wishes, here, to thank you.

We welcome, now, the Reverend John Paul Boyer, a priest of the Diocese of Western New York. He was born on the feast of SS. Peter and Paul, 1942, at Niagara Falls (that is, in the city on the American side) and grew up there. He is a graduate of Centre College of Kentucky and the Episcopal Theological Seminary of Cambridge, Massachusetts. He was made deacon in 1967 and priest a year later. During the past two years he has studied at Oxford and gained a second A.B. His college is Oriel — pleasant for us because it was there that Keble and Newman wrote *Tracts for the Times* and launched the Catholic Revival in the Church of England.

Father Boyer will have special responsibility for developing education in the parish, particularly for adults. He will have oversight of the children's classes which begin after 9 o'clock Sung Mass on October 5, and on the same morning, at 10 o'clock, will begin a study and discussion of teachings of the Church Fathers. This class is for all adults — parents and others — and I recommend it to newcomers especially. It will lead, I hope, to meetings on weekday evenings.

Also beginning on October 5 — and running to November 2 — are two courses of sermons. At High Mass I will preach on the nature and work of the Church as the body of Christ and at Evensong addresses on prayer of man today will be given by Father Mark Gibbard, SSJE. Father Gibbard is an English Cowley Father and travels world-wide for conferences, particularly on contemporary spirituality, and is lecturing at Berkeley Divinity School in New Haven. Seminarians have been invited to hear him at Evensong and meet with him afterwards in the rectory.

Along with sung services on Sundays at 9 a.m. and 6 p.m. we now resume evening Mass every weekday at 6:15. That was much used in Lent and Eastertide. It is helpful to know that there is opportunity, any evening, to stop for Mass.

All of this means much work behind the scenes but it is not simply to get help that we are now inviting women to work in the sacristy. The men who run it share my feeling that it is good to have women help handle the sacred vessels and vestments. Working it out will be touch-and-go at first but, to get started, women are invited to meet with us on Saturday, October 11, at 10 a.m.

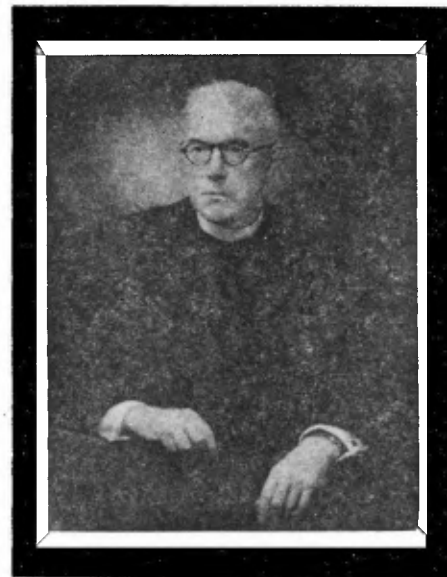
Servers also are needed and I would be glad to hear from men who have served elsewhere or would like to begin here. We will arrange for training.

Two special events this month should be noted: first, on Wednesday the eighth the American Church Union's Council will meet here and you are invited to the Council Mass and the banquet; then on the following Saturday there is the Requiem for Dr Simpson.

Losing leaders like him and Father Hale of Boston makes me wonder how we can get on in the Church militant. Can their places possibly be taken by us? Yet they, in their time, must have asked the same question. We can only pray for vision, strength, and courage to lead as we believe we are led by the Spirit. Peter, in the Dedication epistle, tells us: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Affectionately your priest,

Donald L. Garfield



CUTHBERT AIKMAN SIMPSON

An appreciation by
Calvin Nash

THE FIRST TIME I met Dr Simpson was more than a quarter of a century ago. I came to serve him at an Ember Saturday Mass at St Mary's. If you are familiar with Ember Saturday Masses with their five collects and lessons in addition to the collect, epistle, and gospel of the day, you will understand what follows. Father undertook to instruct me before Mass as to the peculiarities of the rite and when I replied, somewhat abruptly, I fear, that I knew, he said, "Oh, I'm dealing with another wise guy." We disliked each other immediately. When the Mass was finished and we returned to the sacristy, he asked me my name for the record, smiled, shook my hand and thanked me for serving him, and from that moment on we became friends. It has been my privilege to assist Dr Simpson on numerous occasions and the friendship ripened through the years.

