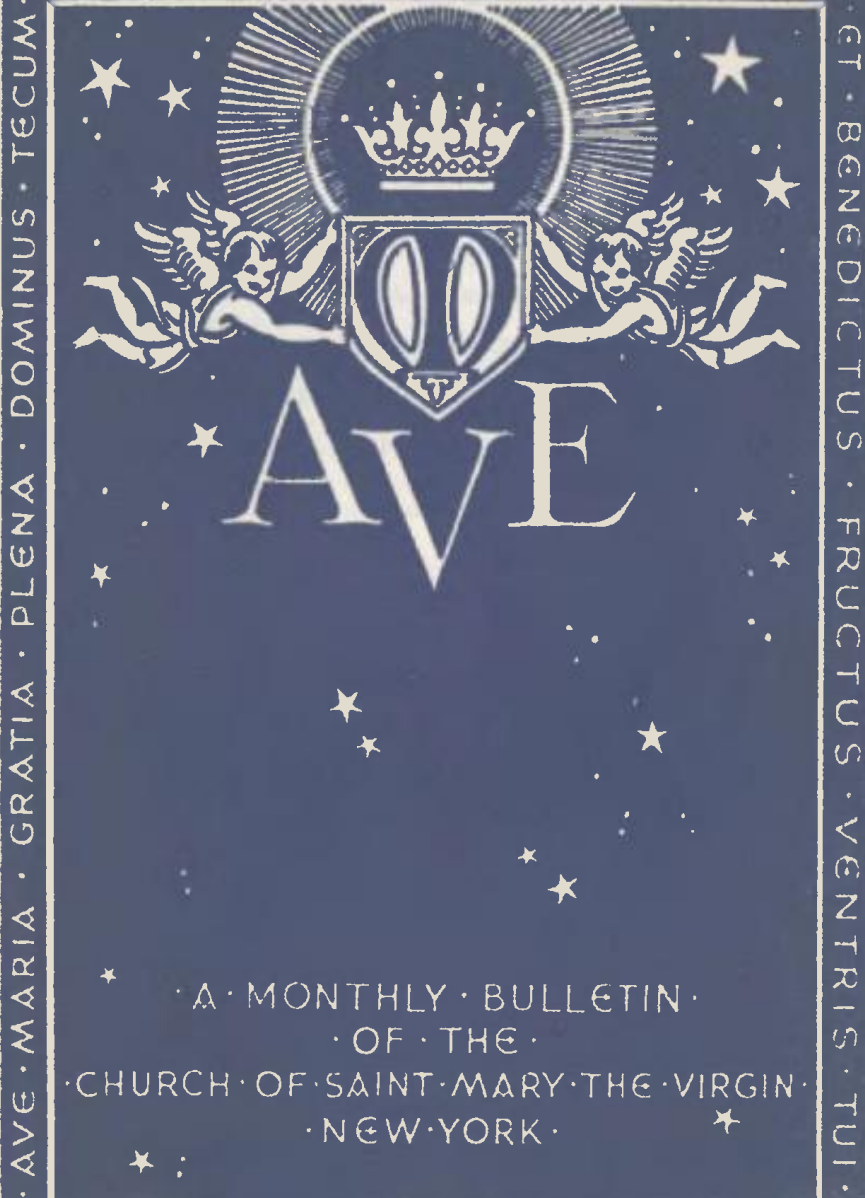
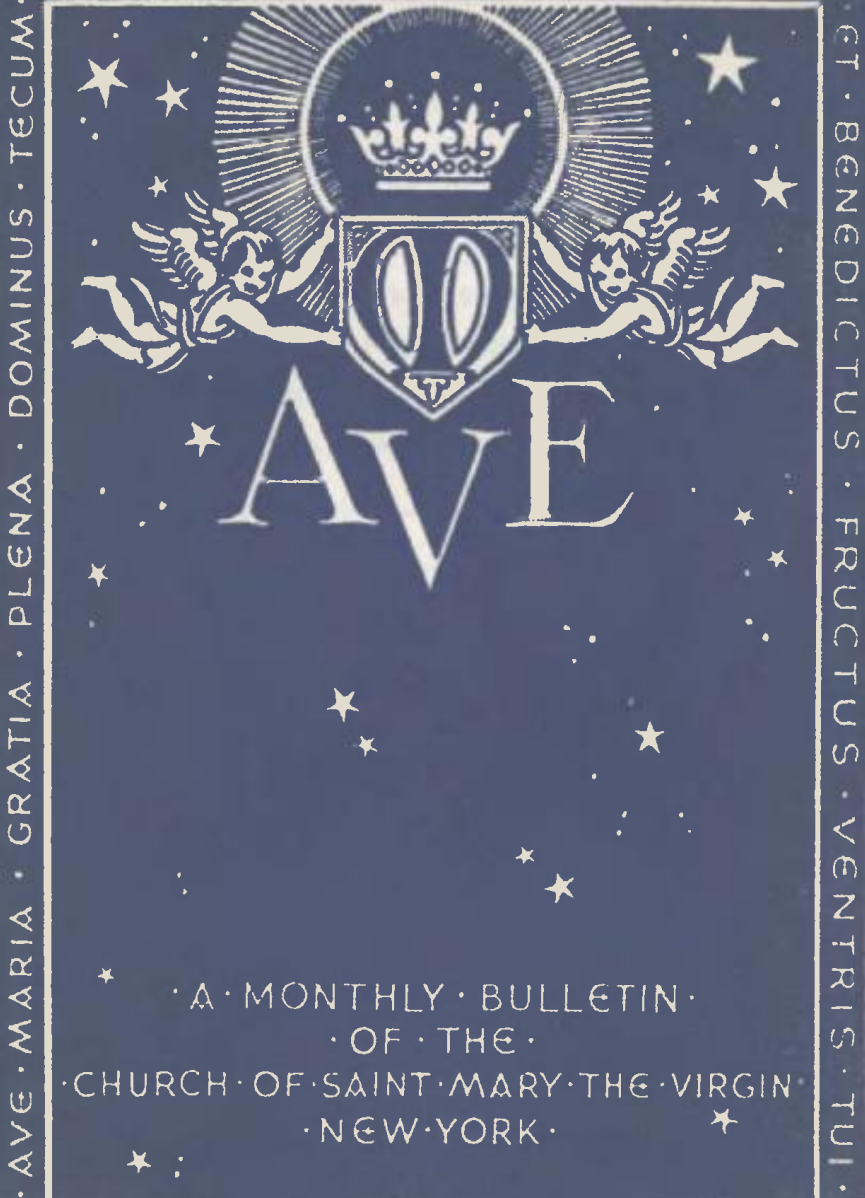


