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# AVE

· 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**

**THE REVEREND DONALD L. GARFIELD, *Rector Emeritus***

**THE REVEREND JOHN L. SCOTT, *Priest-in-Charge***

**THE REVEREND RONALD T. LAU**

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**Parish founded 1868**

**Church built 1894**

# AVE

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

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**VOL. XLVII**

**NOVEMBER, 1978**

**NO. 8**

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**Dear Parishioners and Friends of St Mary's,**

There is something strangely ephemeral about this issue of AVE; for while it is my first issue as editor, it is also my last, and I find myself writing, in early October (such are the deadlines of printers), for a month in which I will not be here. On October 25, the Feast of Saints Crispin and Crispinian, I shall cease being Priest-in-Charge of Saint Mary's, after less than a month, and shall end my ministry here after exactly nine years and twenty-seven days, having commenced it on the Feast of Saint Michael and All Angels, 1969. It has been, for me, a memorable time — a truly formative period — and I shall ever be grateful for all I received from this place, and from its people, and above all from Father Donald Garfield. What I have to say about it all, and where I am going, I tell you in my final sermon, reprinted (for the most part) in this issue by request. I shall not, therefore, repeat here what I have said there. I shall say only that my thanks to all of you are inexpressible; may God bless you all, and this parish, through all the years to come.

In this connection, I am sure that you will all be as happy as I am to announce them, to learn the results of The Donald L. Garfield Gift Fund. On September 29, after the 6:15 p.m. Mass (which was his last as Rector), we were able to present him with a list of literally hundreds of names and a bankbook containing over \$11,400.00 — a remarkable, indeed (so far as I know) unprecedented purse, raised in little more than a month, mostly by modest contributions from friends and well-wishers of ordinary means. We had responses from all over the country and from beyond it, from parishioners and friends, from priests and lay-people, from churchmen and non-churchmen, from people, in short, of every kind and stripe — a truly memorable tribute to our seventh Rector, and an indication of the esteem and respect and affection he had earned throughout the Church (and even outside it) in his ministry here of nearly fourteen years. Thank you all for helping us to say thank-you to him in such a grand

way. And I may say, too, that he also has asked me, on his own behalf, to thank you — for this, and for all the many kindnesses of every kind he has received from so many people, and for all the many communications of well-wishing which were sent to him. He hopes you will understand that he cannot (for sheer volume) thank you all individually; but he is most grateful, and hopes that this will in some sense suffice to express his appreciation.

After October 25, Father Scott will be Priest-in-Charge, with the approval of the Bishop and at the request of the Board of Trustees. He has been a valued member of the Saint Mary's family for several years now, and therefore I know I leave the parish in good and wise hands. He will be assisted, at least initially, by Father Lau, who also needs no introduction from me. Indeed, his informal assistance throughout the summer and early autumn has been invaluable, and I should like to thank him publicly for his support and friendship through an uncertain time. And that goes without saying for Father Scott too, of course — the parish will be blessed by the continuity these two priests will represent, though perhaps, after all, you will have a rector by the time you read this!

Finally, it is a pleasure to print Father Mallary's sermon for Corpus Christi last. He has been one of Saint Mary's staunchest friends (with both a capital "F" and a small one) for many years, and it is the tribute to Saint Mary's which his sermon expresses which makes it especially appropriate to print at this time. As November opens with the feast of the Body of Christ — All Saints' Day — so it virtually ends with the Feast of Christ the King. Christ comes to us as King in many ways, not least in the Sacrament of the Altar; and Father Mallary's sermon represents a recommitment, for all of us, to what this parish has stood for throughout her history. I can think of no finer words to leave you with as I say my own good-byes. And in that sermon Father Mallary reminds us that our sharing in the sacramental Body of Christ is what *makes* the mystical Body of Christ, which is the Church. And this brings us back to All Saints', the feast, if you will, of the Church made perfect, the Church Triumphant, the hope and the calling (in the mercy of God) of us all. Each of us must face the judgement and the justice of God. The first is the message of All Souls', the second of Christ the King. But All Saints' is the message that the King

with whom we have to do rules by triumphant love, and that in him we have a unity which neither time nor distance can ever break — and this is a comfort to me as I say good-bye. Go with God, my friends, and keep me in your prayers. In Christ Jesus we shall meet again, for that is his gracious will for us, who are members of his body, and members, therefore, of one another. You will always be in my heart, as I hope I will be in yours, who am,

