

* · BENEDICTA · TU · IN · MULIERIBUS · *

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *



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

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THE REVEREND LOUIS G. WAPPLER

THE REVEREND JOHN W. RIEGEL

—

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THE SISTER MARY ANGELA, S.H.N., *Sister-in-Charge*

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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 36

Vol. XXXV

January, 1966

No. 1

My dear people,

Happy New Year! The greeting will be current when you read this. Writing it way back in Advent seems odd, but of course it is equally appropriate as we begin another *Church Year*. May the familiar round of feast and fast from Advent, 1965, to Advent, 1966, be happy for us at St Mary's, and for all our Friends. May New Year's, 1967, find us at peace with God, and in his world.

I am very grateful to God for the fine response to the plans for our patronal feast. The High Mass and dinner — well attended, with such a happy spirit — made December 8, 1965, a day to be remembered. On the Feast of the Epiphany, Thursday, January 6, we shall have another High Mass at 6 p.m., and the altar lights shining through the darkness will manifest Christ, the light of men, the only light to lighten a dark world.

During the Week of Prayer for Christian Unity, January 18-25, will you say daily at least the collect at the top of page 49 of the Prayer Book? You are invited to an informal but informative meeting after Evensong on Sunday, January 16, to hear the Rev'd William A. Norgren, who was an official observer at the last session of Vatican Council II. "Theological Education Sunday" is January 23, and the preacher at High Mass will be the Rev'd Ronald L. Woodruff, a tutor at the General Theological Seminary. That seminary will be the recipient of your contributions, unless otherwise designated.

Father Wappler and Father Riegel join me in thanking you for your greetings at Christmas and in wishing every blessing for us all as we enter another year of grace.

Affectionately your priest,

Donald L. Garfield

"JANUARY CAROL"

EARTH to-day rejoices,
 Alleluya, Alleluya, Alleluya,
 Death can hurt no more;
 And celestial voices,
 Alleluya, Alleluya, Alleluya,
 Tell that sin is o'er.
 David's sling destroys the foe:
 Samson lays the temple low:
*War and strife are done;
 God and man are one.*

Reconciliation,
 Alleluya, Alleluya, Alleluya,
 Peace that lasts for ay,
 Gladness and salvation,
 Alleluya, Alleluya, Alleluya,
 Came on Christmas Day.
 Gideon's fleece is wet with dew:
 Solomon is crowned anew:
*War and strife are done;
 God and man are one.*

Though the cold grows stronger,
 Alleluya, Alleluya, Alleluya,
 Though the world loves night;
 Yet the days grow longer,
 Alleluya, Alleluya, Alleluya,
 Christ is born our Light.
 Now the dial's type is learnt;
 Burns the bush that is not burnt:
*War and strife are done;
 God and man are one.*

John Mason Neale

January Carol was written by Dr Neale, the leading liturgiologist of 19th century Anglo-Catholicism, historian of the Eastern Churches, founder of the Sisterhood of St Margaret, and priest, to go with a tune from the 16th century Finnish songbook, Piae Cantiones.

REDEEMING THE TIME

AS THE WHISTLES BLOW, the chimes ring out, and the thousands crammed into Times Square shout and cheer, 1966 will be ushered in with reveling and joy. Man, living in hope, will think of anticipated happiness and all the potential good things that might happen in the year ahead. Perhaps this will be *the* year: fame? fortune? happiness? . . .

For some it may mean the realization of all their dreams. Yet on this first day of the secular calendar we, as Christians, should see another opportunity. The year, time itself, can be a vehicle of grace. At the threshold of the year we ought to pay God the homage of our allegiance. We offer this coming year of his grace and glory. May we use the precious days of the new year entirely in accordance with the purpose of Divine Providence, employing them as stepping stones to eternity.

"What is man?" "For what purpose was he put upon this earth?" I was extremely interested to read in a secular magazine several answers to this all important question. The author himself, however, maintained that man's place in the universe was to serve God and save his immortal soul. I wonder how many Christians would give the same answer?

