

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *
 * · BENEDICTA · TU · IN · MULIERIBUS · *
 * · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *

AVE

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

VOL. XLV FEBRUARY, 1976 NO. 2

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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. XLV

February, 1976

NO. 2

My dear people,

Candlemas, with its procession before High Mass at 6, is always dear to me as a great feast of our Lord and, of course, because it marks another year of my ministry here. This year, it has another signification for me: publication of the proposed Prayer Book, in which I have been privileged to have a hand. How *much*, I will have to file away for my memoirs! Some of the inside story and lots of the great felicities of the book I revealed in my sermons in Advent and on Christmas Eve. Here are their pertinent parts for you to read and, I hope, reflect on.

Of course, from its publication date it is being called the Groundhog Book! It has, however, 1001 pages, and that suggests names more romantic, like the Thousand and One Nights or Scheherazade Book!

I expect the book will be ready for us all to have and study in Lent. For Friday evenings in Lent, Father Catir and I propose to do a duet, singing the praises of the book and (when we have to) lamenting any short-comings. These performances will begin on March 5, the Friday after Ash Wednesday, and will be sponsored by both our parishes. They will take the place of the conference I had suggested. Any response has indicated that I can do more this way here, and by speaking in several dioceses in which I have had invitations.

Meanwhile, Father Boyer will begin preparation of candidates for Baptism and for Confirmation at the Easter Vigil. Classes will begin in the second week of February, at times to be agreed on if you will speak to him now.

The last day of February and last Sunday after Epiphany—the extra day of the leap-year—gives us occasion for another brunch. If you will help Mabel Lewis, tell her. And we can all help the kitchen crew by making reservations in the parish office with our new secretary, Larry Jones.

Affectionately your priest,
DONALD L. GARFIELD

INSIDE PRAYER BOOK REVISION

Excerpted and expanded from the Rector's sermons
on the revision of the Book of Common Prayer

THE FEAST OF CHRIST THE KING, as we are used to calling it — all of it provided now in the proposed Prayer Book — comes at the end of the Church Year, on the Sunday before Advent. In Advent you may choose to see Christ as he was, a child in Mary's lap, or you may anticipate his second Advent and try to picture him as he will be, crowned in majesty, when he comes to be our Judge. So, too, we have those two pictures and that choice to make in our worship and the buildings that house it and the gestures and words that express it. You may choose courtliness or simplicity: both have their place in Christian art and Catholic worship.

That is why the Prayer Book proposed for the Episcopal Church will have a choice of rites: Rite I preserving forms we know, forms I expect we shall use at Saint Mary's in our rather Baroque worship, while for less formal places and occasions there are services that try to be contemporary. They have their beauty, I find, but it is decidedly the beauty of a more direct approach to God, with less language of God's Divine Majesty and of his wrath and indignation against man. "Your Majesty" does not come easily to my lips, even for the Lord God. Kingship, or any analogy in human terms for One who is infinite, is difficult for us who on the human level ask how kingship has been *earned*. But Christ, who of course could *claim* it, has in fact *won* his kingship by dying for his people. So we can happily call ourselves citizens of his kingdom. We were made to serve God, but we can by Christ's merits call ourselves his people, whom he calls to serve in perfect freedom.

Service is a word that describes what we owe and give to God as our King. It is also the English equivalent of "Liturgy". Liturgy is a word from the Greek, in which it means literally the people's work. Liturgy is the technical term of those services we use as a body of people praising God in common. "Common Prayer" is the equivalent English term and the title chosen for the first English book to set forth people's praises. The Book of Common Prayer was first published in 1549 as a restoration of vernacular worship and, too, as part of the rejection of the medieval Papacy. The book was compiled by Thomas Cranmer, Archbishop of Canterbury, and issued by King Edward VI — both of them strong for the Reformation — and that book, and much more the second book issued

three years later, reflected in many ways the Reformation bias of king and archbishop.

Since 1552, however, every successive Book of Common Prayer both in England and in her daughter churches and certainly in the Episcopal Church in America, has gone far to return behind the Reformation to older, more Catholic rites and doctrines. And the Prayer Book of 1979, as we shall call it if it is adopted, will be in most ways the most Catholic of all that we have known — or could hope to have! Let us now look behind it, to the first Christians: Jews accustomed to synagogue worship.

I

WATCHING FOR CHRIST describes the Christian. Christians in the early Church spent a whole night at the great feasts, and part of the night before every Lord's Day, in prayer and praise. They listened to lessons from their Bible, our Old Testament, and, as they were written and circulated, to the Epistles of Paul and other Apostles, and finally the Gospel. They continued till dawn, the time for Christ to come, the symbol of his coming to lighten the dark world, and then they obeyed his command and gave thanks and broke bread for his remembrance and hailed his coming.

Between the lessons, the Christians, being heirs of the synagogue service, chanted psalms — and so do we. They were Jesus' prayer book and to use them is to be one with him in his prayers, so they deserve their place in our service even though the metrical hymns of later centuries are dear to us. (I like to sing so many hymns that my friends josh me that at Saint Mary's we have recitation of the Hymnal!) Surely we can use hymns and psalms both. Psalms chanted between the Old Testament lesson and the Epistle as a gradual, and between the Epistle and the Gospel with "alleluia" (or, in Lent, as a tract): these provide background for reflection on what has been read to us.

The introit, a processional chant invented when the Church came into the open after Constantine made it legal, is a theme-song for the day and, in fact, often gives a title to it. For example, we speak of the Third Sunday of Advent as Gaudete and of Mid-Lent Sunday as Laetare.

Kyrie eleison, literally "Lord, have mercy" ("upon us" was Cranmer's addition and makes it subjective), survived in the Latin West as part of the Greek litanies. In Greek its meaning is more

akin to "God save the King!" Our musical settings at Saint Mary's have more of the feel of triumph, I am glad to say, and that is why I choose to cense the altar during the Kyrie.

Gloria in excelsis follows except in Lent, because it is a season of penitence, and except in Advent, because it is the season of preparation for the feast when the angels taught us to sing, "Glory to God in the highest!" The Western Liturgies all put the Gloria at the beginning, because, if you want a reason, it brings us to consideration of Christ's incarnation in the readings and sermon and Creed. Cranmer moved the Gloria to the end of his Communion Service, to be a thanksgiving after Communion, I suppose. Anglo-Catholics liked to "gab" ("Gloria at beginning") and we began to in 1932 and now it is to be the Prayer Book place. It is not an important victory, really: more important, I feel, is the encouragement of the Psalter (which we already had) and of Old Testament lessons (which we had at Morning and Evening Prayer but not at most Masses). However, most important is the rotation of lessons — all three — over a three-year cycle which you are well familiar with since we have used the new lectionary for the past five years. I can testify how much more the Bible means to me from reading and hearing and reflecting on so many more selections from it, and I hope you can say that for yourself. It is a challenge to the preacher, as at the culmination of the Service of the Word he tries in his sermon ("speaking out") to put together what God would say to us, given the lessons we have heard and given the world as we see it.

I have not mentioned (because they are special subjects to which special and longer thought should be given) the Collect or the Creed. Collects have been conservatively revised and carefully redistributed throughout the Church Year. I like the results but I am personally predisposed, and time will tell. I do not like the Rite II Nicene Creed which is the work of an International Commission on English Texts (ICET). It is an ecumenical achievement; it is not (as some say) heretical; but I do not like it as English.

II

TO OFFER SACRIFICE is why we have an altar. We do not need an altar for the Service of the Word: its symbol is the Book. That is why the Book of the Gospels is treated with such rev-

erence: so was it as we read of the Gospel procession in the earliest liturgical accounts.

We have listened to the good news of the Lord and listened for what he would ask us to do, and now we need strength and go to his altar to offer our prayers and his sacrifice in that way that he gave us: "this our sacrifice of praise and thanksgiving." We who have been baptized into Christ want to live thankfully: thankful for our creation, preservation, and all the blessings of this life, but above all for our redemption by Christ. So he gave us the way to give thanks, the Eucharist, which in the Greek means a thanksgiving. The Apostle Paul, concerned lest speaking in unknown tongues hide the meaning of prayers, asks how they will be understood and the hearers know when to say "Amen" at the *eucharistia*. It is the first, and surely widest-used, name for what we do at the altar.

"Counting our blessings" would be the American idiom for what we do at the altar. Every time Mass is celebrated we recount the reason why Christians thank God. "Let us give thanks unto our Lord God," your priest says. You say, "It is meet and right so to do." And he does it with you and for you: "It is very meet, right, and our bounden duty that we should give thanks to thee. . . . All glory be to thee . . . for that thou of thy tender mercy didst give thine only Son . . . Wherefore, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, we make the memorial he commanded us to make."

It is Christ who did institute and command us to continue a perpetual memory of his sacrifice. When he gives us so much to be thankful for, it is still another of his blessings that he gives us the way to show thanks, and in our thanksgiving he gives us grace for holy living and holy dying. Not to underestimate the value of good lives I would say, nevertheless, that the meaning of the Mass is not first getting help for our life, but giving thanks for *bis*. And that is expressed in the Mass's central prayer: the Canon, or Prayer of Consecration.

That prayer in the Prayer Book has been perfectly valid for consecration but seriously out of balance for making eucharist. As Cranmer wrote it and successive Prayer Books have expanded it, it lays emphasis on redemption from sin and says nothing about creation of the world nor even the incarnation of Christ. Christ's cross needs a world-wide setting. We need to give thanks that God

made us in his own image, and a good world for us to live in. And we do give thanks for that in each eucharistic prayer written for our new Prayer Book.

In Rite I it is built on the familiar prayer which was in Cranmer's first book but to which the American book added a paragraph borrowed from the Scottish Episcopal Church. Our first American bishop, Samuel Seabury, receiving consecration from the Scottish bishops, struck a bargain with them that he would endeavour to incorporate into *our* Prayer of Consecration in the Eucharist *their* invocation of the Holy Spirit—the paragraph labelled The Invocation. It incorporates their (and his) theology of consecration of the bread and wine: that we *receiving* them may be partakers of Christ's Body and Blood. Receptionism, doctrinally, was as far as 18th century Anglicans would go. Most Anglicans now would say unequivocally that the consecrated bread *is* Christ's Body and the wine his Blood, identified in holy mysteries we cannot fathom. So in the Canon written for Rite I as well as of Rite II we have an Invocation which, though patient of Receptionism, has very venerable and acceptable origins—the Roman Canon! *Ut nobis fiat*—that they may be unto us Christ's Body and Blood.

The new Canon is tighter, I would say, meaning its words and ideas. As we re-worked it we meant to keep all that had been specially precious, but to eliminate needless repetition and move with logical progression to the glory of being one with our Lord, "by whom, and with whom, and in whom" we give glory to God (and how lovely to restore the threefold Latin *per, cum, in*)! We meant to remove the Reformation misunderstanding of sacrifice as death only of the victim, and see sacrifice culminate in the oblation Christ offers in heaven continually (hence we removed Cranmer's insistence that Christ "made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice"—"there" being the cross of Calvary and not the Father's throne in heaven, where Christ pleads for us and with us, we believe). And we meant to give a heavenly setting to the Eucharist, in which, as Christ's people offer it, we are (as we now say) "looking for his coming again with power and great glory."

Change for sake of change? Decidedly not! Bettering of theology, rather, and restoration of a full thanksgiving for creation and Christ's incarnation and our redemption. I call the new Canon of Rite I "Cranmer cheerfully corrected" and look for its use long

into next century (and the next after it?) as an Anglican standard eucharistic prayer.

III

WHEN WE GO TO PRAYER, common or private, we should go expectantly and thankfully. Thanksgiving makes my prayers, and other people's lives, a joy. "Rejoice evermore," says Paul. "Pray without ceasing. In every thing give thanks." We do that in the Eucharist. It is the Christian custom—because it is the Jewish custom and Jesus did it—to "give thanks in every thing" when we eat and drink at the sacrificial meal. Feasting on the sacrifice was participation in it and, though we associate sacrifice with death of a victim, the real purpose of its death was to release its life to be offered up. Sacrifice was not for sins only (as the Prayer Book eucharistic prayer seemed to say), not appeasement only nor even chiefly, but thanksgiving for life. And Jesus' sacrifice was not self-immolation only, but life in perfect union with his heavenly Father while he lived on earth and now, in heaven, pleaded continually. Christ's sacrifice cannot be repeated, but it is for ever ours to claim and feast on.

When in the eucharistic prayer we offer ourselves, our souls and bodies, we can pray with assurance if *our* offering is made in union with *his*. If not, as Dom Gregory Dix warned, it is a presumption. We meant to guard against that by linking our self-offering to his, "whereby" we offer ourselves. Even our sins can be offered and turned to good by the Passion of the Lord.

Then in the preparation for communion we again guard against presumption if we retain the Prayer of Humble Access. We can still pray, thank God, "so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us." I myself am grateful to have this prayer because it explicitly states the last stage of sacrifice, when we feast on the gifts and are made one with the victim, and it is, as Dr Boone Porter points out, the Prayer Book's explicit—perhaps unique—statement of eucharistic sacrifice. (Many of my friends miss the poetic differentiation of metaphysical properties between the Body and the Blood which, frankly, did not appeal to literal-minded purists. I can be happy because we have restored the exact words of John 6.)

But I must return to my earlier statement about prayer and to an

earlier feature of the liturgy. In the Acts of the Apostles we are told that their converts continued in their teaching and fellowship, in the breaking of bread and the prayers; and that last may mean the synagogue service in general, or more specifically the prayers attached to the Eucharist. When we offer the perfect prayer that we call Eucharist, we attach to it—rather, incorporate within it—prayers about life and its needs. They seem most effective then, though we know we can pray anywhere, and are told to “pray without ceasing.” The Prayers of the People, as we are to call them in the new book, can be the prayer of the old book, which since the 1967 liturgy we have expanded beyond concern for the Church only to pray for the world, too, and which we have greatly bettered by naming names of our Bishop, President, sick, departed, and others. Still it is rather stilted, some would say, and for them there have been alternative intercessions, most of them in litany form, that is, with repeated answers like “Lord, have mercy.” At Saint Mary’s we use them from time to time, particularly in Lent and Eastertide. I think with use they can be bettered. And on Sundays in Lent the Great Litany sung in procession round the church is for Anglicans an incomparable treasure of our liturgy.

For use with Morning and Evening Prayer and by themselves in our personal devotions, the new book provides prayers, litanies, and thanksgivings covering more of man’s life and needs than any Anglican Prayer Book ever provided. Use of them will point to improvements than can be made in them, but we can be grateful for their range. We should be grateful particularly that they emphasize thanksgiving, for, though we have always said that we are taught “to make prayers, and supplications, and to give thanks for all men”, there is no thanksgiving at all in the old prayer! In its new version there is a place to insert thanksgiving which, I think, we should make use of. Thanksgiving adds relish to our praying, which, remember, is never mine or anyone’s alone but, always, prayer to God through his Son by the Holy Spirit in the holy Church. Such prayer is a joy.

IV

OUR LADY OF THE LITURGY can be another title of our Lady Mary. She who gave herself to God in glad obedience and became Mother of God and Mother of the Church is its prime example of how to pray, how to listen for God’s voice, and how to learn to do his will. Mary, first and foremost, teaches us to find God in prayer.

Mary at the Annunciation is our model. The medieval picture may be anachronistic with its *prie-dieu* to kneel at, for Mary would, as all her nation would, stand to pray. But whether we pray standing for corporate solemnity or kneeling for penitence and individual piety, we are engaged in “the people’s work”—*leitourgia*. And Mary is the first of the family of God who do the work of praising him in song and ceremony and (though it is hard to find in services) silence.

Participation in liturgy means that there is work in it for everyone. It does not mean that everyone’s work is the same: that is an egalitarian misunderstanding and a mistake that benefits no one. It is sad to see or hear parts taken by a person which are not his or hers to take or for which he or she has not been trained. However, in the past participation was less than it should be because, for one thing, congregations could not read and had to listen patiently to the monologue of the priest at the altar. He was forced, if people were to say a prayer with him, to “line it out”, reading it to them line by line for them to repeat. They have in this century been reading in unison with him—even long prayers like the General Thanksgiving. Another that in more and more places is read by priest and people together is the Humble Access, and we have begun to do it now that I am certain that it will read right theologically. (I don’t invite you to join in the Postcommunion Collect because I think its lines are too long to be read by people together, at least as I have heard it in other places. Or perhaps because it is traditionally the priest’s prayer and I am a traditionalist!)

Doing things together does not cover everything. That each of us must answer for himself or herself is recognized by the compilers of the new book when we put private confession in a place easy to be seen and not to be missed. Confession always could be found in the old book if you looked at a rubric in small type in the Visitation of the Sick. In the proposed book there is a separate rite called Reconciliation of a Penitent, and you don’t have to seem to be sick to use it. It is healthy, normal, and Catholic as it is presented. A General Confession remains in the Mass and before Morning and Evening Prayer and I think that is right (I did not, for awhile, hoping that if it was absent publicly there would be more private confessions—an unfulfilled and naïve hope). Furthermore, I think it is right that the Church corporately confess its failure to be the body of Christ—and do it for the world to see and hear.

Living the liturgy is what we want, and what we need for it we find in the Mass and the Daily Office that enshrines it and particularly in the Pastoral Offices. Confirmation, the Celebration and Blessing of a Marriage, a Thanksgiving for the Birth or Adoption of a Child, a Commitment to Christian Service, the Reconciliation of a Penitent, Ministry to the Sick, Ministry at the Time of Death, and the Burial of the Dead — how well these offices guide and comfort the Christian from birth to death, and tell us, as Saint Paul says, that “none of us liveth to himself, and no man dieth to himself”, and that “whether we live therefore, or die, we are the Lord’s.”

And his people, as a consequence, are right to celebrate with each Christian the joys and sorrows of life; and after this life are one body, still, with each other and the Lord. How strongly that is said in the old-new Prayers of the People for a Requiem: “Grant us, with all who have died in the hope of the resurrection, to have our perfect consummation and bliss in thy eternal and everlasting glory, and with blessed Mary and all thy saints to receive the crown of life which thou dost promise to all who share in the victory of thy Son Jesus Christ.” That is more explicit than Cranmer’s Canon with its tautology that “we and all thy whole Church may be made one body with him” — “all thy whole Church” being a repetition for emphasis that could hint that the dead are one with the living.

V

PEOPLE is a word I have used over and over, have you noticed, in what I have said and quoted? It is not by chance. There is, admittedly, a shift from “humble servants” to “people of God” in our picture of ourselves. His majesty and our creatureliness should not be forgotten, whatever the language used, but when we are baptized we are adopted for Christ’s sake — not, of course, for our own merits — and made sons and daughters of God. That is a high calling. And we claim that high title at the heart of our worship, in the Canon of the Mass, when, remembering Christ’s passion and death, resurrection and ascension, we boldly assert that “we thy people do celebrate and make . . . the memorial thy Son hath commanded us to make.” It is an important change, I think, from “humble servants”, and it is a return, in fact, to the Latin *plebs tua sancta*. (Do you recall how Dix uses the phrase as the climax of his description of Christians in countless generations obeying their Lord’s command to “do this” just to *make plebs tua sancta*?)

In Old Testament times, a new house of God was projected by David, rejected by the Lord, and erected by Solomon. Solomon in all his glory is gone, the temple is gone; Prayer Books old or new, projected or rejected, will be gone when God builds new heavens and a new earth. By themselves, they will not solve the problems of life, though they can make it more pleasant by their felicities, comfort us when it is difficult, and when we find it good give voice to our gratitude. On one thing we can all agree, surely, that in every generation we must worship God as well as we can, not only with our lips but lives, and that nothing can be too good for liturgy.



SUNDAYS		SERVICES
Morning Prayer	. . . . .	7:10 a.m.
Mass	. . . . .	7:30, 9:00, and 10:00 a.m.
High Mass (with sermon)	. . . . .	11:00 a.m.
Mass	. . . . .	5:00 p.m.
Evensong and Benediction	. . . . .	6:00 p.m.
WEEKDAYS		
Morning Prayer*	. . . . .	7:10 a.m.
Mass daily	. . . . .	7:30 a.m.* and 12:10 and 6:15 p.m.
Evening Prayer	. . . . .	6:00 p.m.

*Except Saturday

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



CONFESSIONS

DAILY, 12:40-1 p.m., *also*
FRIDAYS, 5-6 p.m.
SATURDAYS, 2-3 and 5-6 p.m.
SUNDAYS, 8:40-9 a.m.

*On the first Friday of each month, 5-6 p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*

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, Confirmations, 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.



SAINT VINCENT'S GUILD

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. Those 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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr. Macquartie's articles on Benediction, Stations, and Saint Mary's: 25¢

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢

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 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 10¢)

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 FEBRUARY

1. Su. EPIPHANY IV
 2. M. THE PRESENTATION OF CHRIST IN THE TEMPLE
 & PURIFICATION OF SAINT MARY THE VIRGIN
Evening Prayer 5:30
High Mass with Candlemas Procession 6
 3. Tu. St Anskar, Archbishop of Hamburg, Missionary to
 Denmark & Sweden, 865
 4. W. St Cornelius the Centurion
 5. Th. The Martyrs of Japan, 1597
 6. F. *Requiem 7:30*
 7. Sa. St Romuald, Abbot at Camaldoli, 1027
 8. Su. EPIPHANY V
 9. M. *Requiem 12:10*
 10. Tu. St Scholastica, Abbess at Monte Cassino, 543
 11. W.
 12. