

BENEDICTA · TU · IN · MULIERIBUS ·
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A · MONTHLY · BULLETIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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

Vol. XLI

January, 1972

No. 1

My dear people,

Before I jump into January (always difficult for me in mid-December), even before I say "Thank you" from all of us at the rectory for Christmas greetings, I must say something about our patronal feast. Except for 1968, December 8 was for me the best. There was time for a procession. The music was superb. And the social hour was leisurely, with newly-tapped talent in preparing the buffet. Our thanks to those who so graciously served it. It was with hesitation that I had cancelled the usual dinner, yet because we were not rushing somewhere else we could mix and enjoy one another's company more. As Father Schumann said, "I talked to more people than ever before."

I am glad we all could mix. New York will always be made up of people who mostly want to be left alone, and Saint Mary's has never been a close-knit parish and never will be "folksy". It isn't our "thing". I have not even tried the Pax at Mass. Coffee hour is perhaps the contemporary Pax. Certainly we must make it a way to welcome out-of-town visitors and potential parishioners. They may be timid. They may come less than halfway. That is no excuse for us not to go more than halfway in greeting them. You have to be alert to see someone standing alone. You have to be perceptive to turn someone over to the clergy. And if *we* are to greet newcomers, you have to give them priority with us. Our primary job at coffee hour is not with old-timers, much as we love you, but with newcomers.

January brings us the Feasts of the Holy Name and the Epiphany, with High Mass at 11 a.m. and 6 p.m. respectively, and also a return of "Biblical Studies" by Father Boyer. They bring him and Saint Mary's much praise, and I want to record my gratitude. Now that Saul is slain, we can look to David, who was goodly to look to. Christ was not ashamed to be called "Son of David".

But to relate Saint Mary's to the national Church, let me tell you about a new national association for the promotion of serious

theological debate. Forty Churchmen met at Holy Cross Monastery to discuss the theological bankruptcy of the Church and try to do something about it. I was one of those there, and am on the steering committee of the society we formed. We named it "Association for Creative Theology" and I print below the principles we drew up. They are meant to emphasize openness to new voices, but we commit ourselves to apostolic faith and sacramental worship. Balance, I know, may be difficult. We plan to promote our purposes by publishing studies and sponsoring conferences. Association with us, entitling one to our publications and news of conferences, costs \$5, which I would be happy to forward to the treasurer. ACT is neither "anti" nor quite the same as any other society in the Episcopal Church. Please pray for our purposes.

Affectionately your priest,

Donald L. Garfield

ASSOCIATION FOR CREATIVE THEOLOGY

GOD has spoken to mankind through Jesus Christ. He has told us of the absolute priority of justice and love. The Church is called to proclaim this priority, so that human dignity may be verified and restored by Christ, the Maker and Redeemer of all mankind.

We affirm the truth of apostolic faith and the power of sacramental worship. The opportunity is before us, the demand is upon us, to bring that truth and power into the lives of men. This is no new demand for Christians, but prophetic voices are few, and we are called to speak boldly of Jesus Christ, the same yesterday and today and tomorrow.

We mean to build upon the apostolic faith. We must reassert how open it is, interpreting not only issues within the Church but every aspect of life, personal and social. We mean to listen to contemporary witnesses to truth, whether from the Church or not. We will add our own witness towards understanding and application of Christian theology.

To speak prophetically is to speak of today under the judgment of God. This apostolic work we undertake for Christ's glory and his Church's mission.

WE ARE ONE

Sermon by Father Garfield in the Octave of Unity

Church of Saint Francis of Assisi, New York

IN HIS HIGH PRIESTLY PRAYER on the night before he suffered, Christ prayed for his disciples "that they might be one." If he could see that, despite his sacrifice, his disciples soon would disagree and divide amongst themselves, then that foreknowledge was still another burden for him to bear on the cross. And still we nail him to a cross by our unhappy divisions. Many times, they stem from ignorance and prejudice; all too often, we are guilty of pride and hatred; always, whatever the cause, disunity is a great danger to the Church, because God wills us to be one, and because the world cannot believe in him if we are not.

And so Christians are praying this week for unity. We pray for it always, of course. "Regard not our sins, but the faith of your Church; and grant her that peace and unity agreeable to your will," you pray in your Mass; and in ours we pray God to "grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love." Day by day we pray for unity, and in this week of prayer we intensify our efforts to know why we are divided at all, to know what hope there is of being reunited, and to know how it can be accomplished.

The Octave of Unity begins on January 18, and that day was chosen to begin it because, till recent revisions of the Roman calendar omitted it, it was the Feast of Peter's Chair at Rome. That feast was chosen to point to the unitive force of Rome—a call to come home, if you will. Perhaps it was as a gesture of charity towards Christians whose spiritual home is not Peter's city and whose spiritual leader is not Peter's successor, that his January feast was dropped (though the February feast of Peter's Chair was retained). Now, I have no doubt, myself, that Peter died at Rome and, in a true sense, lives in Pope Paul. I am bound to say, however, that you and I may not see the same role for Peter in his day or for the Holy Father in ours. If I failed to say this, I might mislead you.

And I am glad to tell you that Peter's place as first amongst the apostles is accepted—as it has been always—by Anglicans, and that in fact the Episcopal Church in this country is restoring January 18 in its calendar as a feast of Peter: a feast of the Confession of Saint Peter. We think that his confession of Jesus—"Thou art the

Christ, the Son of the living God"—is a climax of faith, a leadership of the apostles, a pioneering for the Church, which we sorely need to recall today. For, first of all, it is a lack of faith, a disloyalty to our Lord, which causes disunity. Unity in faith in Christ the Son of the living God, with proclamation of that faith in no uncertain way, is demanded of us before God can give us unity. Simon, blunt as always, blustering out his faith, found himself with a new name: Peter, The Rock. Renewal of the Church will only come when all who call themselves Christians understand the faith, accept it as apostolic, and boldly say, "We believe in one God." Pray for that first and foremost.

But lest unity be confused with uniformity, let us look at it through the eyes of history; and to do that devoutly, we can continue to look at the calendar for this week, and see how we share the saints. They have fascinated me since I was a boy—a Congregationalist, by the way—and began to see how the Church never forgets her heroes. But for the Church, who would have heard of Agnes or Vincent? And this morning and tomorrow evening, vesting for Mass, my chasuble is red—red because blood was shed by a little Roman girl and a young Spanish deacon, both of whom died in the same year and persecution—that of Diocletian in 304 A.D. They died for the same faith; they would not renounce Christ. And they are remembered by my part of the Church and yours, just as also this week we share Pope Fabian and Saint Paul's companion Timothy and John Chrysostom, Patriarch of Constantinople. The communion of saints is union in Christ. "When he ascended up on high, he gave gifts unto men"; men of many nations, many backgrounds, many talents, contributing their God-given treasures to the Church. The Church triumphant is neither Eastern nor Western. The saints in heaven are neither Roman nor Protestant. And heaven has no corner for continuing Anglicans!

But continuing contributions of our insights and our inherited perspectives can make the Church on earth stronger. The Church militant on earth will be stronger for using—not forgetting—the many facets of her life past and present. We are learning to live together, and better, in the Church, not by denying our mistakes but rather by understanding them, forgiving as we would be forgiven, welcoming with a catholic embrace all that is truly catholic. Unity, we are learning, is not uniformity, and variations

in non-essentials, or even in how we work out and witness to what is essential, may be good for the Church. As in a good family, the children are alike and yet different, squabble sometimes but like to be together. Variations make the family human and, without them, it would be humorless—less than human.

But there is family unity. Unity derives from the union of a father and a mother. We are one, we Christians of varying heritage, if we have God for our Father and the Church for our Mother. Saying so, I paraphrase Saint Cyprian, Cardinal Newman used another natural illustration of our unity in God: "He is the spring of water," he wrote, "from which flow many streams, each running its own course but each flowing from one source; and all the streams find unity, not because they are the same stream, but because they flow from one source." Newman wrote this when he was an Anglican—we like to claim him, too—and I think he would tell us still that the source of our unity is the water of the font: because we have been baptized into one Lord, *we are one*.

We are impatient. Centuries of distrust cannot soon be reversed. And the Holy Father was right to remind Christians that unity is "difficult and delicate" to achieve, and that it must come without sacrificing "the true faith and the demands that come with it." But there is hope of reunion here on earth as we learn the mind of Christ, and hereafter it is assured: in heaven, *we are one*.

But how can it be accomplished here? What can we do now? Precisely what we are doing: pray for unity in the truth, unity agreeable to God's will; look for the truth where heretofore we may not have found it; and be converted. Paul the Apostle, whose wonderful conversion we celebrate at the close of our octave of unity, was blinded by a light from heaven, and cried out, "Lord, what wilt thou have me to do?" And he received sight, was baptized, and preached Christ.

We preach Christ, but our faith and charity are too feeble, workings of our leaders too worried, to make us one. Oneness is of God. Unity is not man-made. God turn us to his light, that the world may receive one Lord, one faith, one baptism because once again—in fact, as in hope and in heaven—*we are one*.

BIBLICAL STUDIES — XII

WHEN THIS SERIES WAS INTERRUPTED LAST SPRING, we had left David working out of Philistine territory as a kind of hired mercenary of Achish, King of Gath, and Saul we had left on the eve of his final battle. And it is to the old King's end that we return now, before we can consider the new King's beginning, or the triumphs to which the House of David would lead the people Israel.

Saul at the end of his reign was a pitiful figure. Denounced by Samuel and (therefore) abandoned by Samuel's God, alienated from the best and most treasured of his sons, betrayed (as he understood it) by his once loyal servant and brilliant army commander, haunted by strange and paranoiac fears, seeing conspiracy in every corner, frustrated at every turn — there is not much in his life which bespeaks personal happiness nor even a modicum of decent satisfaction. It was a sad life, and ended in failure; a story of brilliant possibilities misused, of hopeful beginnings gone sour. The end was only a fitting cap of disaster to set upon a lifetime of misbegotten and still-born endeavour.

And the end *was* a disaster, total and complete and heralded by all the traditional apparatus of ill-omen, foreboding, and doom. The Philistines mustered at a place called Shunem, and with them was David, who had come up with his overlord, the King of Gath (we cannot know what David would have done had he fought — we can hope that he would have been found at the last fighting beside Saul and Jonathan, but in the event he was sent home by the Philistines before the battle began, since the other princes were less trusting of his intentions, or less gullible, than the King of Gath). The Israelites mustered nearby on Mt Gilboa, near the headwaters of the River Kishon at the eastern end of the Plain of Megiddo, one flank of the mountain helping to form the Vale of Jezreel, not too far south of the Sea of Galilee. Here Saul was to make his last stand, with Jonathan his son, David's friend.

... and when Saul saw the Philistine force, fear struck him to the heart. He inquired of the LORD, but the LORD did not answer him, whether by dreams or by Urim or by prophets.

So Saul stood alone at the end, calling out into nothingness, and receiving for answer only the echo of his own fears. And thus he turned from religion to magic, from commerce with God to com-

merce with the dead — and that in the face of his own legislation, for "Saul had banished from the land all who trafficked with ghosts and spirits." It is an uncanny scene, and one which history cannot adequately deal with or evaluate. Perhaps it belongs more in the realm of literature than of fact, but if of literature then of the literature of folk-lore, with deep roots in the soil and in the heart of man, not of the literature of art or contrivance, designed to amuse cultivated and sceptical audiences of complacent rationalists. It does not matter greatly whether it is true or not; what does matter is that those who told it *thought* it was true, and that we may be justly pardoned, for that reason, if it raises the hair on the back of our necks too. Here we are down to the bed-rock of something older than time, ghastly, nameless, dreadful — the stuff of Greek tragedy and, equally, of the bloody little mythologies which have survived into our own time in out of the way places and which delight the hearts of anthropologists. Whatever it was that Saul was about, it was very old and very evil: necromancy, traffic with the dead, witchcraft — as much forbidden by Saul's religion as by ours. It is a measure of his desperation that he turned to it in his last need.

