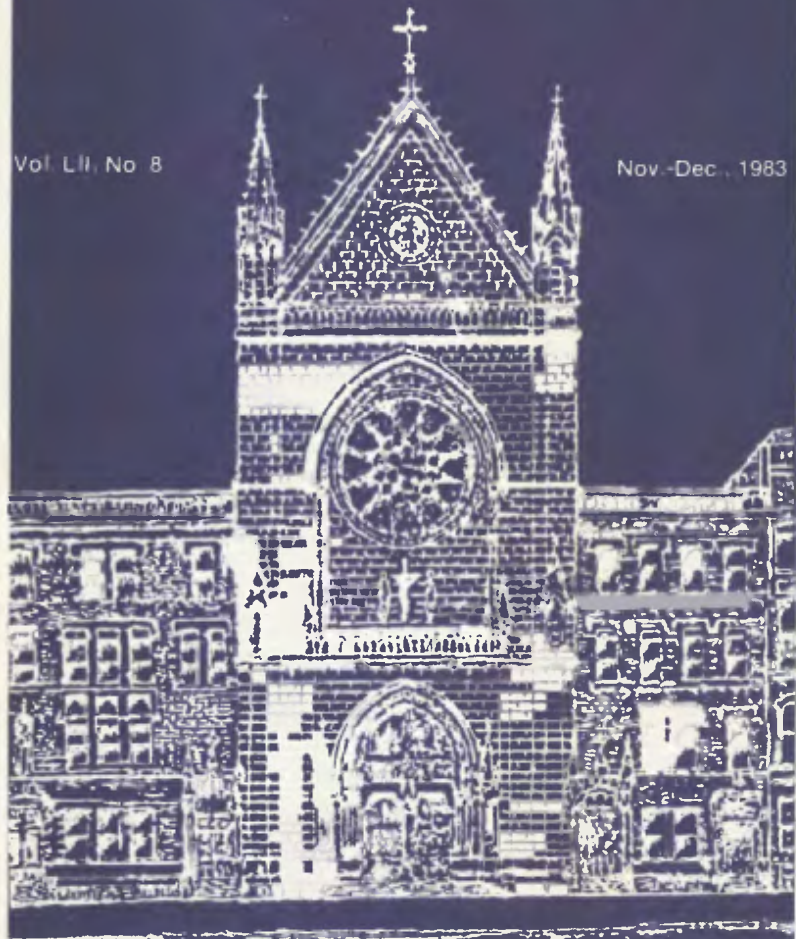


AVE

Vol. LII, No. 8

Nov.-Dec., 1983



The Church of Saint Mary the Virgin
New York City



AVE

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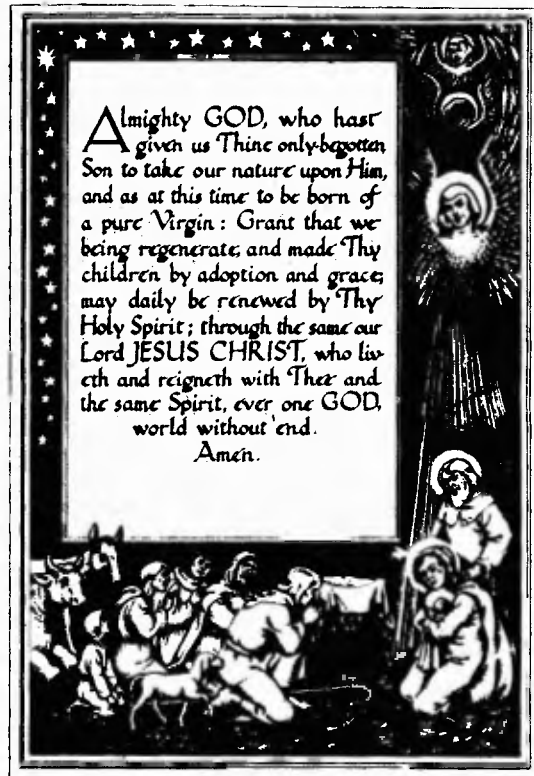
AVE

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

VOL. LII NOVEMBER — DECEMBER, 1983 NO. 8

The Feast of All Saints
1 November 1983

TO OUR PARISHIONERS & FRIENDS
with best wishes for a
HOLY & BLESSED CHRISTMAS



from the
Clergy & Staff of St. Mary's

My dear People:

This letter to our Friends and Parishioners is being written for the first time for our combined November-December issue of *AVE*, and therefore contains important information involving our liturgical calendar from All Saints through the Christmas season. Please keep the various inserts: your All Souls' Day offering envelopes, your form for listing the names of your faithful departed for commemoration on that day, and your special Christmas offering envelope. Please send your All Souls' commemorations to us well before November 1st, and of course your Christmas offering will want to be here by mid-December. In a sense all of this is the result of a necessary experiment. Gifts to *AVE* have increased markedly in recent years, but so, too, have the costs of publication. The result is six issues per year, one every two months. Thus we count on you to remember our various needs between now and the end of the year.