Always affectionately your friend,  
John Paul Boyer



#### 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. Palagrove'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¢)

*Všpres 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¢)

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## FAREWELL

Adapted from Father Boyer's Sermon

Feast of Dedication

October 1, 1978

IT WAS EXACTLY NINE YEARS AGO TODAY, liturgically speaking — that is to say, on the first Sunday in October, the Feast of Dedication, 1969, that I celebrated my first Sunday at St Mary's, and that I sang my first High Mass as a priest of this parish. I remember the day well: how awe-stricken I was at the beauty and solemnity and, in so many ways, the *holiness* of this place, this *beth-el*, this house of God. Jacob waking upon the ladder of light, going to and fro from the earth to the very throne and presence of the Holy One, blessed be he, had nothing on me that day. I knew of a surety that this was none other but the house of God, and that, if not for everyone and universally, yet at least for me it was the gate of heaven. I trembled before God with a holy dread: how dreadful is this place — how frightening in its sense of the presence of the holy God: this is none other but the house of God; and this is the gate of heaven.

Well, a lot of water has passed over the dam since that day, and the novice's nervous trembling is long gone. And yet, and yet . . . the awe remains — profounder now, I hope, and less on the surface, but all the more awe for that. This house of God is still one of the gateways of heaven, one of those openings onto the numinous, one of those entrances into the mystery of God which this world affords. It is not the only such one, of course. No more did Jacob think that Bethel was the only one in his day; there are several places mentioned in the Old Testament which have that function, and in the end it was Jerusalem and Mount Zion, not Bethel, which came to be thought of as *the* link between heaven and earth, *the* house of God, *the* gateway to heaven. But Bethel was Jacob's way in, and for many of us — and not least myself — St Mary's has been *our* way in. It is here that the *beauty* of holiness shines forth as much, I think, as in any place in Christendom; and it is here, for some, that the *power* of holiness was first felt, that sense of God as the

Lord beyond and above and beneath the very universe itself. We think of Michael Ramsey, the one hundredth Archbishop of Canterbury, praying in this place as a young man and choosing the priesthood over a career in politics; I think of another, a dear friend of mine, most active in the services of this church, who literally *became* a Christian because of what he experienced here. And all of us, I am sure, can think of others. No, this is not the only house of God which has been in the world, but it is one of them. For many, as for me, it is truly a gateway into heaven, and it is most meet, right, and our bounden duty to give thanks this day for all that St Mary's has stood for, in the lives of individuals and in the life of the Church, and stands for still. May God's blessing rest on her always, and may the prayers of that Lady who is her patron, the ever-blessed Mother of God, sustain her and protect her into the future.

But all things, in time, have their ending. That is what it means to be *in time* — to have a beginning, and a present, and an end. Nothing in this world is for ever. And so it is, this morning, that I celebrate St Mary's with all my heart even as I prepare to leave her. As many of you already know, I have been called to be rector of a parish in another city some ways from here — Holy Trinity Church, Cincinnati — and I have accepted that call. For call I think it was: there were too many convergent lines leading there, some of them, indeed, entirely unexpected, for me to see in this anything less than the hand of Providence. To say that I face this change with mixed feelings is something of an understatement. I tremble at my unworthiness and weakness as I contemplate my new responsibilities, and I grieve at leaving so many people I have come to love greatly. And yet I feel great hope too, and hope that you will be able to share my joy and my eagerness as I look forward to a new ministry, in a new place, of great promise. To say that I shall miss you is inadequate; know only, then, that you will ever be in my heart and in my prayers, even as I hope you will pray for me. And certainly many bonds have been forged here over the past nine years which I do not think even distance will break. And if there are any here whom I have offended, in thought, word, or deed, or by omission, I hope that you too will forgive me and pray for me; for I know myself to be a sinner before God exceedingly, and would be at peace with all men . . .