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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

Vol. XLIV

October, 1975

No. 7

My dear people,

Along the roads, at least in New England, goldenrod was out, and that means back to work. I can say, thank you, that I had a splendid summer.

A week of it in June and another in July were spent with my fellow-workers of the Standing Liturgical Commission finishing the draft proposed Prayer Book. It is at the printers' and is promised for Candlemas. After that, before Lent or after Easter, I think we should have a liturgical conference — our third — to present and interpret the rites. They have so many positive gains that I want to show to parishioners and to priests and the laity from around the country.

High Mass attendance has been up by half. Welcoming the Bulgarian Orthodox on July 6 and sharing their Liturgy was a happy event, and so was our celebration of the Assumption. Finances leveled off to a workable deficit if parishioners make sacrifices and friends renew their pledges. Now is the time for that renewal. I ask each Friend for at least twenty dollars to keep us open for one hour.

Here at home a resurgence of lay help cheered my summer, too, particularly in the sacristy, where old vestments were repaired by young women rejuvenating St Mary's Guild. It goes back to within a few years of our founding. One dear member of it died in June; another keeps busy for us at home; but "their name liveth for evermore" in these new volunteers.

Father Scott's Tuesday evening fellowship will join at the Church of the Transfiguration in six Tuesday evenings, beginning October 14, for instruction in the devout life: prayer, penance, meditation, etc. Mass at 6 followed by supper, speaker, and discussion can help you grow in grace.

Back at St Mary's, we need help in our ministry of welcome: tours, bookshop, coffee hour. These should be worked together to make welcome all who come to Mass and want what we can give. Can you give *yourself*?

Affectionately your priest,
DONALD L. GARFIELD

FACING HOMOSEXUALITY OPENLY

By the Reverend Edgar F. Wells, Rector
Church of the Annunciation of Our Lady
Waukegan, Illinois

INTEGRITY, a new, national organization of homophile Episcopalian men and women, held its first annual national convention at the Cathedral in Chicago from the 8th through the 10th of August. Bishop Montgomery commented: "Neither the Diocese nor the Cathedral is sponsoring or endorsing the meeting. We are providing the place for it. The Cathedral should be available for use by any responsible, recognized organization in the Episcopal Church. Most Christian bodies in this country have organizations for homophiles and those who have the responsibility for ministering to them, similar to Integrity. Our National Church has a special commission dealing with the subject. At the recent meeting of the Bishops of the Fifth Province, we devoted a full half-day to the question of a Christian understanding of homosexuality."

Chicago's "gay" Episcopalian convention may be a first for the city and for the national Church. The phenomenon of homosexual behavior is in fact not new to the Catholic Church. Having left Jewish culture behind, the Church found herself missionary to a pagan society in which homosexuality was a preferred mode of expressing love between one human being and another. It was in the face of such a society, in which women were regarded as animals to be bred, that the Church developed abstinence as the norm of Christian sexual behavior outside of marriage, and the procreation of children as the only legitimate and responsible expression of sexual love within the marriage bond. Anything else involved sin, and there was no mistake about it. A girl was a virgin until she walked down the aisle. (Christians have always been curiously silent about a male's pre-marital sexual adventures.) And the symbol of the white dress at the Nuptial Mass is nothing less than the outward and visible sign of the virginity of the Christian bride. In 1975 this may seem a joke but it is one reason why many clergy pray for the day when the State will take over the legal aspects of the marriage encounter, leaving the Church to perform her legitimate function: blessing the marriages of those persons who intend to offer their union, including their sexuality, to God on a life-long basis in a sacramental fashion. Oh, to live in France—or even the Soviet Union!

In 1975 we Christians certainly find ourselves in a new era. For those of us who have grown up in the old ways it is easy to turn "permissiveness" into the culprit, and thereby to extricate ourselves from any responsibility for the current dilemma. But our own history is against us. We can blame it on Freud, or on Dr Fletcher, or on any one of a number of interpreters of the modern world whose names are already past history, but this will do no good. Modern western society is too complex for this. What we find ourselves living in is a *variety* of life-styles, and within these life-styles, there are people who none the less seem genuinely to wish for some identification with one kind of Christian witness or another. It seems like anarchy, and in many ways it almost is.

But where the Church is concerned, variety of expression in 1975 involves far more than the sexuality of her members. What is far more important is the pluralism of life both within the Church and without. Western man has lost any kind of universality in his understanding of truth, and it is a situation which we are facing openly for the first time in at least six centuries. Modern Americans aren't aware of it, but Catholic Christians should be. For what we are experiencing is the end of an era, the era of Aquinas and his successors, and with it the notion of wholeness and integrity which Christians once gave to all the western world. In its place we have alternatives and variety, and, like it or not, the Christian way is but an alternative life-style to most of our contemporaries, and not a very convincing one at that.

Where, then, do we turn? Were we Bible fundamentalists we could turn to an infallible Book. Were we old-time Roman Catholics we could turn to an infallible Church. But infallibility does not exist for modern Catholics, either in Rome or Canterbury, and biblical fundamentalism is hardly in the spirit of the Church which wrote the New Testament and whose life has not confined but civilized the western world throughout the centuries. Our history is too humane, despite the inhumanity of individual Christians.

