

BENEDICTA TU IN MULIERIBUS

AVE MARIA GRATIA PLENA DOMINUS TECUM

ET BENEDICTUS FRUCTUS VENTRIS TUI



AVE

A MONTHLY BULLETIN  
OF THE  
CHURCH OF SAINT MARY THE VIRGIN  
NEW YORK

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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# AVE

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

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Vol. XLV

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No. 7

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My dear people,

It will be a pleasure for us, on our Feast of Dedication, the first Sunday of October, to hear again Dr Terwilliger, now Bishop Suffragan of Dallas, and to see him preside at the High Mass which opens our busy season. He is making the trip to New York specially to preach about the future of Anglican Catholicism. What that will be depends on what General Convention will have done in September and I cannot predict now. Whatever votes are taken, however, this Church of ours is not, truly, a democracy free to do what majorities vote. We are bound by the Word of God and the Catholic Faith and Order of his Church. To know, understand, and obey that is our birthright and very lifeblood. That we not forget it has been our prayer as our Bishops and Deputies debate and come to decide issues which can affect our future within the Catholic Church. To live as Catholics, what have we to do? I expect we shall hear some quite specific answers from Dr Terwilliger.

In another field of theology, Christian social thought, answers will be sought in discussions at the Church of the Transfiguration, sponsored by us also, on six Tuesday nights beginning October 12. The Reverend Clifford W. Atkinson of St Simon's Church on Staten Island will lead the discussions. Father Atkinson is the Episcopal Church's representative at Albany in State House affairs. The topics on the six nights—following six o'clock Mass and pot-luck supper—will be:

- I The current situation and its sources;
- II A definition of the problems;
- III An understanding of power and its theology;
- IV An understanding of society and its theology;
- V A definition of the role of the Church:  
as an extension of the Incarnation, and  
as the community of the Resurrection;
- VI A re-vision of Church and State.

These discussions are prompted by our Bishop's Easter sermon and

Convention address—an attempt to see our role in city and larger communities—and are open to all.

Saint Mary's Center for Senior Citizens—our incarnation of Christ's love in Times Square—has reopened and is very busy indeed, welcoming more than two hundred people a week. Having lost the good services of Brother Mark Charles, we are lucky to have Terry Rogers, one of our own communicants and herself a Franciscan tertiary, as program director. Her warm-heartedness will ensure our still meriting what one of the old-timers said, that "at Saint Mary's they treat us like *people*." We are grateful for the support of the other mid-Manhattan parishes of the diocese. St Thomas Church, in particular, sees that we can serve hot meals. Father Boyer and Miss Rogers invite you to come see the Center in activity, Monday to Friday afternoons—and help?

An urgent request: July 20, 1975, programs are missing from our file. If you save Sunday programs, can you supply one?

An answer to a question several have asked: All Saints' celebration begins with First Evensong on Sunday, but High Mass is on Monday night, November 1.

Our dedication demands that we believe in the communion of saints, within which there is no division, no denomination, but only the demand to be loyal to the whole truth—truth unchangeable as God. Pray for that for yourself, for me, for all who call themselves Christians. No better prayer and none dearer to us can be found than this below, by one who gave his life for the Church we love.

Affectionately your priest,

Donald L. Garfield

GRACIOUS FATHER, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Saviour,

*William Laud, Archbishop of Canterbury*

### WHY CHANGE OUR LITURGY?

WHEN I WAS ASKED three years ago to write a similar apology for what we were doing in the Standing Liturgical Commission, I emphasized that I was an Episcopalian because of a book, a book that as a boy I bought for 5¢ in a second-hand book-store, the Book of Common Prayer. I came to know the set of every page of it, and I would not change it needlessly. I believe that that book has served us well, and I would rather revise than replace it, but change is upon us, and I believe that the proposed Prayer Book can serve us better since it is clearer in arrangement both of the whole book and of services within it, is more balanced in doctrine both of the whole book and in the Catechism and many particular places, and—even though I could be quite happy with the traditional language—is more easily understandable in its wording. To see how, you must look at the book.

The book is big because it holds so much that is useful and so much that makes for variety, and because type and page design are generous enough to make it easy to read and follow. You will not have to look elsewhere for blessing the adoption of a child or a civil marriage or for something to do on the night before a funeral. No doubt these and other services like a wedding or a funeral will be put out in separate pamphlets by some enterprising publisher.