And just briefly, I know that all of you are anxious for a full report on our Oxford Sesquicentennial Observance this past month here in New York. It has been nothing less than spectacular, and the renewal of hope and purpose that has been engendered within this parish is something for which we can only thank God. We shall have some pictures and a resume of it all in the January-February *AVE*, and Bishop Michael Ramsey has given us permission to print the sermon he preached last summer in London during a similar observance. We shall hope to have it for you then. One thing, I think, must be acknowledged right here, and that is the indispensable role played by our curate, Father Sloane, in organizing and in setting in motion the various activities of this past month. His own ministry in this parish is tireless and filled with Christian optimism, and his excellent work

in coordinating our efforts this past month reflected his energy and joy. He is a source of great pride to all of us here.

Looking ahead during these next two months, several events need to be kept in mind. The first two are the usual ones, All Saints' and All Souls' Days, and Father Sloane and I will be the preachers respectively at the High Masses on those days. The third is the occasion of the Annual Requiem for departed members of the Confraternity of the Blessed Sacrament and the Guild of All Souls, and it will take place this year here at St. Mary's, at 11 AM on Saturday, November 5th. The Retired Bishop of Fond du Lac, the Rt. Rev'd William Hampton Brady, will preside at that Mass, and Bishop Brady has graciously consented to stay on and celebrate and preach for us the next day, November 6th. I am extremely grateful for this. Bishop Brady ordered me deacon, and ordained me to the priesthood, and was a true Father in God to me during a crucial period in my priestly formation.

Two other events deserve mention during the month of November. The first is the Feast of Christ the King, November 20th, and the preacher at our Solemn Mass that day will be our deeply loved Father Leslie Lang. I have wished on so many occasions that he might be a permanent part of our life here, but he is exceedingly happy elsewhere, and we are grateful to have him for ourselves whenever we can. Unfortunately I shall not be here on November 20th. The Board of Trustees of Nashotah House meets the previous Friday, and on the feast itself I shall be completing a week-end of parish renewal at the Cathedral of St. Paul in Fond du Lac, Wisconsin.

The second event concerns the Masses of Thanksgiving Day. Though not a day of religious obligation, Thanksgiving is a time that many people wish to observe in a spiritual way. Our custom heretofore has been to celebrate a Solemn Mass on Thanksgiving Day. We are trying something new this year. On Wednesday evening, November 23rd, there will be a Solemn Mass at 6 PM, and our thought is that many people who like to leave New York on the day itself may want to attend that service. The next day, Thanksgiving, there will simply be a Said Mass with hymns at 10 AM.

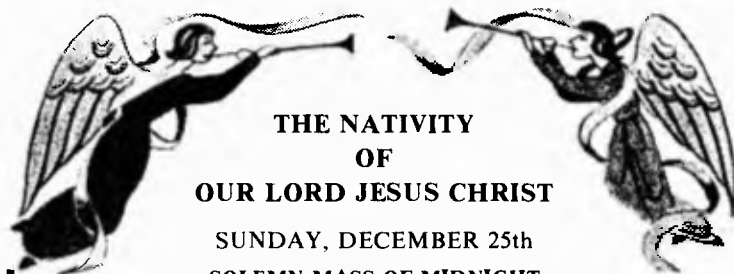
You will see elsewhere our announcement of our Patronal

Feast, at which Father Darwin Kirby of St. George's, Schenectady, will be the preacher. You will want to be here then. And with December we will of course find ourselves once again in the lovely season of Advent. This annual preparation for the Christmas feast is also our yearly reminder that the Lord who came among us as a tiny child will one day return to this earth to judge the living and the dead. I think there are no more thrilling hymns than the ones we sing in Advent. This year there will be some new ones, mostly of Scandinavian and German origin, and all of them additions to our new hymnal. We also will be having an Advent Quiet Day in December, and I want right now to invite you all on Saturday, December 10th, to keep it with us. Our conductor will be the Mother Superior General of the Community of St. Mary, Mother Mary Grace, CSM, and the next day, December 11th, she will be our preacher at High Mass. That Sunday will also be the occasion of our Annual Parish Meeting, with its usual brunch, and there will be a great deal to tell you about in the development of our parish life during the past year. Two aspects of that life are having a rather late start this fall: our Sunday brunches, and our weeknight adult classes. These simply have had to be placed on a back burner during our Oxford Sesquicentennial Observance this fall. By the time this *AVE* reaches you, however, we shall have forged ahead, and we can promise you some worthwhile efforts in both these areas.

And finally, of course, there will be Christmas, and I think this year, with our Oxford Movement celebrations behind us, that there will be a quietness and peace to that holy time that will be marvelously welcome indeed. The silence of Christmas night, the song of the angels reechoing through centuries of time, and the almost unnoticed coming of God into his creation: in all of this Christ's peace will be our own, and in our Christmas Masses Jesus will again be born. With this letter go my own prayers that Advent and Christmas may bring you great joy. Sometimes, I know, we tend to despair of this world. God did not, and in December each year we are called again as witnesses to his caring.

