

BENEDICTA · TU · IN · MULIERIBUS ·

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· A · MONTHLY · BULLETIN ·
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· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

AVE

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

Vol. XLI

October, 1972

No. 7

My dear people,

The Right Reverend Stephen Fielding Bayne will preside and preach when we keep our Feast of the Dedication on Sunday, October 1. A native New Yorker who became known as Chaplain of Columbia, in 1947 he was elected Bishop of Olympia (Washington, if you know your State capitals). In 1960 he was called to serve the Archbishop of Canterbury and the Anglican Communion as Executive Officer—a position he pioneered. He was a world-traveller for five years and even after he returned to New York to direct the Episcopal Church's overseas work. Visiting the American church in Rome, St Paul's-within-the-Walls, in 1968, Bishop Bayne ordained John Paul Boyer to the priesthood. Two years ago, Bishop Bayne moved to Chelsea Square, where he (and I) were trained for the priesthood, and now, as Dean of the General Theological Seminary, he has the demanding task of remoulding that training in these uncertain times. We are glad to have him and his wife with us as we rededicate ourselves to God's service, and thank him for our parish church.

"I have no doubt," Bishop Bayne has recently written, "that ministry in and through a settled congregation will remain a principal—perhaps even central—form of ministry. But in God's providence, the churches are now recovering a lost breadth and variety of ministries, such as they have not had since pre-Reformation days."

One of these, recovered in the Anglican Communion only in the last century, is the Religious Life. It has been a blessing to many men and women who, under vows taken freely, have found ways to serve God and man. And it has equally been a means of revival of the whole Church and of parishes. Our own at first had its own parochial Orders and then, till 1966, the Sisters of the Holy Nativity, whom we still miss. However, since last Easter we have had the Franciscan Brothers living in the Mission House, and now we have a monk of the Order of the Holy Cross living in the rectory.

Professed in 1943 as Brother Sydney and ordained in 1953, Father Atkinson knows us and we know him well. We know his gifts as preacher and confessor, developed during his years at places as widely different, geographically and culturally, as his Order's Mission in Liberia and St Andrew's School near Sewanee, Tennessee. When he asked to spend a year with us, on loan from his Order but not withdrawing from it, we welcomed it as a providence of God. His ministry is already felt in Times Square.

So many come in from the street that I have made up, for them and for our Sunday noon tour, "A Walk around Saint Mary's" printed in this AVE and to be made into a folder for the tract table. And, yes—St Martin's Guild and St Francis' Shop need men and women to help with tours and sales. Pardon our parochial puns, please, but volunteer if you can help.

So many calls came this past summer to ask whether we had a Sunday evening Mass that I have decided to have one at 5 p.m. It will be over in time for the organ recital at 5:30 and Evensong and Benediction at 6. A Sunday evening Mass is not likely to decrease morning attendance nor become a substitute for it, except for people with valid reasons, like nurses and those who have been away for the weekend. By facing New York realities, we are not lessening Catholic discipline: indeed, we are encouraging eucharistic worship.

The Feast of the Dedication brings also the start again of our Sunday Sung Mass at 9, followed by classes for adults and children. I like the idea, worked out by Father Boyer and Sister Brooke Bushong of the Church Army, of basing the instruction on Bible readings of the Church Year, with homilies at Mass given by Father Atkinson. Pamela Lee, also with the Church Army, has been recruited to teach along with our seminarians, Scott Helferty and Ronald Lau.

These and other men from the Seminary work on weekdays in the Mission House, helping Father Boyer and Dolores Pascarelli in our ministry to old people. Good, hot meals for them are being increased, thanks to financial support voted by the vestry of St Thomas Church. This neighborly act, recommended by Dr Morris before he retired as rector, is much appreciated.

Finally, a personal note of appreciation. Since my mother had a stroke on Memorial Day, many of you have asked for her. She is in a nursing home in Concord opposite Mr Hawthorne's, says she is

comfortable, and is doing as well as I can expect. Your thoughtful concern and prayers have given me much comfort, and "I thank my God whenever I think of you."