It is surprisingly beautiful yet simple, the language of the book. The Psalter is rhythmical and clear: my congregation has taken to it. And we have found nuggets like the Russian kontakion of the dead, "Give rest, O Christ," which is equally good in traditional and contemporary translations (pages 482 and 499).

The book is more inclusive of present-day concerns than a book could be which was composed chiefly in Tudor days. Even the Litany, that Tudor gem, has been retained but reworked for modern needs and a better progression of thought. The eucharistic intercessions are still more generous in what they pray for. And the selection of Prayers and Thanksgivings has been thought out carefully, reminding us by its inclusiveness of how wide our concern should be. Right prayer can teach us right doctrine.

But is it a book of sound doctrine? Sounder, I believe, than the 1928 book, which presents, for example, only a Calvinist slant on the atonement and a Zwinglian slant on the real presence in the Eucharist. These distortions have been successfully removed from Eucharistic Prayer II (pages 342-345), which I wish the Church

would adopt as *the* traditional canon of Rite I. Canons of Rite II will be variants for the Church to use, improve, and perhaps replace in years to come, as experience teaches us. They all have this in common, that they say less about man's sin and more about God's redemption because, though we are sinners, we are redeemed heirs of the resurrection.

"The trouble with our present Prayer Book, is not its archaic rhetoric," Dr. Boone Porter once said, but "its failure to include many important Christian teachings, as well as desirable liturgical practices." And I would claim that in fact we have returned to a balance of doctrine, notably in the Eucharist and the Catechism, that is less a reaction of and from the Reformation, and more the faith of the undivided Church. Right doctrine, if we have it, can afford nice practices, and many we would welcome are endorsed in the book for optional use: Paschal candle and baptismal candles, ashes and palms, incense — which no one has to use but many of us do.

Since sound doctrine may not be exchanged for anything, we must listen to those who think it has been lost or lessened. They say that we have lost a sense of sin. Fewer breast-beatings in the Eucharist are owing partly to an emphasis on redemption, as I have pointed out, and partly to a belief that repetition over and over does not make repentance any more real. Any lessening is more than balanced out by the section on "Sin and Redemption" in the Catechism and by the Reconciliation of a Penitent printed as a separate service and not to be missed in a rubric (as in the present Prayer Book, page 313). No longer does confession seem to be solely for the sick. And the confusion about "lay absolution" in the "Green Book" has been rectified.

Criticism has been made of the ICET translation of the Nicene Creed, that God the Son incarnate "by the power of the Holy Spirit" is a weaker translation of *ek pneumatos hagiou*, and that this or any national Church by itself should not drop the Filioque — the Latin addition stating that the Holy Spirit proceeds from the Father *and the Son*. Can General Convention determine?

General Convention's hardest decision might be whether to accept the baptism-confirmation combination, the theology of which is early Christian but the working out in the life of the Episcopal Church difficult because we have come to delay confirmation to "Years of Discretion". The services in the draft book are deeply moving with

a bishop presiding. However, for many of us there is a serious theological doubt: whether we do not need the bishop's touch, somehow and sometime. It should be required, we believe, in two ways. First, chrism — oil blessed by the bishop for baptism and confirmation — should always be used by priests laying on hands after baptism (page 310). Secondly, confirmation — "expected" for all — should be required for everyone who has not at baptism had the bishop's blessing by his own hands or by the chrism used by a priest (page 420). If these two practices are normative, we will avoid divergence of practice, not to say doubt of doctrine.

"There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted," wrote Cranmer in 1549, and we cannot except his or anyone's Prayer Book. Ours has yet to prove itself, and you will find that even in this triennium we have had to improve what was most accepted in it: the eucharistic lectionary. A Prayer Book of 1979 will not be the last revision, but it is the most thorough and I think can be used excitingly. Quite frankly, it is no use our asking now, "Why change our liturgy?" It *is* changing — and I think for the better. It is General Convention's duty — and my pleasure — to see how good it is.

