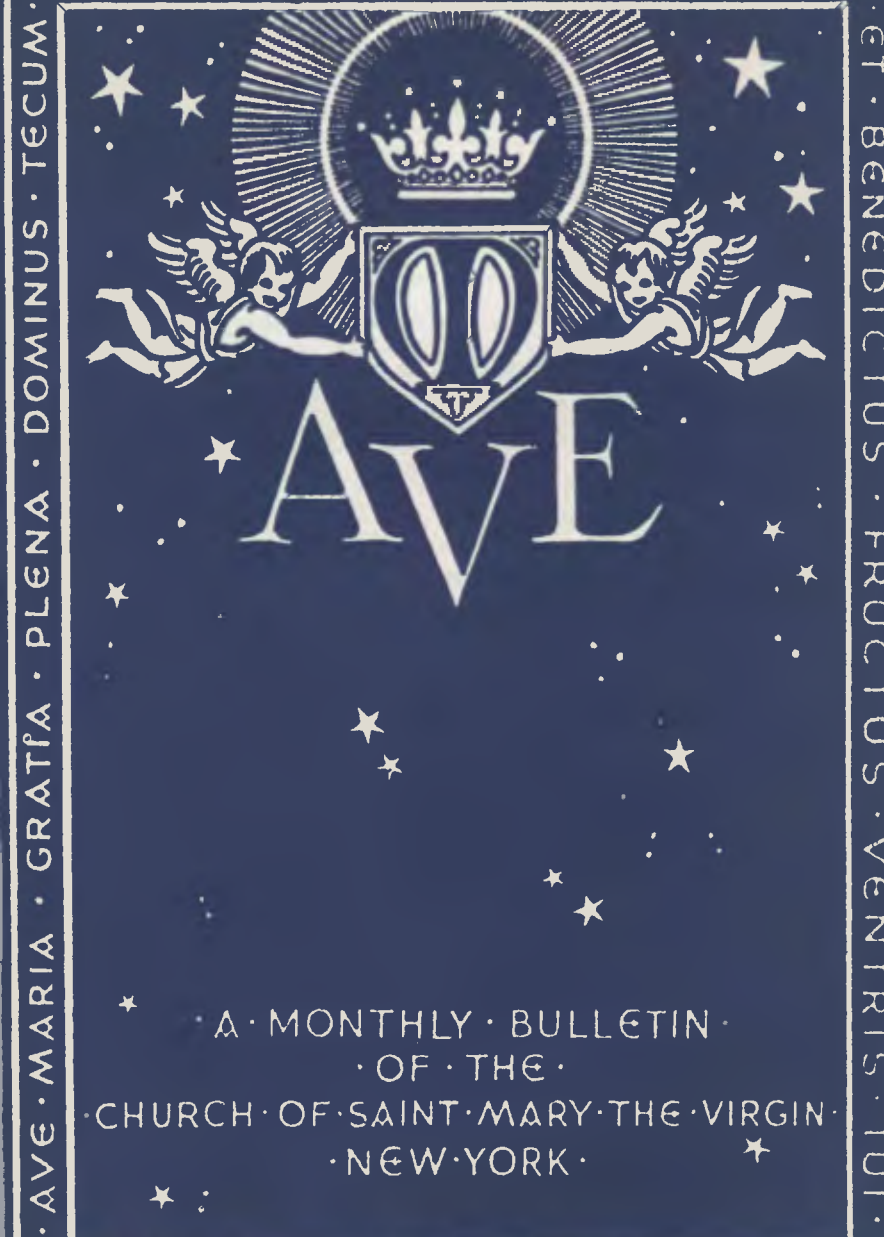
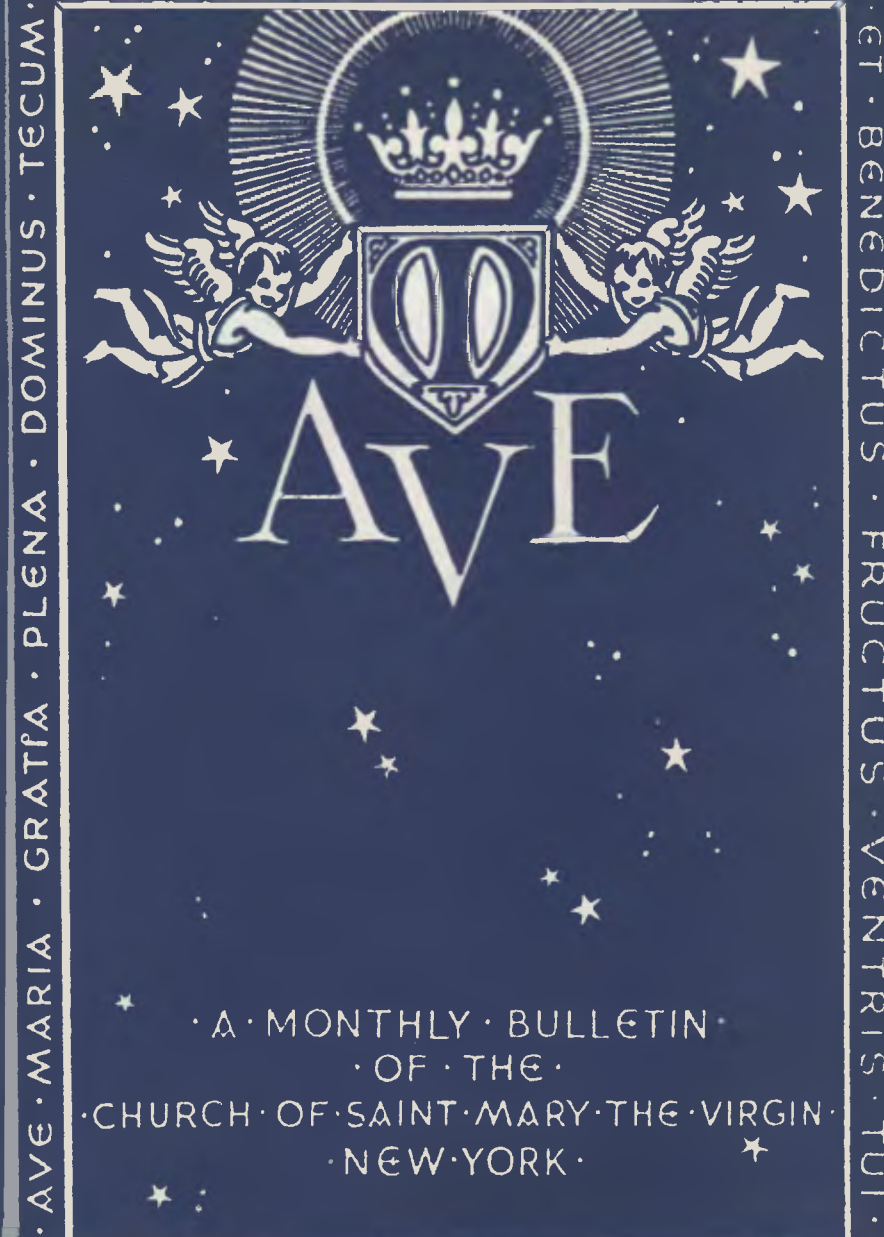