What, then, of truth? Let us be sure we understand one thing in all that is being said here: truth does exist and truth can be known. For the Christian, truth is expressed pre-eminently in the Person of Jesus Christ, who has lived among us as our brother, flesh of our flesh and bone of our bone, and has revealed himself as our Saviour by his death, resurrection, and ascension. Jesus is the Way, the Truth, and the Life, and all Christian theology is simply

an attempt to make Jesus live in the hearts of men. The Bible tells us about him, and about all that led up to him, and the Church makes him eternally present to those who will receive him. He is our beginning and he is our end.

It is through Christ, and only through Christ, that human sexuality can even begin to be understood by men and women who wish to be Christians in our day. An abused and abusing heterosexuality, crude and coarse in its American expression, can scarcely reflect the gracious humanity which God created in his own image and which, in Holy Marriage, becomes the sacramental sign that God saw everything that he had made, and that it was good — our sexual natures no less than the rest. Let us make no mistake about it: the average American marriage and the Sacrament of Holy Matrimony are *not* the same thing.

But, beyond this, a whole new generation of Americans is not interested either in the Sacrament of Holy Matrimony or in marriage, secular-style. These people are our children, they are the products of our families and even of our Church, and for the most part the living out of their sexuality involves a versatility and a casualness which are indicative of a revolution in the sexual mores of an entire nation. Sex — hetero-sex, homo-sex, or bi-sex — has become fun. Fun is its purpose, and fun alone. And this new generation does not care how people express their sexuality so long as they do not hurt one another, and so long — most important of all — as they are not involved with one another. It is responsibility that is to be avoided at all costs. That is the meaning of fun.

And yet, somehow, there is more to the picture than this. All truly human relationships involve commitment. It cannot be avoided. And in this new world some people are turning to the Church by way of making such commitment more real — by way, ultimately, of making it sacramental. That many of these people are homosexual should not surprise us, since Gay Liberation has raised self-consciousness among homophiles to a level we have not seen before. Where, in this new world of sexual liberation and varying life-styles, is the Church to stand?

Certainly, in the last analysis, the Church does not develop her life on the basis of the world in which she lives. Christians are meant to transform the world, not be molded by it. Our Lord always shows us a more excellent way. Neither the current "norms" of American heterosexual behaviour nor Gay Liberation can offer an

answer which the Christian will find acceptable. Generally speaking, I do not believe that the Catholic Church has ever particularly categorized human beings in terms of sexual preference. It has taken a Puritan culture to waste its time over that. What the Church has expressed, however, is a consistent understanding of the purpose of sexuality as being to the glory of God, to the enhancement of married love, and to the continuation of the species. In the past the Church has stated principles of sexual behavior in general terms, and has applied those principles with varying degrees of mercy to particular human needs and situations. A kind of situational ethics, if you will, but based on principles of universal acceptance.

Today, that acceptance is dead. It is a temporary death, in the long view, and the Church has outlasted greater crises than this. But at the moment it is useless for the Church to pretend that she can influence a society which is scarcely interested. From within her own store of experience, and with the voluntary cooperation of men and women who wish to live as Christ lived, and to commit themselves to one another in his Name, a renewed ideal of Christian sexuality must be forged in a new world. It will take a long time. At the heart must be a realization on the part of every Christian of what his own sexuality entails, as well as a re-birth of the notion that the highest expression of sexuality is abstinence and even, perhaps, voluntary celibacy. That is not popular with us today. We think sex is as necessary as food. Perhaps the explosion of this myth is a first step which a renewed Christian sexuality can achieve.

But beyond this there must be a new kind of responsibility where sexual relationships are concerned. Sex without responsibility is always and everywhere sinful. Ultimately the purpose of sex is fulfilled most completely in Holy Marriage. We must maintain this. "Gay unions", however altruistic, are not the same thing as Holy Matrimony. That there may be a place for them within the Christian life is another matter, though not one with which the Church is formally ready or able to deal. At least not in 1975.