It has been said that "Simpy" was a legend in his own time. Simpy was more than a legend: he was a rugged individualist with strong convictions. He hated phoniness and stupidity and treated phonies and the stupid with withering contempt.

Some will remember Dr Simpson as a preacher (he hated to preach); but most will remember the many times he celebrated the Solemn Mass at St Mary's high altar, and the writer, who was privileged to stand beside him at the missal on many of those occasions, obtained a deep insight into the man's profound spirituality. One of the joys of his life was to be able, whenever possible, to preside at the Holy Saturday solemnities at St Mary's. Our servers have not forgotten the dash with which he divided the waters of the font!

Many stories are told of Simpy — some true, some false — but one that comes to mind is that of a young student who laboured hard and long over a term paper only to get a C grade. When the student approached Dr Simpson for an explanation of what he, the student, considered a poor grade after he had put in so much time in researching and writing the paper, Simpy replied, "It was a good paper and when I give anyone a C it is equal to a high B from anyone else."

I recall an occasion some years ago when Dr Simpson preached an ordination sermon at the Cathedral of the Incarnation at Garden City. He belaboured the ordinands on their duty toward their Lord, their Church, and their Bishop, and wound up his sermon in tears over the poor, ill-equipped shepherds who are sent forth to tend Christ's flock.

Hard boiled, intensely human, yet tender and deeply spiritual: one can only imagine that as he is called before the throne of grace our blessed Lord will say, "Well done, thou good and faithful servant."

Cuthbert Aikman Simpson, priest and doctor, man of God! Rest eternal grant unto him, O Lord, and may his soul and the souls of all the faithful, through the mercy of God, rest in peace. Amen.

Dr Simpson died in his deanery at Christ Church, Oxford, during the night of June 29 and was buried in the cathedral (which is also the college chapel). A memorial Mass was offered at St Mary's on July 8. On Saturday, October 11, at 12 noon we will offer a Solemn Requiem, with Bishop Boynton presiding.

ANGLICANS — WHO ARE WE NOW?

By the Reverend Robert E. Terwilliger, Ph.D.

WHEN I was a graduate student flirting with Anglicanism, I encountered a phrase which I memorized but whose author I have forgotten. It came from some seventeenth century divine. The Church of England steers half-way between "the meretricious gaudiness of the Church of Rome and the squalid sluttishness of fanatic conventicles."* The sublime snobbishness of these words distills the damning foolishness of smug Anglicanism. This sin is, however, no longer available to us. Half-way between? Where is the middle way in the '60's? What became of our half-way between? Anglicans along with everybody else are now suffering a crisis of identity. Who are we now?

To use another metaphor, Anglicans have for centuries believed themselves securely suspended between two poles, but the poles have moved — suddenly moved — catastrophically moved.

The Roman pole has moved. Less than a decade ago, the basic positions of the Roman Church seemed fixed. The old Rome was solidly there and dependably wrong. It was readily available to define ourselves against. Rome was huge, monolithic. It even exercised a sort of gravitational force on many in our communion. Rome since the Council has become a new sort of problem. When rigid societies begin to break up, they become chaotic. For instance, in the Roman radical left it is common to find doubts expressed not only about transubstantiation, but about the possibility of prayer, the reality of the incarnation, and even the appropriateness of "God-talk." The problem of Anglican orders seems solved in the minds of some Roman writers by deciding that no special form of ordination at all is essential for ministry. Is it possible that this old issue between our churches shall be "renewed" right out of existence?

Vatican II created a new epoch, a new epoch in Rome, a new epoch in Christian history. It has created a new situation for Anglicans.

*Dr Bosher has identified this for me as the work of Simon Patrick from *An Account of the New Sect of Latitude Men*, London, 1662.