Someone found Saul a witch who had managed to survive his decrees and continue to ply her trade in spite of the ban, one of those crones, presumably, which every rural culture seems to produce from time to time in the odd agricultural backwater: dabblers in this and that, mumblers of spells and distillers of potions, practitioners, depending on their bent, of small malevolences or, as often, benevolences — creatures close to the land, close to nature (for good or ill), close to the things which grow or, depending, fester and decay. I myself have known a few such in England and, again, in Kentucky; they are a thousand miles away from the current sillinesses which pass in our urban and jaded culture under the general name of the "occult". Saul's witch, it is fairly safe to say, would have been a practitioner of the Old Religion which the religion of Yahweh was trying to replace, the religion of the soil and of fertility, the religion of the local baals, the local "lords" of things that grow and live, the religion of the Mother, who under various names dominated so much of the religion of the Ancient Near East, but who, whatever the name, was simply the Earth herself. We know from the later stories of

Elijah and Elisha, and from the still later writing-prophets, what a difficult time Yahwism had of it to supplant this most basic of religions without being absorbed or corrupted by it.

Saul consulted the woman in the dead of night, and wearing a disguise. At first she was reluctant: "Surely you know what Saul has done, how he has made away with those who call up ghosts and spirits; why do you press me to do what will lead to my death?" Duly reassured, however, she did as he wished, and called up Samuel. And Samuel came. Perhaps she did not really believe in her own art, or had planned some deception which was confounded by an unexpected reality, or perhaps she thought some other, lesser Samuel was intended. In any event, when the shade came up, "like an old man . . . wrapped in a cloak", she knew suddenly that this was no ordinary apparition and that her client was no ordinary man. In panic she shrieked to him, "You are Saul!"—but still he reassured her, and still the thing took form before him, and Saul knew that he was in the presence of the dead, and bowed himself with his face to the ground.

There was to be no comfort to Saul in *that* interview, and it is strange that he expected any from that quarter. Samuel opposed him as much in death as in life:

"Why do you ask me, now that the LORD has turned from you and become your adversary? He has done what he foretold through me. He has torn the kingdom from your hand and given it to another man, to David. You have not obeyed the LORD, or executed the judgement of his fury against the Amalekites; that is why he has done this to you today. For the same reason the LORD will let your people Israel fall into the hands of the Philistines and, what is more, tomorrow you and your sons shall be with me."

And at these words Saul swooned. Well he might, for he went to battle already doomed, like Macbeth when the wood came to Dunsinane.

The battle was fought on Mt Gilboa, and for the Israelites was a total rout. The three sons of Saul who were with him, including Jonathan, were already dead when at last the old King was brought to bay, surrounded, wounded by the archers. He asked his armour-bearer to give him the *coup de grâce*, but the boy was afraid, seeing

he was King, and dared not; so Saul fell on his own sword, and when he was dead the boy did the same.

Thus they all died together on that day, Saul, his three sons, and his armour-bearer, as well as his men. And all the Israelites in the district of the Vale [of Jezreel] and of the Jordan, when they saw that the other Israelites had fled and that Saul and his sons had perished, fled likewise, abandoning their cities, and the Philistines went in and occupied them.

There had been no disaster like it since the days of Eli the Priest, when Samuel had been a young man, in the day when the Ark of God was taken. For twenty years or more Saul had gone in and out with the armies of Israel as the shepherd of the people—had fought their battles, judged their disputes, been their protector—and now he was dead. The way was clear for David at last, who might well have asked, who almost certainly *did* ask, whether it was worth the price.

The Philistines came the next day and found the bodies, which they stripped and mutilated and hanged on the city wall of Beth-shan. But the men of Jabesh-gilead, whose city Saul had saved from massacre twenty years before, journeyed all the night long and recovered the bodies, took them to Jabesh and gave them honourable burial, and fasted for seven days. And so Saul was not forgotten in his end, at least by some.

David was three days late hearing the news of Saul's defeat. The story he got [II Samuel 1] is somewhat different from the story as recorded in I Samuel 31, and it is probable that we are dealing here (as we have had to do so often in this series) with two different sources. In the version related to David (by an escaped soldier, an Amalekite in Saul's service), Saul asked the narrator to kill him, seeing that he was surrounded and sorely wounded, and this the soldier did, taking the King's crown and armlets as tokens to give to David. This may, of course, have been what actually happened; or it may be that nobody knew *exactly* what had happened, and that our two stories are both guesses based on rumours flying about at the time. As the story *now stands*, however, i.e., in its final, edited form, Saul's death occurred in one way (by his own hand, after his armour-bearer had refused to do the job for him), but this particular soldier—who may have witnessed the actual end—told the story in another way (*he* killed Saul, at

the King's request), presumably in order to enhance his own standing with David and in hope of reward, operating under the not unreasonable assumption that David would be glad to hear that Saul was gone.

He was, it turned out, mistaken; and there is a fine irony to his "reward", whether he actually had killed the King or merely said that he had; the point being that this report was a kind of gloating, and that he made the presumption that David would gloat too, like any ordinary man—the point being further that David was no ordinary man, and that he had loved Jonathan, and had genuinely, when all was said and done, revered Saul. And now this foreigner was standing there, who had no personal stake in either the personal fate of Saul and his sons or in the national fate of Israel, expecting a reward for his ghastly news, snug in his pig's notion that it must really be good news for David (as it would have been for himself) since it was so obviously (on this view of things) to David's self-interest. And now he found that David's view of his self-interest was from a different world:

"How is it that you were not afraid to raise your hand to slay the LORD's anointed?" And he summoned one of his own young men and ordered him to fall upon the man. So the young man struck him down and killed him, and David said, "Your blood be on your own head; for out of your own mouth you condemned yourself when you said, 'I killed the LORD's anointed.'"

And then David made his lament, one of the most beautiful and poignant in all of world literature. I have read no convincing criticism to prove that David could not have written it himself, and I believe that he did, since it is so obviously right:

"The beauty of Israel is slain upon thy high places; how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon!...Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided....I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

J.P.B.

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., 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

*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.

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.



ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Women who would undertake this mission of welcome should speak to the clergy.



SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



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.



SAINT MARY'S PUBLICATIONS

Exultate Deo, Evensong and Benediction at Saint Mary's: monaural \$4.95; stereophonic \$5.95 (mailing 50c)
Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c
Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
Order from the Saint Francis de Sales Shop



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]."

CALENDAR FOR JANUARY

1. Sa. THE HOLY NAME OF OUR LORD JESUS CHRIST
High Mass 11. No Mass at 12:10 or 6:15.
2. Su. CHRISTMAS II
3. M. *Requiem 7:30*
4. Tu.
5. W. Vigil
6. Th. THE EPIPHANY OF OUR LORD JESUS CHRIST
Evening Prayer 5:30. High Mass 6.
7. F.
8. Sa. *Of our Lady.*
9. Su. THE BAPTISM OF OUR LORD JESUS CHRIST
High Mass with procession 11.
10. M. William Laud, Archbishop of Canterbury & Martyr, 1645
11. Tu. *Requiem 12:10*
12. W.
13. Th. St Hilary, Bishop of Poitiers, 367
14. F. St Kentigern, Bishop of Glasgow, c. 600
15. Sa. *Of our Lady.*
16. Su. EPIPHANY II
17. M. St Antony, Abbot in Egypt, 356
18. Tu. THE CONFESSION OF SAINT PETER THE APOSTLE
19. W. St Wulfstan, Bishop of Worcester, 1095
20. Th. St Fabian, Bishop & Martyr of Rome, 250
21. F. St Agnes, Martyr at Rome, 304
22. Sa. St Vincent, Deacon of Saragossa & Martyr, 304
23. Su. EPIPHANY III
24. M.
25. Tu. THE CONVERSION OF SAINT PAUL THE APOSTLE
26. W. SS. Timothy & Titus, Companions of St Paul
27. Th. St John Chrysostom, Bishop of Constantinople, 407
28. F. St Thomas Aquinas, Friar, 1274
29. Sa. St Francis de Sales, Bishop of Geneva, 1622
30. Su. EPIPHANY IV
31. M. *Requiem 6:15.*