For the Christian, time is a precious commodity. It belongs to God. Man is allotted just so much time in which to ready himself for eternity. He must view all things in the light of eternity and not allow his vision to be earthbound. His passage through life is exactly a *transitus*. As Bishop Sheen once said, "Live every day upon this earth as if it was your last, and one day you will be right."

In the "economy of salvation" we have the aids which our Lord desired to give us. In the Liturgy, which is the life of the Church, we have that majestic tree watered by the Blood of Christ whose roots are the Holy Sacrifice, whose stem is the Sacraments, whose three branches are — the one to the right, the Sacramentals; the one to the left, the Divine Office; and the one in the center, the Liturgical Year. Thus we grow together in grace and become part of this living way.

In the Liturgical Year we dedicate ourselves to reliving the mysteries of our faith in the spiritual sense of recapturing the memory of those events which led to our sanctification through the birth,

life, passion, and death of our Lord Jesus Christ. We try to imitate the lives of those heroes of the Church who have gone before us.

The Sanctification of Time

1. *The Day*: Morning and Evening Prayer.
2. *The Week*: Sanctification of Sunday. Every Sunday is a "little Easter."
3. *The Four Seasons*: The Ember Days, in which we pray for a harvest of vocations.
4. *The Liturgical Calendar*, with the mysteries of our Lord and the lives of the Saints.

The Church sums up in her Liturgy the entire sweep of God's relationship with mankind: Advent, the record of the Old Dispensation, when man looked forward to Christ; Christmas to Ascension, portraying the period of Christ's mortal life; Sundays after Trinity, running through twenty centuries of the New Dispensation to all men, and pointing ahead to the final consummation and the end of life in this world.

The Church Year is an institution of supernatural pedagogy. While the Mass ever remains the same, it is given a different tone and setting by being brought into rhythmic relationship with definite historical events or doctrines or persons.

Sundays have a common aspect as "little Easters," but because of the Scripture reading and prayers proper to each, no two strike exactly the same note or have the same function to perform.

Weekdays are generally anniversary commemorations of the Saints — men and women who in their manifold ways have signalized themselves in living the Christian life. From time to time come the great festival commemorations of the epochal events attending our redemption, the celebration of which inculcates the doctrine itself. "Let the law of praying confirm that of believing."

While the round of the Church's feasts is a visual type of education, there is a far higher purpose than the mere imparting of religious information. Worship is primarily for the sake of God, not primarily for the sake of man. However, the quality or excellence of our worship, that is to say its capacity for glorifying God, largely depends upon the measure to which we understand Christianity.

For in the proportion to which we interpret and apply the doctrines of Christ in our lives, in that degree we are individually enabled to serve Christianity.

In brief outline, the great divisions of the Church Year are:

Advent, in which we summarily recall the centuries of the Old Dispensation, when salvation was by believing in the Christ-that-was-to-come.

From Christmas to Ascension, in which we study Christ-in-the-flesh — his birth, infancy, ministry, passion, death, resurrection, and ascension.

Trinitytide, in which we study Christ in his Church and our own place therein.

On January 1 we will celebrate the Feast of the Circumcision, the naming of the Holy Child Jesus. The Church does not neglect to consecrate the first day of the new year to God, in order to implore blessing and happiness for the entire year. May it be for each one of us a day of rededication of our selves, our souls and bodies, to the glory of God. May the Holy Spirit of God strengthen our good resolutions and enable us to fight the good fight of faith until we finish our course, and time will be no more.

L.G.W.



EXULTATE DEO

The new phonograph record of Evensong and Benediction at St. Mary's is called Exultate Deo. On the back of the record jacket is an historical and descriptive account which may be of general interest.

MUSIC AT SAINT MARY'S has occupied a prime place from the founding of the parish in 1868. When the Reverend Thomas McKee Brown secured the blessing of the Bishop of New York to establish a new Episcopal parish "to be worked on a thoroughly Catholic basis," implicit in that was music at its highest level. Much of it in the early days, however, was suited for the opera house rather than a church, and Father Brown's young son, fired by the music performed by Dr Prentice and his choir at the opening of the present building on December 8, 1895, told a newspaper reporter, "It was as grand as grand opera!" What was printed on that date in another newspaper, The New York Press, is worth quoting extensively.