With my love in Christ,

Eugene F. Wells



**THE NATIVITY
OF
OUR LORD JESUS CHRIST**

SUNDAY, DECEMBER 25th

SOLEMN MASS OF MIDNIGHT
(Preceded by Procession at 11:45)

Sermon: Father Wells

Missa brevis in D-Dur (KV 194)
(with the Saint Luke's Chamber Ensemble)
Wolfgang Amadeus Mozart (1756-1791)

Resonet in laudibus
Roland de Lassus (1532-1594)

Shout the glad tidings (1978)
Ned Rorem (b. 1923)

Ave, Rex angelorum (1976)
Peter Maxwell Davies (b. 1934)

SOLEMN MASS OF THE DAY 11:00 am

Sermon: Father Sloane

Mass in F
Harold Edwin Darke (b. 1888-1976)

In the Bleak Midwinter
Harold Edwin Darke (b. 1888-1976)

Masses of the Day, 9:00 & 10:00 am
(No afternoon services)

THE FEAST OF THE HOLY NAME

SUNDAY, JANUARY 1, 1984

PROCESSION AND SOLEMN MASS, 11:00 am

Missa brevis in E
Healey Willan (1880-1968)



THE CONCEPTION OF THE BLESSED VIRGIN MARY
(Our Patronal Feast)

THURSDAY, DECEMBER 8th

PROCESSION and SOLEMN MASS, 6:00 p.m.

Sermon:

The Rev'd Canon Darwin Kirby Jr., Rector
St. George's Church
Schenectady, New York

Missa brevis in D-Dur (KV 259)
Wolfgang Amadeus Mozart (1756-1791)

Ave Maria
Robert Parsons (? - 1570)



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The Rev'd Carl W. Bell, \$10.00; Charlotte Lickell, \$10.00; The Diocese of Chicago Music Commission, \$10.00; Martha Apgar, \$25.00; J. Alex McPherson, \$20.00; Xavier J. Montreuil, Jr., \$12.00; Mr. & Mrs. Robert Jennings, \$10.00; Timothy Hager, \$10.00; The Rev'd Whitney Gilbert, \$10.00; Gina Taylor, \$10.00; The Rev'd R.L. Scott, \$10.00; Steven Berger, \$10.00; Edward C. Raffette, \$10.00; Clifford Licorish, \$10.00; The Rev'd William D. Willoughby, \$25.00; The Rev'd Wayne L. Smith, \$10.00; J. Harrison Walker, \$15.00; The Rev'd George T. Cobbett, \$15.00; Charles W. Rileigh, \$10.00; The Rt. Rev'd James W. Montgomery, \$25.00; Robert P. Allan, \$10.00; The Rev'd David B. Lennerton, \$10.00; Samuel T. Chambers, \$15.00; Thomas D. Smith, \$10.00; Mr. & Mrs. James R. Terrell, \$5.00; The Rev'd Thomas F. Flanagan, \$10.00; Josephine A. Poindexter, \$10.00.

A PRAYER BOOK CATHOLICISM FOR TODAY

A Sermon preached by Father Wells on the Seventeenth Sunday after Pentecost, September 18th, 1983

In today's epistle, St. Paul tells us, "first of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way". You and I are here for just this purpose today. Following the Creed, we will explicitly pray for the Church and for the world, remembering all those who, in St. Paul's words, "are in high positions". This offering of prayer with thanksgiving, this making of Eucharist day in and day out, is the first purpose of the Church's life on earth. It is the first purpose of the life of this parish. And without fail, every day of every year, the Great Thanksgiving, the extension of Christ's own sacrifice in time and space, is offered at the altars of this church. This is what makes sense, and this in fact is what sacralizes and makes holy the life that each one of us lives from day to day in this city during fifty-two weeks of every year. A by-product of, and a necessary adjunct to, our worship is that, again in St. Paul's phrase, "we may lead a quiet and peaceable life, godly and respectful in every way". St. Paul goes on to describe himself as a "teacher of the Gentiles in faith and truth", and he emphasizes this quality of quietness and peace again when he says at the close of today's epistle, "I desire that in every place the men should pray, lifting holy hands without anger or quarreling". We need not worry, I think, that St. Paul refers here only to men. St. Paul was a Jew, and for Orthodox Jews to this day the requirement for worship falls only to men. Only they *must* be in the holy place to offer prayer to God. Women may come along if they like. The Christian era has changed all that, and so we look at St. Paul's words as they apply to the whole community of faith, to men and women and children throughout the Christian world as we gather week by week, and indeed day by day, to render a sacrifice of thanksgiving to our God. The sad thing for Episcopalians in our day is that the Church's worship for many people is not a source of quiet and peaceable living, and that, far from enabling us to lift holy hands