One of the excellencies of Anglicanism has been a liturgy in a language "understood of the people." The quaintness of this phrase is a symbol of the quaintness of our position. The new Roman Catholic liturgies are not only in the vernacular, but in the vulgar vernacular. The Roman Mass in the United States is not in English: it is in American. This sudden change has inverted our relative positions. It is now we who do not speak in a language "understood of the people". We do have — and we must not take refuge in it — the claim that at least our language is not vulgar.

Anglicans have an episcopal church. For centuries we have prided ourselves on our primitive understanding of the governing and pastoral oversight of the church by the whole body of bishops. We did not accept the lordship of one bishop over all. But we have understood episcopacy as continuity rather than corporateness. The Council's official sponsoring of the doctrine of collegiality of the episcopate has gone beyond the ordinary Anglican understanding of episcopacy. This revival of the sense of togetherness in ministry, so vividly symbolized in concelebration, we have had to relearn from Rome. Of course the Roman Church still has misconceptions about the Pope officially. But in actuality since the unfortunate Papal pronouncement on contraception, the Papal authority has been persistently eroded. Before long we may face the largest church in all Christendom as the greatest episcopal church with the strongest doctrine of the episcopate.

In May of this year, Cardinal Suenens, Archbishop of Malines-Brussels, made a statement through the press which has produced a great shaking in the Roman Catholic Church in Europe. The statement is quite simply a work of the Holy Spirit. It was a call to his church to fulfill the promise of Vatican II. In the course of it, he made these observations which are of special importance to all Christians who value episcopacy.

"I am struck by this text from the Acts: 'Peter, *standing with the eleven*, lifted up his voice and addressed them' (2: 14). And equally by this one, which it would be very interesting to transpose into the present day: 'Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John' (Acts 8: 14).

"It is impossible to over-emphasize the vital unity of the apostolic college. The divine help promised to Peter and his successors does not take the form of a personal inspiration from God, but of special help in the normal working out of collegiality. It is difficult to make an exact juridical statement of 'the rules of the game', but they certainly do not depend merely on law and the literal force of any one text . . .

"Over the years, authority has been exercised in many different ways. It is high time for us to realize that the old regime is no more — but this does not mean a sudden change to parliamentarianism. Decisions will not be made in our councils as a result of party pressure, or of the majority outvoting the minority. It is a good idea to reread together St Paul's first epistle to the Corinthians with its warnings against the kind of partisanship which championed Paul over against Apollos or Cephas. No *credo* will ever be established by majority vote. We come together to find an answer to just one question: what does the Lord want of each of us that the world may be saved? The opinion that must have the greatest weight in the gathering must be that of the informed Christian who is closest to the Lord Jesus, the most receptive to his wisdom, the most humbly ready to be led by his light."

It used to be claimed that Anglicanism was indeed catholic but that it also had a great place for the basically evangelical elements in Christianity. Again the initiative has been seized by the Roman Church. Concerning the ministry of the word, it may eventuate that the new common Bible of the English-speaking world will be *The Jerusalem Bible*. There is also a passion for preaching among young Catholics which seems positively Methodist. Karl Barth, as we all know, remarked some years ago that it appeared that the initiative in reformation had been seized by the Roman Catholic Church.

The Roman pole has moved; the Protestant pole has also moved. For a period of twenty years or so in the '40's and '50's, there was an increasing consensus in non-Roman churches through the prevalence of neo-orthodoxy. It appeared that something very much like an official ecumenical theology (without Rome) was developing in Europe and even in the United States, a sort of watered down Barthianism. But this was not to be the ground of faith for the coming

great church (without Rome). Forces of disintegration set in: the debate about God, the holy advent of Harvey Cox, the Death of God caper. We began to experience the phenomena of pop theology, of theology made by the media, of theological fads and fashions with a life span of two or three years. All of this set up powerful vibrations within Protestantism that began to shatter the theological consensus so that now there is really a very far-reaching crisis of faith.

