

· BENE·DICTA · TU · IN · MULIERIBUS ·



AVE

· ET · BENE·DICTUS · FRUCTUS · VENTRIS · TUI ·

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

VOL. XLIV

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND ROBERT H. SCHUMANN

THE REVEREND JOHN L. SCOTT

THE REVEREND RONALD T. LAU

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Parish founded 1868

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# AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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Vol. VLIV

November, 1975

No. 8

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My dear people,

Since November 1 is a Saturday, High Mass of All Saints' will be celebrated on Friday evening — Hallowe'en; and since November 2 is a Sunday, All Souls' Requiems will be on Monday. Your lists will be read during the month at the times noted on page 126. Communion of Saints and souls departed is a lovely interchange of prayer, very real to us every November.

Parishioners and friends are invited to have punch in the hall after the Hallowe'en Mass and to have "brunch" on Sunday, November 9. The cost will be \$3; tickets should be bought at the bookshop on Sunday or the office on weekdays. Please help us plan by buying ahead.

When you finish lunch on November 9, take a turn or two round the block and come back to the Mission House at 4 o'clock. We are invited to "open house" from 4 to 6 by our Franciscan brethren. They want us to see where they live while they pursue studies and hold jobs in the city. Brother Bede is in charge and has two new companions, Brother Mark Charles, who runs the program of our old people's center, and Brother Mark Damian, who is the priest generally on duty for confessions on the first Friday of each month. Brother Mark Francis, after three good years with us, has returned to Little Portion.

Among our friends, none has contributed more to our life than Dr Macquarrie. When we first knew him, he wrote on Benediction of the Blessed Sacrament and, after I printed it in AVE, it was taken up by others — not without debate. He has written "New Thoughts on Benediction", "offering it to you for AVE on exactly the tenth anniversary of my first article." Thank you, Ian.

Ordo Kalendars will once again be available with our name and picture. They are well edited, with close approximation to the calendar we keep and with days shown in colour. You can buy it in the shop for \$1.25; 25¢ extra if we mail it.

I can say no more for November than what Father Scott says. "Stand closer together."

Affectionately your priest,  
DONALD L. GARFIELD

## HARVEST

A meditation by Father Scott

NOVEMBER is the time to think about harvests. In the natural cycle of the year it is the month in which the gathering in of the earth's bounty is all but complete. Only a few of the resisting vegetables and fruits remain to be gathered. The parsnips and the russet apples, which must first be nipped with frost before they yield their sweetness, remain. All else that will make glad the heart of man in the months to come is in. November is the time of Harvest Home.

Our Lord often used the natural cycle of planting, caring for, and harvest, to bring to the minds and hearts of his hearers truths which they—and we—need to hear. He spoke of the fields "already white with the harvest" to inspire his disciples to the joy of working with him. He spoke of a sower who went out to sow a wheatfield with good seed and who, when the seed sprouted, found that an enemy had gone out in the darkness and sown weeds among the good seed. The two—good seed and tares—must grow together until the harvest. At the harvest, the master of the field will gather the tares into piles to be burned, but the good seed will then be gathered into his barns.

Christian folk need in every generation to reflect on the parables. Much about us seems to be chaos and futility. All sorts of claims are laid on this world. Jesus' words bring back to mind that the world we live in is his Father's field. It is good soil, fit for the development of mankind. He himself is the sower, and the good seed are his sons and daughters. Until time itself shall end, there will be the tares sown by the Enemy. It will be so, but the sower will not uproot them until the harvest, lest one good seed be lost.

I have seen wheatfields standing tall and rich with grain in a Northern Maine sunlight—standing tall and so close that, as far as one could tell, not a tare was to be seen. Good fields. When Christian people stand close to one another in the faith, drawing nourishment from the substance of Christ's Word and the food of the common life of Sacrament and Prayer, then the tares find little space. The tares will be with us until the harvest, however, and they will push through any small space allowed them.

We want to believe, we want to grow, we want to live to the harvest. But there are so many tares in the field, and like the weeds

they are, the tares often seem to be the reality. It seems that this really is a weed-field, and that the Enemy has won or will win. The Christian religion is not a sad joke. Nor is it an impossible dream. It is built on the reality of the promise of Christ made to his Church, that even the gates of hell will not prevail against it. Harvest time will come.

Blessed Paul the Apostle spoke of the nature of faith and false faith. If faith were to mean something seen, something at all times and in all ways known and understood, then it really would be not faith at all. That would be a sure thing that made no demands, required no pain of growth, and allowed no glory of new experience. It could not, if that were faith, lead the human spirit into the glory which shall be revealed.

Faith, Paul tells us, is never the sure thing. It is the blessed hope we are given. From his experience Paul could say, "I reckon that the suffering we know in this life can never be compared with the glory, as yet unrevealed, which is waiting for us." Paul had known the tares and how they pushed and bent the good seed aside. He was in constant correspondence with Christian people whose early enthusiasm for the faith had grown dim or seemed gone. His constant direction to the laggards was: if faith as once you conceived it seems dim, move in. Stand closer together in the wheatfield. Be nurtured again. Draw deeply of the water of life. Be warmed with the gifts of the Son. The Holy Spirit will come even when we ourselves do not know the words with which to pray.

November, in the natural cycle, is a quiet month. It speaks of God's harvest to come. It is the month of All Souls—those who have known the harvest of the Master of the fields. It is well to remember who is the Master of the fields. That the soil is good and rich. That every created soul is a good seed. That there are tares, and that there is an Enemy, but that we live in the blessed hope of him who loves us, and has prepared for those who love him such good things as pass understanding.



### A TIMELY THOUGHT

THE PRAYER BOOK SAYS: "The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses. *Have you remembered Saint Mary's?*"

## NEW THOUGHTS ON BENEDICTION

By John Macquarrie, Ph.D.  
Canon of Christ Church, Oxford, and  
Lady Margaret Professor of Divinity

BENEDICTION is a beautiful word of the English language. It means a blessing, a greeting, a good wish, an expression of kindness and love. Very appropriately, this word is used for a beautiful service of the Western Church. It is a service that makes real to us in an impressive way that God is always reaching out to us, to bless, to strengthen, to assure us of his loving kindness toward us.

The greatest blessing that God ever bestowed or could bestow upon mankind was the sending of his Son. That was like the beginning of a new day for the human race, like a new sunrise bringing light and hope. And it is a day that will never end, a sun that will never set, for Jesus Christ, the Sun of Righteousness, has promised to be with us until the end of the world.

He is no longer present in the physical body which was his in Palestine many centuries ago, but we believe that he is really present among us in the Sacrament which he appointed. "This is my body," he said over the bread at his Last Supper with his disciples. The same words are said over the bread at every Eucharist, that it may be to us the body of the Lord and that he may come again among us as he came at his first appearing in Bethlehem. And just as that first appearing was like the rising of the sun over a darkened world, so today, when the Host is lifted up either in the Mass itself or in Benediction, it is like the rising of the sun upon us and we receive the radiance and warmth of God's blessing through him whom he has sent.

Many people have the idea that Benediction has become out of date in the course of the liturgical revival that has been going on in the past years. It is probably true that Benediction has now less prominence that it once had in Catholic worship, though we have to remember that it was always an optional act of devotion and not obligatory, like the Mass itself. Still, I think it would be sad indeed if this service were to be undervalued, for it is a very helpful item in our spiritual heritage and it has a special contribution to make toward building up the life of prayer and devotion in these busy and noisy times in which we live.

It was good to see that recently Hans Urs von Balthasar, regarded

by many as the most significant Roman Catholic theologian of the present, went on record as commending the value of Benediction and of devotion to Christ in the reserved Sacrament generally. He mentions the usual criticisms of such devotions—they are too static, they are too inward, they lack the dynamic of the Mass and detract from its centrality, and so on. "All that sounds plausible," he says. "But perhaps, if we think it through more deeply, we shall not be able to bring it down to such simple formulae. And if we pause to take stock of the counter-movement, is not the impoverishment which it has brought only too evident?" (Quoted from his book, *Elucidations*, which I strongly commend.)

