

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·  
· BENEDICTA · TU · IN · MULIERIBUS ·



AVE

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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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

November, 1977

No. 8

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My dear people,

November is bright because it begins with remembrance of the saints in light and the souls at rest and ends with celebration of both the eternal kingship of Christ and his coming, once, to our earth.

This November will be brightened, also, on Sunday the 13th by a special preacher and a parish brunch. Reservations for the brunch should be made with the parish office. That helps our kitchen helpers headed so ably by Mabel Lewis and called — a new name for an old and valued service — the Guild of Brother Laurence, the 17th century Belgian monastery cook who composed such down-to-death spiritual meditations in the kitchen. You can buy a printing of his meditations in a pamphlet called "The Practice of the Presence of God" available on the tract table and in the bookshop.

The special preacher is the Reverend Alan Carefull, who has so ably renewed the life of the rebuilt Norfolk shrine of our Lady of Walsingham. Her shrine was a great place for pilgrimage till it was levelled by Henry VIII. In our time it has been recreated, and I have been there each time I went to England. In 1969 we placed in our Lady Chapel a replica of the Walsingham statue and it is a reminder of our Lord's human life in the Holy Family.

Our parish family life is blessed by the courses continued from last month for study: Gospel of John taught by Father Boyer, Sunday mornings at 10; Law and the Church taught by Father Proud, Monday evenings at 7:30; Heroes of our Faith — Anglicans and others who made us what we are — pictured by lay leaders of Saint Mary's and the Church of the Transfiguration, where the talks are given, Tuesday evenings at 7; and Father Boyer's on-going course on the Articles of Religion,

their history and value, Thursday evenings at 7. Such studies can help us give a reason for the faith that is in us — the faith once delivered to the saints — and, in these trying times for the Church, help us have faith in the God who will not let us go.

Affectionately your priest,

Donald L. Garfield

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### 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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#### FIRST FRIENDS

MICHAEL RAMSEY  
100th Archbishop of Canterbury

HORACE W. B. DONEGAN  
12th Bishop of New York

★

#### NEW FRIENDS

Michael C. Albertis  
South Orange, New Jersey

Peter W. Albertis  
Maplewood, New Jersey

Mr & Mrs Norman Reuter  
Denver, Colorado

★

CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: The Rev'd John O. Bruce, \$10; Russell Goode, \$5; Mrs James L. Graves, \$10; Miss Dorothy Hahn, \$10; Lorenzo C. Handy, \$10; Mr & Mrs John Huston, \$10; The Rev'd Benjamin V. Lavey, \$10; The Rev'd Richard C. Martin, \$10; Miss Ruth Meyer, \$5; The Rev'd John C. Powers, \$5; Mr & Mrs Norman Reuter, \$10; Miss Christine Reusswig, \$5; Miss Margaret H. Smith, \$5; Miss Susanna M. Stops, \$6; Miss Sadie White, \$6.

*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.*

### FREE?

"SOCIETY OF THE FREE CHURCH OF SAINT MARY THE VIRGIN" — our legal title. Why? It confuses people, like the lady who wrote me: "For many years I have been interested in Saint Mary's and visit it whenever I am in the city; however, the position of the church in relation to the Episcopal Church and the Diocese of New York is somewhat confusing to me. It is my impression that Saint Mary's is a 'Free Church' and that it loosely connects itself with the Episcopal Church. Would you be kind enough to write and state exactly what the affiliation is and how the governing body is set up?"

So many people wonder about it that I want to tell how it came to be and what difference it makes now and how it can be good and bad.

In the State of New York there is a statute for the incorporation of free churches — religious organizations that are free to govern themselves with or without attaching themselves to other congregations in a denomination or under a hierarchy. This is the statute under which incorporation was secured in December, 1868, for the new Episcopal parish founded with the blessing of Bishop Horatio Potter. It was Bishop Potter who pointed out a likely area when his young priest, Thomas McKee Brown, asked him whether and where he could found a church. So from the beginning — over a year before its incorporation — the Church of Saint Mary the Virgin was under the spiritual oversight of the Bishop of the Protestant Episcopal Church in the Diocese of New York.

But there is in the State of New York another statute — the usual legal way of incorporating new parishes of the Episcopal Church. Did Father Brown determine not to use it, or was it his father-in-law and the other leading laymen who met to organize the new church? We don't know. There was no persecution of Anglo-Catholics going on in New York, but at that time in Maryland the Bishop, William Whittingham, though himself an old-fashioned High Churchman, was warning Mount Calvary Church against its increase of "ritualism": he instanced elevation of the Eucharistic Elements and "the gestatory use of the cross in processions". Antiritualist feeling concerted itself in an unenforceable canon against ritualism passed by General Convention of 1874.

Since Saint Mary's, according to its founder, was to restore adoration of God as a "*ceremonial act*" (italics are his), the infant parish had to be protected from those who feared or denied what they dubbed ritual. ("Ritual" rightly means what is *said*; what is *done* is ceremonial.) So the "ritualist" young priest and his lay supporters insured their freedom by choosing to organize under the act for the incorporation of free churches rather than the act specifically for parishes of the Episcopal Church. (It is not true, sad to say, that pews were free and hence our name. It was Father Taber who finally put a stop to "assigned places".)

Though our founders perhaps feared that Bishop Potter, who shared Bishop Whittingham's sound but cautious views, might turn against ritualism, in fact he never did and they never lost his confidence and blessing. They did fail to gain recognition in diocesan convention, however, though other free churches were recognized as parishes of the diocese. How Saint Mary's gained its place in convention is amusing and, if the story is all true, proves the astuteness of our Trustees. Receiving a request for contributions addressed to parishes of the diocese, the Trustees sent theirs, remonstrating against the withholding of recognition, and — so the story goes — at the next diocesan convention one of our delegates stood up, waved the receipt for our contribution, and shamed convention into recognizing us as a parish! Whether or not it was all that dramatic, it has been Saint Mary's wish to belong to the Episcopal Church from the first and all along.

The Diocese of New York has had other free churches, as I noted above, and in other dioceses are to be found parishes incorporated under special acts of legislature. The Great and General Court of Massachusetts established the Church of the Advent, Boston, by a special act of 1844, under which it is still governed by a self-perpetuating body called the Corporation. Self-perpetuation, rather than election by a parish meeting, is the noticeable difference in a free church. Here at Saint Mary's there is a Board of Trustees who have been elected for life, and many have served the parish for years, with distinction. New York statute and the Board's by-laws determine its size — we may have seven to eleven trustees, and we may have as many meetings as we wish — they are monthly except in summer; but we must meet within the week of December 8 each year.

At the annual meeting of our Board of Trustees we elect a vice-president, a secretary, and a treasurer but *no*: a president! The Board determined in 1873 that "The Minister in charge of the Church shall be the President of this Board." Also, our by-laws from the beginning have required him to be a priest canonically a member of the Diocese of New York. And the Rector, when he is called by the Board and the Bishop gives his consent, is called in exactly the same way, with the same rights and tenure, as any rector in the Episcopal Church.

So the relation of our parish to the diocese and of its Rector to his Bishop conforms to the Canons of the Episcopal Church and, what is more, it has always been a happy relation. Saint Mary's Rector, serving the diocese in any way he can and knowing many of its priests as friends, would not want himself or his parish outside the Diocese of New York and the Episcopal Church. Legally we are free to set ourselves in a particular denomination or none, but would we invoke the right unless the Episcopal Church disappeared — swallowed up by some hybrid pan-Protestant, premature unity monster? I do not believe that will happen but if it did the threat to us would be doctrinal — the very structure of the Church threatened — and not ritual, for who isn't a ritualist now?