*Written by Father Garfield for General Convention 1976.  
Draft Proposed Prayer Book on sale in our shop for \$3.50.*



#### FROM THE PARISH REGISTER HOLY MATRIMONY

*"They twain shall be one flesh."*

April 24—Theodore Tillman Shackelford, III, & Janis Maryann Leverenz  
August 14—Lucas Orellano, jr, & Elba Maria Ildefonso

#### BURIAL

*"My flesh shall rest in hope."*

May 29—Frank Smith



#### ALTAR FLOWER MEMORIALS

October 3—Dedication, Hallie & Edgar Wilson  
October 10—Pentecost XVIII, Frances Nash  
October 17—Pentecost XIX, George Rittenhouse Wallach  
October 18—St Luke, Wallace & Florence Brackett  
October 24—Pentecost XX, Departed members of the McGrane Family  
October 31—Pentecost XXI, John Gilbert Winant

## HEARING THE HARD WORD

Father Boyer's Sermon on Pentecost XI

I SUPPOSE IT IS ONLY A COINCIDENCE that today's Gospel [John 6: 60-69] with its opening words, "This is an hard saying; who can hear it?", follows directly upon the particular Epistle we have heard this morning, [Ephesians 5: 21-33] We have these several Sundays past, after all, been reading the Epistle to the Ephesians in course; and in like manner we have each week been reading successive portions of St John's Bread of Heaven Discourse, of which the Gospel for today is the final part. I doubt, therefore, that even the genius of the Liturgical Commission had it directly in mind that today's particular portion of Ephesians and today's particular portion of the Gospel of John should be juxtaposed in quite this fashion.

Nonetheless, it is especially fitting that they should, just as it is especially fitting that our Old Testament Lesson [Joshua 24: 1-2a & 14-25] should contain the words, "Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins"—another "hard word" for a religion which rests upon the precise position that God's essence is love, and that the mission of Jesus is exactly to forgive sins.

The point here, and the point in the Gospel about the hard word—"who can hear it?"—is that the religion of truth must be something more than a collection of soothing platitudes. It is true, for instance, that the Christian God is the loving God, who forgives the sins of his children unto seventy times seven; but against this must be set the realization of that same God's utter and unapproachable holiness—"for our God is a consuming fire, and it is a fearful thing to fall into the hands of the living God." [Hebrews 12: 29 & 10: 31] Grace is not cheap, and forgiveness is not automatic; God is the God of love, but not of sentimentality; and forgiveness is predicated upon radical change, upon a complete and total turning about, upon a sacrifice of self and pride rightly described by the New Testament and by spiritual writers as a kind of death.

Religion, then, and most particularly Christian religion, does not exist to tell us, necessarily, only what we want to hear. It exists to tell us about the nature of God and of the universe which he created; it exists to tell us truly about the nature of man and his present condition, about his relation or non-relation with God, and about what he must do in the light of that.

The Epistle is but one example of this truth-telling. It is also an example of a hard word, difficult if not impossible for our generation to hear. I doubt, indeed, if there is any other passage of Scripture which causes such *prima facie* offense to modern susceptibilities: "Wives, submit yourselves unto your own husbands, as unto the Lord"—*indeed!* Even those of us not necessarily committed to the more extreme postulates of radical feminism tend to feel some embarrassment over this statement. Must we not, indeed, in the interests of human justice, simply agree to by-pass this particular bit of Pauline teaching? It would be better, would it not, simply not to read this passage publicly. And if it should crop up, cannot we say here, if we may say it anywhere, that Paul is the victim of his time and culture? If any passage of the Pauline theology is time-conditioned, surely it is this one.

I am not so sure. It would be easy to dismiss St Paul, of course; many modern people do this automatically and routinely. How often one has read articles in the popular press which simply assume that Paul was a kind of sexual psychopath, anti-sexual and particularly anti-woman. And yet, in almost every instance of closer examination, especially when his statements on human sexuality are placed in context, it can be demonstrated that the reputed bias simply does not exist. So here: a superficial reading of today's Epistle does indeed suggest that Paul is concerned to impose male dominance within marriage, and that he has as his hidden agenda the implicit inferiority of women. If we accept the superficial reading, then truly we are faced with a hard word, and who indeed could hear it?

But is the superficial reading the true one? Or could it be that the intention is quite other, and that Paul is here suggesting something infinitely more subtle, that he is grappling with a whole new way of looking at human relationships, a way which can only be hinted at by analogy? And if this is possible, would not a simple dismissal of the hard word—based on the quick and superficial reading—rob us of the opportunity, through a wrestling with the passage, of actually coming to grips with a new insight, one which would enrich, rather than impoverish, our understanding of our own sexuality, male or female, and our relationships with each other as human being with human being?