But in another dimension, there has been an amazing catholicising of Protestantism liturgically. Many of the very best works on worship and indeed on the sacraments — in fact, some of the very best liturgies — are emerging from Protestant sources. What would we do without Thurian, von Allmen, Leenhardt? Indeed, it may be said that there is a higher eucharistic doctrine in the French Protestant theologian Max Thurian than can be found in some Roman Catholics at the present time. One word, *transignification*, focuses this fact. This new interpretation of real presence was originally initiated by Professor Leenhardt, a Genevan Protestant. It was taken up by Roman Catholic theologians such as Schillebeeckx, and found its place in the Dutch catechism. Of course, it was denounced in a Papal encyclical, *Corpus Christi*, but this simply proved its popularity.

The Roman pole has moved; the Protestant pole has moved. There is no suspension any more. There is no *between* any more. This does not, however, mean that Anglicanism has ceased to have a reason for existence. The *via media* has not been the only apologetic nor the best for the Anglican way.

There have, of course, been those who thought of this church as a part of the Western Catholic Church regretfully and temporarily disconnected from the main body. There have been others who thought of this church as Protestant, but having experienced an inadequate reformation, and have devoted themselves to making that reformation more adequate. Still others have thought in terms of comprehension. The Anglican Communion has gathered together in one gentlemanly body the various major tendencies in Western Christendom. There is, however, a new and better way.

To be continued in November and concluded in December issues of AVE. Given at the General Theological Seminary at this year's Alumni Essay, it is reprinted here by kind permission of the seminary and of Dr Terwilliger, who is a valued friend and frequent worshipper here.

PRAYER BOOK REVISION REVISITED
An editorial in *The Witness* of II August 1969
by the Reverend John M. Krumm, Rector
Church of the Ascension, New York

AFTER TWO YEARS of the trial use of The Liturgy of the Lord's Supper, the Church has begun the process of evaluating the results of the experiment and of projecting further developments in the process of creating a new Prayer Book. An unusually valuable contribution to this process is the appearance of a volume of essays under the title, *Towards a Living Liturgy*, published by the Church of St Mary the Virgin in New York, and edited by its rector, the Rev. Donald L. Garfield. Of the eleven contributors, many are notable theological and liturgical scholars in the Episcopal Church and one is a distinguished Jesuit who has specialized in Anglican liturgies. In addition to reviewing this important volume, this article will raise some questions about the future direction of liturgical experimentation in the Episcopal Church. Since *Towards a Living Liturgy* was published, the Standing Liturgical Commission has made some proposals to the Notre Dame General Convention to which reference will also be made here at appropriate places.

The "Ministry of the Word" in the proposed liturgy, which precedes the four eucharistic actions, has been greatly enriched in ways that have been widely welcomed and applauded. The immediate juxtaposition of the Gospel and the Preaching, dramatically climaxed by the recitation of the Nicene Creed, is an inspired idea that has gained widespread approval. The restored use of the ceremony of the Peace, while it has been objected to by a few, has had a fairly widespread and enthusiastic acceptance.

To counter-balance these gains, the proposed new liturgy has been shown to have some decided disadvantages. These Professor Porter, perhaps naturally — since he participated in the drawing up of the rite — passes over somewhat too easily. Professor Reginald Fuller, for example, has a fairly devastating critique of the merely permissive use of the Penitential Order. He points out that it flies in the face of the guide-lines laid down by an inter-Anglican committee on Prayer Book revision, a criticism which is not met even by the latest proposal that the Penitential Order shall be referred to as a "normal part of the service". The Liturgical Commission seems curiously

stubborn at this point against the overwhelming consensus of the rest of the Church! Why? The theological implications of this deliberate playing down of the penitential note are examined by Professor Charles D. Keyes of the General Theological Seminary in a highly important essay, which sees it as a reduction of the element of the sublime in the liturgy. One is reminded of the remark of the late Samuel H. Miller of Harvard Divinity School that the last place a person expects to receive a sense of what he calls "the shock of Being" is in a church at worship!