without anger or quarreling, the worship of the Church often creates great anger, and has been the cause of intense quarreling among ourselves. "Do you use the 1928 Prayer Book for any services in this church?" a young, well-dressed man asked me as he popped into the sacristy after noonday Mass one day this past week. "Young man," I said, "in this parish we use the Book of Common Prayer, 1979." Three years ago at Sunday evensong, having been handed a new copy of the same edition of the Book of Common Prayer that was handed to each of you as you entered church this morning, a man went to his pew, genuflected, suddenly recognized the identity of the volume that had been given him, and threw it violently into the pew as he stormed out of the building. In the year 1979, the book which we are all using this morning received its second and final ratification at the General Convention of the Episcopal Church in this country, and by the fall of 1980 the volumes that you hold in your hands this morning had been ordered and delivered to this church. Sometime during the next year I received a phone call from a man who belonged to this parish, and who, I was to discover, would make the phone his means of criticizing the parish on other subsequent occasions. Never face to face. Never honestly and above board, so that real issues could be discussed. And in that first telephone call, my parishioner told me that I had been unfaithful to the promise I had made to the Board of Trustees of this parish when I was elected your rector. "My word," I said, "what promise was that?" "Why," came the answer, "that you would not introduce the new Prayer Book here." "Well," I responded, "I haven't introduced it. It was introduced by my predecessor in the year 1967 with the Green Book that we called *Services for Trial Use*, and since that time St. Mary's has been a model to Catholics throughout the Church of how the services of the new Prayer Book might be best employed. All I have done," I said, "is to buy the final copies when they were printed." And then I added one thing more, which was this: "The Board of Trustees of this parish never made any request of any kind where the liturgical life of this parish was concerned. Their assumption in calling any priest to this place as its rector was that he was a Catholic, and that he knew his business in this regard." I did go on to explain to my caller that I realized that there were

people both on the Trustees and in the parish itself who very much missed the old Anglican Missal, and I myself had both grown up with, and had used, that Missal for many years. Were that Missal to represent the liturgical understanding of a majority of Catholics in the Church today, I certainly would have continued its use, as would many others. I finished by reminding my caller that, whatever their individual preferences, the members of our Board of Trustees were gentlemen, and they would not have made a request of that kind of me or of anyone else. With that, my caller abruptly hung up.

And so it goes. Calls and incidents of this kind could be repeated by many of the clergy I know. What does it mean? Why this incredible furor over a book whose revision certainly was within the purview of a General Convention? People have left parishes over this matter, and probably will continue to do so. Some have stopped going to church entirely. A few have even left the Church, ending up in Rome or Eastern Orthodoxy, or in one of the splinter groups that have broken off from the Episcopal Church.

In all of what I am describing there is so much more than simply the Prayer Book issue. There is the matter of women's ordination to the priesthood, the issue of abortion and the right to life, not to mention the conflicting signals given by our society in terms of the purposes of human sexuality. The public proclamation by some clergy not only of a homosexual orientation but of a homosexual life style, as well as the "alternate" life style proclaimed by many heterosexual persons, is without doubt the end result of our American pre-occupation with all things sexual.

But beyond this, and more significantly still, there is the fear experienced by many people over the Church's involvement in society, the Church's public stand against racism and social injustice, and our insistence always that the Church has both the right and the obligation to define first principles where our national common life is concerned.

Faced with all this, we Catholics often ask ourselves how we can survive. So often we seem to be odd men out in the society in which we live. And the problem for many people is that the

Church has not seemed to help. In moral issues our Anglican way of life leaves so much to individual conscience, but the implications of that responsibility are not understood. Thus we often find bishops and other leaders of the Church confusing their private opinions with the teaching of the Church, and even with conscience itself. The result is that the Church speaks with an uncertain voice. The result is what God says to Amos in today's lesson: "I will turn your feasts into mourning, and all your songs into lamentation . . . I will send a famine on the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the Lord, but they shall not find it". There is a famine in the Episcopal Church today of hearing the words of the Lord. There is a spiritual starvation that many people cannot identify. And there is a wandering from sea to sea, and a running to and fro, and all because people are deeply seeking the word of the Lord, and they are not finding it.