I do not have time in such brief space to analyze the passage completely and to follow out each of its implications in detail. But perhaps I can say enough to suggest the value, both in this

passage and in other problematical ones, of sticking with the hard words of Scripture rather than of tossing them aside because of a cursory impression that they do not jibe with certain *a priori* notions of ours of what "must" be right, in the light of an unexamined modern "wisdom".

And the first thing we want to notice is that everything St Paul says here about the relationship of husband and wife is totally conditioned by his statement that it is like the relationship between Christ and the Church. And this instantly, completely, alters the implications of the language. When we speak of Christ ruling the Church, do we indeed think of dominance? of one person exulting over another? of one will overriding another? We do speak of Christ "ruling" the Church, and of the Church being "subject" to Christ; but this is not the language of dominance, but of love. It would only be dominance if it were imposed unwillingly. But is it not the Church's glory and boast that Christ is her head? To "submit" here does not mean to knuckle under to superior force; it means to receive, to open oneself joyfully and with ardour to the embrace of the beloved, to hold nothing back, to make no reservations, to give without counting the cost—not because someone makes us, but because we want to. Just so, Christ "submitted" to the incarnation, to the sharing of our humanity. It was not forced upon him; rather did he embrace it, because he loved us. The wife who so "submits", far from being humiliated, has changed the meaning of submission, and has exalted the meaning of the humanity of all of us, providing a living image, an icon, of the relationship of all Christians one to another, and of each of us with God. Such a person is not a slave, but a queen; and that is why she who said, "Be it unto me according to thy Word", is called by us, and is revered as, Queen of Heaven.

And what of the husband, he who is made lord, it would seem, over his wife? Wherein is his lordship to be found? Why, in *loving* his wife "even as Christ also loved the church, and gave himself for it". He is to love his wife as his own flesh, and as he nourishes and cherishes that, even so is he to nourish and cherish her. St Paul dwells upon this at length, and it is interesting to note that the section of today's Epistle concerning the husband's duties to the wife is nearly twice as long as the section detailing her duties to him—and that in a society where husbands had many privileges and wives virtually no rights at all. But St Paul,

going beyond his society for Christ's own sake, insists that the husband's lordship consists basically and primarily in giving, in cherishing, in nourishing, in loving; it is in these things that his "lordship" is shown, and not at all in playing the master. Call this *noblesse oblige* if you will, but it rules out "sexist" tyranny; only if a man can tyrannize over his own flesh, can he tyrannize over his wife, for he is to love her as if she were—as indeed metaphysically she is—flesh of his flesh; and he is to love her even as himself. Wherein is his lordship to be found? Why, in loving her as Christ loved the Church; and Christ loved the Church enough to die for her. So let no husband speak of his headship who will not love so, even unto death; in marriage too there is no crown unless there is first a cross.

What St Paul has done here, of course, is to alter the terms of reference. Amongst Christians, it would seem, "submission" does not mean submission and "lordship" does not mean lordship. Submission, it would seem, means freely and joyfully to accept; lordship, at its most minimal, means to take responsibility for another person at a level of commitment which involves nothing less than a sacrifice of self, even, if need be, unto a death like that of the cross. The old Latin collect upon which the Collect for Peace at Morning Prayer is based aptly sums up the Christian attitude. Of God it says *cui servire est regnare*: "whom to serve is to reign as kings". That is what Christian submission means, imaged for St Paul by the wife's role in Holy Matrimony; and the husband's role is not in substance different, except in the angle of perception, for he images Christ in his relationship to the Church, who came among us as one that serveth, and to give his life a ransom for many.

In today's Epistle, thus, every demand made upon the wife is balanced by an equal demand made upon the husband; they are not the *same* demands, exactly, for the husband and the wife are not interchangeably the same thing, but they come down in the end to nothing very different. And at least part of the point is that husbands and wives who are single-mindedly concentrating upon their tasks of regnal submission and sacrificial lordship are not, any longer, concerned about mere rights and privileges and the legalist spelling out of this obligation or that; these things are the daughters of pride, and such jockeyings for priority are the antithesis of the spirit of love itself. What lovers ever calculated

so? While the spell lasts, does not the wife *delight* in serving the husband, the husband the wife? It is only when love grows cold that we begin to talk of rights. The Christian answer is that love must not grow cold, and that what begins as a matter of emotion must end as an act of will. The emotion of a first love fades, like the emotion of a religious conversion; but the will remains, in the one case as in the other (they are very alike), urging perseverance unto the end.