Affectionately your priest,

Donald L. Garfield

AN OPEN LETTER

To the Right Reverend the Bishops of the Church:

With your session in New Orleans just before us, and with Louisville much in mind, we address you from every corner of the country, but in a common voice. A self-commissioned company of priests, we wish to share with you an uncommonly urgent concern.

In an age of epidemic change there is immense need, alike in the Church and the world, for the recognition of durable landmarks; for the steady vision and the sure hand.

The calling of the Church is to invite mankind toward its true Center, Jesus Christ. Our living Lord comes and speaks and acts anew in this as in every age. But someone must help us see, in all newness and change, what is of God, and what is not. It is central to our task that we make him known from the witness of the past so that he may be believed and worshipped in the present. Only the memory of him affords us the measurements by which change can be adjudged appropriate, constructive, and true. The decisions of Christians in every age must be made "in remembrance of me."

Who in the Church is most responsible for this anchoring task of recollection and discernment? It is essentially the apostolic role, falling to the Church's apostolic persons. In the Catholic tradition this is, above all, the responsibility of Bishops. In the Episcopal Church, USA, the House of Bishops are the trustees of this work.

To many, caught up in desperate need for new forms of society and new ways to meet crisis, this essentially conservative task will often seem to be reactionary or merely nostalgic. Nevertheless, for the sake of Catholic truth, Christian nurture, and Evangelical mission, for the sake of the right long-range direction of man and his world, it must be done with forthrightness and courage. It is mainly, we believe, up to you.

What we then urge upon you, our Bishops, is a renewed assertion of your apostolic role as custodians of Catholic truth.

We do not in the least ally ourselves with those who categorically oppose change or would evade the great issues of war, poverty, and race. We only ask that you help us reflect fully and deeply on how we may best bring to bear, in current crises, the experience and wisdoms of the Christian past. With such issues in mind as liturgy, ecumenism, the priestly ordination of women, canons on marriage, the relation of Communion and Confirmation, and the presently unfocused definition of Diaconate, we expect our House of Bishops to lead us in giving critical guidance and theological perspective before decisions are made, and to make sure that such a process shall engage the Church at large.

We ask you not to be anxious that doing this will weaken the Church's faithfulness to vigorous and daring ministry and mission. We believe that the prospect of an aimless and confused Church, acting precipitously, is more to be feared than one in which divided opinions are strong and loud. Our witness will be more surely eroded by our trying to follow every trend, mount every bandwagon, respond to every latest popular cause, than by the obstinacy, or even departure, of those who, following their own persuasions, will not honor the apostolic counsel. We therefore urge you to bestir in the collective Christian memory those standards which God has given us in the past for human life and destiny, and especially for due thoughtfulness and integrity in the governance of his Church.

We believe that there are many with us in our Church, and in other Churches as well, who look to you to be a House undivided, a House which, summoning every measure of its critical powers, patience, and fortitude, will help the Church to stand with apostolic conviction, and so to move with apostolic wisdom, in a time of extraordinary challenge and adventure.

C. Julian Bartlett
Darby W. Betts
Harold R. Brumbaum
Wood B. Carper, Jr
James S. Cox
John Lane Denson
J. Ralph Deppen
Theodore P. Ferris
Donald L. Garfield

Stanley P. Gasek
George J. Hall
Ernest A. Harding
John C. Harper
Charles A. Higgins
Benjamin Minifie
Frederick M. Morris
Robert R. Parks
Charles Howard Perry

John C. Sanders
Francis B. Sayre, Jr
Carroll E. Simcox
Sheldon M. Smith
Russell B. Staines
William Sydnor
George F. Tittmann
George W. Wickersham, II
Pitt S. Willand

A WALK AROUND SAINT MARY'S

1. Begin at Founder's Memorial, right-hand front of nave

THIS PARISH OF THE EPISCOPAL CHURCH was founded in 1868 by Thomas McKee Brown, a priest then only twenty-seven years old. Choosing a site across Times Square in Forty-fifth Street—where Shubert Alley is now—Father Brown with laymen who joined him in the new venture built a brick church half the size of this one. Since it contained the same altar you see here, you can imagine how imposing it looked, since the altar table is thirteen feet long and the steps behind it are eighteen feet long. Also from the old church are the seven lamps hanging before the altar, symbolizing the seven gifts of the Holy Spirit and pictured before the heavenly altar in the Revelation of St John the Divine.

