

· BENE·DICTA · TU · IN · MULIERIBUS ·

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



· 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

CLERGY

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AVE

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

Vol. XXXVIII

JANUARY, 1969

No. 1

OBEDIENCE

The Bishop of Northern Indiana's
Sermon on December 8, 1968

Be it unto me according to thy word — St Luke 1.38

FOR SOME CHRISTIANS this is the Feast of the Immaculate Conception of the Blessed Virgin Mary, for others it is more simply the Conception, but for all Christians it is one of several yearly reminders of Saint Mary's obedience. Practically the only thing one knows about the Blessed Virgin is that her obedience was difficult and complete. So far as human beings are capable of accepting the divine will, she accepted it. Christian devotion rightly gives her preeminence among the saints. Her obedience reflects the vulnerability her Son assumed when he took the form of a servant. He is the Living Word. This parish exists and has existed for a century solely to proclaim that Word, and this it has done and has been able to do only by obedience. How obedient has it been and what have been the channels or vehicles of its obedience?

It has been obedient in worship. This has been its principal glory and merit. It has spared neither expense nor pains to make its worship as worthy an offering as human effort can make it: worship full, rich, and even lavish, but always sacrificial and devoted. In the liturgical word here spoken the majesty of God has been manifest. Verily this has been God's house, and the mystery of his presence has given it its abiding beauty. Those who have come here to worship have seen the gates of heaven open, and even the curious, the indifferent, and the profane have participated, almost in spite of themselves, in the supreme obedience of adoration. The prayers of generations of worshippers linger in this place where God has permitted us to behold his splendor.

This church has also been obedient in its ministry. In the name of Christ, it has offered all Christ's gifts, not merely a humanistic

selection and reduction of them. The seasoned saint, the irresolute beginner, the old, the young, the vigorous, the infirm, the joyful bride and bridegroom, and the broken penitent have all found a sacramental grace appropriate to their need and condition. Ministry in this parish has not been limited to what the natural man will take. The clergy have opened to all men the entire ministry of the whole and undivided Christ. They have greeted the sinner with Christ's boundless compassion, strengthened the weak, encouraged the timid, restrained reckless enthusiasm, and guided the daily growth of men and women who have had the courage to live for Christ in the world. The new ministries now proposed to us on all sides have been anticipated and practised, modestly and without excitement, in the ordinary ministrations of the clergy who have served at this altar. If they have not used the vocabulary that goes with the post-Christian type of religion, they have known the realities of secular man's existence, and they have dealt with them, not with the rigidity of obscurantists, but with the imagination and the expert touch of pastors who have learned that the enemies in man's breast are more formidable than the hazards of his surroundings. The faith here taught has sufficed for man because it has been delivered to human beings of all degrees with no merely human abbreviations.

This parish has also been steadfastly obedient in stewardship. This is a relatively new name for a very old Christian attitude. If we know that God is our Creator, we know also that nothing is ours. We do not possess even our own selfhood. All that we own in a conventional sense we hold in trust for guided and devoted use in the slow and largely hidden fulfilment of a divine purpose. The people of Saint Mary's have always recognized the dependence of man upon God and the dependence of men upon one another. Eminent wealth and extreme poverty have encountered each other in the life of this congregation, and whatever reconciliation (another modern word!) needed to take place between them has taken place. Those who had have shared with those who had not, and rich and poor alike have shared with church and community. Persons with large resources have given generously. Widows living on small pensions have tithed and doubly tithed. The worship of God has been related to the service of man with a consistency that belongs to those who have embraced a whole faith with a total allegiance.

Integration in the widest sense was taken for granted among these people long before the term acquired the narrow meaning it has in our day.

We have paid a just tribute to the living and the dead of this parish, which is now at the end of a century that has carried us into a new phase of human existence. Perhaps we ought to mingle a little penitence with the praise that is so unquestionably due. There are blemishes and deficiencies in the noblest of our deeds. If we look closely enough at the worship, ministry, and stewardship of Saint Mary's we may detect a few of the faults that no human work entirely escapes. As I contemplate the parish with the affectionate concern of a former curate and a present friend, I think I see something of the sort.