So much for husbands and wives. But the Epistle begins, you will remember, with the words, "Submit yourselves one to another in the fear of God". Only then does it go on to speak of husbands and wives. It would seem, then, that the husband and wife are particular and specific instances of a universal Christian obligation. Indeed, St Paul implies this when he stops in mid-course to say, "This is a great mystery: but I speak concerning Christ and the church." Just so. Holy Matrimony is a living image, an icon, of Christian love; it exemplifies love, but it neither defines it nor limits it. Not all of us are called to Holy Matrimony. But all of us are called to the *quality* of love which it embodies. In all of our relationships with one another, from the most casual and superficial to the most intimate and profound, we are to exhibit towards one another the qualities of Christian submission and Christian lordship, the qualities of humility and sacrifice, of giving and receiving, of deference and responsibility, and of bearing one another's burdens, of which *Christian* marriage, Holy Matrimony conceived as a *Sacrament* and not as a contract, is the exemplum *par excellence*. Look at the husband and wife, St Paul says — perhaps idealizing it a bit, as we bachelors are wont to do — and learn, all of you, to love like that. Thus today's Epistle is not directed to husbands and wives only; it is directed to each and every Christian, that we may learn to imitate ever more fully and closely that Christ who loved the Church and gave himself for it unto death, even the death of the cross.

Now then, we have come a long way from our superficial reading of St Paul the presumed misogynist, and all his talk of male dominance. Perhaps, indeed, you find this analysis all rather fanciful. I can only suggest to you that it is pretty much in line with the way Paul thinks about many other matters, and that it in no way contradicts his thought in general. Nonetheless, I hope you found it at least somewhat suggestive of lines of thought worth

pursuing. And it is good to consider that if we had refused to hear the hard word — if we had taken it all at face value and had dismissed it out of hand — you wouldn't have heard it at all. And perhaps this will give us pause in the future, when we are confronted with other "hard words" in Scripture or in Christian teaching, when we are tempted, that is, to drop or pass over or dismiss or change or explain away what is not immediately congenial to us. It is all too easy, we might remember, to throw out the proverbial baby with his inevitable bath-water.



#### FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour, or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions — payable to "Church of Saint Mary the Virgin" — are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.

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*Friends will be remembered at the altar on the patronal feast, and on the first Friday of every month. Be with us in spirit!*

CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Roger H. Carroll, \$10; The Rev'd James Brice Clark, \$1; The Rev'd Robert D. Duffy, \$5; Miss Jo Estill, \$5; Miss Shirley E. Gerhardt, \$10; E. M. Green, \$5; Ms Ruth Skiffe Horne, \$5; Thomas T. Howard, \$50; The Rev'd Harry B. Kraft, \$5; Mrs Charlotte Lickell, \$5; Larry Mendes, \$5; Billy Nalle, \$5; Larry R. Sipe, \$10; Paul T. Spahr, \$4; Kenneth Starr, \$5; The Rev'd James C. Walworth, \$5; Oscar Wilson, \$25.

*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.*

## 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.



## SAINT VINCENT'S GUILD

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

*A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25¢

*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50¢

*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 50¢)

*A Walk around Saint Mary's*, self-guided tour of the church and chapels, with plan: 25¢ (mailing 10¢)

*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. F. St Remigius, Bishop of Rheims, c. 530
2. Sa. The Holy Guardian Angels
3. Su. THE DEDICATION OF THE CHURCH  
*High Mass with Procession 11—  
The Bishop Suffragan of Dallas presiding*
4. M. St Francis of Assisi, Friar, 1226
5. Tu. *Of Pentecost XVII*
6. W. St Bruno, Abbot of the Grande Chartreuse, 1101
7. Th. The Holy Rosary of our Lady
8. F. *Requiem*
9. Sa. Robert Grosseteste, Bishop of Lincoln, 1253
10. Su. PENTECOST XVIII
11. M. *Requiem*
12. Tu. St Wilfrid, Archbishop of York, 709
13. W. St Edward the Confessor, King of England, 1066
14. Th.
15. F. St Teresa of Avila, 1582
16. Sa. *Of our Lady*
17. Su. PENTECOST XIX
18. M. SAINT LUKE THE EVANGELIST
19. Tu. St Frideswide, Abbess of Oxford (8th c.)
20. W. St Ignatius, Bishop of Antioch & Martyr, c. 115 (*Tr.*)
21. Th. *Requiem*
22. F.
23. Sa. SAINT JAMES OF JERUSALEM, MARTYR, c. 115
24. Su. PENTECOST XX
25. M. SS. Crispin & Crispinian, Martyrs of Soissons, 287
27. W. *Requiem*
28. Th. SAINT SIMON & SAINT JUDE, APOSTLES
29. F. James Hannington, Bishop of Eastern Equatorial Africa & Martyr, 1885
30. Sa. Vigil of All Saints
31. Su. PENTECOST XXI  
*First Evensong of All Saints 6*