FROM THE BEGINNING St Mary's emphasized Catholic worship "made beautiful, majestic, and impressive by all the outward adornments, which are called the Beauty of Holiness." This was the intention of the Founder of St Mary's at a time when the Episcopal Church had little solemnity in its services. Father Brown built his church for High Mass—that is, the Eucharist offered solemnly, with many priests and laymen ministering at the altar, with incense symbolizing our prayer ascending to God, and with music as fine as could be offered. Haydn's 'Imperial Mass' was sung with orchestral accompaniment, for example, when this church was opened in 1895. Three years later Father Brown died. He was buried in Brooklyn—so this is an empty tomb, or cenotaph, reminding us of our young Founder. His sensitive features were carved by J. Massey Rhind, sculptor of the lovely Virgin and Child between the main doors.

2. Face choir gallery and organ in rear

OUR MUSIC probably makes us best known. It is probably the most inclusive repertory of liturgical music in the United States. Along with masses like Haydn's—which we repeated at our centenary, December 8, 1968, with the Bishop of New York as celebrant—we sing Renaissance, Romantic, and contemporary masses and motets. Plainsong is used for the proper of the Mass, the Psalms at Evensong, and the traditional services of Holy Week. The choir sings from a gallery at the rear of the church, which is best for its own music and to lead the congregation. Acoustics are remarkable: there is a 5½-second reverberation.

THE ORGAN, which you see on the wall above the choir gallery, was built in 1932 by the Aeolian-Skinner Company of Boston to the design of G. Donald Harrison. Harrison is credited with returning American organs from their Romantic emphasis on solo stops to the Classical principle of tonal ensemble. The sound is less muddy and more brilliant in Classical design. This organ, in tone, is essentially French. We are now seeking to complete it with the Bombarde division and other ranks which would make it "the finest French organ outside of France".

SEVERAL "FIRSTS" can be noted in this building: the down-lighting in the ceiling was revolutionary when it was added, but even more daring was the steel structure when the church was built. It has stood up well against blasting for new office buildings nearby. They will surround us eventually, of course. People are always stopping in during the day to rest and pray. Our Sunday congregations, on the other hand, come from many directions and great distances.

3. *Cross the nave to the foot of the pulpit*

THE MINISTRY OF GOD'S WORD is important to us, and is illustrated on the foot and sides of the pulpit by carvings of great preachers of the Universal Church from Stephen to Francis and Dominic, of the Church of England from Laud to Pusey, and of the American Episcopal Church such as its first Bishop, Seabury. The pulpit was given as a thankoffering for our third Rector, Dr Barry, a notable preacher. Dr Barry's artistic taste is evident around the church, which he beautified. For example, behind the high altar he placed the great painting by Henry Wynd Young of the Coronation of the Virgin, and over it filled three windows with glass by C. E. Kempe & Co., the best English stained-glass firm of the time. In the chancel arch he placed the great rood beam—rood means a crucifix, usually with Mary and John standing beside the cross—and also this rood beam has attendant angels. He erected the great shrines of Our Lord and Our Lady flanking the chancel, and in the baptistry you will see the font cover he added. Finally, on the pillars of the nave Dr Barry placed statues of the Twelve Apostles—John the Evangelist, just above you, can be told because he holds a chalice. All these woodcarvings were done by John Kirchmayer, who came to Boston from Oberammergau and was considered to be our country's finest woodcarver. Recently, at the suggestion and partly

in memory of our last Rector, Father Taber, wrought iron grilles have been added flanking the high altar. Interestingly, grilles like these appear in the original architects' drawing by Napoleon Le Brun & Son.