A negative consensus emerges from these essays concerning the proposed "Prayer of Intercession", which is widely regarded as too long, too wordy, too detailed, or as one essayist calls it, "catastrophic". For our urban society to be asked to single out "those who tend the woods" for special mention every time the liturgy is celebrated, passing over in silence "garbage collectors" and "subway trainmen", seems the height of romantic nonsense. Does this writer betray the scars of being a New Yorker? The latest alternative suggestions made by the Commission go far to correct this part of the Liturgy.

Professor Porter does acknowledge the problem of liturgical language, a problem which many clergy report as causing more difficulty than almost anything else in the rite. We are told bluntly by Professor Porter that we cannot expect a second Cranmer in the last third of the 20th century. He is probably right. Two alternatives seem to emerge — retain Cranmer's own language where it is not positively misleading or anachronistic, or make a far bolder break than the proposed Liturgy does and render the rite in brisk, up-to-date, no-nonsense English. The proposed Liturgy straddles these two alternatives, and the result satisfies no one. A very experimental parish in New York City reports that after one or two attempts the Trial Liturgy was abandoned. "If we are going to be rebellious," the vicar reports, "we want to rebel against something that has integrity and power — and that is the 1928 Prayer Book and not the proposed liturgy!"

Some comments about the prospects for the future are in order, prompted by the stimulating essays in *Towards a Living Liturgy*. Is it not clear that far wider experimentation, extending over a longer period of time, will be necessary before the Church is ready to determine on a final form of a new liturgy? The Liturgical Com-

mission is being asked by three memorials addressed to the Notre Dame Convention to widen the area of experimentation. One proposal from the diocese of Spokane asks that "all duly authorized eucharistic rites of the Anglican Communion" be used experimentally. A similar memorial from the diocese of New York and another from the diocese of Southern Ohio suggests that any revision of the Liturgy being officially considered in any branch of the Anglican Communion also be authorized. Both memorials imply that the process of trial use has just begun and must be considerably prolonged. The Liturgical Commission itself proposes to Notre Dame that the so-called "COCU Liturgy", a rite prepared by the executive committee of the Consultation on Church Union, be authorized under the direction of the bishop of each diocese for use on special occasions of ecumenical worship or in study sessions.

We believe these suggestions point in the right direction, even though the venerable Elizabethan tradition of a single liturgy for an entire national church is for an indefinite period allowed to lapse. There is much to learn, for example, from the so-called "Second Series" liturgy now being used experimentally in the Church of England. There is no time here for a detailed study of its main features, but one aspect of it that is worth noticing is its remarkable flexibility. It would allow a sturdily conservative congregation — the residents of a church home for the elderly, for instance — to worship very much as they had been accustomed to do with the older rite. On the other hand, a more progressive-minded and experimentally-trained congregation could take advantage of all the options and use a rite of striking originality. Does this flexibility not correspond to the actual situation in the Church today, with its "generation gap" and other sharp differences of taste and temperament?

The Liturgical Commission is reliably reported to be considering a three-fold proposal for the General Convention of 1970. This would include a rite which used very much the language of 1928, but which re-arranged the structure of the liturgy to correspond with the currently authorized Liturgy of the Lord's Supper. The second would be an even bolder and more radical revision, presumably marked by the use of the kind of modern English referred to above.

The third would be a highly flexible rite for use on special occasions, such as ecumenical worship or youth groups. All this will mean wider and more varied experimentation, which is surely inescapable.

If liturgical experimentation is to be for so long a time a part of the life of the Church and if the results of it are to be analyzed and evaluated carefully we shall need more essays such as those which make up *Towards a Living Liturgy*. To paraphrase a famous remark, "Worship is too important to be left to the liturgical scholars and experts." This participation by parish clergy and theological scholars in fields other than liturgics is a welcome sign, and the Church of St Mary the Virgin and its rector deserve the Church's support and thanks.

We are indeed grateful to Dr Krumm for his kind notice of our booklet and for permission to reprint it. The action of the Notre Dame General Convention was inconclusive and it is a pity not to have permissive use of rites of other branches of the Anglican Communion. However, we hope for authorization of the three-fold proposal by the General Convention of 1970. The first of these proposals is the rite we have come to at St Mary's, with the sermon following the Gospel, and the Prayer for the Church and General Confession preceding the offertory, which leads directly into consecration and communion. This "familiar rite in the right order" has been received by our people enthusiastically and is being adopted in other parishes.