What goes without saying, and cannot be questioned, is the respect which Christians must always have for fellow Christians who, attracted to their own sex, attempt a life-style which is consciously and *in conscience* a living of the Christian life for them. Where conscience is concerned, no higher appeal can be made. Homophile or "gay" Christians must be respected, and they must be integrated into the life of their parishes at face value and in an atmosphere of

real and intentional acceptance. Indeed, as any sensitive parish priest can attest, they are already there, whether we have realized it or not, and most "gay" Episcopalians — before ever a national convention was anticipated in Chicago — have been quietly living out their lives in their parish churches, going to confession with their fellow parishioners as necessity and the liturgical cycle have indicated, and have been growing in the grace which Christ in the Eucharist provides for his people. They are of all ages and of both sexes, some of them are married and some of them are single, and in most cases they are unidentifiable. In all cases they seek God's gift of redemption in his Son, and they have trusted the Church to deal as lovingly with them as with Christians whose sexual orientation differs from their own.

For my part, I do not imagine that Incarnational Christianity will ever accord a "gay union" the status of sacramental marriage. The necessary conditions are simply not present for that. But, as Bishop Montgomery indicates in his letter to the clergy of our Diocese, "human sexuality in all its dimensions, including this one, is a subject with which the Christian Church must deal." We deal with the world as we find it — and it is broken, and sick, and suffering. And nowhere does it suffer more than in its denial of personhood implicit in its abuse of its own sexuality. And perhaps nowhere in the West is that abuse more marked than in our own country, for it is here that we have degraded human sexuality almost beyond recognition.

In our world today, men and women are looking for wholeness in their lives. The Church, with patience, can make them whole again. And having made them whole, we can again at least talk of holiness.



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BIBLICAL STUDIES—XXIX

APPEARANCES ARE OFTEN DECEIVING. In the article before last, Elijah had appeared to have gained a signal and decisive victory over Jezebel's Baal-cult; but then we saw Elijah as an isolated and frightened fugitive, driven into the desert of Israel's origins in order to get beyond the reach of Jezebel's fury and Jezebel's far from shattered power. And there we left him, while in Israel, far to the north, Jezebel and her gods reigned supreme through the submissive person of her uxorious husband.

But once again things were not as they seemed, for Elijah, as we saw last time, had had a vision [I Kings 19]. The burden of that vision was that Elijah was to take courage and go home. And when he got there, he was to anoint Hazael to be king of neighbouring Syria, and he was to anoint Elisha of Abel-meholah to be his own successor and thus to ensure a proper prophetic succession. And, perhaps most important of all, he was to anoint Jehu the son of Nimshi to be king over Israel.

Now, in order to understand what is going on here, we must remember what Elijah thought he was and what his culture thought him to be: he was, in his own estimation and in that of the great bulk of the people of Israel, a *nabbi*, a prophet of the LORD, a spokesman of God. As such his authority was dependent upon no human agency, nor (he would have claimed) was it a matter of self-designation. On the contrary, there was laid upon him a burden of divine mission — and it is no accident that the Hebrew word for "prophetic oracle" is exactly expressive of precisely that notion: it is the same word as "burden"; "the oracle of the LORD" can be translated equally well as "the burden of the LORD". What is meant to bear such a burden can be seen in the autobiographical account of another and later prophet:

O LORD, thou hast deceived me, and I was deceived; thou art stronger than I, and thou hast prevailed . . . For the word of the LORD has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot [Jeremiah 20:7a, 8b-9].

To be a prophet, then, was no easy thing; the prophet was a man set apart, lonely, isolated, consumed by the vision, the burden, the refining fire of God's presence. It was a terrible price to pay: a man like Elijah was cut off from all the normal human comforts; without wife or family, possessions or position or even fixed place of abode, we see him, gaunt and hairy, clothed in skins and crude leather, an apparition from the wilderness and the desert places, his startling and austere presence cutting harshly in acute contrast across the cultivated and sophisticated life of a luxurious and urbane court. It was precisely this contrast, of course, coupled with his air of moral certainty, which gave him his authority, an authority so self-evident and self-authenticating that its sources in the divine will did not need argument or defence, but only to be proclaimed to be believed. By the time we are speaking of, after long years of being the focus of popular discontent against the rule of Ahab and Jezebel, his prestige was enormous—and his mission now takes a quantum leap, from mere opposition to the endorsement of outright revolution: "And Jehu ben Nimshi you shall anoint to be king over Israel."

Anointing, of course, was *the* mark of divine favour, and there was a very ancient tradition in Israel of kings being specifically chosen and designated by a prophet's anointing: so Samuel anointed the unsuspecting Saul when he came to inquire about his lost asses; so also Samuel anointed David—within the lifetime of a Saul rejected by the leadership of the prophetic movement—to be the divinely appointed supplanter of his (presumably) unworthy predecessor; so in the reign of David's son (himself anointed by Nathan the prophet and Zadok the priest to indicate the "true" king over against the primogenitive heir, henceforth, unanointed, to be considered a usurper in spite of a priority of birth) Ahijah the prophet anointed Jeroboam ben Nebat to lead the northern tribes into that revolt which split the Davidic empire and established the separate states of Judah and Israel. And indeed, throughout the history of the northern kingdom especially, we find the principle of a charismatic rather than a hereditary kingship constantly arising to bedevil the ambitions of dynastically-minded rulers, a safeguard of religious purity (to be sure) and of the popular will, but admittedly something of a thorn in the flesh for those primarily responsible for national stability (from a purely secular point of view). Whereas in Judah, after the defection of the populous and turbulent North, the

country settled down comfortably enough with the dynastic principle (there were only two serious attempts to supplant the House of David, one towards the end of Judah's history, in the general demoralization of those times, thwarted, interestingly enough—for it indicates the degree of popular acceptance of dynastic rule—by the opposition of "the people of the land"; the other, equally interestingly, perpetrated by the queen-mother Athaliah, Jezebel's very own daughter, married in the reign of Ahab of Israel to Judah's king in order to cement a diplomatic reconciliation of North and South—the lady was as much devoted to Baal as her mother had been, and was prepared to be equally militant in promoting his worship at the expense of the LORD); in Israel, on the contrary, the son who successfully followed his father on the throne was the exception rather than the rule, Ahab himself being one of the prime examples.

But now, within Ahab's lifetime, a generally accepted prophet is charged to anoint another man king. That this, in view of the foregoing, implies a revolution goes without saying; the point is that it is a revolution perceived as having its roots in nothing less than the divine will itself: Jehu will be seen, must inevitably be seen in spite of certain reservations on the part of a later editor [see II Kings 10:28-31], as the instrument of the LORD's cleansing of the kingdom—and from the moment of Elijah's lonely vision at the cave's mouth on Mount Horeb it will be part of the prophetic programme (and the prophetic movement is an increasingly self-conscious and organized affair) that Ahab, or at least the House of Omri, must go.

There were more reasons for this than the obvious one of religious opposition to Jezebel's Baalizing. There was, for one thing, a general perception that the rule of Ahab was an odious one—the story of Naboth's stolen vineyard [I Kings 21, one of the most dramatic stories in the entire Bible] is an example of the kind of injustice many had grown to expect from the King, whose primary duty (it distinguishes kings from tyrants) was *precisely* the doing of a justice he himself flouted and ignored. When a king acts less like a king than like a Mafia gangster, it might well have been asked, by what right does he still expect the obedience and loyalty which are by nature a king's due? In the Naboth incident, indeed, we see particularly clearly the clash of two different systems of value, summed up, not for the first time, in the two individuals who here confront one another: Ahab, robed in all the trappings of kingship

and secular power — “this is right because I am doing it” — and Elijah, alone, austere, ascetic, burned and seared and consumed by the holy possession of his holy God — “This is wrong because it contradicts the righteous will of the righteous LORD.” The scene is so powerful and so significant that it deserves fairly extensive quoting:

Then the word of the LORD came to Elijah the Tishbite, saying, “Arise, go down to meet Ahab king of Israel, who is in Samaria; behold he is in the vineyard of Naboth, where he has gone to take possession. And you shall say to him, ‘Thus says the LORD, “Have you killed, and also taken possession?”’ And you shall say to him, ‘Thus says the LORD: “In the place where dogs licked up the blood of Naboth shall dogs lick your own blood.”’”

Ahab said to Elijah, “Have you found me, O my enemy?” He answered, “I have found you, because you have sold yourself to do what is evil in the sight of the LORD. Behold, I will bring evil upon you; I will utterly sweep you away, and will cut off from Ahab every male, bond or free, in Israel; and I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the anger to which you have provoked me, and because you have made Israel to sin. And of Jezebel the LORD also said, ‘The dogs shall eat Jezebel within the bounds of Jezreel.’” Any one belonging to Ahab who dies in the city the dogs shall eat; and any one of his who dies in the open country the birds of the air shall eat” . . .

And when Ahab heard those words, he rent his clothes, and put sackcloth upon his flesh, and fasted . . . [I Kings 21:17-24, 27a] —

as well he might after such a confrontation and such a cursing. It need hardly be added, to anyone familiar with biblical narration, that the curse was exactly, even ironically, fulfilled, as we shall see in due course. For now, it will suffice to observe that the kind of endemic injustice which the Naboth incident embodies and exemplifies was itself a motive force behind the eventual revolution against Ahab and his heirs. It was not a specifically religious motive, in the sense that out and out apostasy to Baal obviously was, but

it had its roots, nonetheless, in the religious situation: Baalism, like all nature religions, was ultimately amoral — whatever is, is right, and religion is a matter of rites and ceremonies and proper observances designed to replicate and propitiate the cycles and rhythms of nature and fertility; morality in such a system is simply irrelevant. Yahwism, on the other hand (the worship of Israel’s LORD), is *essentially* moral, and is a matter of conforming life to the revealed will of the just and holy God, who demands justice of his people precisely because he himself is just. Elijah would have said that Ahab acted as he did precisely because, under his wife’s influence (and apparently without giving up formal profession of Yahwism), he had fallen into the world-view of Baal, the world of nature, of tooth and claw and cosmic indifference, where anything goes.

A final factor in the formation of national discontent was what many perceived to be an inadequate foreign policy, especially on the Syrian front. Ahab was not unskilled as a warrior, and he appears to have been an able commander and a brave man; on several occasions he decisively defeated the army of Ben-Hadad king of Syria (though Syria, the Kingdom of Aram, was technically a good deal stronger than Israel), to the point where the Syrian king came to Ahab as a suppliant. But what was gained on the battlefield was lost at the conference table; Ahab treated Ben-Hadad with what many in Israel considered foolhardy leniency, leaving the traditional enemy well-equipped to fight another day. Perhaps this too indicated a sympathy for foreign culture and religion, to the detriment of Israel’s own interests. In any event, it is hardly an accident that the *coup*, when it came, originated in discontented army circles, supported and legitimated by the prophetic movement, which was as patriotic as it was devout.

The *coup*, however, did not take place in Ahab’s own lifetime. Perhaps he was too strong; perhaps things were not ready — the writer of our history says [I Kings 21:29] that Ahab himself was spared the full force of Elijah’s curse because he had, to some extent, showed his repentance [I Kings 21:27] in the matter of Naboth’s vineyard. Be that as it may, it is true that Elijah himself personally never did fulfil the command to anoint either Hazael as king of Syria or Jehu as king of Israel; but he did confirm Elisha as his disciple and successor, and what Elijah had begun Elisha would finish, as we shall see next time.

J.P.B.

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.



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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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



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
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MUSIC FOR OCTOBER

OCTOBER 5—DEDICATION OF THE CHURCH

- Terribilis est Heinrich Isaac (1450-1517)
 Messe Solennelle à Ste-Cécile Charles Gounod (1818-1893)
 Domine Deus McNeil Robinson, 1975
 Domus mea Heinrich Isaac (1450-1517)

OCTOBER 12—PENTECOST XXI

- Missa Secunda Hans Leo Hassler (1450-1517)
 Benedicite gentes Orlandus Lassus (1532-1594)
 Memento verbi tui Heinrich Isaac (1450-1517)

OCTOBER 17—PENTECOST XXII

- Missa Aedis Christi Herbert Howells (1892-)
 Laudate Dominum John Blow (1649-1708)
 In salutari tuo Heinrich Isaac (1450-1517)

OCTOBER 24—PENTECOST XXIII

- Messa a Quatre Voci Claudio Monteverdi (1567-1643)
 Exsultate Deo Alessandro Scarlatti (1659-1725)
 Ego clamavi Heinrich Isaac (1450-1517)

ORGAN RECITALS

SUNDAY 5:30 P.M.