THE VOTIVE CANDLES at the shrines may be lighted by those who kneel there for their prayers. White and red represent Christ in the Eucharistic Host and shedding his Precious Blood. Blue is Our Lady's color, green is associated with St Joseph because he entered everlasting life with Jesus beside him, and the unbleached wax is used for the departed.

4. *Go into the side aisle*

THE WAY OF THE CROSS begins here. At the First Station we see Pilate condemning Jesus, and the subsequent scenes show him going to death and burial. In this devotion made up of Bible-reading and prayer—public in Lent and often done privately, too—we follow Christ to learn to suffer and triumph with him.

THE MADONNA AND CHILD, a porcelain bas-relief on the wall just down the aisle, was undoubtedly made in the famous della Robbia workshop at Florence. You will see another example across the church over St Joseph's altar.

5. *Walk through the ambulatory behind the high altar*

CHRIST'S FACE, SUFFERING, was carved at Oberammergau by Anton Lang, who played the part of Christ in the Passion Play. The carving, given by a parishioner, was put here by Father Taber. The statue of St Vincent, Spanish deacon and martyr, is here as patron of the acolytes. Behind the high altar, the great painting of Our Lady's Coronation has at the bottom five scenes: the Joyful Mysteries of the Annunciation to Mary by Gabriel, the Visitation of Mary to Elisabeth, the Nativity of Christ, and his Presentation and his Finding in the Temple.

6. *Beyond the high altar, enter the Lady Chapel*

THE LADY CHAPEL is dedicated in honor of the Blessed Virgin Mary, whom we call Our Lady. The Lady Chapel is used twice every weekday: for Morning and Evening Prayer and the Mass following each of these services. The altar—truly a table—in that respect anticipated the return, nowadays, to earlier forms. In

Kempe's windows over the altar you may make out his mark, a golden sheaf, in the lower left corner of the left-hand lancet. The chapel was entirely given by one of the Trustees of St Mary's, Haley Fiske, who commissioned another Trustee, Elliott Daingerfield, to paint the murals. Such large and striking compositions were sensational in 1904. The paintings on the side walls (left and right, respectively) represent the Annunciation and the Epiphany. Daingerfield's daughter is the little blonde girl peeking out of the front left corner, and Fiske's children posed for the cherubs over the rear arch.

THE LADY CHAPEL CEILING, given by Ambassador John Gilbert Winant and his wife, was designed by Ralph Adams Cram after Late Medieval English models, and is one of the finest features of the church. Notice the angels proclaiming "AVE".

THE SHRINE OF OUR LADY OF WALSINGHAM was placed at the back of the Lady Chapel in 1969. The statue was carved near the original shrine in England, in the tiny Norfolk village of Walsingham which, once again, has become a great place of pilgrimage. It is not too usual to see Christ portrayed as a young boy.

LEAVING THE LADY CHAPEL, look up at the brilliant window way in back depicting the Coronation of the Virgin, then from there look at the 16th century carvings on the wall to the left of scenes from Our Lord's life, and at the rood in the arch which was brought from the old Forty-fifth Street church.

7. Go down the aisle to the baptistry and beyond

THE FONT was brought from the old church. The first child baptized in it here, when the church was opened on December 8, 1895, lent us her christening robe for our centennial exhibition. The font cover, carved by Kirchmayer with seventy-three tiny figures, is a masterpiece. In the aumbry, or wall-safe, are kept the Holy Oils for anointing those to be baptized, those to be confirmed, and the sick. The baptistry murals and glass are by a Philadelphia artist, Valentine d'Ogries, who also made the triangular windows in the side aisle directly across the church, those you are about to see in St Joseph's chapel, and the Coronation window you have already seen in the back of the Lady Chapel.

THE CONFESSIONAL is used for the ministry of reconciliation,

the penitent kneeling on one side and the priest sitting on the other. Privacy is assured, but the priest can hear the confession and the penitent can hear him give counsel and absolution. Time for confession is provided every day because so many come from outside the parish to make their confessions at St Mary's. In the Anglican Communion, sacramental confession is a voluntary privilege.