SAINT MARY'S PUBLICATIONS

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

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

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

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

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

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

Order from the Saint Francis de Sales Shop

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.
Evening Prayer 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.

MUSIC FOR OCTOBER

OCTOBER 5—FEAST OF THE DEDICATION

11 a.m.

Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, Tu es Petrus Christophorus de Morales

6 p.m.

Magnificat and Nunc dimittis McNeil Robinson
 Motet, Three Psalms (95, 84, 81) Jack Gottlieb
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ave verum corpus Josquin des Prés
 Tantum ergo Tomás Luis de Victoria

OCTOBER 12—TRINITY XIX

11 a.m.

Missa brevis in D Wolfgang Amadeus Mozart
 Motet, Ego sum panis vivus Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Thomas Morley
 Motet, Hear my prayer, O Lord Adrian Batten
 O salutaris hostia Mode VIII
 Motet, Ave verum corpus William Byrd
 Tantum ergo Mode III

OCTOBER 19—TRINITY XX

11 a.m.

Missa brevis Salisburiensis (1969)* Geoffrey Bush
 Motet, Super flumina Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, Almighty and everlasting God Orlando Gibbons
 O salutaris hostia Jean Langlais
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Nicolas Gigault

OCTOBER 26—FEAST OF CHRIST THE KING

11 a.m.

Mass in D Marc-Antoine Charpentier
 Motet, Psallite Domino Michel-Richard de LaLande

6 p.m.

Magnificat and Nunc dimittis Henry Purcell
 Motet, The Lord is King Henry Purcell
 O salutaris hostia Hermann Schroeder
 Motet, Panis angelicus Hermann Schroeder
 Tantum ergo Hermann Schroeder

*First performance in the United States

KALENDAR FOR OCTOBER

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

✕Days of obligation.

FROM THE PARISH REGISTER

BAPTISM

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

July 8—John Alexander Kell

MARRIAGES

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

June 28—George Thomas Klauber & Leith Hammond Speiden

August 30—Roger Gerard Lee & Maude Anita Knight

BURIALS

"My flesh shall rest in hope."

August 1—Mabel Upson

August 3—Mary C. Campbell



ALTAR FLOWER MEMORIALS

October 5—Feast of the Dedication, Rufus McIntosh

October 12—Trinity XIX, Hallie Wilson

October 18—Feast of St Luke, Wallace and Florence Brackett

October 19—Trinity XX, Frances Nash

October 26—Feast of Christ the King, Matilde Mathews



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mrs Paul Cassard, \$5; the Rev'd Donald L. Davis, \$5; John M. Hamilton, \$5; The Rev'd Paul Hartzell, \$2; The Rev'd Wilfred E. Hotaling, \$2; Albert J. Hayden, \$5; Dr Jesse E. Hobson, \$20; Miss Ruth S. Horne, \$2; Miss Velma M. Klieb, \$2; Robin Label, \$10; Milton K. Larsen, \$2; Miss May Lilly, \$5; Miss Elizabeth C. Machold, \$2; David Myers, \$2; Mrs H. A. W. Randall-Mills, \$8.75; Mrs William F. Schrage, \$3; William S. Sutherland, \$5; Mrs Edward C. Tripp, \$3; Miss Ann Raven Wilkinson, \$10; Jacques L. Willaert, \$10; Edgar Wilson, \$25; Mr and Mrs John J. Wilson, \$2; Oscar O. Wilson, \$25.

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.*

Mr John Z. Headley, Treasurer PLaza 7-6750
Mr James L. Palsgrove, Director of Music JUDson 6-0237
Mr McNeil Robinson, Organist MOnument 3-3259
Mr James P. Gregory, Ceremoniaris ACademy 2-1659
Mr David B. Lowry, Seminarian CHelsea 3-5150
Mr Roger G. Mook, Head Usher RIVerside 9-3410
Mr Louis Fellowes, Funeral Director PLaza 3-5300

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

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