When I was a member of the staff of this parish many years ago, I spent a great deal of my time in the pursuit of parishioners who had moved to outlying parts of Greater New York. Invariably, when I had tracked them down, I inquired about their present parochial connection, and almost invariably I found that they had none. They were too far from Saint Mary's for more than an occasional Sunday visit, but they were so addicted (no other word will do) to the worship of Saint Mary's that they could not be content with the services of the local church, which of course lacked most of the splendors of Saint Mary's. I was troubled by this at the time, and I may be exaggerating it now, but I am sure that I observed it with disquieting frequency. People who had worshipped at Saint Mary's were reluctant to worship anywhere else, and often, if they could not worship at Saint Mary's they simply did not worship anywhere else. I am aware, of course, that parochialism is not confined to Saint Mary's or any other parish; but must it not disturb us to find that the magnificent liturgy these people had so long enjoyed had not really penetrated very far? No priest at Saint Mary's had ever taught them that they belonged to anything smaller than the whole Catholic Church. Yet the moment they lost the liturgical perfection of Saint Mary's they began to lose everything else that marked them as obedient Christians. Many were not obedient to the end. They are lost to the parish and the Church. Is this nothing more than the failure of individuals? Is it a side-effect of the achievement of strong parochial solidarity? Is it a built-in imperfection

or one that we can eliminate? I will not try to answer these questions. I put them to you and to myself because the bare articulation of them can move us to a certain measure of repentance, and that may not be a bad thing.

Similarly, I was not altogether satisfied with the effects of my pastoral work in this parish more than three decades ago. For all the good teaching we had, and always had had, there were among us many Christian specialists who apparently did not want to be anything but specialists. There were some who accepted the ministrations of only one priest and went without the sacraments when he was not at hand. There were some who went to Mass regularly but never to Benediction, while others were never absent from Benediction and never present at Mass. There were some who haunted the confessional when it was open and were nowhere in sight when it was closed. Often a parishioner with problems developed an excessive attachment to one or more of the clergy. He became dependent on his pastor in a way that was not altogether good for either of them. Can we dismiss these things as oddities and anomalies or are they common enough to be symptomatic of a deep sickness in the souls of Episcopalians and, it may be, human beings in general? Whatever the ultimate answer may be, we cannot search for it now. It should, however, worry us that, here and elsewhere, the very excellence of pastoral work — and at Saint Mary's it has been superb — gives rise to a fresh sequence of baffling questions. Possibly the only thing we can say at this moment is that if the Christian religion really can redeem, heal, and fortify, the proper kind of pastoral care should enable us to stand up before God normally without assistance. This, at all events, is the true end of all pastoral solicitude and effort. In my day many at Saint Mary's grew up to mature independence in Christ, but also many did not. If there is blame for anyone in these things, a large portion of it is mine.

Regarding the last of the three areas of obedience, that of stewardship, I cannot speak with assurance. As a junior curate, I never had anything to do with the finances of Saint Mary's, and naturally if I had any knowledge of such things as pledges, it would not be proper to use it. I can only conjecture that Saint Mary's, in its exercise of stewardship, has sometimes been more mindful of its own needs

than of the needs of the Church in its totality. If it has fallen short of perfection in this respect, it has regrettably plenty of company in the Episcopal Church. Only now are we beginning to do, in the field of elementary human rights and fundamental human welfare, the work that the Church should have done continuously since the outset. In that direction Saint Mary's, as an urban parish, may have large opportunities; and if so, I am confident that they will not be completely lost. A parish that has meant so much to so many different kinds of people should have at least a little balm for the sore wounds of this nation.