THE SHRINE OF THE SACRED HEART shows Jesus Christ's loving-kindness symbolized by his human heart. Notice that he holds a Host for Holy Communion. The bread and wine for Communion are placed here before High Mass, to be carried to the altar as offerings of the people. This statue, and one you are about to see of Our Lady of Mercy, were carved by Lee Lawrie, best known in New York for his statue of Atlas at Rockefeller Center opposite St Patrick's Cathedral.

8. Pass through the side chapels to the back of the church

ST JOSEPH'S CHAPEL is used for noonday Mass during the week and for small weddings—as you could guess from the altar-piece of the marriage of Joseph and Mary. The glass, which illustrates the Benedictus, or Song of Zacharias at the birth of his son John the Baptist, is unusual in this country—it is in the style of the Italian Renaissance. So are the plasterwork around the altar, the door to the right of it, and the ceiling of the chapel. More particularly, the style is Florentine, while that of the next chapel is Venetian. The ceilings of these chapels and the Lady Chapel are remarkable to find under one roof, and repay careful study.

THE CHAPEL OF OUR LADY OF MERCY is used as a place of repose for the dead, for small funerals, and for other Requiem Masses. Notice the black marble altar and floor, and the 15th century woodcarving of the death of St Anthony. Ashes of the dead may be given permanent safe-keeping at St Mary's.

THE CALVARY near the door of the church serves many people who come in from the street to offer prayer on their way to and from work. It is our most popular shrine. From here you can look back and see how the great rood dominates the church, and how from everywhere in the nave your eye will be drawn to the altar and its tabernacle, in which the Blessed Sacrament is reserved for Communion of the sick and of others who could not come to Mass.

OUTSIDE THE CHURCH, all who pass by can see Christ lifted up on his cross. The carved stone Calvary above the main entrance is the first to be erected out-of-doors on a public building in New York City.

THIS CHURCH was built to help us "worship the Lord in the beauty of holiness." Before you leave it, thank God for his Church and please pray for all who find him here and try to serve him.

OUR SERVICES depend on your generous giving. Please help us keep our doors wide open. If you have questions about our faith and practice, the clergy will be glad to meet and talk with you. You are always welcome to worship with us.



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.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m. and 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

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



CONFESSIONS

DAILY, 12:40-1 p.m., also

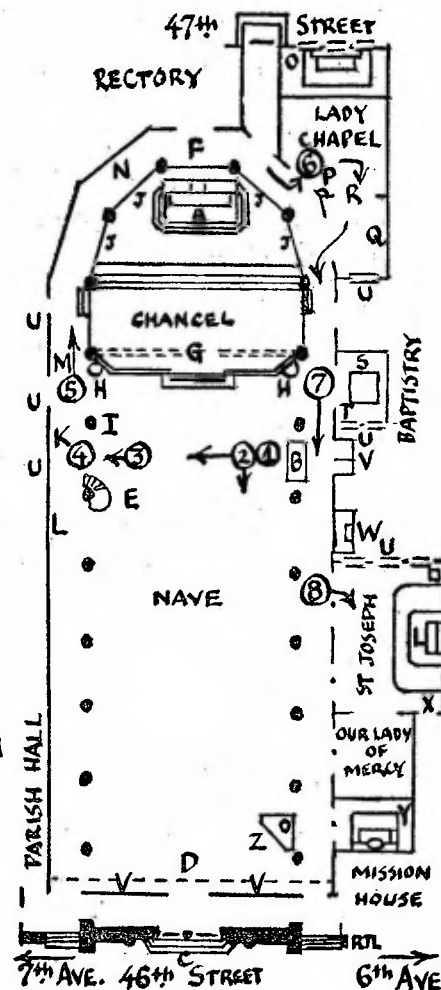
FRIDAYS, 5-6 p.m.

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

SUNDAYS, 8:40-9 a.m.

