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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

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No. 7

Dear parishioners and friends of Saint Mary's,

Saint Mary the Virgin, Mother of our Lord Jesus Christ and patron of our parish church, can claim first place in his kingdom and our affection. To her, caressing and caressed, clings the eternal Child. Compared with her, none merits more her Son's blessing of those who hear the Word of God and keep it. So, as Christians and because we love Saint Mary's, we sing of her:

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine.

And singing that stanza of John Keble's hymn as we round the ambulatory behind the high altar, we come to the Lady shrine — our timing is just right for me to enjoy one of the little pleasantries of Saint Mary's services.

Seriously, though, Saint Mary's whole building and being is a shrine, isn't it? "Central shrine of Anglo-Catholicism in America", you've heard it called, meaning that what we do is noted across the Episcopal Church, and indeed throughout the Anglican Communion and by curious Christians of other communions — noted by those who like it and those who don't; though I think there are not so many of the latter. Certainly we merit the definition of a shrine as "a place hallowed from its history or associations".

No less is this a shrine of Times Square, a quiet place and house of prayer for people on their way to work and home — and all sorts of people are not put off by historic distinctions so long as they find, within, the Catholic verities — and they do. "Verity unseen" we call Jesus in the Blessed Sacrament, and he has his own way with those who come to pray and, I hope, with others drawn in by our open door.

If you cannot experience firsthand the appeal of our services or of this place in silence, you can hear what we say when you read what we write, and by that evangelism we preach Christ crucified

and probe his saving mysteries in his holy Church. Our outreach is wider, in fact, than our income — and it is that of which I must speak. Income does not sustain outreach, and we must enlist help from outside the parish — from other Anglicans and from all who say, "It is an encouragement to know that Saint Mary's is always there."

Just to keep Saint Mary's here, open, and doing what we do now, we had to have, last year, \$186,584.83. With an income of \$106,770.09, there was a deficit of almost \$80,000 which was taken from capital as it has been since Saint Mary's began. A poor way to go on, you can say. Those faced with financing the future have to ask where it lies. If we are to stay here, open, and doing what we ought to do — and we cannot give up any essentials of our worship and witness — we must have friends. Friends with a capital F, Friends of Saint Mary's, will be revitalized as an association, not only because friends are vital to our continuance but because there are so many, I am sure, who would welcome a recognized relationship with a parish that means so much to them. The first two who have consented to head the list are our friends Michael Ramsey, One Hundredth Archbishop of Canterbury, and Horace Donegan, Twelfth Bishop of New York. And now the list will be open to all friends: friends who want to enroll themselves, friends enrolled by gift subscription, corporate friends such as foundations, businesses, and other parishes.

What do we ask for enrollment? A promise of prayers and a pledge of contributions. Let me say at once that we do not ask anyone to contribute here and not at home, but rather to help us as well as the home parish. How much you can help if your first obligation is elsewhere, I would not presume to tell you. But I can tell you by simple arithmetic, dividing days, hours, and minutes into last year's expenditures, that to keep on we must have from parish endowments and bequests, parishioners' pledges and outside contributions, not less than \$500 a day, or \$20 an hour, or 35c a minute. Can you give us time to serve?

To serve God and man through our Lord Jesus Christ is why we must mention money. Jesus mentioned money. So we make no apology for asking help for us to serve here, where so many depend on us, at this shrine and parish Church of Saint Mary the Virgin.

Now we come to the Feast of the Dedication of this Church, the first Sunday in October. Brother John Charles of the Society of Saint Francis, sometime Bishop in Polynesia, will preside and preach at High Mass.

The choir will sing at eleven — a new-to-us Haydn Mass — but not at six. We would not reduce quality of professional music at Saint Mary's but have had to reduce quantity. As we try to encourage congregational chant at Evensong you may want training for it. If you can volunteer, tell me.

Mr Palsgrove's appointment terminated during the summer. His eleven years at Saint Mary's were marked by many splendid musical occasions, notably the centennial celebrations. As Director of Music as well as Organist I have appointed McNeil Robinson. We know his talent. I welcome his enthusiasm.

October 6 is also the beginning of the Sunday morning ten o'clock Bible study conducted by Father Boyer and Sister Bushong. It will begin at the beginning: Genesis. You will want to know, too, that Father Boyer has been elected to the Diocesan Council and appointed to the Diocesan Ecumenical Commission.