Whatever the values of liturgical renewal may have been, many of the new services are too busy, too man-centered, and too drab for them to be able to lift up our hearts. Benediction is a valuable corrective to the popular drift of the time.

Why do I think it necessary to go against the stream and take a stand against the liturgical experts on this matter? To answer that question, we shall have to reflect a little on what Benediction means. Let me try to develop more fully the thought that the blessing conveyed to us in this act of devotion today is simply the vivid renewal of that great blessing of the Father in the sending of his Son, Jesus Christ.

Just as men in ancient times were waiting for the Lord, eager for a glimmer of light through the gloom, so those who come to Benediction come with waiting, expectant hearts. If Benediction is unpopular today with the experts, it is nevertheless a popular service in the true sense of the word, that is to say, a people's service. The clever and the sophisticated do not come much to Benediction, but the simple, the poor, those who acknowledge an emptiness in their lives that only God can fill. Even those who would think themselves unworthy to come to Holy Communion will sometimes come to Benediction where God reaches out to them though they think of themselves as only on the fringes. Benediction has always been a missionary service. I think of some of those with whom I have knelt at Benediction over the years: soldiers serving in the deserts of North Africa; harassed city dwellers in New York; students in a retreat house; working-class people from the back streets of Dublin; Indian Christians living as a tiny minority in a great Hindu city . . . They have all had the grace of humility—a quality which, alas! is not greatly encouraged in our new liturgies. But those who seek

a blessing are those who come with empty hands. It was our Lord who said, "How blessed are those who know their need of God!" (Matthew 5:3). God cannot give a blessing to the proud, the superior, the knowledgeable, those who secretly despise the simple devotion of their brethren. So we can only come to Benediction waiting and expectant. As we sing the hymns and look upon the Host, we open our hearts to God, knowing that he who sent the blessing of his Son to lighten the darkness of the world will send through the same Son his blessing to us.

Those quiet few moments at the beginning of Benediction are very precious indeed. We take time to compose ourselves, to recollect ourselves, to put ourselves together, as it were. For so often we are scattered and fragmented as we attend to so many things. Now we have this time of quiet and concentration, and though it may last only a few minutes, it has something of the quality of eternity. We put aside our own busy plans, policies, activities, anxieties, and remain passive before God so that his voice may be heard and his grace received. This brief time of quiet is in itself of inestimable value in that crazy, hurried world in which we all have to live nowadays.

We do not wait on God in vain. Lifting up the Host in a monstrance, the officiating priest makes the sign of the cross in blessing over our heads. Christ, the Light of the world, shines upon us, and my comparison with the rising of the sun had its point because the monstrance is often fashioned to resemble the sun's disk, with rays streaming out in all directions. Through Christ, God bestows his blessing on all who are willing to receive it, just as his sun shines on all, bringing light and health.

Another comparison that comes to mind is the Statue of Liberty, standing at the entrance to New York harbor and holding aloft in her right hand a great torch. This is a very secular illustration, but it helps us to understand very clearly what Benediction is all about. Generations of weary immigrants, many of them fleeing from oppression, have looked up at the statue and taken courage at the promise of a new life. On the pedestal are inscribed the verses of Emma Lazarus, containing the famous lines:

"Give me your tired, your poor,  
Your huddled masses yearning to breathe free!"

Just so, the seekers, the pilgrims, the weary are assured of the

blessing of God in Christ, and every time Christ comes to men and women, it is with the promise of a new life of hope and freedom. "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Isaiah 9:2).