ORDO KALENDAR FOR 1972: Seasons and saints' days shown
in color, picture of our della Robbia Madonna; 75¢; \$1 mailed.

MUSIC FOR JANUARY

JANUARY 2 — CHRISTMAS II

- 11 a.m.
 Missa O magnum mysterium Tomás Luis de Victoria
 Motet, O magnum mysterium Tomás Luis de Victoria
 6 p.m.
 Magnificat & Nunc dimittis Giovanni Asula
 Motet, O mysterium ineffabile Louis Nicholas Clérambault
 O salutaris hostia Mode VII
 Motet, Ave verum corpus Orlandus Lassus
 Tantum ergo Mode VI

JANUARY 9 — THE BAPTISM OF CHRIST

- 11 a.m.
 Missa aedis Christi Herbert Howells
 Motet, Jubilate Deo Bernard Rose
 6 p.m.
 Magnificat & Nunc dimittis Thomas Tallis
 Motet, Ab Oriente Jacob Handl
 O salutaris hostia Jacob Handl
 Motet, Adoramus te Jacob Handl
 Tantum ergo Tomás Luis de Victoria

JANUARY 16 — EPIPHANY II

- 11 a.m.
 Missa brevis Lennox Berkeley
 Motet, Jubilate Deo Giovanni Pierluigi da Palestrina
 6 p.m.
 Magnificat & Nunc dimittis Robert Fayrfax
 Motet, Almighty God, who by
 the leading of a star John Bull
 O salutaris hostia Flor Peeters
 Motet, Ave verum corpus Josef Noyon
 Tantum ergo Josef Messner

JANUARY 23 — EPIPHANY III

- 11 a.m.
 Missa quinti toni Orlandus Lassus
 Motet, Dexter a Domini Orlandus Lassus
 6 p.m.
 Magnificat & Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet, Tribus miraculis Luca Marenzio
 O salutaris hostia Ettore Desderi
 Motet, Adoramus te Marc Antonio Ingegneri
 Tantum ergo Ettore Desderi

JANUARY 30 — EPIPHANY IV

- 11 a.m.
 Mass for four voices William Byrd
 Motet, Confirma hoc, Deus William Byrd

6 p.m.		
Magnificat & Nunc dimittis	Harold Friedell	
Motet, Virga Jesse	Anton Bruckner	
O salutaris hostia	Anton Bruckner	
Motet, Ave verum corpus	14th century French	
Tantum ergo	Anton Bruckner	



FROM THE PARISH REGISTER

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

December 8—Walter Phelps Warren

BURIAL

"My flesh shall rest in hope."

November 30—Forrest Dale Wolfe



ALTAR FLOWER MEMORIALS

January 1—The Holy Name, Helen Elizabeth Butler
 January 2—Christmas II, Charles Augustus Edgar
 January 6—The Epiphany, Edwin and Caroline Gorham
 and James J. Gorham, Priest, OHC
 January 9—The Baptism of Christ, Grieg Taber, Priest and Rector
 January 16—Epiphany II, Mary Louise Raymond
 January 23—David Thayer Batchelder
 January 30—Joseph H. Schuman



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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.

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 The Rev'd John Paul Boyer

PARISH OFFICE

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

Mr William R. Anderson, *Parish Secretary*

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