\* · BENEDICTA · TU · IN · MULIERIBUS · \*



· A · MONTHLY · BULLETIN ·  
 · OF · THE ·  
 · CHURCH · OF · SAINT · MARY · THE · VIRGIN ·  
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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

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THE REVEREND JOHN PAUL BOYER

THE REVEREND JOHN L. SCOTT



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# AVE

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

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Vol. XLVI

October, 1977

No. 17

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My dear people,

Dedication means that we set our course at Saint Mary's as each year we give thanks for our house of prayer. Tradition at Saint Mary's sets aside the first Sunday of October for that feast, which means revival of the full scope of beauty and of activity. What, that day, is our prayer to God? That "we give thanks for the fellowship of those who have worshipped in this place, and we pray that all who seek thee here may find thee, and be filled with thy joy and peace." So we should look around us and see what we mean by fellowship and by finding God.

Our parish at the first was dedicated to worship in beauty, and that, I believe, must be paramount. Dedication day means beginning again the worship of God in utmost beauty: Sunday High Mass is sung by a full choir, and Evensong is revived — thanks to volunteer singers, whose devotion to God is shown by their music.

We appreciate, too, the devotion of so many without whom our services would be quite bare: those who serve at the altar and in the sacristy; ushers and tour guides, and those who give a hand and a cup in the parish hall. They all contribute to God's service, for, I believe, that is not only what we do at the altar but how we light up lives that are lonely in this city. I hope you know that what you do to make our parish vital for God and warm and welcoming to the new-comer is appreciated — I hear "how warm this place is!" And I hope you find joy and peace in worshipping and welcoming.

