

BENEDICTA TU IN MULIERIBUS

AVE MARIA GRATIA PLENA DOMINUS TECUM



AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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AVE

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

Vol. XXXVIII

November, 1969

No. 8

My dear people,

I am writing this, as I always must, half a month before you will read it. We are about to experience the moratorium called in protest against our country's involvement in Vietnam. What will be produced by this mass protest I cannot predict though, as we all do, I wish for peace with justice among men and nations. What I printed in the parish notes on the Sunday before the moratorium I want to repeat here.

"Christian conscience is called to decide many questions to which there may be more than one answer. One such question is war: can there any longer be a concept or possibility of a just war? Can Christians take part in war, and in particular can Christians justify or support what we are doing in Vietnam? More than one answer may be given by people who call themselves Christians, though all of us, surely, are horrified by the prospect of war without end. (End = *telos*, Greek for "purpose" or "desired result"; hence, war for what purpose?) . . . Let me repeat: each conscience has to decide what is right. Christian conscience can never say, 'It's no concern of mine.' Pray for a right judgment, and practice what you believe."

Much as we hate war, much as many of us protest this war, it involves not only innocent sufferers but men who are not warriors by inclination and who are not there by choice. Many of them consider it their duty to stay there and even to be effective warriors. They may know more about Vietnam than I. I cannot see it as they do, but I, like you, must try to understand their viewpoint even though I reject it. And you and I must give them the benefit of our prayers.

There was a naval hero who had "only begun to fight". We may have only begun to make a peaceful but strong protest. I suspect that we have only begun to pray. To pray for our own men, to pray for our enemies, to pray for the innocent, to pray for an end (*telos*), is our duty.

To pray for this intention not only singly but as a parish we will offer a votive Mass for peace at 6:15 p.m. on Tuesdays, except greater feasts. Can you come at that hour then or on other weekdays and join your prayer to the perfect sacrifice of our Lord?

We shall want to be praying, also, for the Holy Spirit's guidance in the election of our Bishop Coadjutor. A special convention is called for December 12. Our lay delegates will be elected at a parish meeting in Saint Joseph's Hall on November 10 at 6:45 p.m. A delegate must be a communicant in good standing and we are entitled to three, though they vote as a unit. They and I will want your prayers because there are nominations of men of excellent calibre and the choice is not easy. As a background to the election I have printed a sketch of our third bishop, John Henry Hobart, a hero of mine. When I was at the General Theological Seminary (of which he was chief founder), I was lucky enough to buy his convention charges bound in one volume and belonging to his assistant, J. F. Schroeder, whose name is written on the fly leaf. I treasure it as a relic! Let us pray, in these days of compromise, for Hobart's spirit in ourselves and in the man who will shepherd us.

On the first Sunday of November the evening service will be sung by the men and boys' choir of Grace Church, Newark, under the direction of James McGregor, and I also want to call your attention to organ recitals on Wednesday evenings, November 12 and 19, by two young men of much promise: Donald Dumler of the First United Methodist Church of Westfield, New Jersey, and our own organist, McNeil Robinson.

Mission House activities go on, with senior citizens enjoying themselves and getting help when it is needed. They need little "favors" for door prizes: please look in your closet and bureau.

When this reaches you, you will be receiving a call either by 'phone or by foot from a parish canvasser. I do urge you to receive the canvasser in person, if possible. You are not going to be dunned for money and you could learn a lot about your parish and we about you. We need one another in the mystical body of Christ.

Affectionately your priest,

Donald L. Garfield

"EVANGELICAL TRUTH AND APOSTOLICAL ORDER"

WHEN the General Convention of the Protestant Episcopal Church met in New Haven on the 21st of May, 1811, the most promising work before it was the expected consecration of two new bishops: Alexander Viets Griswold, rector of St Michael's, Bristol, Rhode Island, and John Henry Hobart, D.D., an assistant minister of Trinity, New York. Both men had shown themselves eminently fitted for the episcopal office; Hobart, in fact, had served as secretary of the House of Bishops, and he was known for his emphatic, uncompromising arguing, depending on conviction more than scholarship. That did not make for his popularity, but he was respected.