"One interesting thing about the services of this church has been the volunteer orchestra, not a full band, but violins, a cornet, a trumpet and kettledrums. The performance of a magnificat by a choir, organ and kettledrums has often been impressive. In the old days Father Brown used to be fond of Gregorian chants, but that early standby of the Catholic party in the Episcopal church has been allowed to depart in peace, except sometimes in Lent, when alternate strophes of the Miserere are sung in the plaintive old plain chant and then the melody embroidered and overlaid with inversions and modern harmonies until St Thomas Aquinas himself would have been puzzled to find it. For the psalter the ancient Gregorian chants have been put away, so have the stately and grave Anglican chants of Nares, Dr Crotch, Farrant, Dr Dykes, Barnby and the like. The psalter goes to bright and sparkling tunes composed by Dr Prentice himself, or arranged from the works of other writers. In most advanced churches throughout the country, if the choir sings Monk's in C, or Tours's in F, on common Sundays and comes out with Gounod's St Cecilia mass for Easter, it is thought to be doing well, but at St Mary's the same mass is never heard two Sundays in succession, and they sing such works as Haydn's Imperial — that is the one to be given today — Silas's, Kalliwada's, Guilman's, Von Weber's in A flat, besides the most elaborate offertory anthems."

Tastes change, but Saint Mary's was unquestionably trying to do the best. To do so when there is not one penny of endowment for music is testimony of what music has meant at Saint Mary's.

Radical changes in it were made by Raymond Nold and Ernest White, the directors of music who were responsible for the famous organ built by G. Donald Harrison and who restored plainchant and introduced works of the polyphonic masters, while retaining some of the best works of the romanticists. The balance and scope of what is sung today may be illustrated by the masses sung in June, 1965: Randall Thompson, Mozart, Viadana, and Lennox Berkeley. One may safely say that music at Saint Mary's has never been better. Best of all, it is sure to be integrated into the liturgy, not performed as a concert.

Sunday High Mass at eleven and Evensong at six are the high points, liturgically and musically, at Saint Mary's. In this record an impression is given of one's experience on a Sunday evening. Evening Prayer, faithfully following the Book of Common Prayer,

begins with a sentence of Scripture and the preces, said and sung by the celebrant in this recording, the Reverend James E. Griffiss, Ph.D. The psalms are invariably chanted to plainsong tones and, in this record, alternate verses are set to a faux-bourdon. The lessons accompanying Psalm 110 are those not for a Sunday but for Friday in Easter Week, and are read by the Rector of the parish, the Reverend Donald L. Garfield.

Magnificat and Nunc dimittis answer the lessons with praise. Magnificat, the Song of the Blessed Virgin Mary, is the pivotal point of Evensong. Incense is offered at the altar — as shown on the front of this jacket — and priest, servers, and people are censed, recalling the psalm-verse: "Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice."

Morley's music for Magnificat and Nunc dimittis was composed specifically for the English texts soon after Latin Vespers had become English Evensong. Prayer Book Evensong incorporates features of medieval Vespers and Compline: the responses and psalms, the two canticles, the Apostles' Creed and the Lord's Prayer, the Collect for the Day and the two fixed "memorial" collects. But what Thomas Cranmer produced in 1549 was no mere conflation of existing offices. With the expanded reading from the Old and New Testaments, Prayer Book Evensong became a service balanced and beautiful, at once Catholic and Evangelical, worshipful and missionary. It has been hailed by non-Anglican scholars as the finest liturgical contribution Anglicans can make to a common liturgy. To hear it sung with depth of feeling and dignity of motion is a very moving experience.

After the collects, Cranmer prescribed: "In quires, and places where they sing, here followeth the Anthem." That rubric encouraged English composers to give us some of our finest anthems, and they are often sung at Saint Mary's. However, in this record, after the suffrages, collects, and conclusion sung by the celebrant, the choir moves ahead to our own century and sings Poulenc's exciting motet which is appropriate for Eastertide and has given a name to our record. In an actual Sunday evening service at Saint Mary's, after the intercessions or sermon there would be a hymn.

Sunday Evensong at Saint Mary's is always followed by the service known as Benediction of the Blessed Sacrament. The service

is of late medieval origin, is not in the Anglican Prayer Book, and even in the Roman Church is rated extra-liturgical — that is, not enjoined. However, it is dearly loved as an extension of Christ's presence in the Mass and an expression of the communicant's adoration. A professor of theology, Dr John Macquarrie, recently wrote: "There can be no doubt that in a very real way Benediction meets a need of many Christians. This need is one that has always been felt in religion — the need to have before us some concrete manifestation of the divine Reality, toward which we can direct our devotion." Saint Mary's people would echo his wish that Benediction were more widely observed in the Church.

It is a relatively simple service. The Host is taken from the tabernacle and, while all kneel in adoration, incense is offered and there are sung two eucharistic hymns, *O salutaris hostia* and *Tantum ergo* — often with a litany or motet between them. At Saint Mary's, the Benediction hymns and motet, when sung by the choir, are kept in the original Latin. A versicle and response and the *Corpus Christi* Collect are sung, the priest raises the Host and blesses the people, they respond in the Divine Praises, and there is sung a final antiphon with Psalm 117.

For the Benediction hymns, settings by Bruckner and Henschel which are favourites at Saint Mary's have been used, with an *Ave verum* which — six centuries older — complements though it contrasts with them. At the end of the service, the classic clarity of Saint Mary's organ is shown in the Bach chorale-preludes played by the Director of Music, James L. Palsgrove. His assistant, McNeil Robinson, has improvised while the Host is exposed for Benediction.

Some words written in 1951 set forth, as Saint Mary's approaches her centenary, the standard to be maintained in every century. "It could be objected by some that music at Saint Mary's lacks popular appeal. This is true. Just as the Catholic religion is centered upon God and not upon man, so the music at Catholic worship must have as its first consideration the glory of God, in preference to the inexpert fancies of individuals. Much of the music which truly glorifies our Heavenly Father becomes appreciated when the listener has also oriented his life and existence to the will of God. Liturgical music looks for applause not to earth, but to Heaven."

D.L.G.

MUSIC FOR JANUARY

JANUARY 2 — HOLY NAME

11 a.m.

Missa *O magnum mysterium* Tomas Luis de Victoria
 Motet, *O magnum mysterium* Tomas Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Gerald Cockshott
 Motet, *In Nomine Jesu* Jacob Handl
O salutaris hostia Ettore Desderi
 Motet, *Ave verum Corpus* Josef Noyen
Tantum ergo Ettore Desderi

JANUARY 9 — HOLY FAMILY

11 a.m.

Missa *misericordias Domine* Josef Gabriel Rheinberger
 Motet, *Virga Jesse* Anton Bruckner

6 p.m.

Magnificat and Nunc dimittis William Byrd
 Motet, *Ave, Regina coelorum* Peter Philips
O salutaris hostia Herman Schroeder
 Motet, *Ave verum Corpus* Wolfgang Amadeus Mozart
Tantum ergo Herman Schroeder

JANUARY 16 — EPIPHANY II

11 a.m.

Missa *tertii toni* Costanzo Porta
 Motet, *Tribu miraculis* Luca Marenzio

6 p.m.

Magnificat and Nunc dimittis Mode VIII, III
 Motet, *Ab oriente* Jacob Handl
O salutaris hostia Seth Calvisius
Adoremus te, Christe Giuseppe Attavio Pitoni
Tantum ergo Johann Georg Albrechtsberger

JANUARY 23 — EPIPHANY III

11 a.m.

Missa *aedis Christi* Herbert Howells
 Motet, *Jubilate Deo* Bernard Rose

6 p.m.

Magnificat and Nunc dimittis Ralph Vaughan-Williams
 Motet, *I will sing unto the Lord* Henry Purcell
O salutaris hostia Robert Whyte
 Motet, *O sacrum convivium* Giuseppe Antonio Bernabei
Tantum ergo Josef Lechthaler

JANUARY 30 — EPIPHANY IV

11 a.m.