IT IS CUSTOMARY ON SUCH OCCASIONS to be valedictory if not elegiac; to give, that is, words of farewell. This is the last time I intend ever to preach to you as Assistant Minister of this much-beloved parish, and I do, in fact, have a few things to say.

First, I should like to thank all who have sustained my ministry here. Above all, that means Father Donald Garfield, who from today is the rector emeritus. There are no words I can find adequate to discharge the debt I owe him. There is no one from whom I have learned more. There is no one, either, who could have been more generous than he in every possible way. Never in my entire time did he make me feel like an inferior or a subordinate. While there was never any *question* of who was rector, yet it was his generosity of spirit which always made us colleagues. I was not so much his curate — a title he in fact disliked — as his son; and I should be failing in piety not to acknowledge this second father. And I know, in this feeling, that I am far from alone. May God sustain him always, who embodied in his person so much of what was best in St Mary's and in her tradition.

Secondly, I am moved on this Feast of Dedication to observe again that this holy place is a house of God. It is, above all other things, *God's* house. It is not my house, nor your house, nor anybody else's house at all. It is *God's* house, built to do him honour. We do not possess this place. None of us possesses this place. If we try to possess it, the gateway is shut. Once it becomes *my* house, or even *our* house, it ceases to be God's house; and our possessiveness crowds out the spirit of his presence. This house exists to glorify *God*. It exists to point to *God*. It exists to open a pathway to *God*, to be a ladder to *God* and a gateway to heaven. It has no other purpose. Once I use it as an expression of my own ego, the ladder is broken for me and the door shut; the Numinous One is gone, for if the heaven and the heaven of heavens cannot contain him, neither can this house. It is God who is our priority, and the service of God. This house is built to God's honour and to point towards him. Once it becomes an end in itself, it has no meaning. However beautifully arranged, ~~once it becomes an end in itself it is just so much stone and~~

sacrificing for and working for and giving for, or it is an expensive white-elephant, not worth the upkeep.

Furthermore, it is *a* church, not *the* Church. Like all churches with a small "c", it is built to house *the* Church with a capital "C". No building, however beautiful, is *the* Church, whether it be St Mary's, or the Cathedral of St John the Divine, or Westminster Abbey, or St Peter's Basilica in Rome. The Church is not a building. The Church, in the end, is the People of God. *You* are the Church, beloved, each and every one of you co-inhering together to make up the Body of Christ, which is the true Church, spread throughout time and space even into eternity. The Church is never merely brick and stone and wood and mortar; nor is it marble and gold and silver and brass and silk-brocade. It is the People of God, which people you are, each of you individually and all of you together, united with all the baptized both now and in the past and into the future, sons and daughters of God, co-heirs with Christ our Head. "Ye also," as our Epistle says, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Churches exist, in other words, to serve *the* Church, the People of God — whom St Peter goes on to call "a chosen race, a royal priesthood, an holy nation, a people for God's own possession." Churches exist to serve the People of God, not the other way round. This is what Jesus meant when he said of the Temple in Jerusalem that it had ceased to be a house of prayer and had become a den of thieves — as our Gospel for today so forcefully reminds us. The Temple had become an end in itself — a perennial temptation of religious institutions — and so its purpose was subverted. From being a house of prayer it had become a business; instead of serving the People of God it saw them as, essentially, customers, to make money off of. And in the end not one stone of it was left standing upon another.

