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

Vol. XLI

November, 1972

No. 8

My dear people,

Some day others will have to do for us what we cannot do: reverently dispose of our bodies and pray for our souls. Now, we can help them help us, when that day comes, by leaving them clear directions for our funerals. Often they do not know—sometimes, sad to say, they do not care—what we would want. It may not matter, eternally, but I for one would want my body disposed of, and my soul prayed for, according to the Church's faith and practice. So would you. And so far as I am able, as parish priest, I see that communicants have all that the Church provides: before the funeral a place of repose (the Chapel of Our Lady of Mercy is designed for that); for the funeral a Requiem Mass (sung or said, as each has desired; and always with incensation of the body); committal at church or cemetery (at church if there is to be cremation or if we cannot go to the cemetery). These are the basic components of the funeral rite of the Catholic Church.

It helps me help the survivors understand what is wanted, however, if there is a memorandum left with them and with me. It has legal force, our attorney advises us. You will find a sample, together with some plain rules and reasons why, on the next three pages. I urge you to see that your survivors read them and that they and I have copies of the memorandum.

The funeral director whom we recommend for our parish is Ralph M. Morehead of 152 East Seventy-fourth Street.

All Souls' Fund of the Church of Saint Mary the Virgin is a way to perpetuate your memory or that of your loved ones; and also the Chantry Book, in which a name can be inscribed for annual remembrance.

"Lay this body where you will," said Monnica to her son Augustine. "Only remember me at the altar of the Lord." We beg that, too.

Affectionately your priest,

DONALD L. GARFIELD

FUNERALS

A simple statement of Church principles and practices

1.

The parish priest should be called when death seems imminent, or as soon as death occurs.

Death is a spiritual event as well as a physical change. If death occurs suddenly, the priest should be informed at the same time as the physician. If the illness was serious and protracted, the priest should have been advised as the illness progressed. Arrangements for the funeral should be made with the guidance of the priest as well as of the funeral director. It is neither safe nor courteous to set a time for the funeral service without consulting the priest.

2.

The funeral service should be held as soon as practicable.

The period between death and the funeral service need be no longer than is necessary to make arrangements for the service. A long wait can be an unnecessary strain on the survivors.

3.

Christian funerals need not be expensive.

Christian teaching emphasizes a decent and respectful burial, not an expensive one. Remember that an inexpensive funeral is not a sign of disrespect for the deceased. An inexpensive casket is fully as respectful as a costly one.

4.

The Church does not charge for funerals.

There is no fee for the use of the church. Special services, such as music, must be paid for, however. An offering to the parish church is always received gratefully.

5.

The minimum use of flowers at a funeral is in keeping with the simplicity of Christian burial.

Flowers are a natural symbol of the Resurrection: the buried seed, long dead, comes to new life. But a few flowers near the casket express that as well as many and costly bouquets. Thanksgiving for

the life of the deceased may better be expressed by making memorial gifts to the Church, hospitals, or other worthy causes. These will be a lasting tribute.

6.

The casket must be closed before the service begins, and should not be opened again.

The Church purposely turns us away from the lifeless body and directs our thoughts to the new life of the Resurrection. An open casket, with its invitation to view the body, is not necessary anywhere, and is forbidden during or after the funeral service in church. In the presence of the body, prayer is the first and finest expression of Christian sympathy.

7.

The right place for a communicant's funeral is his parish church.

The Christian life begins at the font and is nurtured at the altar. Those who die in the Lord as communicants of the Church deserve this last service in the house hallowed by their communions. The casket, when it is brought into the church, must be covered by a pall which is the symbol of God's care over all his children, rich and poor alike. In the Episcopal Church, the parish priest is responsible for the selection of suitable organ music, anthems, and hymns.

8.

The Church provides the celebration of the Holy Eucharist as the setting of the funeral.

In every Eucharist, when we pray for Christ's Church we bless God for all his servants departed this life in his faith and fear. In a Requiem Eucharist (for which the Prayer Book, at page 268, provides a Collect, Epistle, and Gospel), we pray with special intention for the repose of the departed, offering Christ's sacrifice with and for them. Holy Communion is offered to the baptized; others are welcome to be present; all are invited to make the responses in the service.