And it is perhaps right here that the whole purpose of liturgical renewal, and Prayer Book revision, and every other kind of revitalization that we Catholics like to refer to as Catholic Renewal, need to be placed in their proper context. Because Prayer Book revision does not stand by itself. Liturgical renewal does not provide its own *raison d'être*, and it is not taking place just so we can rearrange the furniture and carry on as we did before. A new hymnal is not being produced primarily so that we can have lots of trivial texts and insipid tunes, though you can be sure there will be a few of both. Liturgical renewal and Prayer Book revision are taking place, and so is the revision of our hymnal, so that the spirituality of our Church can be deepened and expanded. And yet in many instances this is precisely what is not happening. And the fault, if you really want to know it, lies with the clergy, because for many of us there has not been a spiritual broadening commensurate with the renewal I'm trying to describe. If our clergy are in a quandary, where do we expect our people to be? Priests who say Mass sloppily, and who have a nonchalant attitude in liturgical matters, are not reflective of liturgical renewal. Priests who are rigid and unbending, and who yearn for an earlier time when every jot and tittle of liturgical

behavior were spelled out by Fortescue and O'Connell, do not reflect liturgical renewal either. And priests who themselves are unacquainted with the Book of Common Prayer, and who cover up their lack of knowledge by adapting its use to their own tastes and inclinations, have not got the slightest idea of what Prayer Book revision entails. De-sexing the liturgy is illegal, to begin with, and, beyond this, it will not do the job. The truth is, the book you were handed this morning when you entered this church is theologically and pastorally the finest document to be produced in this country since the first American Prayer Book in 1789. If used properly, it will produce within the Episcopal Church a eucharistic spirituality of an extent and depth that has never been known in our Church's life. If used intelligently, it will bring about a participation by the laity in our corporate worship that for many centuries had been lost. And guitars and banjos are not what I have in mind, though they are alright for summer camps and occasional conferences. I mean a participation of spiritual depth and commitment, a participation that recognizes that the call to holiness is just as incumbent on you out there in the pews as it is on the clergy who serve you. And this means a revolution in our understanding of worship. The false dichotomy between a professional clerical spirituality and the often private spirituality of the laity has got to come to an end. We are in this thing together. Our new Prayer Book makes it possible for all of us, lay and clerical alike, to walk along the road to perfection together.

And finally, if used faithfully, our present Book of Common Prayer will immerse us in Holy Scripture to an extent that the First Prayer Book of Edward VI, the Prayer Book of 1549, could only anticipate. In 1549 the Church's worship was rendered for the first time in the language of the people, and illiterate farmers in Cornwall rioted and protested on behalf of the Latin Mass that had been taken from them. In 1979 we became the first province in the Anglican Communion to produce a Prayer Book that makes possible a use of Scripture that would have been unthinkable a generation ago. Western Christianity, and not least Western Catholicism, is in the process of reclaiming the centrality of Holy Scripture, and therefore the primacy of the Word of God.

Beyond this, the 1979 Book of Common Prayer teaches the

centrality of the Eucharist, and assumes that the normal Sunday worship of an Episcopal Church will be the worship of the Mass. The Sacrament of Reconciliation is found once again within its covers, with the assumption that ordinary Episcopalians will at least occasionally make their confessions in ordinary Episcopalian parishes. If anything, our new Prayer Book is way ahead of many of the people who find it in their hands. The taking for granted of the primacy of eucharistic worship in its pages does not mean that all our clergy will have learned their eucharistic theology, or that all of them will have the courage to change the attitudes of liberal, Morning Prayer Episcopalians so that they will accept a commitment to Catholic faith and practice. Priests are afraid. They fear losing people, they fear losing money, they fear the loss of their own security and way of life. Because it is not a question of Rite I versus Rite II, or of the Prayer Book of 1928 versus that of 1979. I really wish that Anglo-Catholics would get off that dead end street. Rather it is the question of whether our Lord himself really comes to dwell on our altars in the midst of his eucharistic community, the Church. How many of our clergy, never mind our laity, really believe in the objective presence of Jesus Christ within the Blessed Sacrament? The evidence is that many Episcopalians are simply receptionists in their understanding of eucharistic doctrine. And, believing in the Real Presence, how many of our clergy are willing to teach others the absolute importance of seeking Christ there week in and week out? Not as many, by far, as we would like. But these are the questions that our new Prayer Book puts before the Church. How many clergy, do you suppose, make their confessions at all? Very few indeed. The problem in these and other matters is that many of our clergy simply do not believe. And many who do believe have not the courage to teach what they know to be true.

And so, if anything, the Prayer Book of 1979 challenges the Episcopal Church face up to the commitments that it accepts as its own. Even as I am preaching to you, a service is being held in a midtown Manhattan sponsored by a group of people whose aim is the preservation of the Book of Common Prayer, by which they mean the Prayer Book of 1928. The devotees of that organization are frightened people. Many of them do not believe in the

centrality of eucharistic worship, and though they speak in lofty terms of the beauty of the language of the 1928 Prayer Book, a beauty which the rest of us value as deeply as they, their real problem is that they perceive correctly that the new Prayer Book will change the accepted attitudes and presuppositions with which they have long lived. Beyond this, many people have turned this particular document into an object of veneration that borders on idolatry, and they have forgotten that the Church's liturgy, whether spoken in the language of Elizabethan England or in the contemporary vernacular of the United States of America, is simply the means by which the believing community of Christians reaches out to the presence of God, and by which that wonderful presence embraces us all. As Father Leslie Lang once said, "we use the Book of Common Prayer, we do not worship it".