No, the Church is not a building. And we must remember that, even as, in due proportion, we gather together this morning, rightly, to give thanks to God for *this* building, so beautifully built to his honour. Beloved, remember the priorities. Never let St Mary's be other than a pointer to the grace of God in Christ Jesus our Lord. This holy place means so much to me — I cannot think of any greater tragedy than if it should fail or come

to harm. But, as our offertory hymn will remind us, *Nehm'n sie uns den leib, / Gut, ehr, kind und weib* — “Let goods and kindred go, / This mortal life also; / the body they may kill: / God's truth abideth still” — it is a pale translation, but adequate. And the last line is. *Das reich muss uns doch bleiben!* — “His kingdom is for ever.” It is *God* who is our fortress, as that same hymn reminds us [ #551, *Ein' feste burg*, “A Mighty Fortress is our God”]. And whatever happens to us in this life, it is *God* who is our strength, and in whom we put our trust. God forbid that any harm should ever come to be here: and indeed I beg you to give and work and pray even harder to support and upbuild this parish and to preserve this house of God. But whatever happens in the future, it is not this building, nor any building in Christendom, which is our fortress. It is God alone in whom we trust, and Jesus Christ, his only-begotten Son.

And finally, little children, love one another. “Laying aside all malice, and all guile, and hypocrisies, and envies,” as our Epistle tells us, “And all evil speakings, as newborn babes, desire the sincere milk of the word that ye may grow thereby.” I, who am a newborn babe, do not presume to tell you this. Jesus Christ tells us all this, speaking through his apostle Peter. Lay aside all malice and all guile. Lay aside all envy and all evil speakings. That is the command of Jesus Christ; and how difficult it is I know, who have so often failed in it. But that is our aim. Only so does any of this mean anything. What is this building, if we do not love one another? What are these services, if we do not love one another? If I have any one plea, it is that. You are the building blocks of God's house, dear friends; but the mortar is your love one for another. Without that, all shall fall down, till not one stone remains standing; but with that you shall build such a house of God that not all the powers of hell itself can shake it. God bless you and keep you all, my very dear friends.



## CORPUS CHRISTI

A Sermon at St Mary's by  
The Reverend R. DeWitt Mallary, Jr.  
Rector, All Saints' Church  
New York  
May 28, 1978

WHAT A PRIVILEGE IT IS TO PREACH THE WORD OF GOD at the Church of St Mary the Virgin on this Corpus Christi festival, this occasion of thanksgiving for the Holy Eucharist. For on this special day devoted to our veneration of the Blessed Sacrament of the Body and Blood of Christ we all rejoice and celebrate Jesus' living presence in the Bread of Life. I suppose that next only to the great feasts of our salvation, and the several Marian feasts that dot the Church's calendar (and are especially dear to this parish dedicated to our Lady), this Solemnity of Corpus Christi is one of the high spots of the year. And why? Because for Catholic Christians the Body of Christ is the staff of life, the manna from heaven — it is, for our souls, “our daily bread”. So I thank your rector [Father Garfield] for the joy of proclaiming God's Word about Christ's Body on this Corpus Christi, 1978.

In this place, with its history and its tradition, with its great teaching ministry over the years, one does not have to argue certain eucharistic fundamentals.

One does not have to argue the centrality of the Eucharist in the liturgical life of the Church — the Lord's Service on the Lord's Day — the Mass as the center of our corporate life — *this has always been true at St Mary's.*

One does not have to argue the real and living and saving Presence of our Lord Jesus Christ in the bread and wine of the Mass. For generations, Catholics have come here, week by week and day by day, to receive Jesus in the bread and cup of the altar. *This has always been true at St Mary's.*

One does not have to argue that the Mass is a sacrifice, our very best and holiest offering, because it is our offering of his perfect sacrifice on Calvary. For generations, the Eucharistic

Sacrifice has been offered here for every conceivable intention *This has always been true at St Mary's.*

What a glory it is, therefore, to stand here and know that this common eucharistic faith unites us all, and brings us here today as little children to rejoice, to entertain the divine guest our living Lord; and to celebrate — even to wallow! — in the unspeakable goodness of his eucharistic Presence.