The preacher on October 13 will be Canon Eric Mascall, the English theologian, whose books are well known — some of them in our shop and library.

With the Church of the Transfiguration and the Association for Creative Theology, we invite you to "The Little Church" on six successive Tuesday evenings, beginning with Mass at six on October 15, to hear and talk about the meaning of community in the Old Israel, in Christendom, and in our world and city today.

Viola Cadney and Virginia Greene will jointly handle the bookshop and library, adding new titles to buy or borrow and new opening hours: Wednesday afternoons from 4-6. Make these known to friends who are not here on Sunday mornings.

Mabel Lewis is planning a parish brunch for November 10. Help is welcome then and at coffee hour, and with ushering and tours, and at the altar and in the sacristy.

For all who serve Saint Mary's, here or by help from afar, I am grateful and glad to call myself

Affectionately your priest,
DONALD L. GARFIELD

SOME BOOKS TO BORROW

The Life and Letters of Father Andrew
Selections from the Psalms, Father Andrew
The Confessions of St. Augustine
The Holy Eucharist, J. G. H. Barry
The Autobiography of G. K. Chesterton
Mr. Blue, Myles Connolly
Christian Perfection, François Fénelon
The Little Flowers of St. Francis
Introduction to a Devout Life, St. Francis de Sales
On the Love of God, St. Francis de Sales
God So Loved the World, Elizabeth Goudge
The Imitation of Christ, Thomas à Kempis
The Abolition of Man, C. S. Lewis
Last Letters to a Friend, Rose Macaulay
Corpus Christi, E. L. Mascall
The Christian Universe, E. L. Mascall
The Man Born to Be King, Dorothy L. Sayers
The Mind of the Maker, Dorothy L. Sayers
Christian Proficiency, Martin Thornton
Behold the Glory, Chad Walsh
Meditations on the Gospel of St. John, Edward N. West
Joy in Holiness, Alan G. Whittemore, OHC
Approach to Prayer, Dom Hubert van Zeller



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$5; Bernard Andracchio, \$5; Bruce G. Betts, \$3; Mrs Russell G. Booth, \$3; Miss Ethel B. Callanan, \$15; Thomas R. Campbell, \$6; The Rev'd James P. DeWolfe, Jr, \$5; H. George Ellis, \$20; Mrs James R. English, \$25; The Rev'd R. Truman Fudge, \$5; Billy B. Haitcoat, \$4; Miss Ruth S. Horne, \$5; The Rev'd Thomas J. Hurley, \$5; Mrs Forrest Kesterson, \$4; The Very Rev'd Harold F. Lemoine, \$10; Wayne Leopold, \$3; Henry S. Lynn, Jr, \$25; The Rev'd James D. Manning, \$8; Mr & Mrs George C. McCormick, \$5; Mrs Elinor J. Merchant, \$3; The Rev'd Wiley Merryman, \$5; The Rev'd Christopher Morley, Jr, \$5; Stanley Orcutt, \$5; The Rev'd Kent H. Pinneo, \$5; Miss Rose M. Podarsky, \$3; Lewis C. Popham, \$5; A. Morgan Rucker, \$5; Kenneth Starr, \$5; Miss Helene F. Strobel, \$3; Miss Susanna M. Stops, \$6; Benjamin H. Trask, \$5; Melvin Walker, \$5; Louis Zeyer, \$10.

Annual contributions of five 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.

FIRE ON EARTH

Father Boyer's Sermon on the Thirteenth Sunday after Pentecost
 THE CHURCH, it is worth reminding ourselves, is a living thing. It is inconveniently so, but it is undeniably so. Better were it for our complacency's sake if it were not so, but St Paul knew what he was about when he called it a body, a living organism, of which Jesus Christ is the head and all baptized persons are members, like so many fingers and toes [See, for example, Romans 12:4-5, I Corinthians 12, and Ephesians 1:13-20]. And Christ our Lord, we remember, spoke of himself as the vine [John 15:1-7], and said that we who abide in him are the branches.

And so it is a living thing, this Church of Christ, and not a dead one. If it were dead, if it were static, if nothing ever moved from where it was put, if nothing ever changed or altered, how simple it would be for us. We could then *possess* it, instead of being possessed by it. We should not have to worry, ever, and there would be no crises, and everything would be peace and quiet. It would, of course, be the quiet of the graveyard, and we should be, spiritually speaking, like the dead bones in Ezekiel's Valley of Vision [Ezekiel 37], save that for us there would be then scant hope of the breath of God breathing over us, breathing life into us again. But let us not delude ourselves into thinking no one would wish that, no one would *wish* to be a pile of bones lying on the valley's floor of the spirit for all generations to come. There are many who wish that, many who wish the Church would only stand *still*. I find *myself* wishing that from time to time, as the Church seems to be beset within and without. Why don't they just leave us *alone*? But it is only a dead body which does not move, and you are left finally alone only in cemeteries. There never was a time when the Church was left alone, and that is a good thing really, for otherwise we should not know it was still alive.

"I am come to send fire on the earth; and what will I, if it be already kindled?"

We might better translate that, or at least more clearly translate that, to read:

"I came to cast fire upon the earth; and *would that it were already kindled!* I have a baptism to be baptized with; and how I am constrained until it is accomplished!" [Luke 12:49-50]

The fire is the fire of God's testing and of God's judgement; it is a frequent Old Testament image. Jesus knows that his mission is meaningless and unfulfilled until the fire has been endured, and so he wishes for its coming. He knows too, if the disciples do not, that he will be the first to taste of it, that he will *share* in the judgement of God's people, though himself innocent; that he will face the fire of condemnation and abandonment, the bitter death upon cross for us and for our salvation. This, indeed, is the meaning of the baptism image. St John Baptist spoke of the Coming One who would baptize with fire even as John baptized with water. How was he to know that the Coming One himself would be the first to undergo that baptism? It is, you see, in this context, an image of death. John did not know this: the Messiah suffer?—it was unthinkable. But Jesus knew it, and knew too that it was a direct result of his coming among men, a direct *provoking*, as it were, of the powers and forces of evil. Jesus knew, even as he spoke these words, that he would die, violently; and he warned us that it would ever be so: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division", and he follows that with a catalogue of examples, a graphic warning that not the most intimate of natural relationships can be immune from the sundering difference which a declaration for Christ or against him makes inevitable:

"For from henceforth there shall be five in one house divided, three against two, and two against three, The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law."

And a bit further on in today's Gospel [Pentecost XIII], he adds:

"Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it ye do not discern *this time*?" [See Luke 12:51-53 and 12:56]

For what was written then is as if it were written now. The Gospel speaks not yesterday only, but today. It speaks not to them of old time, but to us. And where Christ is, though he be Prince of Peace, there is no peace, then or now, and there can be no peace so long as wickedness endures, but only the sword of division, separating and sundering, dividing and discriminating, choosing and determining.

And this division takes place on different planes. It takes place on one level between the Kingdom of Heaven and the Kingdom of the Prince of this World, and that is a determination which shall be made in its fulness only at the end of time, at that great assize when the sheep and the goats go each to their own place [Matthew 25:31-46].

But this division occurs also on a lesser plane, between a secular, pagan, hostile world and the Christian Church. I speak generally, of course. I am not blind, after all, how *could* I be blind, to the sins of the Church which have so often brought down upon it the deserved wrath of a world for the instant made true instrument of God's judgement upon a weak and wandering and divided and corrupt Church. Thus, for example, the wrath of the Jacobins against the Church in France at the time of the French Revolution is at least in part the inevitable answer of God himself against a Church grown indolent and fat and indifferent to the needs and the sufferings of God's people. Thus, for example, the fury of the Bolsheviks against the Church in Russia is at least in part the inevitable answer of God himself against a Church subservient to, and leagued in consort with, a government trapped by centuries' practice into a habit of tyranny and oppression. This does not make what was done against the Church *right*, any more than God's use of Assyria as the rod of his wrath against his people Israel—as his servants the prophets rightly understood—made *right* the proverbial cruelty and brutality of that conquering power [see Isaiah 10:5]. Such things are not *right*, but even the *sins* of Jacobins and Bolsheviks and Assyrians can be used by the righteous God to correct and discipline and chasten and humble his Church—to awaken, that is, that spark of repentance and renewal which is the mark of new life.

And the Church in America? Well, we have not earned even so much, yet, as a persecution. Most people do not think we are worth persecuting, do not think we matter enough to make any difference, one way or the other—like salt which has lost its savour and is good for nothing but to be trodden under the foot of men [Matthew 5:13]. But do you think that the indifference which the bulk of our people display towards the Christian Church—though they are passionately interested in every other sort and kind of lunatic religion under the sun—has not been *deserved*? Look

what we've been feeding them these past two centuries: platitudes! platitudes without end! Good God, how could we *expect* them to care? And if, in one or two places, they don't get platitudes, usually they are too anaesthetized by this time for it to make much difference. But there is hope, even now. There are signs that *real* Christianity, as opposed to the cultural kind, may be reviving even as its false societal comforts and illusions are being stripped away. Once again we see ourselves as missionaries, and not as pillars of good citizenship and middle-class moral respectability. So here too the division of Christ may be the division of a surgeon's scalpel, cutting away the dead tissue that life might result.

But I must turn to a third plane or level of division before I pass on to the fourth, and so end. I speak now of the division within self, for we have said that there can be no peace so long as evil endures. Each one of us, I think, knows the division which Christ sent upon the earth in his own heart, for are we not ourselves divided within ourselves, enduring a great conflict in our own souls between the good and the bad, between the Old Man and the New? Certainly *I* do, for I would not have you think that I stand here as one of the saints, judging the Church from the rostrum of my own virtue. I at least know how far I am from being a saint; those of you who know me well know that too. And as with me, perhaps with all. There is a warfare at war in us until the day when God shall be all in all [I Corinthians 15:28], and the evil we have done, the evil we have become, is burned out of us by the refining fire of God's cauterizing love, which fire Christ declared he had come to cast upon the earth. Not one of us must dare to cast the mote out of his brother's eye if he sees not the beam in his own eye [Matthew 7:3].

There is, though, a final division which the coming of Christ has sent among us, and that is the division *within* the Church. I do not mean the visible division of the Church into denominations and sects; that is the result, not the cause. I mean, rather, those inner divisions and conflicts which vex every part and formal division of Christendom.

These things have been, as I said when we started, present with us from the beginning. The twelve disciples themselves, the core and inner circle of the whole Christian community, argued amongst themselves as they walked along behind the Lord as to which of them would be the greatest [Mark 9:33-37]. And in the very first

days of the Church, St Paul had to devote a great part of his writings to the quieting of factions which even then had begun to disturb the peace of the people of God [see especially, for example, I Corinthians 1:10ff. and chapters 11 and 12, culminating in the Hymn of Charity in chapter 13].

And the great doctrinal conflicts, on the one hand those about the Holy Trinity and the nature of Christ which absorbed the energies of the first four or five hundred years of the Christian era, on the other hand those about Christian authority and the nature of the Church and the sacraments which absorbed the energies of the sixteenth and seventeenth centuries—those conflicts are too well known to need comment. But even the so-called Ages of Faith, that mediaeval period which popular imagination sees as an era of general conformity and virtual unanimity, even *that* Age of Faith, to those who know anything about it, was replete with vexatious conflict and profound disagreement and bitterly fought issues. There never *was* a time when the Church was left alone. Are we really so surprised, then, to find that in our own time also there are great issues being passionately debated within the life of our own portion of Christ's Church? Does not history lead us to *expect* this sort of thing?

Now there is a sense, of course, in which it is all very bad. For one thing, when the Church is divided within itself it presents a very poor image before the World, and with some justice worldlings, at *least* since the time of Gibbon, have thrown our contentiousness in our faces. And the reason they are so *offended* by it, though usually they do no better in their own societies and associations, is that they sense that the Church, somehow, *ought* to be better than they are. And so indeed it ought. They know, and we all too often forget, that the Church is *supposed* to be founded upon divine love, and they are hurt, therefore, when it exhibits so little human love. And this indeed is the *real* reason why Christian contentiousness is so bad. Quite aside from questions of image, there is the positive evil of uncharity. And that is indefensible.

But, you know, when all that is said and truly said, there is *something* to be said by way of mitigation if not of defence. I suggested at the very beginning that turmoil within the Church was a sign of life, that only a dead body does not move or grow or change. Now uncharity and acrimony and spitefulness are never allowable for Christians. Where they occur, they can only be

repented of, confessed, and amended. But Christian charity does *not* mean the confusion of Christian truth. We must speak the truth in love [Ephesians 4:15], but we must speak the truth as we see it. And Christians, though often failing in love (for are we not weak as other men are?), have at least *tried* to speak the truth to each other.

