

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·  
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# AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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THE REVEREND TIMOTHY E. CAMPBELL-SMITH

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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

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Vol. XXXVII

January, 1968

No. 1

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My dear people,

As I write, I am waiting to welcome to the rectory a Russian Orthodox dean, a Roman Catholic monsignor, and a Lutheran pastor. They are taking part in our Centennial Conference on the Liturgy, January 15-17. That they should be a panel of speakers at an Anglican-sponsored conference is no surprise today. In the Church now, we speak to our brothers and they to us.

But friendly relations ought to lead to frank speaking. We all need to know how we look to others. Working together in this conference and in this neighborhood (as Father Norgren suggests in his article) ought to shake off some of our protective coating and lead us to a deeper unity. Pray that it will. Pray for that especially in the Week of Prayer for Unity, January 18-25. For it is not enough that we are brothers through the one blood of our humanity and our one baptism in Christ. Christ's brothers must manifest that they are one, having examined what they hold dear and come, painfully perhaps, to unity in truth. "As the way of brotherhood replaces the way of strife and bitterness" we are to look for "integration in the truth", we were told by the Archbishop of Canterbury. And he prescribed, as an essential preliminary, self-examination so that we might be "ready for new ideas, words, and modes of expressing our Christian faith" and "be ready to see more vividly the social consequences of our Christian faith" while "amidst these changes we are called to keep faithful to the true vision of the divine glory."

Your readiness to renew the liturgy, particularly your response to the rearrangement of the first part of it with the addition of an Old Testament lesson, encourages me to prepare you for rearrangement of the rest of the liturgy. Note that I say "prepare you", which will be done by the liturgical conference and Sunday sermons. The

Bishop has enjoined careful instruction and I would want to avoid sudden surprises. If you are liturgically keen you can guess what is coming: confession and intercession *before* the offertory so that it may lead at once to consecration and communion. How they will be integrated into our accustomed music and ceremonial (and they will be) remains to be determined, the answer coming from the conference. It will come particularly from the panel on parish worship, which will deal with practical problems in parishes of various traditions. (Substituting for Father Paige, who had to withdraw from that panel, will be the Reverend Peter R. Blynn, who has been at the Church of the Advent, Boston, since 1943 and is very knowledgeable of Church music.) The speaker after Mass on the opening night, Canon Louis Weil, will preach at our High Mass on the day before, Sunday, January 14.

Reservations for the conference should be made now if not made already. Even if you have to miss the day-time speakers, come on the two evenings. Mass on Monday night will be at 7:30, on Tuesday at 6 P. M. Meanwhile, it would help if you studied the proposed liturgy (which can be bought at our bookshop for 20c), remembering that it is *proposed, not final*. Flaws that show up in it at our conference (and we hope that the ecumenical panel will be very candid), can be reported to the Liturgical Commission.

The conference will speak with some authority, I think, and certainly will be the most significant event of our centennial celebration. A by-product that we project is a film strip, 72 frames in color, showing the proposed liturgy done in various ways, with commentary for a congregation. It may have been another by-product that I have been appointed to the augmented commission for revision of the Book of Common Prayer, a work in which Saint Mary's can lead the way to renewal while, as the Archbishop warned us, "we are called to keep faithful to the true vision of the divine glory".

And "to see more vividly the social consequences of our faith"? See what is being done under Father Campbell-Smith's leadership not only for but by the older people round about. And tell him if you can contribute time and talents such as calling, leading social activities, teaching handcrafts or dancing or singing.

For younger members of the congregation — late 'teens and twenties — there will be an informal meeting (to lead to more, it is hoped) in Father Timothy's rooms in the rectory on Wednesday evening, January 10. Let him know if you can come.

For children of the parish — for whom we could not fit in anything on Christmas Eve, being Sunday — there will be a visit to the Crib following High Mass on the Epiphany, Saturday, January 6, at 11 a.m. Like the Wise Men, they are to bring presents: toys and nice things for children in foster-homes and hospitals. Afterwards there will be a party, with refreshments.

The temporal welfare of Saint Mary's is, as you know, the care of a Board of Trustees. As you may have noticed, we recently added three new members with a variety of experience, ecclesiastical and secular, adding strength to the Board. Its secretary since 1950 has been Calvin Nash, and not only have his minutes of meetings been accurate but meetings have been salted with his wit. Fortunately we shall not lose the latter in acceding to his desire to step down in favor of Carrington Raymond, our senior trustee in years of service.

All at the rectory (including Purr-Cat) are grateful for Christmas greetings.

Affectionately your priest,

Donald L. Garfield

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CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mrs Laurence Batchelder, \$6; Mr & Mrs Benton J. Case, \$50; Miss Betty Clark, \$3; W. P. Clement, \$3; Mrs William P. Clement, \$3; Mr & Mrs Colin Crichton, \$15; Mrs Frank L. Dries, \$4; Miss May A. K. Gorham, \$3; Mrs Rebekah S. Hufcut, \$5; Alfred G. M. Miller, \$3; Harry S. Morris, \$2; George W. Perkins, \$10; Kenneth Snipes, \$5; Miss Mary Louise Wheeler, \$3; Donald S. Wilson, \$3.

## "LO, I AM WITH YOU ALWAYS"

IN THE MIDST OF GOD'S TEMPLE, we wait for his loving-kindness: his presence in the Blessed Sacrament — Jesus in the midst of his people. Jesus in his sacramental presence is the holy, the true, the overwhelming sign that God loves us. Our love of the Blessed Sacrament is only an answer to what God has done for Christians in every generation, does for us — even though we are sinners, and will do for all who come to the Holy Communion so long as there is this world and heaven, and need for a sacramental link between. Holy Communion is indeed Christ opening wide the gate of heaven to man below, and we, before him bending, this great sacrament revere. Reverence for the Blessed Sacrament is requisite of Christians in every age, and you and I never, in this world, can outlive our need of the Holy Communion.

Nor can we outlive our need to probe into the mystery of the Holy Communion and understand what it requires of us. For it is not magic. It is food. And food must be taken wisely, and we eat in order that we may have health, life, and growth. Much as some of us love to eat, it is not an end in itself. And much as we may love a banquet, it cannot go on endlessly. No, we get up from table and go out to use the energy we have taken in — to work it off. Eating is not admiring the well-laid table and well-served viands. We may do that, too, but primarily we eat to keep healthy, to live, and to grow. So, eating is an action recurrent and essential in the drama of life.

So also is the Holy Communion an action — essential, and in its essence divine and to be adored; but recurrent, and therefore set in the larger action of life. Going to Communion is not an end in itself, in other words, but a means to an end — to the end that we may know, love, and serve God, and at the last see him face to face. Going to Communion is strength and refreshment: its benefits, as the Catechism tells us, "are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine". And, in the Collect of Corpus Christi composed by Thomas Aquinas — who loved the Blessed Sacrament as much as any saint — we pray "so to venerate the sacred mysteries of thy Body and Blood, that we may ever per-

ceive within ourselves the fruit of thy redemption". We learn, that is, to value the sacrament for what it can do in us, and through us, to complete the redemption of the world.

Some people do not learn that lesson, however. Sometimes the sacrament is worshipped, but its inward significance is not brought out in daily life. What theologians call the virtue of the sacrament makes no difference that can be perceived. There is no fruit of redemption.

We can make that judgment on some pious people of our acquaintance who love to worship but are hell to live with. "By their fruits ye shall know them," Christ told us. But all of us fall under the same judgment from time to time — not because we go to Communion with sins to be forgiven but because, coming away forgiven, we are not ready to forgive; because, with Christ in us, we fail to see him in others, in those who are his brothers and sisters and therefore ours. We have walled them off from what really is worship; and our worship can be walled off from what really is God's world — his concern and therefore ours. The Mass can be made an island: when to be real it must be on the mainland of our life, just as Christ himself must be more than a visitor, however welcome, however frequent. For in truth he goes with us, he is our "comrade by the way".

Communion in the Body and Blood of Christ is an ongoing presence and we are to think of it not as a solitary, momentary event but as continuous — Christ to be venerated in us every day; Christ descending our full homage to demand not only at the Church's altar but at every altar of creation, as we show forth his presence in his world; Christ in us, in our thoughts, our words, our deeds, and Christ in mouth of friend and stranger. Communion will be continuous, making us whole and therefore holy; or else — the only alternative — it has become a self-indulgence, a selfish, insular preserve with a sign: "KEEP OUT! JESUS AND ME ONLY!"

Self-preservation, and selfish pleasure in a beautiful service with very little sorrow for sin and very little care for God's other children, can mark the "pious" person. But I have found that the communicant who is truly Catholic in devotion to Jesus Christ in his sacrament can also be told, and is told by the wholeness of life. There are those, thank God, who care greatly for the beauty of the

place of his tabernacling and care no less for those who are placed where there is no beauty and visit them bringing Christ. There are those, thank God, who find Christ in the Mass and, to manifest him to his brothers and sisters in the world, are found "speaking the truth in love".

This, then, is "the greatest honor which we may give to the Blessed Sacrament: the recognition that by it our bodies and souls — our lives — must be nourished." And "the purpose of our lives — and the fulfilment of their meaning — is to adore and serve Christ wherever we find him. The challenge to us is to learn to find his presence everywhere, in every person we meet, in the profound reality of corporate worship which finds that marvellous presence wonderfully focused in the Broken Bread."\*

Think of our Lord's presence as ongoing and you will be less likely to hear his judgment: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Pray to his Father in heaven, "Thy will be done", and you will know the sweetness of the Bread from heaven. We rightly focus on it our worship — worship of lives broken in sacrifice, worship in union with the life of Jesus.

D.L.G.

\*Canon Louis Weil, "Thoughts on the Meaning of the Holy Eucharist in a Time of Liturgical Revision", *The American Church News*, Summer, 1967.



#### FROM THE PARISH REGISTER

##### BAPTISM

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

December 10—Elisabeth Douw Stoving

##### RECEIVED BY CANONICAL TRANSFER

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

December 8—Ray Kirby

##### BURIALS

*"My flesh shall rest in hope."*

November 28—James Eastman

November 28—Frances Schmidlapp

December 5—Rose W. Mason

#### "AND WHO IS MY NEIGHBOUR?"

TIMES SQUARE has been called the crossroads of the world. It is certain that many visit it from every part of the world. What they discover here can hardly be for their edification, for in this neighbourhood is found vice of every imaginable kind, dope peddling, and pornography. It is here that, in the will of God, the Church of Saint Mary the Virgin has been placed, and it is good for us to be here. For it is our privilege to witness here to the Incarnation and to show our Lord's love to all men, whether they know Christ or not.

One of our concerns, naturally, is the permanent residents of Times Square. Father Garfield had been aware for a time of the number of elderly people who live in the run-down hotels of the area. On my arrival, he asked me to see if we could do something for them. On visiting an elderly parishioner in one of these hotels, I discovered two members of the Peace Corps engaged in a survey of the elderly of the area. They were working from Saint Clement's Church with the cooperation of Clinton Planning Council.

The Peace Corps had been looking for a place where the old people could assemble to discuss their problems. The Mission House — recently vacated by the Sisters — was offered, and a series of meetings took place. It was then decided to open a club for older people, to meet every Friday evening. And so the Senior Citizens' Club of Times Square was born.

The club met until July of this year, when it closed for the summer months, and now has re-opened on Monday nights. During this time we have met many of the old people of the neighbourhood and have found them to be most interesting, many of them having made their living in vaudeville. They are still ready to dance and sing at the slightest opportunity. A big highlight of the year was the trip that the club made on the Circle Line round Manhattan. Mention must be made of the great help the club has received from Charlotte Lickell, Mary Longley, and Doris De Mayo.

During the summer months we had to deal with a serious problem as there was a tremendous influx of prostitutes into the neighbourhood, many of them using the hotels where our old people lived. The church was approached by hotel and restaurant owners of the area who were losing customers because of the worsening conditions. The owners and the welfare agencies were represented at a meeting with the police. The police explained that they were in difficulties

because of shortage of numbers and because of court rulings. However, since the meeting Forty-seventh Street has much improved because extra police of the tactical force have been brought into the area.

The real fight, however, came in October. We learned that five hotels were to be closed because of the redevelopment of the area and that the old people who lived there were to be displaced by the end of the month. Many of them had lived in these places for a long time, some for over twenty years. The hotels offered no compensation or help in moving and there was also considerable intimidation. The church offered its facilities to Operation Find, a federally funded project to help the old. In cooperation with its director, Miss Elizabeth Stecker, we held two meetings in Saint Joseph's Hall for the residents themselves, so that they could discuss their plight with the City Commissioner of Relocation. We were promised help from the city authorities and finally, with their cooperation, we were able to set up a relocation office in the rectory. In this way, we were able to find alternative accommodation for most of the old people before the deadlines and for some others we were able to delay eviction until they could be properly placed.