When elected to the office of assistant bishop of New York, Hobart was thirty-five, having been born on September 14, 1775, and his relative youthfulness, together with his well-known and hotly-defended principles of the divine institution of the Church and her ministry, led many to doubt the wisdom of electing him. The Episcopal Church was in no position to risk its fortunes on a young man who had earned the enmity of the denominations, for, as Bishop Griswold subsequently wrote, "We have to contend, not only with all the impediments and difficulties common to those who preach the Gospel; but, unhappily, with the prejudices of our Christian brethren of other denominations, against the Episcopal Church." Chief Justice John Marshall expressed amazement in 1811 when he was told of two men offering themselves for the ministry of the Episcopal Church, which he had supposed to be nearly dead.

The Episcopal Church's future, as many saw it, demanded a watering-down of its peculiar principles, and those who stood for them, like Bishop Seabury and his protégé Hobart, were distrusted. Hobart's election, however, was by 9/10ths of the clergy and 4/5ths of the laity of the convention of "the Protestant Episcopal Church in the State of New-York." ("Diocese" did not come into use until Western New York was set off after Hobart's death—the first instance of dividing a state into more than one jurisdiction.)

Having been elected by the New York convention and unani- mously confirmed by the General Convention, Hobart came close to not being consecrated. It indicates the state of the Church. Bishop Claggett of Maryland was taken sick on his way to the convention in New Haven, where the consecration of Griswold and

Hobart was to take place. Bishop Moore, who had succeeded Provoost in New York, was confined to his Chelsea estate by paralysis. Bishop Madison of Virginia was president of the College of William and Mary and felt bound "under the solemnity of an oath" not to leave Williamsburg. Provoost had not left his Bouwerie estate, since his resignation ten years earlier.

Provoost, however, was persuaded to make the venture to Trinity and join Bishop Jarvis of Connecticut and venerable Bishop White of Pennsylvania in laying on hands on May 29. He arrived in the full glory of an episcopal wig. When he found neither of the other bishops and neither of the bishops-elect possessed of that ornament, he protested that the proceedings violated all canons of decency and Church order and refused to take part. Luckily, Bishop White remembered seeing a portrait of Archbishop Tillotson without a wig, and the day was saved. Griswold became bishop of the Eastern Diocese — that is, all of New England except Connecticut — and Hobart became assistant bishop of New York, in a Church half of whose chief pastors were too sick, too indifferent, or too ridiculous to give her the leadership essential for her life. But both men were equal to their task and, without them, the Episcopal Church could not have been restored to life.

What of Hobart the man? "He has all the talents of a leader; he is the most parliamentary speaker I ever met with; he is equally prompt, logical, and practical. I never yet saw that man thrown off his centre." So wrote Judge Livingston, and he predicted: "Nature has fitted him for a leader. Had he studied law he would have been upon the bench; in the army, a major-general at the least, and in the State nothing under prime-minister." We can see all of these qualifications in Hobart, the High Churchman contending for his principles. It was always a personal crusade — though never for purely personal victory — when he engaged in controversy.

Hobart's war-cry, "Evangelical truth and apostolical order", was chosen early in his career and quoted in his funeral sermon and was the touchstone of his life and doctrine. How well did he contend for this balance of gospel zeal and church order? Was his teaching so prevalent in the American Church by the time of his death that if, three years later, Keble had not set the Church of England on fire, Hobart's principles would have crossed the Atlantic?

It is tempting to picture a native American Church revival and wonder whether, without an Oxford Movement coming to us, it might have been more indigenous, and less divisive in some of its ritual consequences. Hobart was not entirely disinclined towards liturgical innovation and invented what was nicknamed the Hobart chancel: lectern and pulpit separated on either side of the communion table instead of standing in front of it at the head of the nave. And he advocated the Ante-Communion every Sunday. But the celebration of the Holy Communion more than quarterly was beyond his time and the full sacramental life, particularly confession as a sacrament, cannot be found in his teaching. For these we must thank Keble, Newman, Pusey, and their fellow-Tractarians; and a generation beyond them brought us "ritualism". Ceremonial worship brought to Catholic doctrine a warmth without which it could never have had so great and popular an appeal. The Oxford Movement, had it reached our shores not in 1833 but, say, 1853, would have found a welcome from a second generation of Hobartian High Churchmen and more of a welcome from their bishops — or so we are tempted to think.