And so, believe it or not, the Church of St. Mary the Virgin is a Prayer Book parish. Before the advent of the Cowley Fathers, the books on our altars were very simply the versions of the Prayer Book used by the whole Church in the years after 1868. Even the Anglican Missal, introduced here by the Cowley Fathers after Dr. Delaney had gone to Rome, and used continually from that period until 1967, was simply an enrichment of the Prayer Book that enabled us to keep a calendar of year round feasts that was then unavailable to the whole Church. Since 1967 those enrichments have come to belong to the Episcopal Church itself. This parish's vocation within that Church is in part to help teach others the meaning of the theology and worship of the Book of Common Prayer. Our worship here is a worship of dignity and beauty, and we try to offer it with intelligence and understanding. Another part of our vocation is to commend it to others. Beyond this, our calling is to live at peace among ourselves, "godly and respectful in every way", in the words of today's epistle. Make no mistake about it, our deep belief in the presence of our risen Lord in the Holy Eucharist is a sign of hope to the rest of the Church. Our gathering together as a eucharistic community is a sign of the unity of the whole Church throughout the world. And our common life in this place, lived out sacramentally and in service to the world, is the best indication of all that what we are about here is in the first place the work of the Lord who redeemed us.

PREACHERS IN NOVEMBER & DECEMBER

Nov. 1 — ALL SAINTS' DAY:	Fr. Sloane
Nov. 2 — ALL SOULS' DAY:	Fr. Wells
Nov. 5 — Solemn Requiem, Departed Members of the Confraternity of the Blessed Sacrament & Guild of All Souls:	Fr. Wells
Nov. 6 — The 24th Sunday after Pentecost Solemn Pontifical Mass: The Rt. Rev'd William Hampton Brady, Bishop of Fond du Lac (retired)	
Nov. 13 — The 25th Sunday after Pentecost:	Fr. Sloane
Nov. 20 — CHRIST THE KING:	The Rev'd Leslie J.A. Lang
Nov. 23 — Solemn Mass of Thanksgiving Day:	Mr. Clark Berge Seminarian
Nov. 27 — The First Sunday of Advent:	Fr. Sloane
Dec. 4 — The Second Sunday of Advent:	Fr. Wells
Dec. 11 — The Third Sunday of Advent: The Rev'd Mother Mary Grace, C.S.M.	
Dec. 18 — The Fourth Sunday of Advent:	Fr. Wells
Dec. 24 — CHRISTMAS EVE: MIDNIGHT MASS	Fr. Wells
Dec. 25 — CHRISTMAS DAY: SOLEMN MASS	Fr. Sloane



ADVENT QUIET DAY

SATURDAY, DECEMBER 10
9:00 a.m. - 3:00 p.m.

Conductor: Mother Mary Grace, C.S.M.



- Nov. 1 *Missa O quam gloriosum*
Justorum animae, Opus 38 Tomás Luis de Victoria (c. 1548-1611)
- Nov. 2 *Requiem in c*
Sicut cervus Antonio Salieri (1750-1825)
Kontakion for the dead Giovanni Pierluigi da Palestrina (1525-1594)
Kiev melody arranged by: Walter Parratt (1841-1924)
- Nov. 5 *Missa Pro Defunctis*
Justorum animae Giovanni Francesco Anerio (1567-1630)
Kontakion for the dead William Byrd (1543-1623)
Kiev melody arranged by: Walter Parratt (1841-1924)
- Nov. 6 *Missa brevis, Opus 57*
Ecce sacerdos magnus Lennox Berkeley (b. 1903)
Edward Elgar (1857-1934)
- Nov. 13 *Mass for four voices*
Cantate Domino William Byrd (1543-1623)
Hans Leo Hassler (1564-1612)
- Nov. 20 *Missa brevis*
Első áldozás Zoltán Kodály (1882-1967)
Ave verum corpus (KV 618) Zoltán Kodály (1882-1967)
Wolfgang Amadeus Mozart (1756-1791)
- Nov. 23 *Missa in simplicitate*
To thee, O Lord of Hosts Jean Langlais (b. 1907)
William Croft (1678-1727)
- Nov. 27 *Mass (Short Service)*
Lord, we beseech thee Adrian Batten (1591-1637)
Adrian Batten (1591-1637)