Something of the ministry we share, I have tried to convey in the "job description" for our parish guilds and services — the standing notices in AVE which had to be re-set in type and which, therefore, I up-dated. The jobs are not new; description represents current practice.

Our course as a parish should lead, I believe, to wider and deeper understanding of the verities of our faith. The shop is

one means of education. Others will be offered this Fall, and you may choose one or all.

Father Boyer continues his Bible class, Sunday mornings at 10: many who come to it then stay for High Mass. The study will move into the New Testament: St John's Gospel, the gospel of the meaning of the Incarnation.

Another course given by Father Boyer continues to be held on Thursday evenings at 7 in the Mission House next door. Surprisingly, perhaps, it has been received with considerable welcome, for it is based on the Thirty-nine Articles — such a bugaboo to many Anglicans. What is their origin? What is their value?

Then we will offer two other courses in conjunction with another parish and a cathedral institution. The Cathedral Institute of Theology will sponsor a course on Canon Law, Monday evenings, October 3 through December 12, meeting in our Mission House. Lectures will be given by the Reverend James Proud, a lawyer who was ordained to the priesthood and who is legal counsel to Saint Mary's. I recommend registration if you want to know how the Episcopal Church is governed.

At the Little Church Around the Corner, One East 29th Street, and with that parish as in other years, we will sponsor study on six Tuesday evenings: October 11, 18, 25; November 8, 15, 22. Subject, continuing our very successful Lenten series, will be heroes of our faith: Anglicans who made us what we are (or try to be). Their lives will be sketched, their message for us assessed. This I recommend, too.

Sometimes, parish activities serve their purpose, then change or disappear. Saint Mary's Center for Senior Citizens, open weekdays in the Mission House, has dropped off in attendance, the reason being that what we began ten years ago has now been taken up by similar centers in halls on ground-floor level, and west of Times Square, where the old people live. So, reluctantly, we have decided not to open during the day. We will continue, one night a week, the cabaret which was the origin of our outreach and in which everyone provides entertainment. Come and see it, Wednesday nights in the Mission House.

Affectionately your priest,  
DONALD L. GARFIELD

## AUTHORITY

Sermon by the Rev'd Canon John Macquarrie, Ph.D.

THE LECTIONS APPOINTED FOR TODAY introduce a number of themes that have special relevance to the problems facing the Church at this time. These themes include authority — both legitimate authority and the abuse of authority; the solidarity and mutual responsibility that belong to all within the Church; and the ultimacy of Jesus Christ himself.

To clarify this teaching in our minds, we may begin at the lowest level — what is said in condemnation of pride and of the false authority to which pride leads.

Pride is hateful before God and man . . . for pride is the beginning of sin. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. [Ecclus. 10: 7, 13-15]

These verses express the ancient Jewish distrust of pride. It has often been held that pride is the root of all other sin, for the story of man's fall in the Garden of Eden can be read as his proud attempt to take the place of God. "Ye shall be as gods" were the words in which the serpent tempted Eve [Genesis 3: 5]. The story of the building of the tower of Babel is another early example of the sinful pride that leads human beings to exalt themselves both against God and over their fellows.

This theme of pride is taken up again in today's gospel [Luke 14: 1, 7-14]. Our Lord speaks of the unseemly jostling for position, each wanting to be reckoned better than another and to have the chief place. But he warns: "Whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted" [Luke 14: 11]. And this was not just teaching on the part of our Lord — his whole life was an acting out of what he taught here. "He humbled himself," in St. Paul's words, "and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him" [Phil 2: 8-9].

To some extent, these condemnations of pride will find an echo in the contemporary mood of society. We have become distrustful of the proud and of those who set themselves up as if they were a cut above their fellows. This is true of society in general, and it is true also of the Church. The prince bishops of days gone by, ostentatiously displaying wealth and power and

arbitrarily exercising authority over clergy and people, find no place in the modern Church. Rather, we expect a bishop today to serve his clergy and people, and to excel them only in respect of his service.

But if the condemnation of pride is acceptable to the modern mind, I do not think that our Lord's commendation of humility is acceptable. Pride is rejected in modern society in the name of an egalitarianism which claims equal rights and privileges for all, but has frequently very little understanding of the duties and responsibilities which must be taken up by all in a society where rights are to have any meaning. This attitude is also found in the Church. The challenge to a questionable authority, exercised in lordly fashion by individuals who had been carried away by pride, has degenerated into the questioning of all authority, and we seem sometimes to come near to the situation where everyone does what is right in his own eyes, that is, to a kind of anarchy.