There is, then, perhaps a residual advantage to us in our free church status as it protects us externally. But we pay a price — the price of being peculiar. We are almost the only free church left in the diocese and, believe it or not, we were listed in the 1954 *World Almanac's* "Census of Religious Bodies" as a *denomination* with one church and 800 members! Serious students of history can take that as a joke — who perpetrated it? — but it is not so funny when parishioners react to change as if we were an independent denomination — the only church of its kind, subject to no bishop, influenced by no rules but our own. That, thank God, is not the way our people act at their best, for we all know, if we think, that we can only be Catholic if we belong to the Catholic Church, the Church of the bishops through whom we receive grace. We have no direct wire to heaven: we cannot short-circuit the bishop, who ordains priests and sets them in parishes to minister God's Word and Sacraments. No matter what happened, only under a bishop could we be Catholic.

Internally, our set-up has a very positive advantage not enjoyed by parishes with elected vestries. To elect vestrymen to be responsible for a parish's endowments and offerings and for upkeep of the parish church is not easy. It is not easy in a city parish to know who would have the best training and the best judgment. Let me illustrate. In our parish we hold an annual meeting for the sole purpose of electing delegates to diocesan convention (they must be elected by the congregation if there is not an elected vestry which in turn will elect delegates for the congregation). And at one such meeting the two dozen parishioners came close to electing delegates who were familiar to them but who made no recorded financial contribution to Saint Mary's and would have had to be declared ineligible. Fear of electing unsuitable vestrymen is one reason — the other is disinterest — why attendance at annual meetings of other New York City parishes tends to be slight and, I suspect, is not encouraged. Sometimes, I understand, only vestrymen show up and perpetuate themselves in office — what we have by law. To my mind, it is a positive advantage to be able to fill vacancies with deliberation and with knowledge not shared by everyone. It may not be democratic, but neither is God's kingdom.

To sum up, I would say that one can understand how it was that the founders of Saint Mary's chose to make it "free"; that it makes next to no difference in our working relation with our diocese; that the difference it makes internally is good; but that the title "Free Church" is bad. We only use it when we must legally. So reinterpret it, if you will, as "freely you have received, freely give."

—D.L.G.



#### ALTAR FLOWER MEMORIALS

- November 1—All Saints, Departed members of Saint Mary's Guild  
 November 6—Pentecost XXIII, Maude Wright Gassin  
 November 13—Pentecost XXIV, Inez Louise Blackshire  
 November 20—Christ the King, Newbury Frost Read  
 November 24—Thanksgiving Day, Calvin Gray

#### HELL

Sermon by the Rector

WHEN THEY COME TO THE GRAVE, in the Prayer Book order for the Burial of the Dead, there is sung or said an anthem; a choice, rather, of two anthems. The second in the book is beautiful — a selection from Scripture, but it is not the traditional anthem. That, the first printed, is a hymn of Notker, a monk of the Abbey of St Gall in Switzerland, of the 8th century:

In the midst of life we are in death;  
 of whom may we seek for succor,  
 but of thee, O Lord,  
 who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty,  
 O holy and most merciful Savior,  
 deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts;  
 shut not thy merciful ears to our prayer;  
 but spare us, Lord most holy, O God most mighty,  
 O holy and merciful Savior,  
 thou most worthy Judge eternal.  
 Suffer us not, at our last hour,  
 through any pains of death, to fall from thee.

The substitution of Scripture for Notker's hymn was made in the Prayer Book of 1928. In the 1920's the world gaily shut its eyes to death — the certain reality that man will die — and to the consequences for happiness or misery — for eternity — which lie beyond the grave. Fake grass was invented to cover up the earth from the grave; coffins became caskets; more and more subtle ways were found to paint and fix up the body till the fact of death was well disguised. Was this Christian reality? Or is it really a comfort for us? Is death to be disguised or even a thing for Christians to fear? I suppose I do, if I am honest. Yet the Christian need have no abiding fear of death, for beyond death is the Lord's presence, not more real than his presence to us now, but clearer to us. Death itself need not be feared.

But some fears are healthy, and they are voiced rightly and movingly by Notker's hymn. What we must fear, in the sense of being dreadfully aware of it, is our unworthiness to stand

in our Lord's presence. A sense of our unworthiness, of our sinfulness, is a healthy fear: one that brings health to our souls.

The Christian hope, which is a true hope, lies in our Lord's words, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." It is true that those who come to Christ, even at the very last, will not be spurned or utterly condemned by him. In the words of the collect for Ash Wednesday, God desires not the death of a sinner — of any sinner, however great his sin. True repentance is never scorned by God. To the penitent thief, our Lord promised, "Today shalt thou be with me in paradise." For the governors, priests, soldiers, who had crucified him, he prayed upon his cross, "Father, forgive them, for they know not what they do." To the many good people who are not aware that in their heroic service to their suffering fellow-creatures they are serving Christ, and to the many who do not perceive Jesus to be God and Lord, even to them, I believe, Christ will say at the Judgment, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

But for ourselves, who profess and call ourselves Christians, what can we say when we face our almighty and merciful Judge? When my body is put into its grave, I hope those who loved me will cry mercy for my soul in those magnificent words Notker gave us: "Of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?" There is no despair; rather the real hope of Christians. We confess and repent of our sins, knowing that God's mercy can overcome them: "Yet, O Lord God most holy, O Lord most mighty, O holy and merciful Savior, deliver us not into the bitter pains of eternal death." For God is holy, and nothing unclean can stand in his sight or come into his presence. God knows the secrets of our hearts, but he will not shut his merciful ears to our prayer.

God wants us with him in heaven. And the certainty that there is a hell, where those who will not be with God are forever without him, is outweighed by the certainty that God wills no one to go there. God wills our salvation. It is we who may deny him and separate ourselves from him. I know nothing certain of hell except that it could be for *me*.

Our Lord Jesus Christ, who loved us enough to die for us and for our salvation, warns us most solemnly to fear him who can cast us into hell-fire. There are few of us who have not wondered whether the idea of hell can correspond to any reality; whether an all-loving and almighty God can allow hell to be or any man to go there. But in our lifetime we have seen real evil existing, almost triumphant in our world. We have seen massacres and bloodshed, wholesale murder and torture, perpetrated by men who were totally responsible for what they did. The state of soul which can send men to hell is the state of soul in which God, and truth and beauty and love, have lost a place altogether. Hell is a nightmare in which cruelty and callousness totally replace kindness and concern. In hell, complete selfishness and complete lovelessness are the norm. No man is doomed to hell unless he has turned his soul and mind totally upside down, and believes that wrong is right.

You see, it is not the bigness of a sin that brings the soul "in danger of hell-fire"; no sin is so great that a soul cannot obtain forgiveness through sincere repentance. It is rather the character of the sin itself: the deliberate and total and final rejection of the Good.

When, under pressure of temptation, we choose a momentary satisfaction of our wills contrary to conscience — even when we are enslaved by habitual sin and yet are striving, however feebly, to free ourselves, we at least "consent to the law" and recognize our failures. So long as we know we are wrong, we are on the way to heaven.

Isn't that a strange idea? But it is true. So long as we know that there is a right and that there is a wrong, we cannot by any possibility, no matter what our sin, go to hell. The greatest sinner who knows he is a sinner still belongs to God, because if we know we are sinners there is something in us worth saving, something which God can redeem and fit for heaven. If we want to go to heaven, we will. Even if there is only a *fear* of hell, we cannot go there. So long as we know that there is a God, and that there is right and there is wrong, we cannot be separated from God. The publican and harlot, the drunkard and drug-addict, the murderer and adulterer, the traitor and apostate, still have hope of achieving penitence so long as they recognize that their transgressions are sins, and as such detest



them even though they commit them. And even in the last second of a life, we may hope that the soul cries to God and is saved. We can never know. We need not believe that any soul has finally rejected God. Even Judas may have repented at the very last.

Yet it must be possible to a soul to see clearly the beauty, love, and holiness of God, and to hate what it has seen. The very existence of free will makes necessary this possibility. We cannot freely and fully love God unless we can also hate him. Love is not a thing to be coerced; a robot could not love.