Missa *Papae Marcelli* Giovanni Pierluigi da Palestrina
 Motet, *Ego sum panis vivus* Tomas Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis	William Byrd
Motet, Hear my prayer, O Lord	Adrian Batten
O salutaris hostia	Anton Bruckner
Ave verum Corpus	Bruckner
Tantum ergo	Bruckner



FROM THE PARISH REGISTER

BAPTISM

*"As many of you as have been baptized into Christ,
have put on Christ."*

October 17 — David Douglas Brown
RECEIVED BY CANONICAL TRANSFER

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

December 7 — Joseph L. Isbell

BURIALS

"My flesh shall rest in hope."

October 29 — Raymond E. Leggett

October 30 — Peter LaFarge

November 29 — Henry F. West



ALTAR FLOWER MEMORIALS

January 2 — Christmas II, Charles Augustus Edgar

January 6 — The Epiphany, Edwin Samuel Gorham, Caroline Faitoute
Gorham, and James H. Gorham, O.H.C., Priest

January 9 — Epiphany I, Elsie Gertrude Dickey

January 16 — Epiphany II, Mary Louise Raymond

January 23 — Epiphany III, George Robinson Harding

January 30 — Epiphany IV, Joseph H. Schuman



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$5, \$2; Mrs Charles Silvia, \$3; Miss Elizabeth Clark, \$3; May A. K. Gorham, \$3; Mrs Martin S. Payne, \$2; C. Lloyd Tyler, \$5; The Rev'd Leslie Lond, \$5; Mrs A. K. Gyzander, \$2; Mrs W. P. Clement, \$3; Dorothy D. Wynne, \$2; Mrs Frank Dries, \$4; Alfred Mellor, \$1; Cecily Hunt, \$5; Ruth Moore Tripp, \$3; Mrs Frank Engstrom, \$5; C. L. Eberly, \$10; Elizabeth H. Steffens, \$3; Sr Urban, O.S.B., \$1; Mrs Benjamin Ivins, \$2; The Very Rev'd Benjamin V. Lavey, \$5; Helen McCabe, \$2; Ruth Treadwell, \$5; Jesse P. Ludington, \$3.

KALENDAR FOR JANUARY

- ☒ 1. Sa. CIRCUMCISION OF CHRIST. *Mass 7:30, 9:30 a.m. High Mass 11 a.m.*
- ☒ 2. Su. THE HOLY NAME OF JESUS.
- 3. M. Feria.
- 4. Tu. Feria.
- 5. W. Vigil of the Epiphany. *Mass also 9:30 a.m.*
- ☒ 6. Th. THE EPIPHANY. *Mass 6:30, 7:30, 9:30 a.m., 12:10 p.m. High Mass 6 p.m.*
- 7. F. Of Octave. *Mass also 12:10 p.m. Abstinence.*
- 8. Sa. Of the Octave.
- ☒ 9. Su. THE HOLY FAMILY.
- 10. M. Bl. William Laud, B.M. Comm. Octave.
- 11. Tu. Of Octave.
- 12. W. St Benedict Biscop, Abt. Comm. Octave. *Mass also 9:30 a.m. 12:10 p.m.*
- 13. Th. OCTAVE DAY OF THE EPIPHANY. *Mass also 9:30 a.m., 12:10 p.m.*
- 14. F. St Hilary, B.C.D. *Mass also 12:10 p.m. Abstinence.*
- 15. Sa. St Paul the First Hermit, C.
- ☒ 16. Su. EPIPHANY II.
- 17. M. St Antony, Abt.
- 18. Tu. St Prisca, V.M.
- 19. W. St Wulfstan, B.C. *Mass also 9:30 a.m.*
- 20. Th. SS Fabian, B., & Sebastian, MM. *Mass also 9:30 a.m.*
- 21. F. St Agnes, V.M. *Mass also 12:10 p.m. Abstinence.*
- 22. Sa. St Vincent, Dn.M.
- ☒ 23. Su. EPIPHANY III.
- 24. M. St Timothy, B.M.
- 25. Tu. CONVERSION OF ST PAUL, Ap. *Mass also 9:30 a.m., 12:10 p.m.*
- 26. W. St Polycarp, B.M. *Mass also 9:30 a.m.*
- 27. Th. St John Chrysostom, B.C.D.
- 28. F. Feria. *Requiem 7:30 a.m., 12:10 p.m. Abstinence.*
- 29. Sa. St Francis de Sales, B.C.D.
- ☒ 30. Su. EPIPHANY IV. Comm. Beheading of King Charles I.
- 31. M. Feria. *Requiem 7:30 a.m.*

☒ *Days of obligation.*

WHO ARE THESE
LIKE STARS APPEARING?