- Dec. 4 *Missa in die tribulationis*
Audivi, media nocte McNeil Robinson (20th century)
Thomas Tallis (c. 1505-1585)
- Dec. 8 *Missa brevis in C-Dur (KV 259)*
Ave Maria Wolfgang Amadeus Mozart (1756-1791)
Robert Parsons (? - 1570)
- Dec. 11 *Missa sexti toni (Missae super "L'homme armé")*
Rejoice in the Lord alway Josquin des Prés (c. 1440-1521)
Anon. (16th century)
- Dec. 18 *Missa brevis*
I look from afar Giovanni Pierluigi da Palestrina (1525-1594)
Anthony Piccolo (20th century)
- Dec. 24 *Missa brevis in D-Dur (KV 194)*
(with the Saint Luke's Chamber Ensemble) Wolfgang Amadeus Mozart (1756-1791)
Resonet in laudibus Roland de Lassus (1532-1594)
Shout the glad tidings (1978) Ned Rorem (b. 1923)
Ave, Rex angelorum (1976)
- Dec. 25 *Mass in F*
In the Bleak Midwinter Peter Maxwell Davies (b. 1934)
Harold Edwin Darke (b. 1888-1976)
Harold Edwin Darke (b. 1888-1976)





WEDNESDAYS at ST. MARY'S
A series of lunchtime concerts

First Wednesday of Every Month
October - June
12:45 pm to 1:15 pm

under the direction of
Mr. Quentin Lane, *Music Director*

CHURCH OF SAINT MARY THE VIRGIN
New York City



CALENDAR FOR NOVEMBER

1	Tu.	ALL SAINTS' <i>Solemn Mass with Procession, 6</i>
2	W.	COMMEMORATION OF ALL FAITHFUL DEPARTED <i>Solemn Requiem with Absolution, 6</i>
3	Th.	Richard Hooker, Priest, 1600
4	F.	Charles Borromeo, Archbishop of Milan, 1584
5	Sa.	<i>Solemn Requiem, Departed Members of the Confraternity of the Blessed Sacrament & The Guild of All Souls, 11</i>
6	Su.	THE TWENTY-FOURTH SUNDAY AFTER PENTECOST <i>Solemn Pontifical Mass: The Bishop of Fond du Lac, (retired) 11</i>
7	M.	Willibrord, Archbishop of Utrecht, Missionary to Frisia, 739
8	Tu.	<i>Requiem (Commemoration of Priests, Trustees & Benefactors of St. Mary's)</i>
9	W.	<i>Requiem (All enrolled in the Chantry Book)</i>
10	Th.	Leo the Great, Bishop of Rome, 461
11	F.	Martin, Bishop of Tours, 397
12	Sa.	Charles Simeon, Priest, 1836
13	Su.	THE TWENTY-FIFTH SUNDAY AFTER PENTECOST
14	M.	Bestowal of the American Episcopate, 1784
15	Tu.	Albert the Great, Bishop of Ratisbon, and Friar, 1280
16	W.	Margaret, Queen of Scotland, 1093
17	Th.	Hugh, Bishop of Lincoln, 1200
18	F.	Hilda, Abbess of Whitby, 680
19	Sa.	Elizabeth, Princess of Hungary, 680
20	Su.	FEAST OF CHRIST THE KING <i>Solemn Mass with Procession, 11</i>
21	M.	<i>Requiem (Friends of Saint Mary's)</i>
22	Tu.	Cecilia, Martyr at Rome, c. 230
23	W.	Clement, Bishop of Rome, c. 100 <i>Solemn Mass of Thanksgiving Day, 6</i>
24	Th.	THANKSGIVING DAY <i>Low Mass with Hymns, 10</i>
25	F.	Catherine of Alexandria, Martyr, 4th C.
26	Sa.	<i>Requiem (All who have died for our Country)</i>
27	Su.	THE FIRST SUNDAY OF ADVENT
28	M.	Monday of the First Week of Advent
29	Tu.	Tuesday of the First Week of Advent
30	W.	SAINT ANDREW THE APOSTLE

CALENDAR FOR DECEMBER

1	Th.	Nicholas Ferrar, Deacon, 1637
2	F.	Channing Moore Williams, Missionary Bishop in China and Japan, 1910
3	Sa.	Francis Xavier, Missionary to Japan, Priest, 1552
4	Su.	THE SECOND SUNDAY OF ADVENT
5	M.	Clement of Alexandria, Priest, c. 210
6	Tu.	Nicholas, Bishop of Myra, c. 342
7	W.	Ambrose, Bishop of Milan, 397
8	Th.	THE CONCEPTION OF THE BLESSED VIRGIN MARY <i>(Patronal Feast) Solemn Mass with Procession, 6</i>
9	F.	<i>Requiem</i>
10	Sa.	Saturday of the Second Week of Advent
11	Su.	THE THIRD SUNDAY OF ADVENT
12	M.	Our Lady of Guadalupe (comm. Ember Day)
13	Tu.	comm. Lucy, Martyr in Sicily, 304
14	W.	John of the Cross, Priest and Doctor, 1605 (comm. Ember Day)
15	Th.	<i>Requiem</i>
16	F.	comm. Ember Day
17	Sa.	comm. Ember Day
18	Su.	THE FOURTH SUNDAY OF ADVENT
19	M.	<i>Requiem</i>
20	Tu.	Tuesday of the Fourth Week of Advent
21	W.	SAINT THOMAS THE APOSTLE
22	Th.	Thursday of the Fourth Week of Advent
23	F.	Friday of the Fourth Week of Advent
24	Sa.	VIGIL (No 6:15 pm Mass)
25	Su.	THE NATIVITY OF OUR LORD JESUS CHRIST <i>Solemn Mass of Midnight, preceded by Procession at 11:45 pm; Masses of the Day, 9:00 & 10:00 am; Solemn Mass of the Day, 11:00 am; No afternoon services</i>
26	M.	SAINT STEPHEN, DEACON & MARTYR
27	Tu.	SAINT JOHN, APOSTLE & EVANGELIST
28	W.	THE HOLY INNOCENTS
29	Th.	Thomas Becket, Archbishop of Canterbury, and Martyr, 1170
30	F.	Friday of Christmas
31	Sa.	Sylvester, Bishop of Rome, 335