9.

The Church requires the reverent and permanent disposition of the body or its ashes.

We look for the Resurrection of the dead. The natural body, whether buried in the ground or burned to ashes, is the seed from which

the spiritual body will rise. If there is cremation, the ashes should be buried or put in a permanent place of repose. Committal of the body may be added to the service in church if the grave is not near.

MEMORANDUM
(to be signed and left with your parish priest and next of kin)

I,, a communicant of the Episcopal Church, direct my funeral to be conducted in accordance with its principles and with its services as celebrated in my parish church.

I direct that, if possible, my funeral service be held in my parish church, the Church of Saint Mary the Virgin, New York, under the direction of the Rector of the Church.

I direct particularly that I have:

- | | |
|------------------------------|----------------------|
| An inexpensive casket | A service sung |
| A minimum use of flowers | Organ music only |
| No public viewing of my body | No music |
| My body repose in church | Burial of my body |
| A Requiem Eucharist | Cremation of my body |
- (Include only those items above that are desired)

(In the space above you may write in other special requests)

Provision has been made for { burial of my body } in
 { repose of my ashes }

.....

 (Enter name of church or cemetery and address)

I should be grateful for memorial gifts made to

.....

(Signature)

.....
 (Date)

THE RESPONSIBILITY OF LOVE

A Sermon for Pentecost XVI

NO ONE IS LIKELY TO QUARREL with today's Epistle [Romans 13: 10-8]. It is a pleasing irony that it was written, indisputably, by St Paul, who is too carelessly rejected in these latter days, even by Churchmen, as a crabbed old man obsessed with the details of sexual morality. It is Paul, we are told, who complicated the simple Gospel message of Jesus the Flower-child with the excrescences of doctrine and dogma. It is all nonsense, of course, to anyone who has read the Gospels with anything other than rose-coloured spectacles, but it is nice to have such a splendid vindication proclaimed solemnly in the midst of Mass: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law"; or again: "if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself"; or again: "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."

It is phrases like these that are the charter of all virtue and all morality in Christendom. Not, of course, that St Paul was being particularly original—indeed, he would vehemently have rejected any such notion. He is, rather, but expanding upon the words of his Master, expanding even more, perhaps, upon the *life* of his Master, upon his life-giving death and death-destroying resurrection from the dead, which set the seal of eternal truth forever upon his words and his teaching. This, verily, is central: to be a Christian is to love as Christ loved us; to give as Christ gives, even unto death, pouring out our life's blood as his blood poured from the five wounds of Calvary. If we love, we shall not commit adultery, we shall not kill, we shall not bear false witness, we shall not covet; for these things are contradictions in terms of the nature and being of love, and all such things like them are equally contradictions in terms of the one great commandment, Thou shalt love thy neighbour as thyself. In the face of this, all mere rules, all mere pieties, are dissolved; for love has no *need* of such things, going, as it does, beyond all rules, all conventions. If the Old Man in us were really dead, if we lived indeed in Christ and Christ in us, our lives would be holocausts of charity, consumed and consuming in the quickening fires of God's love; bright beams, as of a candle set on a candlestick; lights of the world. A pity, a thousand pities, that it is not so;

but every now and then we meet a saint, and understand, for the moment, what these phrases really mean. And for those of us who are not saints there remains repentance, confession, and ultimate hope.

Now, I very much doubt if anyone would disagree with any of this, if any Christian, that is, would disagree with any of this—for there are people who do not believe in the primacy of love, who believe, even, sometimes, in its reverse; and I have met some of them from time to time. Pray that you do not. But all Christians, and many who are not Christians, would say that the highest ideal known among men is precisely this one of loving thy neighbour as thyself. We should all, I think, ascribe our failure, justly enough, to weakness, not to malice. The Old Man intrudes, and we do not, in fact, love enough; but we admire those who do, and wish, in our better moments, that we were more like them; and we vaguely press on towards this noble goal. "All you need is love," after all, and "love is what makes the world go round." Sometimes we seem to mean sexual love, or at least our song-writers do, but often we mean nothing more than an attitude of settled benevolence with regard to our fellow man. "Make love not war" is perhaps a not very subtle blending of the two strains. But the point is, of course, that if we had a little more love, *whatever* we might mean by love, there would be no wars, no crimes, no prisons, no riots, no strife, and no contention. Above all, there would be no nastiness, nothing to disturb our hard-earned tranquility, nothing to upset us.