It is at this point that we may heed the contribution made by today's epistle [Hebrews 13: 1-8]. It speaks of brotherly love, of our belonging together and of our mutual responsibility in the Body of Christ. This understanding of the Christian community is just as much opposed to any kind of pride or any attempt to lord it over the brethren as we found in the other lections. But the author of the epistle does not hesitate to add, "Remember them which have the rule over you, who have spoken unto you the word of God" [Hebrews 13: 7]. Here is the true authority in the Church. It is not the private opinion of important individuals, however distinguished they may be as bishops or theologians or ecclesiastics. Neither is it the majority vote, as the egalitarians suppose. It is the "word of God" — a word we know in Scripture and tradition, which are themselves founded in the living Word, "Jesus Christ, the same yesterday, today and forever" [Hebrews 13: 8].

Authority in the Church is a complicated matter. The final authority is Jesus Christ, the very Word of God. If we knew his mind fully, then perhaps we would never need to argue about any point of doctrine or practice in the Church. But his mind has to be interpreted for us, through study of the Scripture, through the guidance of tradition, by openness to

the Holy Spirit, through the wisdom of bishops and theologians, through the obedience to Christ of all the faithful.

Does this seem so complicated as to be unworkable? I do not think so. Remember that civil authority too is a complicated matter. In the United States the executive, the legislature, the judiciary all have their powers, each supporting and yet limiting the other, while behind them all is the constitution. No doubt if there was a dictatorship, or on the other hand, if there was sheer anarchy, things would be done more quickly. But they would also be done much worse.

It is very much the same in the Church. I would say that two of the principal sins in the Church today are impatience and self-righteousness. Impatience wants things done now without proper regard for consequences, for other people, or for the authority by which the acts are done. Self-righteousness, which is not confined to any group in the Church, is intensely convinced of the rightness of one's own position and deaf to the voice of the other.

Let me briefly illustrate some of these points by calling to mind a great Christian whose commemoration falls at this season of the year — St. Augustine, Bishop of Hippo in North Africa. He too was living in a time of upheaval and rapid social change, for in the year 410 barbarian forces sacked the ancient city of Rome, and it became apparent to the whole world that the old order was passing away. He too knew the meaning of conflict and division in the Church, for in North Africa the Church was divided between Catholic Christians and Donatists, as they were called, a schismatic movement which had its own bishops and its own parishes and claimed to represent a purer form of Christianity that had not compromised with the Roman Empire in the years of persecution.

Augustine himself was both a bishop and a theologian — perhaps a commoner combination in the early centuries than it is in modern times. As a bishop, he was deeply impressed with his responsibility as a successor to the apostles to maintain apostolic faith and practice. As a theologian, he was aware of the need for deep reflection and meditation on the Christian faith in face of the problems facing the Church of his time.

Although he believed that the Church is in some sense a kind of prefiguring of the heavenly City on earth, he could not accept that ever in its pilgrim state the Church is entirely pure. It is always a "mixed body" and never free from sin. It is like a field in which the wheat and the tares grow together, and only at the end will that field be entirely pure. Thus, although he strove against all distortions of the faith, Augustine could be patient. The true head of the Church is always Jesus Christ, and he will bring it at last to the completeness that he desires for it. Since it is Christ himself who is supreme in the Church, even the sacraments of the Donatists were not invalid, for however mistaken the Donatists might be, they could not invalidate Christ's own redeeming work.

The pilgrim Church today is still divided, but let us remember that it is on pilgrimage, and will not be perfect until it has attained its goal, to which Christ is leading it. Then all its sins and errors will wither away. But while we are on the way we can only eschew pride, exercise patience, and seek humbly to let our minds and hearts be enlightened by Him to whom all authority has been committed, even Jesus Christ, our Lord, to whom, with the Father and the Holy Spirit, One God, be glory for ever. Amen.



