

BENEDICTA · TU · IN · MULIERIBUS ·

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

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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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

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

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# AVE

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

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Vol. XLII

October, 1973

No. 7

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My dear people,

"What good days there used to be at St Mary's!" an old-time parishioner wrote me, but immediately added, "I am happy to see every time I do manage to get in that St Mary's has its happy coffee-hour with active friendships and keen young minds sharing Christianity the way it is meant to be shared. You have kept and added to the vital life of St Mary's. I hope that when October comes I can get in for the First Sunday and celebrate with you all."

We celebrate, this first Sunday of October, the Dedication of this Church which means so much to us, new or old-timers, in so many ways. The preacher will be an old friend of mine, and not new to St Mary's, either, the Reverend Peter R. Blynn. Father Blynn and the Church of the Advent, Boston, have been synonymous for thirty years, and now that his appointed time has come for retirement — last Sunday I assisted at the celebration of his ministry at the Advent — he will spend his first "free" Sunday celebrating with us. *Ad multos annos!*

Father Boyer is at Louisville, helping to man the booth of the Committee for the Apostolic Ministry and defending the faith when opportunity is given to outside speakers at open sessions of General Convention. After it is over, on October 14 at High Mass our friend, the Reverend J. Robert Brown, returning from it, will give us a report of it; the significance of Church Councils will be the subject of the sermon on the 21st by the Anglican theologian, Dr Eric Mascall; and on the 28th, at Evensong, we will observe the Eve of the Feast of the Holy Apostles Simon and Jude with a Service of Witness to the Apostolic Faith — a service not for us only but with wide-spread invitation — a service at which the preacher will be the Reverend Dr Robert E. Terwilliger.

Please mark what I have said in my pre-Convention sermon about news reportage and about ultimate loyalty. And please pray for Convention — and for charity.

Affectionately your priest,  
DONALD L. GARFIELD

## 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 2—Fred Haakon Steckhahn  
 June 12—William Hertzog  
 June 14—David White  
 June 15—Ward Follette  
 June 20—Lorenzo Clasper Handy  
 July 16—William Hancock, Jr  
 July 16—Irving Graeb

## BURIALS

*"My flesh shall rest in hope."*

May 29—Lester T. Morgan  
 June 6—Leslie Belcher  
 June 22—Richard N. Taylor



## ALTAR FLOWER MEMORIALS

October 7—Dedication, Lela Moreland Meadors  
 October 14—Pentecost XVIII, Lucille B. Stevens  
 October 18—St Luke, Wallace & Florence Brackett  
 October 21—Pentecost XIX, Rufus McIntosh  
 October 28—Pentecost XX, Hallie Wilson



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mitchell Andrews, \$5; Frank P. Ashley, \$5; Miss Stella Bateman, \$3; Richard A. Benedict, \$3; Mrs Russell G. Booth, \$3; George E. Brown, \$10; Mr & Mrs John G. Cadney, \$15; George P. Campbell, \$5; William R. Carwithen, \$5; Rodney G. Cook, \$10; The Rev'd Brother Dismas, \$5; Mrs James R. English, \$25; Frank J. Farone, \$5; The Rev'd George A. Fox, \$5; Mr & Mrs Michael R. Gilliken, \$2; Mr & Mrs Benjamin Hadley, \$3; Billy B. Haithcoat, \$5; Albert G. Hayden, \$5; Louis W. Hill, \$3; Miss Ruth S. Horne, \$5; Miss Rebecca Howe, \$2; The Rev'd Paul C. Kintzing, Jr, \$10; Mrs Robert Klobstock, \$5; The Rev'd Chester A. LaRue, \$10; The Very Rev'd Harold F. LeMoine, \$10; Harold M. Lindstedt, \$10; The Rev'd George C. McCormick, \$5; Paul W. McKee, \$5; The Rev'd Richard C. Martin, \$3; The Rev'd David H. Myers, \$5; Mrs Arthur Patten, \$5; David Rooney, \$5; The Rev'd Joseph C. Shenrock, \$5; The Rev'd Richard G. Shepherd, \$20; Philip V. Skerrett, II, \$5; Miss Nellie R. Small, \$10; Paul Spahr, \$2; Robert H. Springer, \$3; Kenneth Starr, \$5; Fred H. Steckhahn, \$4; Henry B. Steffens, \$5; Miss Susanna M. Stops, \$3; The Rev'd Peter Stravinskis, \$5; Miss Thelma Watne, \$3; The Rev'd Charles A. Weatherby, \$10; Mr & Mrs Charles E. Wiegner, \$2; Miss Ruth L. Winans, \$5.

*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.*

## LOYALTY

Sermon by the Rector  
 on the

Ninth Sunday after Pentecost

JESUS, trying to be apart in a desert place and pray, and seeing much people come to hear him teach, was moved with compassion toward them, because they were as sheep not having a shepherd. And sheep without a shepherd are a sad lot: dumb, dirty, and quickly dispersed. Jesus knew this as we city-folk do not. Shepherding is not all romance; it is difficult and dirty at best, and at worst can be dangerous.

Bishops are shepherds of the Church of Christ, and your priests are their vicars in parishes, sharing with them the divine work of the Chief Bishop and Shepherd of our souls. And what a responsibility, and what a penalty if we fail! Hear what the Prayer Book says of it — what our Bishop, when he was consecrated, heard the Presiding Bishop say to him:

Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory.

And these words a parish priest must heed, too.

Glory is not what we work for, we shepherds; but if we fail to show God's glory, we fail in our high calling. We fail. You know it. And you pray for us and, I hope, forgive us. You look beyond our shepherding to Jesus, who called himself the good shepherd. And you know that he is the only true Shepherd of your souls. Jesus knew the prophecy of Jeremiah, that he cried, "Woe be to the pastors that destroy and scatter the sheep of my pasture, saith the Lord." The Lord knows what poor pastors you have. Yet, because he made man to know and love and serve him in this world, he feeds you by the hands and lips of men who serve him — not themselves, we hope, but him — as shepherds of his flock.

The Bishop carries the shepherd's crook, therefore, and you know it has another end, sharpened to shove the sheep along. Sometimes

the shepherd must be sharp. Shepherding is not all niceness, and a good shepherd cannot be easy on his sheep, lest they stray and be lost. He would rather, of course, use the gentle crook to draw the sheep after him, in the right way.

When our shepherds of the Church go apart to pray and listen and, after that, speak—as they are about to do in General Convention—we should pray that, first of all, they will not spare us good teaching, stirring up our consciences, for you have heard how Christ, seeing the multitude shepherdless, began first of all to teach them; but we should also pray that, teaching, they will first have listened for the Lord, remembering what the Epistle to the Ephesians says so urgently, that we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Where does our loyalty lie?

Our loyalty as Christians is to Christ and, if we would see the world saved, we must let the world see Christ through us Christians, of course, as we strive to do his will, but always through us to where he lives and reigns in glory.

Our loyalty as the Catholic Church is to Christ through his apostles and prophets, those first followers of him on whose teaching and witness we are built; and while we owe loyalty to their successors the Bishops, and while we cannot stand still in the Church in any age, we will go in the right direction only, I believe, if we remember where we have begun.

Loyalty is not only horizontal—to our own time and world—but vertical, cutting through time and culture, binding in one the Church of the ages and the Church now. Our Lady Saint Mary and Saint Mary Magdalene and the other women who witnessed the Lord's resurrection; Saints Peter and Paul, Andrew and James and John, Paul and Ignatius and Irenaeus, Athanasius and Chrysostom, Ambrose and Augustine—so many saints who have known the Lord better than most of his flock and certainly know him better than we—these saints of the ages teach us, and call us to be loyal to the faith once delivered to the saints.

The apostolic faith demands the loyalty of all who profess to be Christians. And when we pray God that “the course of this world

may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness”, I am forced to think how odd it is, and how sad, that the Church's quietness should be disturbed by disputing *within* the Church—the Church designed to be the household of faith. Such disturbances will be only too prominently played up in the secular press, once it hears from General Convention. I beg you, believe less than you read, and wait to find out circumstances and qualifications and final votings.

Nevertheless, if in any way, in any degree, now or later, the faith be forgotten or put aside, and we are tempted to boast that at least we know the statutes of the Lord and that, like the Psalmist, “moreover thy servant keepeth them”—lest you and I lose our souls in pride—let us ask ourselves, each of us, “How have I borne witness to my faith? how have I served my Lord?”

Remember that your faith is not your own but, in a true sense, second-hand—the faith of the apostles passed on to us. Remember, as Paul tells the Ephesians, that but for the apostolic witness, we would be without Christ, having no hope and without God in the world. And give thanks that through him we all have access by one Spirit to the Father; that by the death of Christ and his glorious resurrection there is opened to us the way of everlasting life.

Jesus is the good shepherd. How good it is that our faith is built on the solid rock.



*During General Convention, September 29 to October 11, pray daily, of your charity, for our Bishops and Deputies seeking to hear God's voice and obey it. The prayer appointed in the Prayer Book on page 36 may be used as well as this prayer—the Prayer Book Collect for Saint Simon and Saint Jude the Apostles, October 28:*

O ALMIGHTY GOD, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever.

## BIBLICAL STUDIES — XIX

AFTER THE REBELLION AND DEATH OF ABSALOM, the Bible tells us little of David's life until the time of his death. We know, of course, that the King returned to his possessions, and that his people received him back more or less eagerly. We know also, however, that this welcome was somewhat less than universal, and that a minor revolt was spun off from Absalom's, led by a Benjaminite named Bichri; but this amounted in the long run to very little, and was quickly put down by the ubiquitous Joab, whom David kept trying to get rid of but could not do without. Other than that we have very little. We know the King was, by and large, magnanimous in victory, and this presumably made for a peaceful enough settlement to allow him to finish out the remainder of the reign without major disturbance.

This is, of course, surmise; the Bible itself is silent. We have two or three misplaced stories, which have nothing to do with the chronological framework of II Samuel at this point and almost certainly belong earlier in the reign. One of these [II Samuel 21] relates the rather ghastly fate of Saul's surviving sons and grandsons (from which Jonathan's son Mephibosheth was spared); another, the incident of the census [II Samuel 24], is important because it involves the site of the future temple. Other than that we have a long psalm (parallel to Psalm 18), inserted because of its applicability to David's victories; "The Last Words of David", in poetic form (though, if any of this is meant to be chronological, he was not dead yet); and several lists of various sorts of military hero, with a few of their more daring exploits attached. And that is all — when next we hear of David, he is a feeble old man shivering amidst the blankets and furs of his death-bed.

It seems to be an axiom in king-stories that it is better, so far as one's posthumous image is concerned, to die young. Thus Achilles showed remarkable insight when he chose glory over length of days; and so too the Alexanders and the Henry V's retain in our memories the shining aspect of golden youth, the sun at its zenith, remembered as being always there. There is no decline for them, no changing of gold into grey, no exchange of ruddy smoothness for crinkled pallor, of steady hand and firm grip for palsied limb and bony finger. It is the old kings who are unlucky, the Arthurs made prey for the Mordreds, the Lears and the Charlemagnes and the Edward III's, the Elizabeths sitting on the floor afraid to die — these great

ones who have lived beyond their greatness, these good rulers who have ruled so long and so well that their people confound peace and security with simple boredom. And among their number we must count David, the shepherd boy and sweet-singer of Israel, who became a King — only to die at last, surrounded by intrigue and harem in-fighting, his frigid body warmed by a young girl's nakedness who did not need, now, to fear for her virginity.

Why the silence from the death of Absalom to the death of David? The answer, surely, is simply that the annalists saw nothing sufficiently interesting to record (or the editors, of what was recorded, to preserve); the young hero, whose exploits had stirred the imagination and won the hearts of men, had grown by degrees into a political and historical bore. And as usually happens in such cases, all eyes turned now to the prospects of a new reign, *any* new reign, whether good or bad, so long as it was different. One gets a similar feeling reading the history of England at the time of James I's accession. Almost all historians would now agree that was a change for the worse, but the mood of the country was largely one of eager expectation. A parallel even closer to home is the mood which gripped Europe in 1914 on the eve of the First World War, when after almost an exact century of peace many almost *welcomed* war as an exciting new experience. One of the sad effects of the Fall on human nature, it would seem, is that man cannot, indeed, abide too much peace, prosperity, and political security.

David was an old man, then, confined to his bed, his shaking carcass chastely warmed by the non-erotic proximity of Abishag the Shunammite (readers who saw last season's *The Six Wives of Henry VIII* on television, and who were puzzled in the Catherine Paar episode by her several references to herself as "Abishag", will find the allusion spelled out here). All around him the court seethed with intrigue, as this faction and that jockeyed for eventual pre-eminence. The main factions were two: on the one side was the King's eldest surviving son, Adonijah, the heir presumptive, and with him were, by and large, the old guard, principally Joab and Abiathar the priest (whose line went back clearly to Aaron through Eli the priest, and who had been in David's service from the time of his first fleeing from Saul, long before the mysterious Zadok appeared on the scene); on the other side were Adonijah's younger half-brother, Solomon, together with his mother, Bathsheba, and Nathan the court prophet, Zadok the priest, and Benaiah, captain

of the King's body-guard. These last were primarily people who had come to power later in the reign—presumably they thought of themselves as the wave of the future; certainly their view of the monarchy was more "advanced", i.e., more in accord with current ideas of oriental kingship, than the more "traditional" charismatic-elective notions held by Adonijah and his backers. And they had one great advantage: the King was old and feeble, obviously dying, and more or less past it, but he was still the King, and still capable of decision when sufficiently aroused—and at some time, apparently, he had privately committed himself to naming Solomon his successor.

We have remarked before, in connexion with Absalom's rebellion, that David had a certain weakness with regard to his sons. Apparently he found it hard to say No. He could not say No to Amnon, even after he had raped his own sister; he could not say No to Absalom until after it was too late; and here, it would seem, he could say No neither to Adonijah's pretensions (who, like Absalom before him, had assumed the royal trappings of chariots and horse-men and footmen to run before) nor to Solomon's less public importunings. It appears, however, that David really did *mean* for Solomon to be King, however indulgent he may have been of Adonijah's fancies. Why, we cannot say; presumably he discerned qualities in the younger son he found lacking in the older. Whatever his reasons, it was his own choice which, in the event, was to prove decisive.

Adonijah attempted a *coup*, not a rebellion; i.e., he was trying to force the King's hand to acknowledge him as heir while the King still lived—which would give him the incalculable advantage, not only of Davidic prestige and authority to back him up, but of time to consolidate the power thus gained. He was not, it seems clear, trying to overthrow the King as such, for then, surely, his procedure would have been quite different (and one finds it hard to think that either Joab or Abiathar would have supported him)—his object must have been to present David with a *fait accompli* of such proportions it could not be ignored or reversed.

He was, of course, aware of Solomon as a rival, for otherwise the whole exercise would have been pointless from first to last. There is, after all, little need to intrigue against a rival who is not a rival. It is doubtful, however, whether he could have been aware of the *extent* of David's commitment to his younger son, for then, once again, his *modus operandi* must have been quite different from what

it was—would have been aimed, certainly, at securing the person of the King and at taking steps to neutralize, not merely to snub [II Kings 1: 10], Solomon.

What Adonijah did was to hold public sacrifice (including the accompanying banquet) at En-rogel, one of the water sources of the City (and therefore sacred), to which he invited his major supporters. He was, in other words, performing a sacral act at one of Jerusalem's sacral places—a clear assertion of kingly prerogative. Furthermore, he did this with the connivance of some of the most pre-eminent men in the kingdom. If he could get away with it, if David, either through ignorance or weakness, could not or would not check it, it would constitute as good a *de facto* recognition of Adonijah as surrogate-king and eventual heir as could be wished. It was the concern of Nathan and Zadok and the others not to let him get away with it.

Their response was a kind of counter-*coup*, an attempt, successful in the event, to steal a march on Adonijah, to beat him at his own game. They took the precaution, however, of making sure of the one thing Adonijah apparently felt he could manage without—the explicit backing of the King.

Nathan first went to Bathsheba, and the two of them together went to the King. She went in alone at first, and told the old man what was going on. While she was still speaking, Nathan came in and confirmed, as if independently, the truth of what she was saying. And then David reacted, rousing himself from his old man's dreams to assert himself for his last major effort, the securing of the succession. He gave orders for the dissident leaders, Nathan the prophet, Zadok the priest, and Benaiah the soldier, to take Solomon to Gihon (another sacred spring, within ear-shot of En-rogel), there to anoint him King (a ceremony of legitimization Adonijah had been unable to contrive), and to proclaim him publicly as such. These three men, by the way, managed amongst themselves a very fair representation of the sources of legitimacy necessary to an Israelitish king, i.e., the prophetic, charismatic designation, the sacral, priestly confirmation, and the support of the military. To make sure of everything going smoothly, they were to take with them the Cherethites and Pelethites, the mercenary (and probably Philistine) elite of David's army, who served him personally, and served him alone (and whose support was usually decisive, here as in the Absalom and Bichri affairs). And so they brought Solomon



down to Gihon, riding on David's own royal mule, and there Zadok the priest and Nathan the prophet anointed Solomon King, and the trumpets blew, and the people shouted, and Adonijah was in that moment undone — as he was soon to find out.