However, even if Hobartian Churchmanship lacked warmth — it was called "High and dry" — it worked wonders. In the four years after Hobart's consecration, his clergy had increased fourfold! He visited every place where a mission could possibly be established in the State of New York including the Oneida Indian Reservation. The westernmost limit of his travels was Detroit, where he laid the cornerstone for a church in 1827. He died in St Peter's rectory in the up-State town of Auburn on September 12, 1830, returning from a visitation from which his wife had tried to dissuade him, only to be answered, "How can I do too much for him, who has done everything for me?" Asked on his deathbed whether he wished the Sacrament, he said, "The Sacrament, the Sacrament, that is the last thing; that is all; let me have it!"

The High Churchman Vindicated was the uncompromising title of his fourth charge to his clergy (1826) and his life and doctrine may be summed up by its opening proclamation: "The truth that a visible society, called the Church, is made by Divine appointment the regular and ordinary channel by which the blessings of mercy, and grace, and eternal life, in Jesus Christ, are conveyed to a fallen world."

D.L.G.

ANGLICANS — WHO ARE WE NOW?

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

Director of Trinity Institute

II

TO BEGIN WITH it would be salutary in all humility to take another look at Henry VIII. Most of us from time to time are engaged in defence against the old accusation that he is our father and our founder. We deliver brave lectures on Henry VIII and all that. We like to show that Henry was given the title Defender of the Faith by the Pope for his *Defence of the Seven Sacraments*. We like to show how the divorce business had precedents, that Henry could even have had some real scruple of conscience about his marriage to Catherine of Aragon. Having done this very sort of thing myself time and again, in all candor I have now to admit that our origins are unsavory.

The change in the Church in England under Henry may not have been much worse than what was going on in other places, but it certainly was not all to the glory of God. It was an act of prideful aggression, and attended by malice and murder. But the result was better than its human origin. Indeed, the result can hardly be considered by a sane man to be the work of Henry or any mind like Henry's. It looks marvellously like an instance of God making the wrath of man turn to his praise. Indeed, this is the miracle of the origin of Anglicanism.

It is also too often forgotten that the reign of Mary Tudor followed Henry's and swept away any effective Anglicanism, so that the project had to be begun again with Elizabeth.

It is in Elizabeth, in the mind of Elizabeth, that we find so much that is characteristic of the ethos of Anglicanism. She was hardly a saintly soul. Indeed, it is rumored that her popular title, "The Virgin Queen", may have been of like humor with Henry's "Defender of the Faith". She did fancy herself something of a theologian. We all know her characteristic doctrine of real presence, "What his word did make it, I believe and take it." This statement, though unexceptionable, is hardly explicit. Ever since Elizabeth, Thirty-Nine Articles and all, Anglicanism has existed on the strength of compromise and ambiguity if not of ambivalence. Some have tried to show this way as a glorious way. It is really terribly dif-

ficult to think of compromise, ambiguity, ambivalence as prime Christian virtues when "strait is the way and narrow is the gate".

Again, what eventuated was better than its origin. In spite of? — because of? — compromise, ambiguity, ambivalence, the Anglican way has been in a curious sense a way of unity. In this communion, what has been separate and warring in the divided Christendom in the West has been together in some sort of fellowship within one church. The sheer fact of its togetherness may be the most important fact so far about Anglicanism. That is not to say that catholic, evangelical, and humanist traditions have found a unity in Anglicanism, but they have found at least an association.

One of the problems of Anglicanism, perhaps the prime problem, is the fact that our tradition has been too great for its members. It is rare indeed to find an Episcopalian who thinks of himself as belonging to the whole Episcopal Church. He is High Church, Low Church, Flat Church. Strangely, this kind of partisanship is not only the consequence of narrowness but also of half-remembered grandeur. The various elements of Anglicanism have surfaced as strong movements in the course of its history, movements with saints and prophets.

The High Church element had a golden age in the Caroline divines—Lancelot Andrewes, John Cosin, and the rest. Most High Churchmen would think first, but not necessarily better, of the Catholic revival in the Oxford Movement, and its "ritualistic" sequel. The High Church party had its saints, even its martyrs, but it has had a strong habit of aloofness, and a curious disparagement of its own family. It valued episcopacy, but hated its bishops. It has had a habit of imitation of Rome which may make some Anglican churches the last refuge of the Counter-Reformation. Paradoxically, the same habit when up-dated produces a strangely Calvinist-looking liturgy since Roman liturgy as an act of reparation seems to be becoming increasingly Calvinist. This is what comes of this kind of crush: you may end up doing reparation for sins you have not committed.