#### FROM THE PARISH REGISTER

##### RECEIVED BY CANONICAL TRANSFER

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

August 8—Jay L. Friend  
 August 25—William Robert Anderson  
 September 13—Onva K. Boshears, jr

##### HOLY MATRIMONY

*"They twain shall be one flesh."*

June 17—David Robinson Lamb & Mary Lucy Colson Deans

## PRAYER

Sermon by the Rector

BEFORE THE PASSION OF HIS SON, God revealed his glory upon the mount of Transfiguration. Christ had gone up into the mountain wilderness with three chosen disciples — had gone apart from all the others and from the demands of the world — had gone apart, we are told, to pray. Like Elijah, he needed to get away; but unlike Elijah, it was not to escape ultimately from the demands of life, but to return to them strengthened. It was Christ's purpose to find, in aloneness with God, the strength to go on to the work he had been sent to accomplish. There, on the holy mount, through communion with his Father, he knew he would find strength — would find his will turned towards the accomplishment of his Father's will. Before his passion, he prayed. And as he prayed — might we even say, because he prayed? — the fashion of his countenance was altered; God's glory was unveiled, God's voice was heard, and God's purpose for his only-begotten Son was revealed — as he prayed.

Of course, Christ's life *was* prayer: not just a life filled with prayer, but prayer lived out in life — prayer enacted.

It was earlier in his ministry, when he was "praying in a certain place", that the disciples, watching him pray, were moved to ask him, "Lord, teach us to pray." Looking at their Master praying, they suddenly realized what prayer was. And if *that* was prayer, they had not yet learned to pray.

Christ prayed for them. He prayed for the world. He prayed for the sick, the sorrowful, the troubled. At the very last, on the cross, he prayed for those who crucified him: "Father, forgive them, for they know not what they do!"

But he also — and here we must remember that he was perfect man as well as perfect God, and had a human will to bend to God's will — he also prayed for himself. In Gethsemane, he prayed for strength to drink the bitter cup of his passion: "O Father, since this cup cannot pass away except I drink it, thy will be done." And on the cross, his last words were a prayer of confidence in God's purpose: "Father, into thy hands I commend my spirit." The Son of God died praying.

It must be emphasized again and again that our Lord's prayers were *real* prayers; as real and intense as any ever uttered. The majority of his prayers recorded in the Gospels may be prayers of intercession, but he prayed for himself as well as for others. When he went apart into a wild place to pray — which the Gospels hint was habitual with him — he came back to his work strengthened; strengthened because he had given himself to his Father — because he had seen the Father's glory, heard his voice, discovered his purpose; strengthened because he had offered himself to his Father in perfect confidence that God's will would be done, that God's will is good, and that therefore we may find our place in his purpose, and through finding ourselves in his purpose, find our peace.

And that, for us as for our Lord, is reason enough to pray: to come to believe with all our heart that God's will is to be done — will be done, despite man's sin; to believe with all our heart that God's will is good, even though we may not see the whole reason for it; and with all our heart to desire God's will to be done on earth as in heaven, in our lives as in the lives of all his children. That is perfect prayer; and if we lower it to anything less worthy, God help us and forgive us!

God's will is to be done whether we know it or not.

There is a sense in which God has limited his power: he has given us freewill and we are free to cooperate with his will or not. Without freewill, we could not freely love God or truly choose right from wrong. God's methods, then, may change according to man's needs and man's choosing of his ways or rejecting them. But though God may change his methods with us from day to day, he can never change his eternal purpose for us. "God is working his purpose out" — in ways we may not know.

Prayer, then, is not a magic manipulation of God. If prayer manipulates anything, it is our wills which our prayer — or God acting through our prayer — turns to his eternal purposes.

And then, again, God's will is good. The universe is infinitely complicated; and what to our limited vision appears to be the obviously right thing for God to do at once (such as keeping peace in our world or restoring a sick child to health) would not really seem either obvious or right, perhaps, if we had anything like a clear picture of God's good purposes for the universe as a whole. We simply do not know.

Why, then, should we pray at all?

I have said that God's will is to be done one way or another: God cannot be ultimately defeated, and God knows we cannot know the whole answer. Furthermore, if he knows the answer — if he is "the fountain of all wisdom who knows our necessities before we ask and our ignorance in asking", why ask him? Surely this is a question every one of us has asked. And perhaps it is because no adequate answer has occurred to us — because prayer really does not make sense to us — that so often we let our prayers slip. And yet our Lord told us, "Men ought to pray, and not to faint" — by which I suppose he meant not to give it up because we do not understand God's purposes. And our Lord, as we have seen, prayed so constantly, so earnestly, and so confidently, that we could say that his life was a prayer: he lived out prayer.