Often, these days, some eminent ecclesiastic, in giving us his views on a question of faith, order, or morals, tells us that he would not have expressed himself in quite that way twenty, ten, or even five years ago. This admission can have any of several implications. If it is honestly made, it at least shows that the speaker has related himself to his changing surroundings, and this in turn suggests that he has undergone some organic development. There are, however, other possibilities, and among them are corruption of thought, diversion of thought, and cessation of thought. Even in the Christian community some have been seduced into the service of evil ends, others have been sidetracked in some isolated enthusiasm, and still others have abandoned all disciplined thinking and put their trust in some simplistic formula or slogan. The choice for all of us remains unchanged in a world of commotion and revolution. Either we grow or we decay. Christ is the same yesterday, today, and forever; but the world is not the same and we are not the same. Many secondary things that you have cherished in your first hundred years will be of meager service to you, or no service at all, in your second century. When you have to decide what is secondary and what is primary, remember the truth, the love, and the courage by which you have survived the crises of these long years. Remember your own frailty and the weight of the Word committed to you. Remember your adoption and your heritage. You have only to obey as the Mother of God obeyed, and you will do as much for the new age as you have done for the old.

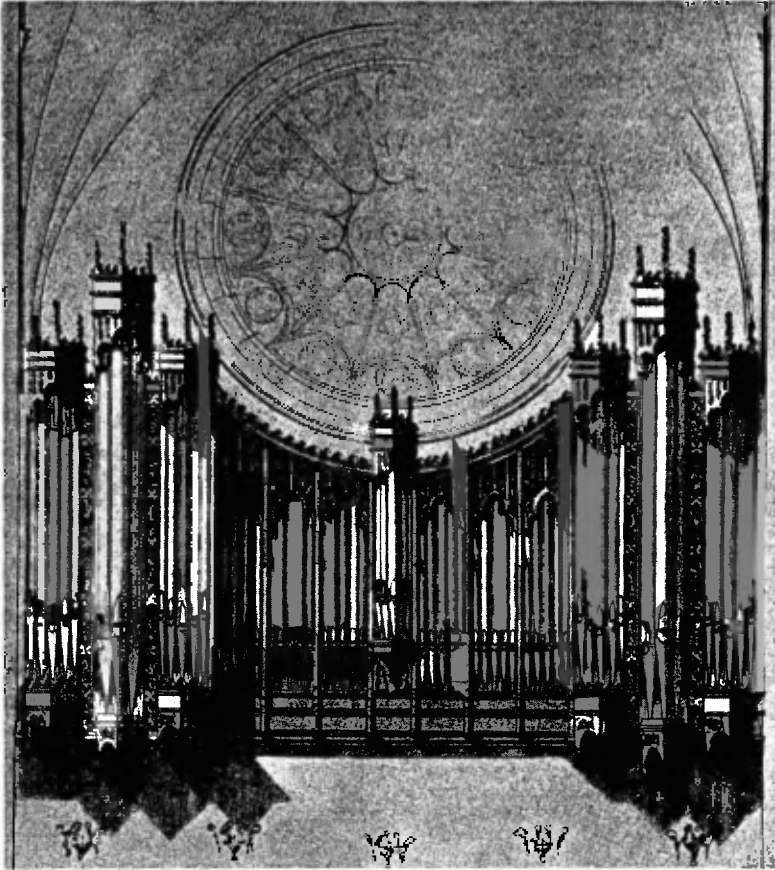
The Right Reverend Walter Conrad Klein was consecrated Bishop of Northern Indiana in 1963, after teaching at Nashotah House and other Seminaries. Father Klein began his parochial ministries at Saint Mary the Virgin, trying his vocation with the Chowley Father, 1930-1934. To welcome him back as our centennial preacher was a great privilege and good for our salvation.

SAINT MARY'S MUSIC — IV

THE ORIGINAL JARDINE ORGAN lasted in Saint Mary's until 1932, when a contract for a new instrument was signed with the Skinner Organ Company directed by G. Donald Harrison. Frustrating patience with the old organ might not have stretched over thirty years had it not been for Saint Mary's "orchestra". This aid to music productions might even have inhibited the acquisition of a great new organ menacing the instrumentalists, hanging over them in the gallery as a potential replacement. But it must also be remembered that until G. Donald Harrison came on the organ-building scene in this country, organ design was at its lowest and most decadent level. Had Saint Mary's succumbed to the need for a new organ in 1925 we might *still* be saddled with it. Also it might have been less expensive to maintain a small orchestra rather than spend a large sum for a new organ. The replacement value of the present organ (about \$150,000) would provide an orchestra once a month for the next fifty years!