En-rogel, where the older son was celebrating his premature elevation, was, as we have said, within hearing distance of Gihon, and the sound carried over there from thence. It had just reached such proportions that Adonijah was constrained to exclaim about it, when Jonathan, the son of Abiathar the priest, came in with the story and pricked the bubble. Perhaps it was the mention [I Kings 1: 44] of the Cherethites and the Pelethites (where they were the power was). Perhaps it was the news [I Kings 1: 47] that the palace bureaucracy and government officials had so far accepted Solomon's succession as already to have presented formal congratulations to David on that account. Perhaps it was the report [I Kings 1: 48] of David's own enthusiastic and public endorsement of his younger son. In any event, Adonijah realized the game was up, and fled to the altar for sanctuary. Thence he was brought by Solomon's orders, who spared his life but put him under house-arrest. As for the other principals, especially Joab and Abiathar, they were left alone — for the time being.

It was David's last effort. When next we see him, it is to watch him die, dispensing — the supremely political man to the last — political pointers to his politic heir. First the old King commended conventional piety as the touchstone of the young King's reign; then he told him to get rid of his political enemies, especially two: Shimei, the prominent Benjaminite who had cursed David at the time of Absalom's rebellion (and whom David had spared with an oath, dissolved at his death to the freeing of Solomon's hand), and Joab, hero of a thousand bloody battles, blood-stained peace-time assassin, loyal henchman, ambitious plotter, that complex, strong man whom David had grown to hate and fear, but had never stopped needing. This advice seems to us blood-thirsty, of course — in the case of Shimei vindictive, in that of Joab ungrateful (for where would David have been without him?). And yet we must be careful not to underestimate the power of the curse or the taint of blood-guilt in the minds of David and his contemporaries. The curse was real, palpable, and inexorable; the blood-taint carried with it similar dire implications. And the point was, Shimei had directed the awful potency of the curse at David *and his House*; Joab had

splattered innocent blood over every Davidide who came in contact with him. It is this the dying King sought to spare his son; and that Solomon took seriously this last breath of advice we shall see next time. But David we leave at last, to sleep with his fathers.

J.P.B.



SUNDAYS	SERVICES
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.*



#### 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.

### 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

*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 Benedicton, 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. M. St Remigius, Bishop of Rheims, c. 530
2. Tu. The Holy Guardian Angels
3. W. *Requiem 6:15*
4. Th. St Francis of Assisi, Friar, 1226
5. F.
6. Sa. St Bruno, Abbot of the Grande Chartreuse, 1101
7. Su. DEDICATION OF THE CHURCH  
*High Mass with Procession 11*
8. M. *Of Pentecost XVII*
9. Tu. Robert Grosseteste, Bishop of Lincoln, 1253
10. W. St Paulinus, First Archbishop of York, 644
11. Th. *Requiem 7:30*
12. F. St Wilfrid, Archbishop of York, 709
13. Sa. St Edward the Confessor, King of England, 1066
14. Su. PENTECOST XVIII
15. M. St Teresa of Avila, Doctor of the Church, 1582
16. Tu. *Requiem 12:10*
17. W. St Ignatius, Bishop of Antioch & Martyr, c. 115
18. Th. SAINT LUKE THE EVANGELIST
19. F. St Frideswide, Abbess of Oxford (8th c.)
20. Sa. *Of our Lady*
21. Su. PENTECOST XIX
22. M.
23. Tu. SAINT JAMES OF JERUSALEM, MARTYR, c. 62
24. W. St Raphael the Archangel
25. Th. SS. Crispin & Crispinian, Martyrs of Soissons, 287
26. F. Alfred the Great, King of the West Saxons, 899
27. Sa. *Of our Lady*
28. Su. PENTECOST XX
29. M. SAINT SIMON & SAINT JUDE, APOSTLES (*Tr.*)
30. Tu. *Requiem 6:15*
31. W. Vigil of All Saints

## LECTIONARY (YEAR ONE)

## PENTECOST XVI

	Job	I Corinthians	Mark
M.	28:12-28	1:1-19	14:53-65
	Ecclesiasticus		
Tu.	1:1-10, 18-27	20-31	66-72
W.	2	2:1-13	15:1-11
Th.	3:1-16	2:14—3:15	12-21
F.	17-31	3:16-23	22-32
Sa.	4:1-19	4:1-7	33-39

## PENTECOST XVII

	Ecclesiasticus	I Corinthians	Mark
M.	4:20—5:7	4:8-21	15:40-47
Tu.	5:9—6:1	5:1-8	16
			Matthew
W.	6:5-17	5:9—6:8	2:1-12
Th.	7:4-14	6:9-20	13-23
F.	9:1-10	7:1-9	3:1-12
Sa.	10:1-18	10-24	13-17