At the same time the workers and helpers went with me to city hall to speak to the Commission for the Revitalization of Times Square. It is obvious that the whole of the Times Square area is greatly in need of a complete overhaul, for many of the buildings are old and run down. The Great White Way is white only by neon light — certainly not by day. The Commission's idea of revitalization is to build office blocks and provide more theaters. We raised the objection that no provision had been made in their plans for housing of those whose lives had always revolved round the theaters. The Commission promised to take our views into account in their final plans.

We are delighted to learn that the Bishop of New York's application for funds from the United Thank Offering has been granted. The New York City Department of Social Services had also expressed a willingness to help. We hope to have a day center open on five or six days a week providing recreation and social contact and counselling. For the first of these, volunteers from the congregation would be welcome.

T.E.C.-S.

## THE CHURCH OF SAINT MARY THE VIRGIN'S VOCATION IN THE ECUMENICAL MOVEMENT

By the Reverend William A. Norgren  
Executive Director, Department of Faith and Order  
The National Council of Churches

TODAY the Christian churches, despite their divisions and heritage of alienation, are praying and planning and working for unity. No one can possibly know in advance fully what such living and working together will be like, but we can see clearly that each member of Christ has a vocation — by his very incorporation in our Lord — to help him bring in that future. In this situation, and especially during the 100th anniversary celebrations, it is essential that parishioners and friends of Saint Mary's think seriously about their parish's future. Our purpose here is merely to assist that process of thinking.

At first glance it could seem that Saint Mary's has only a small ecumenical future, except perhaps in relation to Eastern Orthodox and Roman Catholic Christians. It is true that the teaching and liturgy of the parish has greater affinity with those major bodies of Christian people. It is also true, however, that in the past the parish seems not to have had substantially more contact with Roman Catholics and Orthodox than have many other parishes in the Episcopal Church, including parishes with a less pronounced Catholic orientation. Saint Mary's, while witnessing for the congruity of the Anglican tradition with the Roman Catholic and Orthodox traditions, and while witnessing forthrightly to the Catholic substance of the Anglican Communion, has had its greatest influence among Anglicans and Protestants rather than upon Roman Catholics and Orthodox. It is true again that Saint Mary's has been quite visible to Roman Catholics and Orthodox, that it must often have puzzled and challenged them, that it has magnified an essential facet of Anglicanism. Probably more significant, however, has been its role in relation to Protestant churches and evangelically oriented Anglicans. It would, of course, be idle to pretend that many were not repelled by Saint Mary's, but many have also been challenged by it. Anglicans have been made to think more seriously about the Catholic substance of their church and rejoice in it. Protestants have been helped to raise the question of their own actual and potential catholicity.

Catholicity is a word which demands to be rescued from past partisan usage. It is an attribute of the whole Church and must increasingly be understood in this way. At this point the connection of Saint Mary's with the ecumenical movement becomes clearer, for the words *ecumenical* and *catholic* are actually similar in meaning and intent. It is to the manifestation of the catholicity of the Church that the ecumenical movement at its best is dedicated: catholicity in the sense of the Church in all places and in the sense of the Church of the one faith in and for all ages. Many things may be done in the name of ecumenism which do not strike one as fulfilling this vision — and hence be open to criticism — but we should not lose sight of this basic dedication and purpose, dynamism and goal of the contemporary ecumenical movement.

One curious thing we have learned in recent years is that churches which rejoice in the name *Catholic* have not really become as Catholic as it is in them to be. Take for example the Roman Catholic Church, which is at present striving mightily to express its Catholic nature through lessening of its Roman-centeredness and through dialogue with other Christians and even with all men of good will. This particular ghetto is opening up. Is it not possible that the Anglican Communion, and even the Church of Saint Mary the Virgin, may have failed to fulfill its inherent catholicity? Have we through our lack of response to the need for continuous renovation failed to manifest our catholicity for the world to see? It certainly is likely to be so. Much, therefore, remains to be done. It is the responsibility of people and clergy to think this through together.

Where to begin? Saint Mary's has to begin its thinking with its location. The parish church is situated just off Times Square, in the theater district of perhaps the greatest communications and financial center of the world. It is to this location that its parishioners come to offer worship in the liturgy. It is here, among other places, that they have to witness that they have a mission. The world around Saint Mary's is the point upon which the parish must focus. What people live here? What people pass through these streets? What persons and what events may be affected by the mission of Saint Mary's? Is this not the first dimension of ecumenical responsibility today: the needs of the people who are placed by God upon our doorstep? They are all objects of the Church's care, regardless of

their race, religious connections, education, or occupation. They are all children of God. He cares for them. We must care for them. We must speak to them of Jesus, who reconciles us and all men.

Our second point is that we must take an inventory of the Christian resources available in the territory around the parish. We must seek out the Christians, talk with them, pray with them, and work with them. We must find the Protestants, Roman Catholics, and Orthodox. We must come together and ask ourselves what really keeps us apart and what mysteriously binds us together in the one baptismal fellowship of love and service. This is the "dialogue". But Christians must also express their common faith in the one Lord Jesus Christ by praying together — in small or large groupings — and for one another. We will find that we have a common calling to work in the world, to witness to Christ in our lives, and in specific actions. We should work with others, too, who are not Christians, on the basis of our common humanity. But we have a special motivation, a special style of life which we have with other Christians, no matter whether our worship, practices, or teachings differ. It is this that Saint Paul refers to when he speaks of "one Lord, one faith, one baptism, one God and Father of us all".

As community grows, as understanding, as prayer grows, our Lord will show us the way to the uniting of our churches in truth and holiness. It is true that we should study carefully what Christians on official levels of the Church are doing toward the reunion of Christ's flock (union plans, intercommunion, new missionary concepts and forms for the Church), but in each parish we must be sure that we are making our own unique and indispensable contribution for the building up in love of the whole body.

To sum up, an ecumenical program for Saint Mary's would seem to sound something like this:

1. Identify the needs of people who live or work near Saint Mary's. The question is, what does it mean for us to act as Christians on this spot?
2. Be together with other Christians in order to determine how we may best minister. The question is, who are our friends in Christ and what must we do?

3. Aggregate our common resources for the tasks. The question is, how should we operate?

None of this has implied that church union will be forthcoming very soon, that we have solved the doctrinal issues, or that we will have full communion with one another. What it does imply is that we will be better off than we are now. A step will have been taken to prepare the way for the time when in the dispensation of our Lord these other things become possible. Those who wish to go past this point to study, to think, and to talk about the Church of the future should certainly do so. Resources are available for this. What we have spoken of, however, is the kind of obedience owed now by all the faithful to their Lord as he leads the churches to him in unity. What we pray for and eagerly anticipate is the uniting of Protestants, Roman Catholics, Orthodox, and Anglicans in one visible fellowship. This "is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people." (From the statement on the nature of the unity we seek, made at the third assembly of the World Council of Churches at New Delhi.)

We look forward to a time when the bishops of the churches will manifest on the universal level the oneness of the shepherds before the one flock. We must do more than merely look forward to it. We must actively prepare ourselves with prayer, fasting, and repentance, with talk, and planning, and work together.

Some points of departure:

*Week of Prayer for Christian Unity* leaflets for use, especially from January 18-25 will be available on the tract table at Saint Mary's;

*Living Room Dialogues*, Vol. 1 edited by William Greenspun, C.S.P., and William A. Norgren; Vol. 2 edited by William Greenspun, C.S.P., and Cynthia O. Wedel, will be available at the Saint Francis de Sales Shop.

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

Litany after Evening Prayer on Wednesdays.

Litany for Missions and Benediction

after Evening Prayer on Fridays.

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

## CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*

FRIDAYS, 5 to 6 p.m.

SATURDAYS, 2 to 3 and 5 to 6 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.