- October 5—Bradley Hull
 October 12—John Bate

- October 19—Bradley Hull
 October 26—Nanciann Parrella



FROM THE PARISH REGISTER

HOLY MATRIMONY

"They wain shall be one flesh."

June 14—John Patrick Sullivan & Arlene Susan Hennefreund

RECEIVED BY CANONICAL TRANSFER

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

August 5—George Morris Dolby
 August 28—Aurora Esmeralda Van Heyningen

BURIAL

"My flesh shall rest in hope."

June 26—Elizabeth Sibyl Thomas



ALTAR FLOWER MEMORIALS

October 5—Dedication, Hallie Wilson
 October 12—Pentecost XXI, Frances Nash
 October 18—St Luke, Wallace & Florence Brackett
 October 19—Pentecost XXII, Departed members of the McGrane family
 October 26—Pentecost XXIII, John Gilbert Winant

CALENDAR FOR OCTOBER

1. W. St Remigius, Bishop of Rheims, c. 530
2. Th. The Holy Guardian Angels
3. F. St Teresa of Lisieux, 1897
4. Sa. St Francis of Assisi, Friar, 1226
5. Su. DEDICATION OF THE CHURCH
High Mass with Procession 11
6. M. St Bruno, Abbot of the Grande Chartreuse, 1101
7. Tu. The Holy Rosary of our Lady
8. W. *Of Pentecost XX*
9. Th. Robert Grosseteste, Bishop of Lincoln, 1253
10. F. St Paulinus, First Archbishop of York, 644
Of our Lady
11. Sa. *Of our Lady*
12. Su. PENTECOST XXI
13. M. St Edward the Confessor, King of England, 1066
14. Tu. *Requiem 6:15*
15. W. St Teresa of Avila, 1582
16. Th.
17. F. St Ignatius, Bishop of Antioch & Martyr, c. 115
18. Sa. SAINT LUKE THE EVANGELIST
19. Su. PENTECOST XXII
20. M. *Requiem 7:30*
21. Tu. St Hilarion, Abbot in Palestine, 371
22. W.
23. Th. SAINT JAMES OF JERUSALEM, MARTYR, c. 115
24. F. St Raphael the Archangel
25. Sa. SS. Crispin & Crispinian, Martyrs of Soissons, 287
26. Su. PENTECOST XXIII
27. M. *Requiem 12:10*
28. Tu. SAINT SIMON & SAINT JUDE, APOSTLES
29. W. James Hannington, Bishop of Eastern Equatorial Africa & Martyr, 1885
30. Th.
31. F. Vigil of All Saints

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.

**Except Saturday*

*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.*



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Peter W. Albertis, \$5; Mr and Mrs Eric E. Campbell, \$5; Mr & Mrs Benton J. Case, \$100; Anthony Cassaniti, \$5; William E. Dear, \$7; Miss Ruth Skiffe Horne, \$5; Mrs Jack Klaus, \$25; Carl D. Laws, Jr, \$7; Mrs Douglas H. MacMillan, \$5; Paul White McKee, \$5; George W. Perkins, \$5; Charles W. Rileigh, \$15; Michael Rodelius, \$5; Miss Susanna M. Stops, \$3; Mrs Wilhelmina Williams, \$5.

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.

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CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York
(East of Times Square, between 6th and 7th Avenues)

*Church open daily from 7 a.m. to 7 p.m.
except Saturday, open from 11 a.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

Office hours from 10 a.m. to 5 p.m.

Monday-Friday except legal holidays

Christopher T. Thornley, *Parish Secretary*

PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Society of Saint Francis

ROckefeller 5-3895

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