The evangelical tradition had its mighty reformation prophets and the tremendous upsurge of the evangelical revival of the 18th century. Sadly, it lost its greatest strength in the secession of the Methodists. But it has continued, perhaps stronger in the Church

of England than here, a witness to the centrality of the word of God, the necessity of conversion, the urgency of personal religion. The problem with the evangelical, basically, has been that in later Anglican history he has not responded strongly to the greatest evangelical movements on the Continent. He has been too distracted by paranoid delusions about Rome and Romanizers to realize the power, say, of Karl Barth. One of the greatest tragedies in recent years has been the failure of Anglicans, apart from notable exceptions like Sir Edwyn Hoskins and D. R. Davies, to thrill to the affirmation of Barth, Brunner, Heim, and the other prophets, when this so obviously was a word from the Lord for us. The Low Churchman has too often been engaged in a concern about not doing certain things rather than about the utter urgency of the Gospel and preaching of the Gospel. In fact, the dereliction of our church in the matter of preaching may be attributed largely to the failure of the evangelical party to have something to preach.

There is, of course, yet a third element in Anglicanism sometimes called liberal; sometimes, Broad Church; perhaps best, humanist — Christian humanist. This tradition also has had its moments. It is a somewhat rarefied calling, because it is basically possible only when some learning is possible. We remember — or do we? — the Cambridge Platonists of the 17th century, the mighty contribution of Bishop Butler to the rationality of Christian believing, the Latitudinarians of the 18th century, in recent times the vivid figures of Bishop Henson and Dean Inge. We like to remember that Oxford and Cambridge are Anglican institutions in their ethos and orientation.

It used to be possible to say that the essential characteristic of Anglicanism was "sound learning". It is not quite so certain now. But there has at least been a concern for the truth. Not everything goes in our church. You simply cannot be a fundamentalist here, and you are not supposed to harangue people in a sentimental fashion as a substitute for thought. There is a tradition of liberal learning and liberality of mind that is by no means a partisan thing. But it may be true, as Dean Inge suggested, that a Christian cannot simply be a *liberal* theologically. He has got to be a liberal *something* — a liberal Catholic or a liberal Protestant or, better, a Catholic Humanist or an Evangelical Humanist or, still better, an Evangelical Catholic Humanist. It may be that in the attempt simply

to be liberal this third element in Anglicanism has its great failure. It has attempted to be a partisanship or a school of thought, when in reality it should be a spirit informing other loyalties. I suppose at this point now the one "in" word which focuses this concern is "openness". The Christian humanist is one who knows that because he is a Christian nothing is alien to him. Indeed, what truth there is in the secularization of Christianity really belongs to this tradition of Christian humanism.

Catholic, Evangelical, Humanist — all in one place but not with one accord. We have not only been a church of unfulfilled unity; we have been a church of divisiveness. There have been prophets of unity among us, but they have had a strangely difficult time. The greatest of these was the 19th century theologian Frederick Denison Maurice. Through a lifetime of unremitting passion and unrewarded achievement, he strove for the unity of his church! "The desire for *Unity* has haunted me all my life through; I have never been able to substitute any desire for that, or to accept any of the different schemes for satisfying it which men have devised." What Maurice saw so clearly was that each one of the schools of Anglicanism required the other for its completeness. He believed that this was possible and necessary and the true destiny of our church. But this is a destiny which has never been fulfilled.

The time is now late for Anglicanism. We have had four hundred years of the Anglican experience of living together in compromise, ambiguity, and ambivalence. One fact is terribly apparent: even though we may claim these four hundred years of experience as ground for acting as a bridge church, the Archbishop of Canterbury has remarked that people seem to be meeting each other without our bridge. We are being noticed about as much as the man in the *New Yorker* advertisement who does not read the *Philadelphia Bulletin*. Nobody seems to be aware of the fact that we have had this marvellous togetherness; indeed, that Anglicanism has been a microcosm of ecumenism for all this time. It is late, terribly late, but not too late.