This is an appropriate moment, for various reasons, to remind you all of how much this place, with its catholic and eucharistic tradition, has given to the whole Episcopal Church and the greater Church at large. (As an outsider I can say this!) The Mass, always the center of liturgical life here, is now, finally everywhere taking its rightful place as the center of Christian worship. That battle, and a tremendous one it has been, is almost won; and it was the faithful and determined witness of St Mary's and a tiny minority like it that helped convert the "P. E. Church" into something more like the Catholic Church of the ages.

In the past decade no priest of our Church has labored with more skill, liturgical expertise, and Catholic principle to make the Proposed Book of Common Prayer a truly Catholic and eucharistic document than the present rector of this parish. Through his deep knowledge and love of the liturgy, his good taste, his political savvy, and his Catholic devotion to the Blessed Sacrament, the Episcopal Church now has a new Prayer Book, with explicit eucharistic centrality, and a rich variety of eucharistic liturgy, both new and old. So this parish has reason to be proud of its role, both past and present.

In the Corpus Christi collect, which we also hear week by week at Benediction here, we pray, ". . . Grant us so to venerate the sacred mysteries of his body and blood, that we may ever perceive within ourselves the fruit of his redemption . . ." What are *the fruits of his redemption* that we perceive within ourselves as we today "venerate these sacred mysteries"?

Briefly, from the post-communion collect, or thanksgiving at the end of Mass, let me recall and number three basic fruits or gifts, of his redemption in us. You all know the prayer

that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of . . ." — of what? Of three things:

- 1) "of thy favor and goodness towards us";
- 2) "that we are very members incorporate in the mystical body of thy Son";
- 3) that we are "heirs, through hope, of thy everlasting kingdom."

Let me underline each of these gifts of Corpus Christi in personal terms, for *I am a Catholic because of the Eucharist*, and I know these fruits of Christ's redemption from my own experience of receiving him, week by week.

1) When I receive my Lord in bread and wine, I *know* that I am his, that he loves me. In Prayer Book language, "I am assured of his favor and goodness towards me." Why does he come to me — to this ungrateful, unprayerful, forgetful, and selfish child? Only because of his infinite love. Sometimes I say — before I receive — "Lord, I am not worthy that thou shouldst come under my roof . . ." Sometimes I even mean it! And yet he comes time and again and surprises me with joy. "O taste and see how *gracious* the Lord is," writes the Psalmist. Whenever I taste this holy food, the Lord's Body, I am reminded and assured of his love — for me — and I am glad.

2) When I receive my Lord in the Blessed Sacrament, I *know* that I am part of a great and holy and loving family, the communion of saints, the Holy Catholic Church. In Prayer Book language, "we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people." I feel this, and I value it. Our world is full of family pride, of ethnic consciousness, of phoney social criteria, and at the same time of a pervading loneliness. Where but in the Church are these transcended, and where more poignantly than in the lovely equality of the People of God at the Lord's table? "The mystical body of Christ" we call it. Precisely. By our sharing in the *sacramental Body of Christ* we are not only united with our Lord, but united with one another in the *mystical body of Christ*, the



Eucharist and Church in today's Epistle: "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

This membership is a fruit of Christ's redemption. I sense, when I receive, that his holy food nourishes my life as part of a vast and holy fellowship, the One, Holy, Catholic, and Apostolic Church. The Blessed Sacrament happens here, but the Church into which it knits us in not just St Mary's or All Saints', but rather the Great Church, that "one communion and fellowship", that "blessed company of all faithful people."

(And incidentally, only God knows the true boundaries of that communion; and we do well to reserve the judgment on who is in and who is out. It is enough for us to make our Communion, in penitence and faith, and to ask God to hold on to us.)

One fruit of Christ's redemption, then, which we perceive in these sacred mysteries, is the renewal of our incorporation into his holy Church.