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

- A HIGH ALTAR
- B FOUNDER'S MEMORIAL
- C OUTDOOR MADONNA & CALVARY
- D CHOIR & ORGAN
- E PULPIT
- F PAINTING & WINDOWS OVER HIGH ALTAR
- G ROOD & SEVEN LAMPS
- H SHRINES OF OUR LORD & OUR LADY
- I STATUE OF ST JOHN
- J GRILLES
- K FIRST STATION ON WAY OF THE CROSS
- L DELLA ROBBIA BAS-RELIEFS
- M OBERAMMERGAU FACE OF CHRIST
- N ST VINCENT
- O ARTIST'S DAUGHTER
- P WALSINGHAM SHRINE
- Q CARVINGS OF LIFE OF CHRIST
- R ROOD FROM OLD CHURCH
- S FONT
- T AUMBRY
- U D'OGRIES WINDOWS
- V CONFSSIONALS
- W SACRED HEART
- X FLORENTINE DOOR
- Y DEATH OF ST ANTHONY
- Z CALVARY SHRINE



CHURCH SCHOOL

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



ORDER OF SAINT VINCENT

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



SAINT RAPHAEL'S GUILD

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



SAINT MARTIN'S GUILD

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



SAINT MARY'S GUILD

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



DEVOTIONAL SOCIETIES

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

PARISH LIBRARY

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



SAINT FRANCIS DE SALES SHOP

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



SAINT MARY'S PUBLICATIONS

Exultate Deo, Evensong and Benediction at Saint Mary's: monaural \$4.95; stereophonic \$5.95 (mailing 50c)
Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c
Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
Order from the Saint Francis de Sales Shop



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:
 "I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, . . . [here state the nature or amount of the gift]."

CALENDAR FOR OCTOBER

1. Su. DEDICATION OF THE CHURCH
High Mass with Procession 11
2. M. *Of Pentecost XIX*
3. Tu. *Requiem 6:15*
4. W. St Francis of Assisi, Friar, 1226
5. Th.
6. F. St Bruno, Abbot of the Grande Chartreuse, 1101
7. Sa. The Holy Rosary of the Blessed Virgin Mary
8. Su. PENTECOST XX
9. M. Robert Grosseteste, Bishop of Lincoln, 1253
10. Tu. *Requiem 7:30*
11. W.
12. Th. St Wilfrid, Archbishop of York, 709
13. F. St Edward the Confessor, King of England, 1066
14. Sa. *Of our Lady*
15. Su. PENTECOST XXI
16. M. *Requiem 12:10*
17. Tu. St Ignatius, Bishop of Antioch, & Martyr, c. 115
18. W. SAINT LUKE THE EVANGELIST
19. Th. St Frideswide, Abbess of Oxford (8th c.)
20. F.
21. Sa. *Of our Lady*
22. Su. PENTECOST XXII
23. M. SAINT JAMES OF JERUSALEM, MARTYR, c. 62
24. Tu. St Raphael the Archangel
25. W. SS. Crispin & Crispinian, Martyrs of Soissons, 287
26. Th. Alfred the Great, King of the West Saxons, 899
27. F.
28. Sa. SAINT SIMON & SAINT JUDE, APOSTLES
29. Su. PENTECOST XXIII
30. M. *Requiem 6:15*
31. Tu. Vigil of All Saints

MUSIC FOR OCTOBER

OCTOBER 1 — DEDICATION OF THE CHURCH

- 11 a.m.
- Missa festiva Alexander Gretchaninov
- Motet, O Lord, I have loved
the habitation of thy house Thomas Tomkins
- 6 p.m.
- Magnificat & Nunc dimittis Arthur Wills
- Motet, Blessed art thou, O Lord Healey Willan
- O salutaris hostia Flor Peeters
- Motet, Ave verum corpus Everett Titcomb
- Tantum ergo Flor Peeters