WILLIAM LAUD, Archbishop of Canterbury, High Churchman who swung the Church of England away from Puritanism. Caught in the struggle between King and Parliament, he was beheaded on January 10, 1645. He is in the kalendar of the South African and Canadian Prayer Books and in the kalendar proposed for the American Church.

BENEDICT BISCOP, Abbot of Wearmouth and Jarrow, monastic communities which he founded in Northumbria. Introduced plainchant to England. Died January 12, 690.

HILARY, Bishop of Poitiers, defender of the orthodox faith against Arianism, which had seized 4th century Gaul, and therefore is accounted a Doctor of the Church. Died in 367 on January 13, but his feast is kept the next day to avoid conflict with the Octave Day of the Epiphany.

PAUL THE FIRST HERMIT spent ninety years in the Egyptian desert, dying in 342. At the end, he was comforted by a visit from St Antony.

ANTONY ABBOT (by which title he is distinguished from St Anthony of Padua) organized hermits into communities and is therefore patriarch of the monastic life, as Paul is of the eremitical. Died in 356 at the age of 105.

PRISCA, a Roman maiden, martyred about 270 during the Claudian persecution. That is all we know. That is enough to hallow her memory.

WULFSTAN, Bishop of Worcester, figuring in civil history as much as ecclesiastical. William the Conqueror kept the Saxon bishop because of his pastoral zeal and he held his see till his death in 1095.

FABIAN AND SEBASTIAN, linked in the kalendar but martyrs under different persecutions: Fabian, the Pope responsible for the parochial system in Rome and for the cultus at the shrines of the

martyrs, was himself martyred under Decius in 250; Sebastian, killed with arrows and clubs in the Diocletian persecution not quite thirty years later, gave his name to a great catacomb.

AGNES, martyred in 304 in the last great persecution, became the most popular of the Virgin Martyrs, probably because she was the youngest (tradition says thirteen) and had the symbol of a lamb (*agnus* is a play on *Agnes*).

VINCENT, the Spanish deacon at Saragossa, also martyred in 304; acolytes have taken him as their patron.

TIMOTHY, a companion of St Paul and greatly valued by the Apostle; thought to have been martyred.

POLYCARP, Bishop of Smyrna in the first half of the second century, a disciple of St John and, in turn, taught Irenaeus, who went to Gaul and survived into the third century. Thus Polycarp is a most important link with the apostolic age. *The Martyrdom of Polycarp* is authentic, and the earliest account of a Christian martyrdom.

JOHN CHRYSOSTOM, who was given the surname meaning "golden-tongued" because he was the greatest preacher of his time and, probably, of any time. He denounced the corruption of the Court of Constantinople and therefore died in exile, in 407. He is one of the four great Doctors of the Eastern Church; and one of its two great Liturgies bears his name.

FRANCIS DE SALES, Bishop of Geneva, a persuasive rather than fiery preacher, won many souls to the Catholic Faith in Calvinist Geneva and wins many souls today by his spiritual classic, *The Introduction to a Devout Life*. Died in 1612.

KING CHARLES THE MARTYR gave his life when he could have kept it and his throne by renouncing his Church. He was beheaded on January 30, 1649. His Church added his name to its kalendar in the Prayer Book of 1662, and Anglicans—whatever their view of Charles's political stand—owe him veneration for his example of domestic morality and public courage.

SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon)	11:00 a.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m.
Mass also on Wednesdays	9:30 a.m.
Fridays	12:10 p.m.
Holy Days	9:30 a.m. and 12:10 p.m.
Evening Prayer	6:00 p.m.

Litany after Evening Prayer on Wednesdays and Fridays.
Benediction after Evening Prayer and Litany on Fridays.