Raymond Nold had dreamed about and planned a new organ for a long time. Writing in May, 1932, in *AVE* (which he founded and edited), Father Dale, one of the Cowley Fathers assisting Father Williams and a man whose taste is evident at Saint Mary's, announced plans for the new organ. "Bad times or no bad times, something will have to be done about it soon. Just now, it happens that we could secure particularly attractive terms from the organ builder of our choice were we able to install the new organ at once. The Father Rector is happy to announce that a substantial sum of money has already been placed in his hands, which seems to make a new organ at least within the bounds of possibility. If further developments are favorable, it even seems likely that something may be done in the matter of installing a new organ this summer. If a sum of money, say, \$10,000 in addition to what is now in the Rector's hands, were now available, it would make a new organ in the autumn an actuality."

Enough money was forthcoming to sign the contract in June and work was begun immediately that summer to remove the old organ and prepare for the new one. During this time the gallery choir sang from positions in the ambulatory aisle and the chancel organ was used. Few organs are finished when expected and the new organ was not usable until January, 1933. To be factual, this organ has *never* been completed!



ORGAN CASE
proposed by
G. Donald Harrison

AEOLIAN-SKINNER ORGAN SPECIFICATIONS 1932

<i>Great Organ</i>	<i>Choir Organ</i>
16' Principal	16' Salicional
8' Principal	8' Geigen Principal
* 8' Diapason	8' Flute Traversiere
* 8' Flute Harmonique	8' Viole
* 8' Gemshorn	8' Viole Celeste
5-1/3' Quint	8' Spitzflote
* 4' Octave	4' Flute d'Amour
4' Principal	4' Gemshorn
* 4' Flute Couverte	2-2/3' Nazard
3-1/5' Grosse Tierce	2' Piccolo
2-1/3' Octave Quint	1-3/5' Tierce
2' Doublette	1-1/3' Larigot
Harmonics V	Sesquialtera V
*16' Double Trumpet	*16' Contra Fagotto
* 8' Trumpet	8' Clarinet
* 4' Clarion	8' Trumpet
	* 4' Clarion
	Tremolo
<i>Swell Organ</i>	<i>Pedal Organ</i>
16' Flute Conique	16' Principal
8' Principal	*16' Contre Basse
8' Rohrflote	16' Flute Ouverte
8' Salicional	16' Diapason
8' Voix Celeste	16' Salicional
8' Viole Sourdine	16' Spitzflote
8' Voix Eolienne	*10-2/3' Quint
4' Octave	8' Flute Ouverte
4' Flute Triangulaire	8' Octave
4' Salicet	* 8' Violoncello
2' Salicetina	* 6-2/5' Grosse Tierce
Plein Jeu V	* 5-1/3' Octave
Sesquialtera IV	4' Doublette
16' Bombarde	4' Flute Ouverte
8' Trompette	* Harmonics IV
4' Clarion	2' Flute
8' Oboe	32' Contre Bombarde
8' Vox Humana	16' Bombarde
Tremolo	8' Trompette
<i>Bombarde Organ</i>	4' Clarion
* 8' Viole	*16' Double Trumpet
* 8' Viole Celeste	* 8' Trumpet
* 8' Orchestral Flute	* 4' Clarion
* Grande Fourniture VII	*16' Fagotto
*16' Double Trumpet	* 8' Fagotto
* 8' Trumpet	* 4' Fagotto
* 4' Clarion	
Tremolo	

*Prepared for, not installed

AEOLIAN-SKINNER ORGAN SPECIFICATIONS 1968
(Revised in 1942)