To have reached this point, however, is in fact to have denied the Epistle after all, for this enlightened self-interest is not what St Paul meant by holy charity, nor is it what Messiah meant, from whom St Paul learnt it. The temptation, you see, is not to *reject* the principle of Christian love, but to *trivialize* it; to let its very obviousness—as we think it—blind us to its demands; to let its attributes roll glibly off our tongues until mere repetition, if nothing else, renders them commonplace. We begin, in other words, with love; but we end in sentimentality, or in self-indulgence.

It is precisely here that the Old Testament Lesson [Ezekiel 33: 7-9] restores the balance:

So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the

wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

We are, you see, all members of one another, and all together, by our baptism, of Jesus Christ. We are intertwined and co-inherent, each of us with all others. You cannot be hurt nor diminished without making me less than what God intended; I cannot be hurt nor diminished without hurting each one of you. That is what it means to be part of a body, of Christ's body, which is his Church. This proclamation of God to Ezekiel is an underscoring of that fact, an emphasizing of the responsibility we bear, each to each; and it is a necessary balance to the principle of Christian love propounded in the Epistle. Christian love without Christian responsibility is *indeed* trivial and sentimental; and there is much too much talk about love, even in the Church—nay, especially in the Church—by people who are simply too lazy or too cowardly or too fuzzy-minded to make distinctions and assessments and evaluations; to exercise, that is, godly judgement. But a charity which is too high-minded, in its own estimation, to recognize reality is no charity; for charity and truth, being both of God, cannot be at variance with one another.

This is not to say that we are called to be busy-bodies. God forbid! There is quite enough of that as it is. And it is *not* to say, unless we are placed in some special position of authority where it is demanded of us, that we are to exercise *moral* judgement upon another person. Most of us are not, for example, bishops—who occasionally must do this as part of their apostolic office. A confessor, in the very limited degree to which he deals with a penitent, is perhaps another example; or a father with regard to his family. But that is about where it ends. And, not one of us has a *personal* right to judge or condemn anyone else, whose temptations and circumstances we cannot know nor understand. It is *God's* right! Even those whose office it is to exercise judgement do so, if rightly, in fear and with great hesitation. And those of us whose office it is not, had best leave such matters strictly alone. "Who art thou," said St Paul in another place, "that judgest another man's servant? to his own master he standeth or falleth." And the master, of course, is God, who owns the other man, even as he owns us.

What we are being told, however, is that Christian love involves

the taking on of responsibility; and if we are not willing to take on responsibility in our relationships—of whatever kind they may be—then we had best be very careful and cautious in claiming the name of Christian love, or of using it as a cloak for our actions. Christian love means, among other things, *discipline*, primarily self-discipline. A love which is simply a taking of the easy way out is not love; a love which is merely indulgent is not love; a love which is not prepared to be something more than transient is not love; a love which does not involve an investment of self is not love; a love which is self-deluded is not love, nor is one which deludes others, even if they wish to be deluded. A lie is not love, even if it tells a man what he wants to hear; benevolence is not love, unless it is willing to pay a price; concern is not love, if it will not be tested by action and its consequences. Above all else in this emotional and sentimental age, love demands discernment, informed judgement, and hard thought—else it is not love. Charity and clarity are much allied: love is not a softening blanket of platitude nor a cotton wrapping of sentiment; it is, rather, a flash of light, painful in its intensity. Do not try to love, then, without being prepared to be stripped of the comforts of illusion. Do not try to love, unless you are willing to be hurt. Do we not know yet that the ultimate image of love is Calvary? That if a man would save his life he must lose it? That it profits a man nothing to gain the whole world at the price of his soul?

It all comes together, as usual, in the Gospel [Matthew 18: 15-20], which is a paradigm and picture of love working with responsibility. We see here utmost patience, utmost care, utmost hesitation—the taking of great pains, the use of great persuasion. But should that all fail, then judgement must stand, unless the fabric of the universe itself begin to unravel, and reality itself begin to come apart at the seams. One goes always the second mile. The individual must do this, the Church must do this; and “if,” then, “he shall hear thee, thou hast gained thy brother.” And at this angels rejoice, and the heavens themselves resound with gladness. But if not, when all is said and done, when all care has been lavished and all love poured out, “if,” in the final analysis, “he neglect to hear the church,” then the answer *must* stand: “Let him be unto thee as an heathen man and a publican,” that is, an outcast from the community of love, for he shall have chosen his own place. Love cannot, you see, change black to white; love cannot call darkness light, nor bad good. The

universe was not made that way, for the God who made it is not like that.

We see here, then, utmost restraint. But we see here also utmost determination, and it should be remarked that power is given to bind as well as to loose. I think there is a message here, perhaps even a word of judgement, for a Church whose bishops refuse to lead and whose priests refuse to guide; for a Church unwilling or unable to discern spirits, whether they be bad or good; for a Church unwilling to call a spade a spade; for a Church so afraid of the world—or so enamoured of it—that its only response to every challenge or every slightest current of contemporary thought is acquiescence and obeisance. We think we are enlightened when we are only confused; we think we are tolerant when we are only defensive; we think we are charitable when we are only weak. Is *this* the Church which Christ founded, against which the gates of hell shall not prevail? Shall the Son of Man indeed find faith on the earth? Or will he find merely a department of the corporate state, an obedient partner of the contemporary culture, a bemused and willing captive of the spirit of the age?

But as the Church is, so are we all; for the Church, saving Christ its head, is no more than what we are—and it is no good blaming the Church as if it were some anonymous abstraction. *We* are the Church, each and every one of us; and it will stand or fall as we stand or fall, and precisely to such an extent. Let us look to ourselves if we would look to the Church, and let us examine ourselves if we would seek to heal it. How stand our own discipline, our own devotion, our own dedication, our own determination? For this is the beginning of charity, this self-knowledge which faces facts.

Let us, then, look to ourselves in responsibility and to others in charity; but let us, above all, not be afraid. Christ our Lord did not speak of many numbers when he said, “where two or three are gathered together in my name, there am I in the midst of them.” It does not matter, you see, whether we are few or many. What matters is that we are faithful. Whether we be millions or a handful, we are not alone; for “lo,” he said, “I am with you alway, even unto the end of the world.”

J.P.B.

NOVEMBER

THE SAINTS AND FAITHFUL DEPARTED are remembered at every Mass, but we make special mention of them in November. We begin with All Saints' and All Souls'—celebrating our redemption while we do not forget that we face judgment. Celebrating All Saints'—a holyday for all to keep—there is Mass at 7:30 a.m. and 12:10 p.m. and High Mass with Procession at 6 p.m. Requiems for All Souls' are at 7:30 a.m. and 12:10 and 6 p.m.—the last of these solemn, with Absolution.

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

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

*Note that your list is being read twice
to give you opportunity to be present.*

CALENDAR FOR NOVEMBER

- W. ALL SAINTS
Evening Prayer 5:30
High Mass with Procession 6
- Th. ALL SOULS
Evening Prayer 5:30
High Mass with Absolution 6
- F. Richard Hooker, Priest, 1600
- Sa. St Charles Borromeo, Archbishop of Milan, 1584
- Su. PENTECOST XXIV
- M. St Leonard, Abbot of Orleans, c. 559
- Tu. St Willibrord, Archbishop of Utrecht, Missionary to Frisia, 738
- W. Commemoration of Priests, Trustees, & Benefactors of Saint Mary's
- Th. *Requiem*
- F. St Leo the Great, Bishop of Rome, 461
- Sa. St Martin, Bishop of Tours, 397
- Su. PENTECOST XXV
High Mass in the Presence of a Bishop 11
- M. *Requiem*
- Tu. Consecration of Samuel Seabury, First American Bishop, 1784
- W. St Albert the Great, Bishop of Ratisbon, 1280
- Th. St Margaret, Queen of Scotland, 1093
- F. St Hugh, Bishop of Lincoln, 1200
- Sa. St Hilda, Abbess of Whitby, 680
- Su. PENTECOST XXVI
- M. St Edmund, King of the East Angles, & Martyr, 870
- Tu. *Requiem*
- W. St Cecilia, Virgin Martyr at Rome (2nd c.)
- Th. THANKSGIVING DAY
High Mass 11
No Mass at 12:10 or 6:15
- F. *Requiem*
- Sa. James Otis Sargent Huntington, Priest and Monk, Founder of the Order of the Holy Cross, 1935
- Su. CHRIST THE KING
High Mass with Procession 11
- M. *Requiem*
- Tu. *Requiem*
- W. *Requiem*
- Th. SAINT ANDREW THE APOSTLE

MUSIC FOR NOVEMBER

NOVEMBER 5 — PENTECOST XXIV

11 a.m.

Mass in D William Walton
 Motet, O quam gloriosum Tomás Luis de Victoria

6 p.m.

Magnificat & Nunc dimittis Daniel Pinkham
 Motet, O love how deep Geoffrey Bush
 O salutaris hostia Josef Kromolicki
 Motet, Ave verum corpus Joseph Noyon
 Tantum ergo Josef Kromolicki

NOVEMBER 12 — PENTECOST XXV

11 a.m.

Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, O sacrum convivium Gregor Aichinger

6 p.m.

Magnificat & Nunc dimittis Orlando Gibbons
 Motet, Almighty and everlasting God Orlando Gibbons
 O salutaris hostia Anton Bruckner
 Motet, Ave verum corpus Anton Bruckner
 Tantum ergo Anton Bruckner

NOVEMBER 19 — PENTECOST XXVI

11 a.m.

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

6 p.m.

Magnificat & Nunc dimittis Charles Villiers Stanford
 Motet, Like as the hart Herbert Howells
 O salutaris hostia Jean Langlais
 Motet, Adoramus te Ruggero Vené
 Tantum ergo Gabriel Fauré

NOVEMBER 26 — CHRIST THE KING

11 a.m.

Mass in E minor McNeil Robinson
 Motet, Lift up your heads Kenneth Leighton

6 p.m.

Magnificat & Nunc dimittis Henry Purcell
 Motet, The Lord is King Henry Purcell
 O salutaris hostia Mode VII
 Motet, Ave verum corpus Wolfgang Amadeus Mozart
 Tantum ergo Mode V

FRANCISCAN RALLY

SUNDAY, NOVEMBER 12, will be a day of recognition of our Franciscan brethren. The Right Reverend John Charles Vockler, formerly Bishop in Polynesia and now a Franciscan in England, will visit us, presiding and preaching at High Mass. From 4-6 that afternoon we are invited to visit the Franciscans in the Mission House. Their "open house" could also, if you like, be a "house-warming".



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.*

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]."

A TIMELY THOUGHT

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



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."

September 13—Albert Stridsberg
September 25—Frederika Mary Reisner

BURIAL

"My flesh shall rest in hope."

September 25—Doris White Reuter



ALTAR FLOWER MEMORIALS

November 1—All Saints', Departed members of Saint Mary's Guild
November 5—Pentecost XXIV, Maude Wright Gassin
November 12—Pentecost XXV, Marie Rescousie
November 19—Pentecost XXVI, John and Carolyn Whitely
November 23—Thanksgiving Day, Isaac Bradley Johnson
November 26—Christ the King, Newbury Frost Read



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mitchell Andrews, \$5; Miss Stella Bateman, \$3; Gary Britton, \$10; Mr & Mrs Jerome Brush, \$5; Mr & Mrs John G. Cadney, \$10; Miss Columbia Elwell, \$3; Mrs James R. English, \$20; Miss Anna M. Keer, \$3; Mrs L. A. Pennegar, \$8; Frank Santo, \$5; Mr & Mrs C. Lloyd Tyler, \$5; Miss Lydia S. Wilson, \$4.

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.

DIRECTORY

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

RECTORY

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

PARISH OFFICE

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

MISSION HOUSE

133 West 46th Street, New York
Society of Saint Francis
ROckefeller 5-3895
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Mrs Emil F. Pascarelli, *Program Director*
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