I understand that in some contemporary versions of Benediction, the Divine Praises have been omitted. This, I think, is a very great pity, for these Divine Praises belonged to the logic of the service at this point. When we say, "Blessed be God! Blessed be his holy Name!" a very remarkable thing has happened. Those who came with empty hands seeking God's blessing are now themselves blessing God! A benediction is not something that we can keep selfishly for ourselves. It overflows, it makes us too want to give a benediction. "We love, because he first loved us" (I John 4:19). We begin by coming in our need, seeking the divine blessing. God gives us that blessing, and our natural response is to adore and bless him. And we cannot love God without loving our neighbours, who are God's children. Thus in seeking God's blessing, we are praying that in blessing us, he will make us a blessing to others. So it has been from the very beginning in the story of God's dealing with men. The story of the people of God begins with Abraham, to whom God said: "I will bless you . . . so that you will be a blessing" (Genesis 12:2).

These, then, are some of the thoughts that come to mind when I reflect on Benediction, and some of the reasons for prizing it. Let us not miss this time of precious quiet when we wait humbly on God. Let us not miss the blessing he bestows through the Christ who comes into our very midst. For in such acts of devotion we learn to love him better, and he can make us a benediction to all whom we meet.



#### FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know that Saint Mary's is always *there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open we need 35c a minute or \$20 an hour or \$500 a day. Will you help? Contributions are payable to "Church of Saint Mary the Virgin" and are tax deductible. You will receive monthly this magazine and grateful remembrance at our altar.

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100th Archbishop of Canterbury

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12th Bishop of New York

## BIBLICAL STUDIES — XXX

ELIJAH HAD BEEN COMMANDED by the Covenant-God, when he stood naked before the divine majesty at the cave's mouth on Horeb itself, which was the mountain of the Covenant's origins, to anoint Jehu ben Nimshi to be king over Israel in Ahab's room. As it happened, however, Ahab died in battle before this could be done — an instance, perhaps, of the divine purpose running ahead of human capability; God could not, it would seem, wait upon Elijah's convenience.

For let us make no mistake: in the eyes of our narrator, there is no question that Ahab's death was not an accident. Quite the contrary, our author — called by scholars the "Deuteronomic Editor" or, more simply, the "Deuteronomist" — saw in the events of Ahab's leaving this life a precise working out of the terrible curse Elijah had pronounced against him in the matter of Naboth's vineyard, which we looked at last time. There *are* no accidents in the "Deuteronomic History" — comprising the books of Joshua to II Kings inclusive. History, rather, is a signal evidence of God's sovereign lordship over all creation; it is, indeed, the field of God's operation, the arena where his will is worked out and ratified. It is not that man does not have free will, but that God is active in the affairs of men and nations in the real world, and that his will is a *moral* will, which judges the *results* of man's free will by the standard of God's own righteousness, and disposes the consequences accordingly. God, on this view, is not a determinist, but a partner; and man's relationship to him is not that of an automaton fulfilling a predetermined role, but rather of one engaged in a dialogue, or even, as in the case of Jacob [see Genesis 32: 24-32], a wrestling match.

In other words, Ahab could have made different choices; if he had, the events would have been correspondingly different in their disposition — by the will of the same God who here [I Kings 22] leads him on inexorably to destruction. For God, we see, *plays* with Ahab. Or, to put it another way, Ahab is blinded because he has chosen, by a habitual hardening of his heart in pride, to be blind. And what we want, we get — whether it be heaven or hell.

Ahab, in the first instance, wanted Ramoth-gilead, a town of some importance in the Trans-jordan near the Syrian border. Traditionally it had belonged to Israel, but in the incessant border wars with the

Syrian enemy it had at some time previous been annexed by the Syrian king. Ahab wanted it back. More importantly, he thought he was strong enough to take it back, and this miscalculation (as it turned out) tempted him to an inevitable act of aggression. For aggression it was, whatever the ultimate strength of the Israelite claim — Israel and Syria had been at peace the three years past, burying their standing differences for the sake of a mutually necessary common front against the invading Assyrians, whom indeed they had stopped, as part of a grand alliance, at Qarqar in 853 B.C. Ahab decided that he could now safely afford to revive the ancient enmity; his hope, apparently, was to sieze Ramoth in a quick thrust by a kind of Blitzkrieg action, and thus to present the Syrian king with a *fait accompli*.