## MUSIC FOR OCTOBER

- OCTOBER 3—DEDICATION OF THE CHURCH  
 Jugendmesse ..... Franz Joseph Haydn (1732-1809)  
 Cantate Domino ..... Hans Leo Hassler (1564-1628)  
 Adoramus te, Christe ..... Hassler  
 5:30 p.m.  
 George Novak, organ
- OCTOBER 10—PENTECOST XVIII  
 Missa l' hora passa ..... Lodovico da Viadana (1564-1645)  
 Cantate Domino ..... Isaac Posch (1575-1622)  
 O sacrum convivium ..... Viadana  
 5:30 p.m.  
 Michael Thompson, organ
- OCTOBER 17—PENTECOST XIX  
 Missa Misericordia Domini ..... Josef Rheinberger (1839-1901)  
 Lass' dich nur nichts dauren ..... Johannes Brahms (1833-1897)  
 Pange lingua ..... Sigfrid Karg-Elert (1877-1933)  
 5:30 p.m.  
 Norman McNaughton, organ
- OCTOBER 24—PENTECOST XX  
 Mass in D minor ..... Marc-Antoine Charpentier (1634-1704)  
 Psallite Domino ..... Michel Richard de la Lande (1657-1726)  
 Bone Pastor ..... Charpentier  
 5:30 p.m.  
 Jeff Leopold, organ
- OCTOBER 31—PENTECOST XXI  
 Missa Douce memoir ..... Thomas Crequillon (?-1577)  
 Super flumina ..... Orlandus Lassus (1532-1594)  
 Ave verum corpus ..... Josquin des Prés (1445-1521)  
 5:30 p.m.  
 Kristian Solem, trumpet

## THE ORGAN AT CHESTER CATHEDRAL

MCNEIL ROBINSON is one of those brilliant young American organists who occasionally flash across the European sky like a bright meteor and then head back to the west. Still in his early thirties, he is organist of three New York churches, has a strong pianistic technique, and is evidently much influenced by Marcel Dupré, who wrote in high praise of Robinson's performance of the maestro's *Antiphons*. Robinson came to Chester at the invitation of Roger Fisher, the Cathedral organist, and one of his recitals was taped in its entirety. Out of it came this record.

Robinson's set pieces are very much what one might expect of a young virtuoso displaying his powers — such as the Jongen Toccata and Maneri's *Salve Regina*.

During an interval, Fisher wrote on the back of the traditional old envelope a deliberately ambiguous theme — no more than a germ — and invited Robinson to improvise on it. Many good improvisers seem to carry in their heads a sort of musical landscape to which they can relate any new theme (Liszt was perhaps the supreme example). Robinson is not of this kind:

although it goes through many a metamorphosis, every note of his symphony (occupying three-quarters of one side of the disc) springs naturally and inevitably from the basic motif, which is exploited with contrapuntal logic and rhythmic drive. The flavour is unmistakably French, and Dupré (beyond the shades) might have said as old Reinken did to Bach: "I thought that this art was dead, but I perceive it lives on in you."

Adapted from Sidney Webb in the magazine *Gramophone*  
*L'Oiseau-Lyre record available in our shop for \$6.98 (Mailing 50¢)*

★  
SERVICES

## SUNDAYS

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00, 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 festival  
as announced on the preceding Sunday.*

★  
CONFESSIONS

DAILY, 12:40-1 p.m., also  
FRIDAY, 5-6 p.m.  
SATURDAY, 2-3 and 5-6 p.m.  
SUNDAY, 8:40-9 a.m.

★  
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.

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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.*

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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  
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## MISSION HOUSE

133 West 46th Street, New York  
Saint Mary's Center for Senior Citizens  
Miss Teresa Rogers, Program Director  
PLaza 7-3962

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