OCTOBER 8 — PENTECOST XX

- 11 a.m.
- Missa Ecce quam bonum Hans Leo Hassler
- Motet, Ecce quam bonum Isaac Blackwell
- 6 p.m.
- Magnificat & Nunc dimittis Henry Purcell
- Motet, I will sing unto the Lord Henry Purcell
- O salutaris hostia Mode VII
- Motet, Ave verum corpus William Byrd
- Tantum ergo Mode V

OCTOBER 15 — PENTECOST XXI

- 11 a.m.
- Missa dorica Hermann Schroeder
- Motet, Panis angelicus Hermann Schroeder
- 6 p.m.
- Magnificat & Nunc dimittis Eduardo Torres
- Motet, Cantantibus organis Luca Marenzio
- O salutaris hostia Tomás Luis de Victoria
- Motet, Christe, adoramus te Claudio Monteverdi
- Tantum ergo Tomás Luis de Victoria

OCTOBER 22 — PENTECOST XXII

- 11 a.m.
- Missa L'ora passa Lodovico da Viadana
- Motet, Caro mea vere est cibus Antonio Caldara
- 6 p.m.
- Magnificat & Nunc dimittis Bernard Rose
- Motet, Hear my cry, O God Howard Boatwright
- O salutaris hostia Jean Langlais
- Motet, Ave verum corpus E. Mégemont
- Tantum ergo Sigfrid Karg-Elert

OCTOBER 29 — PENTECOST XXIII

- 11 a.m.
- Missa brevis Simon Preston
- Motet, Ego sum panis vivus Joseph Goodman

6 p.m.

Magnificat & Nunc dimittis	Traditional French
Motet, Hymnus dicamus Domino	Marc-Antoine Charpentier
O salutaris hostia	Pierre de la Rue
Motet, Panis angelicus	Michel Richard de la Lande
Tantum ergo	Mode V



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."

August 10—Alma Karle (Mrs)

MARRIAGE

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

July 30—James Daniel Green & Christina Marie Gurr

BURIALS

"My flesh shall rest in hope!"

June 15—Robert Klobstock

June 17—Charles Henry Genet

June 30—Ruth Moore Tripp



ALTAR FLOWER MEMORIALS

October 1—Dedication, Rufus McIntosh
 October 8—Pentecost XX, Hallie Wilson
 October 15—Pentecost XXI, Frances Nash
 October 18—St Luke, Wallace & Florence Brackett
 October 22—Pentecost XXII, Departed members of the McGrane Family
 October 29—Pentecost XXIII, John Gilbert Winant



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 Anonymous, \$5; J. Edward Baker, \$1; Basil Browne, \$3; The Rev'd Harvey E. Buck, \$3; The Rev'd A. Milton Cheney, III, \$5; Billy P. Haithcoate, \$5; Peter R. Henderson, \$3; Mrs G. E. Higgins, \$3; Miss Bertha Horne, \$2; Miss Ruth S. Horne, \$3; The Rev'd Thomas J. Hurley, \$3; Miss Charlotte Lickell, \$3; John C. McCutcheon, II, \$5; David H. Myers, \$10; Mr & Mrs Martin S. Payne, \$3; Lewis C. Popham, III, \$5; Carrington Raymond, \$10; Mrs Newbury Frost Read, \$3; Elwin Rich, \$5; Kenneth Starr, \$5; Miss Susanna M. Stops, \$6; Kenneth P. Vinsel, III, \$3; Miss Thelma Watne, \$4; Gerard J. Werckle, Jr, \$15; Henry T. Wilhelm, \$5; Chaplain (Major) Bruce M. Williams, \$2.

Annual contributions of three dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

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CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York

(East of Times Square, between 6th and 7th Avenues)

Church open daily from 7 a.m. to 7 p.m.

RECTORY

144 West 47th Street, New York

The Rev'd Donald L. Garfield, *Rector*

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The Rev'd Sydney J. Atkinson, O.H.C.

PLaza 7-6750

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Mr William R. Anderson, *Parish Secretary**Office hours from 10 a.m. to 5 p.m.**Monday-Friday except legal holidays*

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