The point is, that it matters. It matters infinitely that we get straight, for example, the nature of God as One and yet Three. And this is why Christians have fought about these things—because they have *cared*, because it made a difference, because it was important that we get the facts straight. For let us clearly understand that the Christian religion claims to be a matter of *fact*, of truth, of what really is, of what has been revealed, and *not* a matter of opinion or of mere philosophical speculation.

In our own day, for example, it matters, it matters infinitely, whether a woman can be a priest or not; for if she can be it is monstrously unjust to say she cannot be, and if she cannot be it is fraudulent to pretend that she can be. And on one side of this sad controversy as on the other are sincere, dedicated Christians of conscience, who are fighting the issue out on the basis of deeply held conviction. Sad to say, on both sides there are also bigots and fanatics, fighting on the basis of prejudice and spleen, but we are not talking to them. I mention this as only one issue out of many, perhaps the most graphic, perhaps not the most important—only time will tell. But the point is, I cannot say to *either* side, "You have no right to fight for this thing you believe in." For the issue is not clear, and will become clear only in and through the process of dialectic, the process of continued, even fervent, discussion, the process of ideas hammered out in the arena of debate until a final Christian, Catholic consensus becomes apparent—perhaps two or three hundred years from now, for all I know. Both sides have the right, nay, the *duty*, to stand up for what they believe to be the truth of this or any other matter which confronts the Church; neither side has the right to stoop to *ad hominem* argument, personal uncharity, or human vindictiveness. And when we find ourselves slipping into these postures, let us beware, and hasten to our confessors.

Now, I do not wish to dwell on this. It is only an example. The point is, we need not be dismayed at the idea of conflict within the Church as such. Though it is not in itself a good thing, it may

perhaps be likened to growing pains; it is a sign that people still care enough about fundamental issues to fight about them, it is, thus, a sign of life, a sign that the Church has not yet slipped into complacent coma. This is not to say that I prefer division to peace; it is to say that I do not think the evidences of division in the Church today are evidences of ruin. We have always had to fight for the faith, and it is no different now, even though, on this issue or that, we may be so embroiled in the fray that we cannot *absolutely* tell which side is which. No doubt in the fourth century the Arians thought themselves fighting for the faith; certainly they perceived themselves to be the majority and the wave of the future, though they were wrong.

What we cannot do is run away. And what we cannot do is to render the Church *safe* by a process of emasculation. There is no safety we can flee to, there is no snug refuge where no one will bother us or ever challenge us. To seek such a thing in this world is an illusion; to seek such a Church is to seek not a living body but only a dead fossil.

Do not worry. God is a God at hand, and not a God afar off, who fills heaven and earth [see Jeremiah 23:23—Old Testament Lesson, Pentecost XIII]. He can take care of his own; he can take care of his Church; he is still in control, and will not let it fall who does not let even so much as a single sparrow fall to the ground without his consent and knowledge, who knows the numbers of the hairs of our heads [Matthew 10:29-30]. He can still tell the difference between a false prophet and a true (let us pray that *we* can!), and his word is like as a fire, and like a hammer that breaketh the rock in pieces [Jeremiah 23:23-32]. Our realistic Lord warned us of division, and of the fire kindled upon earth by the fact of his coming; but our powerful Lord has promised to be with us even unto the end of the world [Matthew 28:20]. Why then should we be afraid? What is there left, indeed, to be afraid of?



ALTAR FLOWER MEMORIALS

- October 6—Dedication, Guy Sterling Weston
- October 13—Pentecost XIX, Rufus McIntosh
- October 18—St Luke, Wallace & Florence Brackett
- October 20—Hallie Wilson
- October 27—Frances Nash

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 and on Wednesdays 4-6 p.m.



SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday High Mass and on Wednesdays 4-6 p.m. There are also crucifixes, rosaries, medals, and other aids to worship.



SAINT MARY'S PUBLICATIONS

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]."