<i>Great Organ</i>	<i>Positiv Organ</i>
16' Principal	16' Salicional
16' Quintaton	8' Gambe
8' Diapason	8' Flute Traversiere
8' Bourdon	8' Viole
8' Quintaton	8' Gambe Celeste
4' Prestant	4' Flute d'Amour
4' Flute Couverte	4' Gemshorn
5-1/3' Quint	2-2/3' Nazard
3-1/5' Tierce	2-1/3' Octave
2-2/3' Nazard	1-3/5' Tierce
2' Doublette	1-1/3' Larigot
Fourniture III/V	1' Sifflet
Cymbale III	Cymbale IV
Harmonics V/VII	16' Musette
Cymbelstern	8' Cromorne
	8' Clarinet
<i>Swell Organ</i>	4' Chalumeau
16' Flute Conique	<i>Pedal Organ</i>
8' Rohrflote	16' Contre Basse
8' Salicional	16' Diapason
8' Voix Celeste	16' Quintaton
8' Viole Sourdine	16' Flute Conique
8' Voix Eolienne	16' Salicional
4' Principal	8' Quintaton
4' Salicet	8' Flute
2-2/3' Nazard	8' Contre Basse
2' Salicetina	8' Salicional
Plein Jeu V	4' Doublette
Cornet III	4' Flute
16' Bombarde	4' Quintaton
8' Trompette	4' Salicional
8' Oboe	4' Contre Basse
8' Vox Humana	2' Quintaton
4' Clarion	Grand Cornet IV
	32' Euphone
	16' Bombarde
	16' Bason
	16' Musette
	8' Trompette
	8' Musette
	4' Clarion
	4' Musette
	Fourniture IV
	Carillon II

All couplers 16', 8', 4'

The Great Depression subdued further pleas for the Organ Fund since many people were hungry and unemployed. In the original design much was planned to be installed at a later time when money was available. In January, 1934, Father Williams, the Rector, wrote a parish letter which still sounds familiar. "Saint Mary's does have endowments, due to the generosity of former parishioners and friends; but Saint Mary's is quite unable to do business on its endowments. These have shrunk appreciably during the past difficult years. Salaries have been reduced; the choir has had to be made smaller; the orchestra which for so many years has been a feature of our winter services has had to be temporarily abandoned, save for the great festal days. It seems only fair to write plainly the reason of these things, since we have heard rumors that the customary music had been altered or abandoned simply because of some whim of the Rector or of the Director of Music because everyone knows there is a special endowment at Saint Mary's for the grand music, the great Masses with orchestral accompaniment.' Unfortunately, there is no such endowment — the music is not endowed at all. The music, like everything else, is dependent upon your regular giving to Saint Mary's according to your ability through a definite weekly pledge. Sporadic giving is of little use in planning the budget."

Thus the new organ came at a time when the music program was curtailed for financial reasons. Raymond Nold was therefore able to sustain musical enthusiasms in the parish by arranging recitals on the new organ. During these lean years the following organists played many fine recitals: G. D. Cunningham, Doctor Stanley Marchant, Hugh Porter, Gunther Ramin, E. Power Biggs, Charles M. Corboin, Winslow Cheney, Carl Weinrich, Charlotte Lockwood, Palmer Christian, Ernest White, Clarence Watters, and Virgil Fox.

The new organ became almost a sensation, with spectacular attendance at recitals. *The American Organist* magazine accorded the instrument the rare honor of four consecutive leading articles (May-August, 1943) and the editor wrote: "There is a grandeur to the Saint Mary's organ I've not met in any other I recall." A contributor said: "The voicing is distinctly American, with all the brilliant, suave, even luscious, packed-in color characteristic of the best American work. But, as this design demands, the organ is not

an assembly of beautiful voices. It is an ensemble instrument in which every voice has been treated so as to be part of the whole. It is, above all, a chorus instrument, in which there is not just one but a multitude of ensembles designed to cope with any kind of music or any ritual demand. So, while still not yet completed, Saint Mary's is an ideal church organ, and a fine recital instrument as well." And a British critic, A. Thompson-Allen, said of Saint Mary's organ: "A pinnacle has been reached over here which rivals the European masterpieces. . . I am convinced that the instrument stands side by side with the great instruments of the older world."

Raymond Nold had seen several changes in the parish from Doctor Barry through the upsetting resignation of Doctor Delaney in 1930 to the Cowley Fathers, whom he found to have "genuine musical feeling and astonishingly good taste and accuracy of judgment". In his article "Six Years of Church Music" which appeared in the Golden Anniversary Issue of AVE (May, 1937) Mr Nold referred to the time of the Cowley Fathers and the encouragement he received from them in introducing more plainsong and polyphonic mass settings. Six cantors were placed in the chancel to sing the Proper of the Mass and lead the responses, a custom continued, stopped, and revived several times.

In 1937 George W. Westerfield, an accomplished church musician and Organist under Raymond Nold for about eighteen years, was retired and Ernest White was appointed to take his place. Mr White, a Canadian by birth, had come to this country to study with the famous organist Lynwood Farnham and was later appointed organist of Saint James' Church, Philadelphia, and to the music faculty of Bard College in Columbia University.

One year after Ernest White had come to Saint Mary's as Organist AVE announced: "Both for economic and artistic reasons it has been found desirable to re-organize the musical work of the parish. Saint Mary's has always been known for its fine music and it is expected that, under the new order, the standard not only will not suffer but that the artistic and devotional qualities of our music will be enhanced. The two choral groups, the choir of men and women in the west gallery, and the sanctuary plain chant group will continue to function. The former will henceforth be known as the Polyphonic Choir of the Church of Saint Mary the Virgin."

This ultimatum is followed by a defence of plainsong, unaccompanied polyphony, and modern church music. "We may devoutly hope that our somewhat more sober, but even more exalted, style of music will stimulate an increase of devotion and redound to the glory of God. Certainly, it will mean the greatly increased reputation of the music of our beloved Saint Mary's."

The increased use of plainsong and polyphony was commendable but such an articulate statement of organization at a time when the Director of Music had been incumbent for twenty-five years and was already suffering from leukemia can only be explained by the fact that a new and vital influence had appeared, namely, Ernest White. Most of the polyphonic and modern masses to be heard for the next twenty-five years were prepared in English and introduced at this time.

When Father Taber became Rector in 1939 Raymond Nold was once again called upon to help the parish through another change. One year after this smooth transition Mr Nold died and shortly Ernest White, his assistant, was appointed Director of Music. In his tribute Father Taber said, "The standard of music has been increasingly heightened during Mr Nold's faithful service over a period of thirty years. Whatever may have been the musical tastes of the members of the congregation, amidst times of musical thrills and musical let-downs, yet all, I believe, recognize and appreciate the fact that Mr Nold was always giving his best to the best."

Shortly after his appointment Mr White read before the young adults' Guild of Saint Francis a paper on "Church Music". The opening statement clearly sets forth the basis on which he produced music at Saint Mary's. We quote in part. "Common prayer and music are two of the means by which a common emotion may be aroused to bind the personalities of a congregation into a unit. They are legitimate aids to worship. They are means by which an individual mind might be stimulated to an understanding of things ordinarily beyond his grasp.

"Of necessity the part assigned to the congregation varies greatly from one parish to another. In residential districts, where the congregation is practically constant, it may be called upon to do more than in a place such as Saint Mary's where there is a great change from week to week. One thing remains — the worshipper comes to

church to worship and praise and to present himself before God. He may not be called upon to take part audibly, but the will to worship must be there before he can appreciate or intelligently follow the service.

"The matter of congregational singing, or of audible prayer, does not enter so largely into the service as does the fact that the worshipper should have a feeling for what is taking place before him and of what he is offering as his contribution.

"Because the average musical skill of a large group is too low for a first rate performance, and because the members of a congregation cannot arrange to practice regularly, it is necessary to delegate the audible parts of the service to a choir, who are themselves a part of the congregation. This will not interfere with the worshipper's part — for those trained vocalists are doing his work in a style that the whole congregation could never approach. We do not ask members of the congregation to build our churches unless they be architects trained for the work. In the same fashion our choir singers are called upon to provide that which they are able and trained to do, as pure offering to Almighty God. When the choir sings a piece of music, each person in the congregation should be at one with it, supporting the offering with his spirit."