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036

*The Church is open for prayer and meditation
Mondays-Fridays: 7 a.m.-9 a.m., 11 a.m.-7 p.m.
Saturdays: 11 a.m.-7 p.m. (no Morning Prayer)
Sundays: 8:30 a.m.-6 p.m.*

RECTORY

144 West 47th Street • New York • New York • 10036

THE REVEREND EDGAR F. WELLS, Rector
THE REVEREND ANDREW L. SLOANE, Curate
(212) 869-5831

PARISH OFFICE

145 West 46th Street • New York • New York • 10036

*Office Hours from 9 a.m. - 4:30 p.m.
Monday-Friday, except legal holidays
(212) 869-5830*

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ALTAR FLOWER MEMORIALS

- Nov. 1 — ALL SAINTS: Inez Louise Blackshire, The Departed
Members of Saint Mary's Guild
- Nov. 6 — PENTECOST XXIV: John Gilbert Winant
- Nov. 13 — PENTECOST XXV: Maude Wright Gassin
- Nov. 20 — CHRIST THE KING: Frederick George Murray Burton &
Frances Burton, Manuel S. & Mary F.
DeRosa, Matthew Mark Farley, Kevin
P. & Zita L. Heffernan, Goldbourne
M. Lewis, Frances S. Reuschel, Omer
& Rose Villemaire, Alfred L. Zilavy
- Dec. 8 — THE CONCEPTION OF THE B.V.M.:
The Departed Trustees
- Dec. 25 — CHRISTMAS DAY: Thomas McKee Brown, Priest,
Founder & First Rector

MAY THE SOULS OF THE FAITHFUL DEPARTED REST IN PEACE AND MAY LIGHT PERPETUAL SHINE UPON THEM

**ALL SAINTS' DAY
TUESDAY, NOVEMBER 1st**

Procession and Solemn Mass, 6 p.m.
Sermon: Fr. Sloane

Missa O quam gloriosum
Tomas Luis de Victoria (c. 1548-1611)
Iustorum animae, Opus 38
Charles Villiers Stanford (1852-1924)



**COMMEMORATION OF ALL FAITHFUL DEPARTED
Wednesday, Nov. 2nd**

Solemn Requiem Mass with Absolution, 6 p.m.
Sermon: Fr. Wells

Requiem in C
Antonio Salieri (1750-1825)
Sicut cervus
Giovanni Pierluigi da Palestrina (1525-1594)
Kontakion for the dead
Kiev melody arranged by: Walter Parratt (1841-1924)





THE CHURCH OF ST. MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036

The Reverend Edgar F. Wells, Rector

The Reverend Andrew L. Sloane, Curate

Parish founded 1868

Church built 1894

SERVICES

SUNDAY

Morning Prayer 8:40 am
 Masses 9:00, 10:00 am, and 5:00 pm
 Sunday School 9:45 am
 Solemn Mass with Sermon 11:00 am

— Nursery Care Provided —

Evening Prayer and Benediction 4:00 pm

WEEKDAYS

Morning Prayer 8:30 am
 Noonday Office 12:00
 Daily Masses 12:15 and 6:15 pm
 Evening Prayer 6:00 pm

COUNSELING

A priest is available in the church daily, 12-1 pm

SACRAMENT OF RECONCILIATION

Friday 5-6 pm (Father Sloane)
 Saturday 2-3 pm (Father Sloane)
 5-6 pm (Father Wells)
 Sunday 10:30-10:50 am (Father Wells)

BOARD OF TRUSTEES

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CHURCH OF SAINT MARY THE VIRGIN

145 West 46th Street • New York, N.Y. 10036

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NAME: (*please print*) _____

ADDRESS: _____

I am a Parishioner of St. Mary's Friend of St. Mary's

Please check within each appropriate box. This pledge may be changed by notifying the Treasurer.

Signature

Date

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Please check the address label on the other side of this page. If your address is incorrect, or if you plan to move, please fill in the portion below and return it to us as soon as possible.

Name _____

New Address _____

City _____ State _____ Zip _____

Former Address _____

City _____ State _____ Zip _____