(To be concluded)

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 of obligation — there is Mass at 7:30 a.m. and 6:15 p.m. and High Mass at 12 noon. Requiems for All Souls' are at 7:30 a.m. and 12:10 and 6 p.m. — the last of these solemn.

During November there are many Masses at which we commend to God those for whom we are bound to pray and those whose names you have given us. If you will sign and return your list, it will be read at the times indicated by the initial letter of *your* surname (*not* of names of the departed); or you may request a more convenient time. These are the intentions of Requiem Masses in November:

- | | | |
|---------|------------|--|
| 10. M. | 7:30 a.m. | Clergy of Saint Mary's |
| | 12:10 p.m. | Founders and Benefactors of Saint Mary's |
| | 6:15 p.m. | Trustees of Saint Mary's |
| 11. Tu. | 12:10 p.m. | All who have died for our country |
| 12. W. | 7:30 a.m. | A, B |
| | 12:10 p.m. | Saint Mary's Guild |
| | 6:15 p.m. | A, B |
| 13. Th. | 7:30 a.m. | C, D, E |
| | 12:10 p.m. | All enrolled in the Chantry Book |
| | 6:15 p.m. | C, D, E |
| 21. F. | 7:30 a.m. | F, G, H |
| | 12:10 p.m. | Confraternity of the Blessed Sacrament
and Guild of All Souls |
| | 6:15 p.m. | F, G, H |
| 26. W. | 7:30 a.m. | I, J, K, L, M, N |
| | 12:10 p.m. | All departed in November |
| | 6:15 p.m. | I, J, K, L, M, N |
| 28. F. | 7:30 a.m. | O, P, Q, R, S |
| | 12:10 p.m. | All who have none to pray for them |
| | 6:15 p.m. | O, P, Q, R, S |
| 29. Sa. | 7:30 a.m. | T, U, V, W, X, Y, Z |
| | 12:10 p.m. | T, U, V, W, X, Y, Z |

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

KALENDAR FOR NOVEMBER

- | | |
|-----------|--|
| ✕ 1. Sa. | ALL SAINTS. <i>High Mass 12 noon.</i> |
| ✕ 2. Su. | TRINITY XXII. |
| 3. M. | ALL SOULS. <i>Evening Prayer 5:30. High Mass 6.</i> |
| 4. Tu. | St Charles Borromeo, B.C. Comm. Octave. |
| 5. W. | St Elizabeth, Mother of St John Baptist. Comm. Octave. |
| 6. Th. | St Leonard, Abt. Comm. Octave. |
| 7. F. | St Willibrord, B.C. Comm. Octave. <i>Abstinence.</i> |
| 8. Sa. | Octave Day of All Saints. |
| ✕ 9. Su. | TRINITY XXIII. |
| 10. M. | Feria. <i>Requiems.</i> |
| 11. Tu. | St Martin, B.C. <i>Requiem 12:10.</i> |
| 12. W. | Feria. <i>Requiems.</i> |
| 13. Th. | Feria. <i>Requiems.</i> |
| 14. F. | Bestowal of the American Episcopate. <i>Abstinence.</i> |
| 15. Sa. | St Albert the Great, B.C.D. |
| ✕ 16. Su. | TRINITY XXIV. |
| 17. M. | St Hugh, B.C. |
| 18. Tu. | St Hilda, Abbess. |
| 19. W. | St Elizabeth of Hungary, W. |
| 20. Th. | St Edmund, K.M. |
| 21. F. | Feria. <i>Abstinence. Requiems.</i> |
| 22. Sa. | St Cecilia, V.M. |
| ✕ 23. Su. | SUNDAY NEXT BEFORE ADVENT. |
| 24. M. | St John of the Cross, C.D. |
| 25. Tu. | St Catherine of Alexandria, V.M. |
| 26. W. | Feria. <i>Requiems.</i> |
| 27. Th. | THANKSGIVING DAY. <i>High Mass 11.</i>
<i>No Mass at 12:10 or 6:15.</i> |
| 28. F. | Feria. <i>Abstinence. Requiems.</i> |
| 29. Sa. | Feria. <i>Requiems.</i> |
| ✕ 30. Su. | ADVENT I. |

✕ *Days of obligation.*

MUSIC FOR NOVEMBER

NOVEMBER 2 — TRINITY XXII

11 a.m.