*Other services during the week and on festivals
as announced on the preceding Sunday.*

CONFESSIONS

FRIDAYS, 12:40 to 1 and 5 to 6 p.m.
SATURDAYS, 2 to 3, 5 to 6, and 7:30 to 8:30 p.m.
SUNDAYS, 8:40 to 9 a.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.

PARISH GUILDS AND ORGANIZATIONS

THE CHURCH SCHOOL: Children attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House, where there is also a nursery during that Mass. Corporate Communion, last Sunday of the month, 9 a.m.

ORDER OF ST VINCENT: Acolytes of the parish. Men and boys who wish to serve should speak to the clergy. Corporate Communion, last Sunday, 9 a.m.

THE WOMEN OF THE CHURCH: All women may belong by joining in the United Thank Offering. Corporate Communion, third Thursday, 9:30 a.m., with a business meeting at 10:45.

ST MARY'S GUILD: Women who make and care for vestments, working every Wednesday from 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesday, 9:30 a.m., with a business meeting at 10:45 a.m.

SOCIETY OF MARY: Anglicans who wish to further reverence for the Mother of God. Corporate Communion, second Sunday, 9 a.m.

CONFRATERNITY OF THE BLESSED SACRAMENT: St Mary's Ward of the oldest Anglican devotional society. Devotions, first Friday, 6 p.m.

GUILD OF ALL SOULS: St Mary's Ward of the Anglican society promoting prayer for the faithful departed. Devotions, third Friday, 6 p.m.

CORPORATE COMMUNIONS, JANUARY, 1966

January 5: St Mary's Guild
January 9: Society of Mary
January 20: Women of the Church
January 30: Church School, Order of St Vincent

WANTED: Sexton with mechanical ability. Retired fireman or engineer desirable. Can you help us locate such? D.L.G.

SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



THE PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Lending Library in the Mission House. The collection includes books on theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The Library is open on Sundays immediately after High Mass and before Evensong, and on weekdays from 4 to 6 p.m.



ASSOCIATES OF THE SISTERS

WOMEN who pray and work for the Sisterhood of the Holy Nativity. The Sister-in-Charge will talk with women who are interested. There is a rule of life, and a Corporate Communion at 8 a.m. on the third Saturday of each month in the Sisters' Chapel in the Mission House.



THE FRIENDS OF SAINT MARY'S

ANGLICAN CATHOLICS here and abroad who love St Mary's, but for geographical reasons cannot be communicant members of the parish. The requirements are, first, prayer for God's blessing on St Mary's and, second, an annual thank offering at the Patronal Feast, December 8. If you have said, "It is an encouragement to me to know that St Mary's is always there," you can encourage that which encourages you by writing to the Rector and becoming a Friend of St Mary's.



REMEMBER SAINT MARY'S IN YOUR WILL

REQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, [here state the nature or amount of the gift]."

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 10036
(East of Times Square, between 6th and 7th Avenues)

Church open daily from 7 a.m. to 9 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-5845

The Rev'd Donald L. Garfield, *Rector*

The Rev'd Louis G. Wappler

The Rev'd John W. Riegel

MISSION HOUSE

133 West 46th Street, New York 10036 — PLaza 7-6464

The Sister Mary Angela, S.H.N., *Sister-in-Charge*

The Sister Scholastica, S.H.N.

The Sister Boniface, S.H.N.

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-5845

Office open Monday to Friday (except legal holidays)

9 a.m. to 1 p.m. and 2 to 4:30 p.m.

Mr Norval R. Copeland, *Parish Secretary*

Mr Harold M. Lindstedt, <i>Treasurer</i>	PLaza 7-5845
Mr James L. Palsgrove, 3rd, <i>Director of Music</i>	JUdson 6-0237
Mr McNeil Robinson, 2nd, <i>Assistant Director</i> ..	MONument 3-3259
Mr Edward Garlick, <i>Sacristan & Ceremoniarious</i> ..	MONument 2-7493
Mr Robert L. Coe, <i>Head Usher</i>	Ext. 756, SUsquehanna 7-5000
Mr Donald F. Chamberlain, <i>Seminarian</i>	WATkins 4-0637
Mr Louis Fellowes, <i>Funeral Director</i>	PLaza 3-5300

The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.