## PENTECOST XVIII

	Ecclesiasticus	I Corinthians	Matthew
M.	11:2-20	7:25-31	4:1-11
Tu.	14:20—15:6	32-40	12-17
W.	15:9-20	8	18-25
Th.*	16:17-30	9:1-15	5:1-10
F.	17:1-24	16-27	11-16
Sa.	18:1-14	10:1-13	17-20

## PENTECOST XIX

	Ecclesiasticus	I Corinthians	Matthew
M.	19:4-17	10:14—11:1	5:21-26
Tu.*	24:1-12, 19-22	11:1-16	27-37
W.	28:14-26	17-34	38-48
Th.	31:12-18, 25—32:2	12:1-11	6:1-6, 16-18
F.	34:1-17	12-26	7-15
Sa.	18-26	12:27—13:3	19-24

## PENTECOST XX

	Ecclesiasticus	I Corinthians	Matthew
M.*	35:1-17	13	6:25-34
Tu.	36:1-5, 12-17	14:1-12	7:1-12
W.	38:1-15	13-25	13-21

\* These three days are major feasts, and proper lessons will be read at church.

## MUSIC FOR OCTOBER

## OCTOBER 7—DEDICATION OF THE CHURCH

11 a.m.

Missa Festiva ..... Josef Kromolicki  
 Motet, Hear the voice and prayer  
 of thy servants ..... Thomas Tallis

6 p.m.

Magnificat & Nunc dimittis ..... Nathaniel Patrick  
 Motet, Hear my prayer, O God ..... Adrian Batten  
 O salutaris hostia ..... Felice Anerio  
 Motet, Adoramus te ..... Gregor Aichinger  
 Tantum ergo ..... Felice Anerio

## OCTOBER 14—PENTECOST XVIII

11 a.m.

Mass for four voices ..... William Byrd  
 Motet, Cantate Domino ..... William Byrd

6 p.m.

Magnificat & Nunc dimittis ..... Henry Purcell  
 Motet, Ego sum panis vivus ..... Joannes Esquivel  
 O salutaris hostia ..... Anton Bruckner  
 Motet, Ave verum corpus ..... Anton Bruckner  
 Tantum ergo ..... Anton Bruckner

## OCTOBER 21—PENTECOST XIX

11 a.m.

Missa secunda ..... Hans Leo Hassler  
 Motet, Cantate Domino ..... Hans Leo Hassler

6 p.m.

Magnificat & Nunc dimittis ..... Thomas Tallis  
 Motet, I call and cry ..... Thomas Tallis  
 O salutaris hostia ..... Josef Kromolicki  
 Motet, Ave verum corpus ..... Josef Noyon  
 Tantum ergo ..... Josef Kromolicki

## OCTOBER 28—PENTECOST XX

11 a.m.

Missa Papae Marcelli ..... Giovanni Pierluigi da Palestrina  
 Motet, Laudate Dominum ..... Hans Leo Hassler

6 p.m.

Magnificat & Nunc dimittis ..... Thomas Attwood Walmisley  
 Motet, O quam gloriosum ..... Tomás Luis de Victoria  
 O salutaris hostia ..... Hermann Schroeder  
 Motet, Panis angelicus ..... Hermann Schroeder  
 Tantum ergo ..... Hermann Schroeder

## 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  
 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  
 Saint Mary's Center for Senior Citizens  
 Mrs Emil F. Pascarelli, Program Director  
 PLaza 7-3962

Mr John Z. Headley, Treasurer ..... PLaza 7-6750  
 Mr James L. Palsgrove, Director of Music ..... TEmpleton 1-5005  
 Mr McNeil Robinson, Organist ..... MOnument 3-3259  
 Mr Benjamin A. Bankson, Head Usher ..... SUsquehanna 7-7267  
 The Rev'd Ronald T. Lau, Deacon ..... WAtkins 9-5922  
 Mr Jonathan L. Mortimer, Seminarian ..... CHelsea 3-5150  
 Sister Brooke Bushong, C.A., Church School ..... MURray Hill 7-1365  
 Mrs William J. Abdale, Hostess ..... MAin 4-5027  
 Mr Edward Thompson, Bookshop ..... WAtkins 4-1767  
 Miss Frances Flagg, Librarian ..... LYric 5-8887  
 Mrs Charles A. Edgar, Flowers ..... PLaza 7-6750  
 Mr Ralph M. Morehead, Funeral Director ..... RHineland 4-2500

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