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

6 p.m. Service sung by choir of Grace Church, Newark.

Magnificat and Nunc dimittis Charles Villiers Stanford
 Motet, O Lord the maker of all things John Joubert
 O salutaris hostia Mode VII
 Motet, Ave verum corpus Wolfgang Amadeus Mozart
 Tantum ergo Mode V

NOVEMBER 9 — TRINITY XXIII

11 a.m.

Missa brevis William Walton
 Motet, Out of the deep Henry Aldrich

6 p.m.

Magnificat and Nunc dimittis Thomas Tallis
 Motet, Hear the voice and prayer Thomas Tallis
 O salutaris hostia Anton Bruckner
 Motet, Ave verum corpus Anton Bruckner
 Tantum ergo Anton Bruckner

NOVEMBER 16 — TRINITY XXIV

11 a.m.

Missa misericordias Joseph Rheinberger
 Motet, De profundis Wolfgang Amadeus Mozart

6 p.m.

Magnificat and Nunc dimittis William Byrd
 Motet, Sacerdotes Domini William Byrd
 O salutaris hostia Joseph Kromolicki
 Motet, Adoro te Joseph Kromolicki
 Tantum ergo Joseph Kromolicki

NOVEMBER 23 — SUNDAY NEXT BEFORE ADVENT

11 a.m.

Missa Ecce quam bonum Hans Leo Hassler
 Motet, Cantate Domino Hans Leo Hassler

6 p.m.

Magnificat and Nunc dimittis Tone IV, I/Lassus
 Motet, Ave Maria Josquin des Prés
 O salutaris hostia Jacob Handl
 Motet, Adoramus te Jacob Handl
 Tantum ergo Jacob Handl

NOVEMBER 30 — ADVENT I

11 a.m.

Mass in E minor Anton Bruckner
 Motet, Hosanna to the Son of David Orlando Gibbons

6 p.m.

Magnificat and Nunc dimittis Henry Purcell
 Motet, Prepare ye the way of the Lord Michael Wise
 O salutaris hostia Hermann Schroeder
 Motet, Panis angelicus Hermann Schroeder
 Tantum ergo Hermann Schroeder

*Organ recitals will be given every Sunday at 5:30 p.m.
 and on Wednesday, November 12, at 8:15 p.m. by Donald Dumler
 and on Wednesday, November 19, at 8:15 p.m. by McNeil Robinson.*

FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

June 25—Robert A. May
 October 1—Mrs. Viola Douglas

BURIALS

"My flesh shall rest in hope"

September 23—Matilda Flemister Erwin
 October 1—Rosetta Booth
 October 3—Estelle Lucille Wilking



ALTAR FLOWER MEMORIALS

November 1—All Saints' Day, Departed members of Saint Mary's Guild
 November 2—Trinity XXII, John Gilbert Winant
 November 9—Trinity XXIII, Pauline Titus
 November 16—Trinity XXIV, Marie Rescousie
 November 23—Sunday next before Advent, Newbury Frost Read
 Lady Chapel, Departed members of the McGrane family
 November 27—Thanksgiving Day, Isaac Bradley Johnson



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Miss Columbia Elwell, \$2; Mr and Mrs William A. Greenlaw, \$3; Robert A. Hufford, \$2; Christopher D. Kelly, \$2; Mrs A. M. Keer, \$2; Mrs J. T. Linney, \$3; Mr and Mrs Howard McFall, \$10; Mrs L. A. Pennegar, \$3; Mrs Jerrio G. Sakurai, \$2; Mrs Max A. Schelle, \$5; Mrs Donald S. Wilson, \$3.

CHURCH SCHOOL

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



ORDER OF SAINT VINCENT

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



SAINT RAPHAEL'S GUILD

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



SAINT MARTIN'S GUILD

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



SAINT MARY'S GUILD

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



DEVOTIONAL SOCIETIES

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

PARISH LIBRARY

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



SAINT FRANCIS DE SALES SHOP

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



SAINT MARY'S PUBLICATIONS

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

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

Do T'bis, 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



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]."

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.

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, *Ceremoniarium* 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.*