## KALENDAR FOR JANUARY

- ✕ 1. M. CIRCUMCISION OF CHRIST. *Mass 7:30, 9:30.*  
*High Mass 11. (No noonday Mass.)*
2. Tu. Feria.
3. W. Feria. *Mass also 9:30.*
4. Th. Feria.
5. F. Vigil of the Epiphany. *Abstinence dispensed.*
- ✕ 6. Sa. THE EPIPHANY. *Mass 7:30, 9:30. High Mass 11.*  
*(No noonday Mass.)*
- ✕ 7. Su. EPIPHANY 1 (THE HOLY FAMILY)
8. M. Of the Octave.
9. Tu. Of the Octave.
10. W. Bl. William Laud, B.M. Comm. Octave.  
*Mass also 9:30.*
11. Th. Of the Octave.
12. F. Of the Octave. *Abstinence.*
13. Sa. Octave Day of the Epiphany.
- ✕ 14. Su. EPIPHANY II.
15. M. St Paul the First Hermit, C. *High Mass 7:30 p.m.*
16. Tu. Feria. *Requiem 7:30. Sung Mass 6 p.m.*
17. W. St Antony, Abt. *Mass also 9:30.*
18. Th. St Prisca, V.M.
19. F. St Wulfstan, B.C. *Abstinence.*
20. Sa. SS. Fabian, B., & Sebastian, MM.
- ✕ 21. Su. EPIPHANY III.
22. M. St Vincent, Dn.M.
23. Tu. Feria. *Requiem 12:10.*
24. W. St Timothy, B.M. *Mass also 9:30.*
25. Th. CONVERSION OF ST PAUL, AP. *Mass also 9:30.*
26. F. St Polycarp, B.M. *Abstinence.*
27. Sa. St John Chrysostom, B.C.D.
- ✕ 28. Su. EPIPHANY IV.
29. M. St Francis de Sales, B.C.D.
30. Tu. Beheading of King Charles I.
31. W. Feria. *Requiem 9:30.*

✕ *Days of obligation.*



## ALTAR FLOWER MEMORIALS

- January 6—The Epiphany—Edwin and Caroline Gorham  
and James H. Gorham, Priest, OHC
- January 7—Epiphany I—Elsie Gertrude Dickey
- January 14—Epiphany II—Mary Louise Raymond
- January 21—Epiphany III—David Thayer Batchelder
- January 28—Epiphany IV—Charles Augustus Edgar

## MUSIC FOR JANUARY

## JANUARY 7—EPIPHANY I

11 a.m.

Missa tertii toni ..... Costanzo Porta  
Motet, Omnes de Saba ..... Jacob Handl

6 p.m.

Magnificat and Nunc dimittis ..... Charles Villiers Stanford  
Motet, Virga Jesse floruit ..... Anton Bruckner  
O salutaris hostia ..... Mode VII  
Motet, Ave verum corpus ..... Edward Elgar  
Tantum ergo ..... Mode V

## JANUARY 14—EPIPHANY II

11 a.m.

Missa brevis in D ..... Wolfgang Amadeus Mozart  
Motet, Jubilate Deo ..... Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis ..... Robert Fayrfax  
Motet, Angelus ad pastores ..... Jan Pieterszoon Sweelinck  
O salutaris hostia ..... William Byrd  
Motet, Ave verum corpus ..... Josquin des Prés  
Tantum ergo ..... Thomás Luis de Victoria

## JANUARY 21—EPIPHANY III

11 a.m.

Mass for Four Voices ..... William Byrd  
Motet, Come, let's rejoice ..... John Amner

6 p.m.

Magnificat and Nunc dimittis ..... Thomas Tallis  
Motet, O nata lux ..... Thomas Tallis  
O salutaris hostia ..... Thomas Tallis  
Motet, Bone pastor ..... Thomas Tallis  
Tantum ergo ..... Mode V

## JANUARY 28—EPIPHANY IV

11 a.m.

Messe Solonnelle ..... Jeani Langlais  
Motet, O mysterium ineffabile ..... Louis Nicholas Clérambault

6 p.m.

Magnificat and Nunc dimittis ..... Herbert Howells  
Motet, O love how deep, how broad, how high ..... Geoffrey Bush  
O salutaris hostia ..... Geoffrey Bush  
Motet, Illuminare, Jerusalem, quia venit lux tua ..... Mode V  
Tantum ergo ..... Geoffrey Bush

### CHURCH SCHOOL

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



### SAINT 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 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.



### SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

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

### 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 7 p.m.*

### RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750  
The Rev'd Donald L. Garfield, *Rector*  
The Rev'd Timothy E. Campbell-Smith

### PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750  
Mr William R. Anderson, *Parish Secretary*  
*Office open Monday to Friday (except legal holidays)*  
*9 a.m. to 1 p.m. and 2 to 4:30 p.m.*

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Mr John Z. Headley, *Treasurer* ..... PLaza 7-6750  
Mr James L. Palsgrove, *Director of Music* ..... JUdson 6-0237  
Mr McNeil Robinson, *Organist* ..... MOnument 3-3259  
Mr Richard L. Stoving, *Ceremoniarius* ..... 454-3957  
Mr Curtis R. Pruitt, *Head Usher* ..... LExington 2-1294  
Mr Louis Fellowes, *Funeral Director* ..... PLaza 3-5300

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*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.*

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*Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.*