MUSIC FOR OCTOBER

OCTOBER 6—DEDICATION OF THE CHURCH

- Missa brevis Sancti Joannis de Deo.....Franz Joseph Haydn (1732-1809)
 Hear the voice and prayer of thy servants.....Thomas Tallis (1505-1585)
 O sacrum conviviumThomas Tallis (1505-1585)

OCTOBER 13—PENTECOST XIX

- Mass in E minorAdrian Batten (1591-1637)
 Cantate DominoGiuseppe Pitoni (1657-1743)
 Adoramus teGregor Aichinger (1564-1628)

OCTOBER 20—PENTECOST XX

- Missa Cantabo DominoLodovico da Viadana (1564-1645)
 Laudate DominumHans Leo Hassler (1564-1612)
 O sacrum conviviumLodovico da Viadana (1564-1645)

OCTOBER 27—PENTECOST XXI

- Mass in D MajorWolfgang Amadeus Mozart (1756-1791)
 Exsultate DeoAlessandro Scarlatti (1659-1725)
 Ave verum corpusWolfgang Amadeus Mozart (1756-1791)

NOTE that two motets will be sung at High Mass: one at the offertory as heretofore, the other at the communion, preserving the repertory of motets formerly sung between the hymns at Benediction.

ORGAN RECITALS

SUNDAY 5:30 P.M.

- October 6 — Nancy Ann Porello
 October 13 — Nancy Ann Porello
 October 20 — Donald Butt
 October 27 — John Morris



FROM THE PARISH REGISTER

HOLY MATRIMONY

"*They twain shall be one flesh.*"

- June 8 — Robert Alan Picken & Anna Eleanor Dieckmann
 June 29 — Frank Pacheco & Nuala Margaret Flannery
 July 20 — Kenneth Joseph Gardella & Laura Lois Burkard

RECEIVED BY CANONICAL TRANSFER

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

- June 3 — Roy Carroll Hammond
 September 10 — Thomas Edward David

CALENDAR FOR OCTOBER

1. Tu. St Remigius, Bishop of Rheims, c. 530
2. W. The Holy Guardian Angels
3. Th. *Of Pentecost XVII*
4. F. St Francis of Assisi, Friar, 1226
5. Sa. *Of Our Lady*
6. Su. DEDICATION OF THE CHURCH
High Mass with Procession 11
7. M. The Holy Rosary of our Lady
8. Tu. *Of Pentecost XVIII*
9. W. Robert Grosseteste, Bishop of Lincoln, 1253
10. Th. St Paulinus, First Archbishop of York, 644
11. F. *Requiem 12:10*
12. Sa. St Wilfrid, Archbishop of York, 709
13. Su. PENTECOST XIX
14. M. St Edward the Confessor, King of England, 1066 (*Tr.*)
15. Tu. St Teresa of Avila, Doctor of the Church, 1582
16. W. *Requiem 6:15*
17. Th. St Ignatius, Bishop of Antioch & Martyr, c. 115
18. F. SAINT LUKE THE EVANGELIST
19. Sa. St Frideswide, Abbess of Oxford (8th c.)
20. Su. PENTECOST XX
21. M. *Requiem 7:30*
22. Tu.
23. W. SAINT JAMES OF JERUSALEM, MARTYR, c. 115
24. Th. St Raphael the Archangel
25. F. SS. Crispin & Crispinian, Martyrs of Soissons, 287
26. Sa. Alfred the Great, King of the West Saxons, 899
27. Su. PENTECOST XXI
28. M. SAINT SIMON & SAINT JUDE, APOSTLES
29. Tu. James Hannington, Bishop of Eastern Equatorial Africa, and Martyr, 1885
30. W. *Requiem 12:10*
31. Th. Vigil of All Saints

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	SERVICES
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.

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
Brother Mark-Francis, *Program Director*
PLaza 7-3962

Mr John Z. Headley, <i>Treasurer</i>	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i>	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i>	RAvenswood 6-6224
Mr Benjamin A. Bankson, <i>Head Usher</i>	SUSquehanna 7-7267
The Rev'd John L. Scott	KRAehen 5-9214
Mr Jonathan L. Mortimer, <i>Seminarian</i>	WAtkins 4-0257
Mr Thomas A. Rehrig, <i>Seminarian</i>	CHelsea 3-5150
Sister Brooke Bushong, C.A., <i>Church School</i>	MURray Hill 7-1365
Miss Mabel Lewis, <i>Hostess</i>	GRamercy 5-8097
Mrs William J. Abdale, <i>Tours</i>	MAIn 4-5027
Miss Virginia O. Greene, <i>Librarian</i>	OREgon 3-0159
Mrs John G. Cadney, <i>Bookshop</i>	YUkon 8-6669
Mrs Charles A. Edgar, <i>Flowers</i>	PLaza 7-6750
Mr Ralph M. Morehead, <i>Funeral Director</i>	RHinelander 4-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.