I think you and I lose heart in prayer because we think of it as asking and receiving. It really does not help to say that God's answer to our asking may be "No" or "Not yet" if we think of prayer primarily as asking. For we still come up with the discouraging question, "Why pray at all if he's going to do what he wants anyway, whether we like it or not?"

Take a practical example. You have prayed for a new job or for the recovery of a sick friend. You know — at least you have been taught — that you must expect a "No" or a "Not yet", and not be disappointed if God does not say, "Yes." But still you *are* disappointed. And if you are like most of us, you wonder what good it did to pray at all? Perhaps now you have given up praying — at least about that job or that sick friend.

But prayer, let us boldly proclaim, is far more than asking. To the ordinary man — because man is most vocal when he wants something — "saying my prayers" means asking God for things — and nothing more. Nothing could be further from the real Christian teaching about prayer.

For Christians, prayer is the whole life of communion with God. It includes petition and intercession, of course, but it begins with adoration and thanksgiving, and in the course of it there must be confession if we are to round out the whole picture of ourselves before God. For many a Christian, it is a sad truth that petition and intercession have become the only form in which he has ever talked with God; and so the meaning of prayer has

narrowed and narrowed till it has come to mean "asking for things" alone. Prayer has for so many of us become a series of requests; and as long as we think of prayer that way, and confine our "prayer" — if you can call it that — to asking for things — even for others — prayer is going to be a waste of our time, and of God's time, too.

For the Christian, as for Christ, prayer is transfiguration. It is coming into God's nearer presence, finding union with him — and, in him, with each other. For the Christian, there is no real division between petition and adoration, between intercession and thanksgiving. They are really all the same thing: acts of faith in our heavenly Father. "I believe, my God, that thou art good and loving; and therefore I pray thee look upon Mary in her need, and work thy will in her, to thy glory. . . . I adore thee, O God; I know that thou art almighty. I am thy child, thy creature. Thou knowest what is best for me." Such prayer is intercession and petition in which God's glory is uppermost in our asking; in which adoration and thanksgiving have turned our asking into acts of faith. "Lord, I believe: help thou mine unbelief" was the centurion's prayer. Let it be ours, and then we can never be disappointed or discouraged. Then we shall find nothing surprising nor, if our faith is strong, nothing disappointing, but will rejoice that God *is* God, and believe that he is *our* God, who so loved us that he gave his only-begotten Son to a life which, so far as most men could see, ended without hope or accomplishment.

But by prayer his life was transfigured. And by prayer we can mean nothing less than a whole offering of ourselves, our souls and bodies, to God's glory in constant adoration and penitence, thanksgiving and faith. When *that* is prayer, then we shall be strengthened, as he was on the holy mount, to bear the cross, and shall be changed into his likeness from glory to glory.



#### ALTAR FLOWER MEMORIALS

- October 2—Dedication, Hallie & Edgar Wilson
- October 9—Pentecost XIX, Frances Nash
- October 16—Pentecost XX, Departed members of the McGrane Family
- October 18—St Luke, Wallace & Florence Brackett
- October 23—Pentecost XXI, Joseph & Phyllis Eagan
- October 30—Pentecost XXII, John Gilbert Winant

#### 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 festivals  
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.



#### 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, Confirmations, 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.

### CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.



### SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Head Server.



### SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.



### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Volunteers will be trained for this mission of welcome.



### BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after High Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.



### SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.



### 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 in the parish hall after Sunday 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. Orders may be placed by mail.



### SAINT MARY'S PUBLICATIONS

*A Tribute to Saint Mary's*, Dr John Macquarrie's articles on Benediction, Stations, and Saint Mary's: 50¢ (mailing 25¢)

*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50¢ (mailing 25¢)

*Worship in Spirit and Truth*, papers at the 1970 liturgical conference on the Proposed Prayer Book: \$2.95 (mailing 25¢)

*Vêpres du Commun*, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 50¢)

*A Walk around Saint Mary's*, self-guided tour of the church and chapels, with plan: 25¢ (mailing 13¢)

*New York State residents, add state/local tax*  
*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 Forty-sixth Street, New York City, [here state the nature or amount of the gift]."