First, however, he looked to his rear. The southern kingdom of Judah, in all the years since the North-South schism, had existed in a strange kind of love-hate relationship with its larger partner/enemy to the north. There had been intermittent border wars and fairly constant suspicion, to be sure, with a good deal of sniping, both diplomatic and otherwise, back and forth; nonetheless, there could not help but be an underlying awareness that there was more in common between southern Judah and northern Israel than there was between either and anyone else. In spite of all the differences, there remained a common language, a common experience (of the Davidic Empire), a common blood (more or less), and a basically common religion — this last in spite of all the inroads of Jezebel's Baalizing. At the time of which we are speaking, relations were on the upswing, and it had been one of Ahab's diplomatic triumphs to marry his daughter Athaliah (a true chip off Jezebel's block) to King Jehoshaphat of Judah, a move which naturally impelled the two countries closer and closer into alliance. Ahab consulted with Jehoshaphat on the occasion of the latter's visiting his northern father-in-law; he got the desired answer: "I am as you are, my people as your people, my horses as your horses [I Kings 22: 4]."

There was, however, one hitch, due to Jehoshaphat's tiresome religious conservatism (as it must have appeared to Ahab's mind): the Judaeic king, with his backwater, rustic values, hesitated to go to war without first inquiring "for the word of the LORD". Ahab compliantly gathered together some four hundred of the official prophets (the number is no doubt an exaggeration, but there were quite a lot of them), and duly asked the question: "Shall I go to

battle against Ramoth-gilead, or shall I forbear?" He got, of course, the answer he knew he would get — the official prophets knew what the king wanted, and they knew too who was paying the grocery bill; and they said, "Go up; for the Lord will give it into the hand of the king." Jehoshaphat, however, had enough sense to realize that there was something less than candid about the bought prophecy of paid prophets, and he asked, in effect, if there were not a free lance about, who could be called in for an independent opinion: "Is there not *another* prophet of the LORD of whom we may inquire?"

The scene which follows is both dramatic and, in places, humorous. One Micaiah ben Imlah is called, whom the King "hates" because "he never prophesies good concerning me, but evil" — no one likes the bringer of bad news, after all — and Micaiah, knowing perfectly well what the King wants to hear, sarcastically says, "Go up and triumph; the LORD will give it into the hand of the king." Even Ahab, however, knows sarcasm when he hears it, and demands a straight answer; and Micaiah said, if only Ahab had had ears to hear, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd; and the LORD said, 'These have no master; let each return to his home in peace.'" Ahab snaps out an "I told you so" to Jehoshaphat, which prompts Micaiah to the dramatic description of the heavenly court whence his prophecy, in vision, was derived: the LORD is sitting in the assembly of the "gods" — i.e., the attending spiritual presences — and there is a debate going on how best Ahab might be lured to his doom; one says one thing, another says something else, until at last one spirit volunteers to be a "lying spirit" in the mouths of the official prophets. And thus, says Micaiah, in spite of what the palace prophets have said, "the LORD has spoken evil concerning you." This provokes such an outcry that Ahab orders Micaiah imprisoned on bread and water until his return; and Micaiah in his last words throws down the gauntlet: "If you return in peace, the LORD has not spoken by me. Hear, all you peoples!" And Ahab rides out contemptuously, the now complaisant Jehoshaphat with him, looking to a victory which would never come.

When they arrived at Ramoth-gilead, clever Ahab convinced stupid Jehoshaphat that it would be a good idea for the latter to go into battle dressed as a king, while he himself went disguised as a common soldier. The Syrians thus went straight for Jehoshaphat,

who fled safely away; clever Ahab, however, in spite of his precautions, was hit by a stray arrow shot at random, and towards evening died, still propped up in his chariot facing the enemy, a brave if ultimately foolish man to the last. J.P.B.



### 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.*



### OCCASIONAL OFFICES

The MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

### CHURCH SCHOOL

**CHILDREN** attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For **ADULTS** there is discussion at 10 o'clock in Saint Joseph's Hall.