Ernest White was elected a member of the Board of Trustees in 1944 but it was not his destiny to become another Doctor Prentice. He resigned as Director of Music and a Trustee in 1958. Organists under his direction were Walter Rye, Edgar Hilliar, Marie Schumacher, and Edward Linzel. Mr Linzel succeeded him as Director of Music, Organist, and Choir Master — three in one was new for Saint Mary's. Upon his departure from the parish in the summer of 1962 Edgar Hilliar was called back by Father Taber to direct the music. Mr Hilliar had been granted one year's leave from his position at Saint Mark's, Mount Kisco, and when he returned there the following year, direct descent (or ascent?) to the position of Director of Music at Saint Mary's was no longer possible. That well had run dry and Saint Mary's Rector had to seek an "outsider" for the first time. Father Taber chose James L. Palsgrove, who was directing the music at All Saints' (formerly Saint Thomas' Chapel) on the east side of Manhattan. —J.L.P.

MUSIC FOR JANUARY

JANUARY 5 — CHRISTMAS II

11 a.m.

Missa quaternis vicobus Phillip de Monte
 Motet, In nomine Jesu Jacob Handl

6 p.m.

Magnificat and Nunc dimittis V, I/Adriano Bachieri
 Motet, O magnum mysterium Cristobal Morales
 O salutaris hostia Oreste Ravanello
 Motet, Ave verum corpus Giacomo Carissimi
 Tantum ergo Giovanni Paolo Colonna

JANUARY 12 — EPIPHANY I

11 a.m.

Missa brevis Lennox Berkeley
 Motet, Ab oriente Jacob Handl

6 p.m.

Magnificat and Nunc dimittis McNeil Robinson
 Motet, O magnum mysterium Francis Poulenc
 O salutaris hostia Geoffrey Bush
 Motet, Jesu dulcis memoria Mode VI
 Tantum ergo Geoffrey Bush

JANUARY 19 — EPIPHANY II

11 a.m.

Missa l' hora passa Lodovico da Viadana
 Motet, Virgo Jesse Anton Bruckner

6 p.m.

Magnificat and Nunc dimittis VIII, II
 Motet, Three Psalms (95, 84, 81) Jack Gottlieb
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Tomás Luis de Victoria

JANUARY 26 — EPIPHANY III

11 a.m.

Mass in D Marc-Antoine Charpentier
 Motet, Dexter a Domini Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis Thomas Attwood Walmisley
 Motet, I heard a voice from heaven Edgar Bainton
 O salutaris hostia Thomas Tallis
 Motet, O sacrum convivium Thomas Tallis
 Tantum ergo Mode V

FROM THE PARISH REGISTER
BURIAL

"My flesh shall rest in hope"

November 27—Washington Irving

CALENDAR FOR JANUARY

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

✠ Days of obligation.



ALTAR FLOWER MEMORIALS

- January 1—The Circumcision, Charles Augustus Edgar
 January 5—Christmas II, A thank offering
 January 6—The Epiphany, Edwin and Caroline Gorham
 and James H. Gorham, Priest, OHC
 January 12—Epiphany I, Elsie Gertrude Dickey
 January 19—Epiphany II, Mary Louise Raymond
 January 26—Epiphany III, David Thayer Batchelder

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.
Mass also on Fridays and Holy Days	6:15 p.m.
Evening Prayer	6:00 p.m.
Litany after Evening Prayer on Wednesdays.	

*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.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mr and Mrs William P. Clement, \$5; Miss Amy Dearden, \$3; Mrs Charles A. Edgar, \$5; Mrs Frank Engstrom, \$5; Mrs Helen C. Harrington, \$5; Mrs Horace Glidden Hufcut, \$5; Alfred G. M. Miller, \$5; Harry C. Morris, \$2; Miss Katharine B. Neilson, \$10; Miss Elizabeth M. Rawles, \$2; Frank M. Reed, \$3; The Rev'd John G. Shirley, \$2; William G. Simpson, Jr, \$5; Miss Mary H. Skuse, \$2; Paul T. Spahr, \$3; Mrs Jere R. Wickwire, \$5; Mrs Austin M. Wynne, \$3.

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.*

Mr John Z. Headley, *Treasurer* PLaza 7-6750
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wish to receive AVE.*