But love of God is not simply an emotion, but a way of life, and perhaps those who have never consciously rejected God *as God* do reject him in rejecting the law of love of one's neighbor as oneself. He who cares nothing for the well-being of his fellow-man would seem to be in danger of the terrible condemnation which our Lord pictures as hell-fire.

God could give us hell, but God wants us with him in heaven. Let us, for our eternal health, fear to fall from God; ever to say that evil is good; ever to make cruelty — which takes so many forms; or callousness — in which we care nothing about the persons we dislike and cannot accept; or selfishness — in which I become the god and center of my life; or complete lovelessness — in which the King of love no longer is my guide: let us fear ever to make cruelty or callousness or selfishness or lovelessness so much the ruler of our self and law of our life that God is shut out.

God, who declares his almighty power chiefly in showing mercy and pity, would make us partakers of his heavenly treasure. I believe in the God who loves us so much that he will not reject us when we cry, "Spare us, Lord most holy . . . Suffer us not, at our last hour, through any pains of death, to fall from thee."



#### 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 in your will?*

## 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.

*and by appointment.*



## 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.

## 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]."



## 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. Celebrating All Saints' — a holy-day for all to keep — there is Mass at 7:30 a.m. and 12:10 p.m. and High Mass with Procession at 6 p.m. Requiems for All Souls' are at 7:30, 12:10, and 6 — 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 a list, it will be read at the times indicated by the initial letter of *your* name (*not* of names of the departed); or you may request a more convenient time. These are intentions of Requiem Masses during November:

- |         |            |   |
|---------|------------|---|
| 8. Tu.  |            | Priests, Trustees & Benefactors of Saint Mary's             |
| 9. W.   | 7:30 a.m.  | A, B, C, D, E   |
|         | 12:10 p.m. | All enrolled in the Chantry Book                            |
|         | 6:15 p.m.  | A, B, C, D, E   |
| 12. Sa. | 12:10 p.m. | All who have died for our country                           |
| 21. M.  | 7:30 a.m.  | F, G, H, I, J, K  |
|         | 12:10 p.m. | All whose ashes repose in the church                        |
|         | 6:15 p.m.  | F, G, H, I, J, K  |
| 22. Tu. | 7:30 a.m.  | L, M, N, O, P, Q, R   |
|         | 12:10 p.m. | Confraternity of the Blessed Sacrament & Guild of All Souls |
|         | 6:15 p.m.  | L, M, N, O, P, Q, R   |
| 26. Sa. | 12:10 p.m. | Saint Mary's Guild  |
| 28. M.  | 7:30 a.m.  | S, T, U, V, W, X, Y, Z                                      |
|         | 12:10 p.m. | Friends of Saint Mary's                                     |
|         | 6:15 p.m.  | S, T, U, V, W, X, Y, Z                                      |
| 29. Tu. | 7:30 a.m.  | All departed in November                                    |
|         | 12:10 p.m. | All who have none to pray for them                          |

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

## CALENDAR FOR NOVEMBER

- |         |  |
|---------|--|
| 1. Tu.  | ALL SAINTS   |
|         | <i>Evening Prayer 5:30</i>   |
|         | <i>High Mass with Procession 6</i>   |
| 2. W.   | ALL SOULS  |
|         | <i>Evening Prayer 5:30</i>   |
|         | <i>High Mass with Absolution 6</i>   |
| 3. Th.  | Richard Hooker, Priest, 1600   |
| 4. F.   | St Charles Borromeo, Archbishop of Milan, 1584   |
| 5. Sa.  | St Elizabeth, Mother of St John Baptist  |
| 6. Su.  | PENTECOST XXIII  |
| 7. M.   | St Willibrord, Archbishop of Utrecht, Missionary to Frisia, 738                            |
| 8. Tu.  | Commemoration of Priests, Trustees & Benefactors of Saint Mary's                           |
| 9. W.   | <i>Requiem</i>   |
| 10. Th. | St Leo the Great, Bishop of Rome, 461  |
| 11. F.  | St Martin, Bishop of Tours, 397  |
| 12. Sa. | <i>Requiem</i>   |
| 13. Su. | PENTECOST XXIV   |
| 14. M.  | Consecration of Samuel Seabury, First American Bishop, 1784                                |
| 15. Tu. | St Albert the Great, Bishop of Ratisbon, 1280  |
| 16. W.  | St Margaret, Queen of Scotland, 1093   |
| 17. Th. | St Hugh, Bishop of Lincoln, 1200   |
| 18. F.  | St Hilda, Abbess of Whitby, 680  |
| 19. Sa. | St Elizabeth, Princess of Hungary, 1231  |
| 20. Su. | CHRIST THE KING  |
|         | <i>High Mass with Procession 11</i>  |
| 21. M.  | <i>Requiem</i>   |
| 22. Tu. | <i>Requiem</i>   |
| 23. W.  | St Clement, Bishop of Rome & Martyr, c. 100  |
| 24. Th. | THANKSGIVING DAY   |
|         | <i>High Mass 11</i>  |
|         | <i>No Mass at 12:10 or 6:15</i>  |
| 25. F.  | James Otis Sargent Huntington, Priest & Monk, Founder of the Order of the Holy Cross, 1935 |
| 26. Sa. | <i>Requiem</i>   |
| 27. Su. | ADVENT I   |
| 28. M.  | <i>Requiem</i>   |
| 29. Tu. | <i>Requiem</i>   |
| 30. W.  | SAINT ANDREW THE APOSTLE   |

*1978 Ordo Kalender \$2 (mailing 25¢)*

## MUSIC FOR NOVEMBER

## NOVEMBER 1—ALL SAINTS

- Missa ad Fugam\* ..... Trent Codices. c. 1420  
 Justorum animae ..... Antonio Salieri (1750-1825)  
 Beati pauperes spiritu ..... Balthasar Resinarius (1480-1544)

## NOVEMBER 2—ALL SOULS

- Missa pro Defunctis ..... Pierre de la Rue (1460-1518)  
 Sicut cervus ..... de la Rue  
 O quam suavis ..... VII

## NOVEMBER 6—PENTECOST XXIII

- Missa Brevis ..... Lennox Berkeley (1903- )  
 Illumina oculos meos ..... Orlandus Lassus (1532-1594)  
 O salutaris hostia ..... Jean Langlais (1907- )  
 5:30 p.m.  
 Sister Regina, C.H.S., harp

## NOVEMBER 13—PENTECOST XXIV

- Misa de Beata Virgine ..... Cristóbal de Morales (?-1553)  
 De profundis ..... Josquin des Prés (1445-1521)  
 Ave verum corpus ..... des Prés  
 5:30 p.m.  
 George Novak, organ

## NOVEMBER 20—CHRIST THE KING

- Missa Brevis (KV 194) .. Wolfgang Amadeus Mozart (1756-1791)  
 Worthy is the Lamb ..... George Frederick Handel (1685-1759)  
 Adoramus te, Christe ..... Mozart  
 5:30 p.m.  
 Graham Farrell, organ

## NOVEMBER 27—ADVENT I

- Messe Solennelle ..... Gioacchino Rossini (1792-1868)  
 Ad te, Domine, levavi ..... Orlandus Lassus (1532-1594)  
 Rorate caeli desuper ..... Franciscus Guerrero (1528-1599)

## \*MASS OF THE MONTH

MISSA AD FUGAM (anonymous) is found in the Trent Codices, six manuscripts containing both sacred and secular music from about 1415 to 1480. They contain music from Italy, France, Germany, and England. The first of the manuscripts was copied in the first half of the 15th century in the north of Italy. The rest were collected and copied by Johannes Wiser in Trent and remained in the Chapter Library of Trent Cathedral. The mass is for three equal voices (tenor) in canon and is particularly bright.

McN. R.

## 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, 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  
 Saint Mary's Center for Senior Citizens  
 PLaza 7-3962

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Mr Irving P. Graeb, *Treasurer* ..... PLaza 7-6750  
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 The Rev'd John L. Scott ..... KRaehen 5-9214  
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 Miss Mabel Lewis, *Hostess* ..... GRamercy 5-8097  
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