### 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

*Towards a Living Liturgy*, essays by seminary professors and parish priests: \$1.00 (mailing 25c)  
*A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c  
*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50c  
*Worship in Spirit and Truth*, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95  
*Vêpres du Commun*, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)  
*A Walk around Saint Mary's*, self-guided tour of the church and chapels, with plan: 25c (mailing 10c)

*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]."



## NOVEMBER

THE SAINTS AND FAITHFUL DEPARTED are remembered at every Mass, but we make special mention of them in November. We begin with All Saints' and All Souls' — celebrating our redemption while we do not forget that we face judgment. All Saints' — a holy-day for all to keep — falls this year on Saturday, and our principal celebration of it will be anticipated on Friday night, when there will be High Mass with Procession at 6. There will be a reception in the parish hall afterwards. There will be Mass of the feast also at the usual Saturday hours of 12:10 and 6:15. All Souls' will be transferred from Sunday to Monday, November 3. Requiem Mass will be offered at 7:30 a.m. and 12:10 and 6 p.m. — the last of these solemn, with Absolution at the catafalque.

During November there are many Masses at which we commend to God those for whom we are bound to pray and those whose names you have given us. If you will sign and return your list, it will be read at the times indicated by the initial letter of *your* surname (*not* of names of the departed); or you may request a more convenient time. These are the intentions of Requiem Masses in November:

- |         |            |  |
|---------|------------|--|
| 8. Sa.  | 12:10 p.m. | Priests, Trustees, & Benefactors of Saint Mary's               |
| 12. W.  | 7:30 a.m.  | A, B   |
|         | 12:10 p.m. | All who have died for our country                              |
|         | 6:15 p.m.  | A, B   |
| 13. Th. | 7:30 a.m.  | C, D, E  |
|         | 12:10 p.m. | All enrolled in the Chantry Book                               |
|         | 6:15 p.m.  | C, D, E  |
| 21. F.  | 7:30 a.m.  | F, G, H  |
|         | 12:10 p.m. | All whose ashes repose in the church                           |
|         | 6:15 p.m.  | F, G, H  |
| 22. Sa. | 12:10 p.m. | Confraternity of the Blessed Sacrament<br>& Guild of All Souls |
| 24. M.  | 7:30 a.m.  | I, J, K, L, M, N   |
|         | 12:10 p.m. | Friends of Saint Mary's  |
|         | 6:15 p.m.  | I, J, K, L, M, N   |
| 26. W.  | 7:30 a.m.  | O, P, Q, R, S  |
|         | 12:10 p.m. | All who have none to pray for them                             |
|         | 6:15 p.m.  | O, P, Q, R, S  |
| 28. F.  | 7:30 a.m.  | T, U, V, W, X, Y, Z  |
|         | 12:10 p.m. | All departed in November                                       |
|         | 6:15 p.m.  | T, U, V, W, X, Y, Z  |
| 29. Sa. | 12:10 p.m. | Saint Mary's Guild   |

*Note that your list is being read twice,  
to give you opportunity to be present.*

## CALENDAR FOR NOVEMBER

- |         |  |   |
|---------|--|---|
|         |  | <i>High Mass with Procession 6 (Friday evening)</i>   |
| 1. Sa.  |  | ALL SAINTS  |
| 2. Su.  |  | PENTECOST XXIV  |
| 3. M.   |  | ALL SOULS ( <i>Tr.</i> )<br><i>Evening Prayer 5:30</i><br><i>High Mass with Absolution 6</i>  |
| 4. Tu.  |  | St Charles Borromeo, Archbishop of Milan, 1584  |
| 5. W.   |  | St Elizabeth, Mother of St John Baptist   |
| 6. Th.  |  | St Leonard, Abbot of Orleans, c. 559  |
| 7. F.   |  | St Willibrord, Archbishop of Utrecht, Missionary<br>to Frisia, 738                            |
| 8. Sa.  |  | Commemoration of Priests, Trustees, & Benefactors<br>of Saint Mary's                          |
| 9. Su.  |  | PENTECOST XXV   |
| 10. M.  |  | St Leo the Great, Bishop of Rome, 461   |
| 11. Tu. |  | St Martin, Bishop of Tours, 397   |
| 12. W.  |  | <i>Requiem</i>  |
| 13. Th. |  | <i>Requiem</i>  |
| 14. F.  |  | Consecration of Samuel Seabury, First American<br>Bishop, 1784                                |
| 15. Sa. |  | St Albert the Great, Bishop of Ratisbon, 1280   |
| 16. Su. |  | PENTECOST XXVI  |
| 17. M.  |  | St Hugh, Bishop of Lincoln, 1200  |
| 18. Tu. |  | St Hilda, Abbess of Whitby, 680   |
| 19. W.  |  | St Elizabeth, Princess of Hungary, 1231   |
| 20. Th. |  | St Edmund, King of the East Angles & Martyr, 870  |
| 21. F.  |  | <i>Requiem</i>  |
| 22. Sa. |  | <i>Requiem</i>  |
| 23. Su. |  | CHRIST THE KING<br><i>High Mass with Procession 11</i>  |
| 24. M.  |  | <i>Requiem</i>  |
| 25. Tu. |  | James Otis Sargent Huntington, Priest & Monk,<br>Founder of the Order of the Holy Cross, 1935 |
| 26. W.  |  | <i>Requiem</i>  |
| 27. Th. |  | THANKSGIVING DAY<br><i>High Mass 11</i><br><i>No Mass at 12:10 or 6:15</i>                    |
| 28. F.  |  | <i>Requiem</i>  |
| 29. Sa. |  | <i>Requiem</i>  |
| 30. Su. |  | ADVENT I  |

## MUSIC FOR NOVEMBER

## NOVEMBER 2—PENTECOST XXIV

Missa Brevis ..... Zoltán Kodály (1882-1969)  
 Psalm 121 ..... Kodály  
 Pange lingua ..... Kodály

## NOVEMBER 9—PENTECOST XXV

Mass in F ..... Franz Schubert (1797-1828)  
 Lass dich nur nichts nicht dauren ..... Johannes Brahms (1833-1897)  
 Pange lingua ..... Sigfrid Karg-Elert (1877-1933)

## NOVEMBER 16—PENTECOST XXVI

Mass for Four Voices ..... William Byrd (1543-1623)  
 Dexter a Domini ..... Orlandus Lassus (1532-1594)  
 Ave verum ..... Byrd

## NOVEMBER 23—CHRIST THE KING

Missa Brevis in A ..... Johann Sebastian Bach (1685-1750)  
 Worthy is the Lamb ..... George Frederick Handel (1685-1759)  
 Jesu bleibet meine Freude ..... Bach

## NOVEMBER 30—ADVENT I

Messe Solennelle ..... Luigi Cherubini (1760-1842)  
 Ad te, Domine ..... Heinrich Isaac (1450-1517)  
 Dominus dabit ..... Isaac

## ORGAN RECITALS

SUNDAY 5:30 P.M.

November 2—Charles Manning                      November 16—John Bate  
 November 9—Nicholas Jackson                    November 23—George Novak  
 November 30—Nanciann Parrella

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."*

September 8—David Taylor  
 September 16—James Cortright  
 September 25—Louis W. Zeyer



## ALTAR FLOWER MEMORIALS

November 1—All Saints', Departed members of Saint Mary's Guild  
 November 2—Pentecost XXIV, Inez Louise Blackshire  
 November 9—Pentecost XXV, Maude Wright Gassin  
 November 16—Pentecost XXVI, Harry R. Pope, Sr. & Jr.  
 November 23—Christ the King, Newbury Frost Read  
 November 27—Thanksgiving Day, Isaac Bradley Johnson



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## DIRECTORY

## CHURCH OF SAINT MARY THE VIRGIN

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

*Church open daily from 7 a.m. to 7 p.m.  
 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

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 Parish Secretary. Your support is appreciated.*