## CALENDAR FOR OCTOBER

1. Sa. St Remigius, Bishop of Rheims, c. 530
2. Su. THE DEDICATION OF THE CHURCH  
*High Mass with Procession 11*
3. M. St Teresa of Lisieux, 1897
4. Tu. St Francis of Assisi, Friar, 1226
5. W. *Of Pentecost XVIII*
6. Th. St Bruno, Abbot of the Grande Chartreuse, 1101
7. F. The Holy Rosary of our Lady
8. Sa. *Of our Lady*
  
9. Su. PENTECOST XIX
10. M. St Paulinus, First Archbishop of York, 644
11. Tu. *Requiem*
12. W. St Wilfrid, Archbishop of York, 709
13. Th. St Edward the Confessor, King of England, 1066
14. F.
15. Sa. St Teresa of Avila, 1582
  
16. Su. PENTECOST XX
17. M. St Ignatius, Bishop of Antioch & Martyr, c. 115
18. Tu. SAINT LUKE THE EVANGELIST
19. W. St Frideswide, Abbess of Oxford (8th c.)
20. Th. *Requiem*
21. F.
22. Sa. *Of our Lady*
  
23. Su. PENTECOST XXI
24. M. SAINT JAMES OF JERUSALEM, MARTYR, c. 115
25. Tu. SS. Crispin & Crispinian, MM. of Soissons, 287
26. W. Alfred the Great, King of the West Saxons, 899
27. Th. *Requiem*
28. F. SAINT SIMON & SAINT JUDE, APOSTLES
29. Sa. James Hannington, Bishop of Eastern Equatorial Africa & Martyr, 1885
  
30. Su. PENTECOST XXII
31. M. Vigil of All Saints

## MUSIC FOR OCTOBER

## OCTOBER 2—DEDICATION OF THE CHURCH

Missa Brevis S. Joannis de Deo. Franz Joseph Haydn (1732-1809)  
 Domine Deus ..... McNeil Robinson, 1975  
 Laudate Dominum .... Wolfgang Amadeus Mozart (1756-1791)  
 5:30 p.m.  
 George Novak, organ

## OCTOBER 9—PENTECOST XIX

Missa Je suis desheritée ..... Nicolas Gombert (1490-1556)  
 Recordare mei .... Giovanni Pierluigi da Palestrina (1526-1594)  
 Sicut cervus ..... Palestrina  
 5:30 p.m.  
 Daniel Beckwith, organ

## OCTOBER 16—PENTECOST XX

Missa Brevis ..... Nicholas Jackson, 1965  
 Deus, Deus meus ..... Henry Purcell (1659-1695)  
 Verily, verily, I say unto you ..... Thomas Tallis (1505-1585)  
 5:30 p.m.  
 Dale Schifler, organ

## OCTOBER 23—PENTECOST XXI

Missa para la Capilla de los Infantes\*  
 Miquel Lopez (1669-1723)  
 Venite, exultemus Domino .... Jan Pieter Sweelinck (1562-1621)  
 Domine, non sum dignus .. Tomás Luis de Victoria (1549-1611)  
 5:30 p.m.  
 John Bertolette, organ

## OCTOBER 30—PENTECOST XXII

Mass in G Major ..... Carl Maria von Weber (1786-1826)  
 In te, Domine, speravi ..... Heinrich Schütz (1585-1672)  
 O bone, O dulcis ..... Schütz  
 5:30 p.m.  
 Margaret Co, organ



## \* MASS FOR THE MONTH

MIQUEL LOPEZ, important in music of the Spanish Baroque, was nurtured in monastic communities of his native Catalonia and found his vocation at the famous monastery of Montserrat. He also found ample scope for organ and choral composition there and at the monastery of San Benito in Valladolid—despite outside political intrigue invading the cloister. His final great compositions are a Mass for the Dead and a Mass for double chorus and orchestra which we revived last Easter in an American *premiere*.

NANCY SARTIN

## 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.



## FIRST FRIENDS

MICHAEL RAMSEY 100th Archbishop of Canterbury	HORACE W. B. DONEGAN 12th Bishop of New York
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## NEW FRIENDS

Gene Balut Wyndmeer, Pennsylvania	The Rev'd Robert C. Hefmeister Phildelphia, Pennsylvania
Mr & Mrs John H. Bemis Mount Vernon, Ohio	Robert A. James New York City
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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.*



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*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, New York 10036  
*Office hours from 9 a.m. to 4 p.m.  
Monday-Friday except legal holidays*  
Laurence Jones, *Parish Secretary*  
PLaza 7-6750

## MISSION HOUSE

133 West 46th Street, New York  
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