3) Finally, when I receive my Lord in the Blessed Sacrament, I *know* he has gone to prepare a place for us, that where he is, there we may be also. In Prayer Book language, "we are heirs, through hope, of his everlasting kingdom." The bread we receive today is truly, as one form of administration puts it, "The Body of Christ, the *Bread of Heaven*." Corpus Christi communicates the living presence of the Lord — yes. It assures us of his love — yes. It renews our incorporation into his Church — yes. But last, and not least, it assures us of the hope of heaven. As St John puts it in today's Gospel, bluntly and succinctly: "He that eateth of this bread shall live forever." The holy food, the Body of Christ we celebrate today, is also our foretaste and promise of the Heavenly Banquet; it is in time, and beyond time; it is in history, and beyond history; it ties together the Last Supper, this Mass we are celebrating together today, and the Messianic Banquet in the eternal Present — the eternal Now — of God's presence. When we communicate, when the Lord stoops to dwell in us in these sacred mysteries, we sense that he not only assures us of his love, not only knits us into his holy Church, but also makes us "heirs, through hope, of his everlasting kingdom." Corpus Christi is both means of grace and hope of glory.

"Thou didst give them bread from heaven, containing within itself all sweetness." The sweet bread from heaven, of which we sing in the Benediction antiphon, is for Christians the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ. Today we give thanks for that bread, for the fruits of his redemption which it conveys, and above all for Christ's real and living Presence which it brings. In the words of the Divine Praises: "Blessed be Jesus Christ in the most Holy Sacrament of the Altar." Amen.



## MUSIC FOR NOVEMBER

### NOVEMBER 1—ALL SAINTS

Missa Euge bone .....	Christopher Tye (1500-1573)
Justorum animae .....	William Byrd (1543-1623)
Beata pauperes spiritu .....	Balthasar Resinarius (1480-1544)

### NOVEMBER 2—ALL SOULS

Requiem quinque vocem .....	Orlandus Lassus (1532-1594)
Sicut cervus .....	Pierre de la Rue (1460-1518)

### NOVEMBER 5—PENTECOST XXV

Missa S. Joannis de Deo .....	Franz Josef Haydn (1732-1809)
Super flumina .....	Orlandus Lassus (1532-1594)
Christum Regem .....	IV

### NOVEMBER 12—PENTECOST XXVI

Mass in G .....	Franz Schubert (1797-1828)
Dextera Domini .....	Orlandus Lassus (1532-1594)
Tantum ergo .....	Schubert

### NOVEMBER 19—PENTECOST XXVII

La Messe de nostre Dame ..	Guillaume de Machaut (1303-1377)
De profundis .....	Graham Farrell, 1976
Bone Pastor .....	Machaut

### NOVEMBER 26—CHRIST THE KING

Messe Solennelle .....	McNeil Robinson, 1976
Worthy is the Lamb .....	George Frederick Handel (1685-1759)
Pange Lingua .....	Zoltan Kodaly (1882-1968)



SAINT MARY'S SPECIAL MUSIC FUND  
CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical

## 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 — 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 Mass at any convenient time. These are intentions of Requiem Masses during November:

8. W.		Priests, Trustees & Benefactors of Saint Mary's
9. Th.	7:30 a.m.	A, B, C
	12:10 p.m.	All enrolled in the Chantry Book
	6:15 p.m.	A, B, C
13. M.	7:30 a.m.	D, E, F
	12:10 p.m.	All who have died for our country
	6:15 p.m.	D, E, F
21. Tu.	7:30 a.m.	G, H, I, J
	12:10 p.m.	All whose ashes repose in the church
	6:15 p.m.	G, H, I, J
22. W.	7:30 a.m.	K, L, M, N
	12:10 p.m.	Confraternity of the Blessed Sacrament & Guild of All Souls
	6:15 p.m.	K, L, M, N
24. F.	7:30 a.m.	O, P, Q, R
	12:10 p.m.	Saint Mary's Guild
	6:15 p.m.	O, P, Q, R
27. M.	7:30 a.m.	S, T, U, V
	12:10 p.m.	Friends of Saint Mary's
	6:15 p.m.	S, T, U, V
28. Tu.	7:30 a.m.	W, X, Y, Z
	12:10 p.m.	All departed in November
	6:15 p.m.	W, X, Y, Z
29. W.	7:10 a.m.	Saint Vincent's Guild
	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. W. ALL SAINTS  
*Evening Prayer 5:30*  
*High Mass with Procession 6*
2. Th. ALL SOULS  
*Evening Prayer 5:30*  
*High Mass with Absolution 6*
3. F. Richard Hooker, Priest, 1600
4. Sa. St Charles Borromeo, Archbishop of Milan, 1584
5. Su. PENTECOST XXV
6. M. St Leonard, Abbot of Orleans c. 559
7. Tu. St Willibrord, Archbishop of Utrecht, Missionary to Frisia, 738
8. W. Commemoration of Priests, Trustees & Benefactors of Saint Mary's
9. Th. *Requiem*
10. F. St Leo the Great, Bishop of Rome, 461
11. Sa. St Martin, Bishop of Tours, 397
12. Su. PENTECOST XXVI
13. M. *Requiem*
14. Tu. Consecration of Samuel Seabury, First American Bishop, 1784
15. W. St Albert the Great, Bishop of Ratisbon, 1280
16. Th. St Margaret, Queen of Scotland, 1093
17. F. St Hugh, Bishop of Lincoln, 1200
18. Sa. St Hilda, Abbess of Whitby, 680
19. Su. PENTECOST XXVII
20. M. St Edmund, King of the East Angles & Martyr, 870
21. Tu. *Requiem*
22. W. *Requiem*
23. Th. THANKSGIVING DAY  
*High Mass 11*  
*No Mass at 12:10 or 6:15*
24. F. *Requiem*
25. Sa. James Otis Sargent Huntington, Priest & Monk, Founder of the Order of the Holy Cross, 1935
26. Su. CHRIST THE KING  
*High Mass with Procession 11*
27. M. *Requiem*
28. Tu. *Requiem*
29. W. *Requiem*
30. Th. SAINT ANDREW THE APOSTLE

### ALTAR FLOWER MEMORIALS

November 1—All Saints' Day, St Mary's Guild  
 November 5—Pentecost XXV, Calvin Nash  
 November 12—Pentecost XXVI, Maude Wright Gassin  
 November 19—Pentecost XXVII, Inez Louise Blackshire  
 November 23—Thanksgiving Day, Carrington Raymond  
 November 26—Feast of Christ the King, Newbury Frost Read



### 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.  
 SUNDAY, 8:40-9 a.m.



### 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]."

### 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 REVEREND RONALD T. LAU  
 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  
 Evangelical and Catholic Mission  
 398-9745

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

The Rev'd John L. Scott ..... PLaza 7-6750  
 Mr Irving P. Graeb, *Treasurer* ..... PLaza 7-6750  
 Mr McNeil Robinson, *Director of Music* .. MOnument 3-3259  
 Mr Andrew P. Attaway, *Head Server* ..... CEremony 7-1356  
 Mr G. Morris Dolby, *Head Usher* ..... LExington 3-2243  
 Miss Teresa Rogers, *Church School* ..... CAnal 8-4263  
 Mr. George H. Blackshire, *Hospitality* ..... ULster 8-5797  
 Mr Kenneth C. Ritchie, *Tours* ..... OXford 1-4915  
 Miss Virginia O. Greene, *Bookshop* ..... ORegon 3-0159  
 Miss Judith Lanham, *Sacristan* ..... SYmbol 9-2117  
 Mr Ralph M. Morehead, *Funeral Director* . RHineland 4-2500

*The Church of Saint Mary the Virgin depends on the offerings  
 of parishioners and friends. Pledge envelopes may be obtained  
 from the Parish Secretary. Your support is appreciated.*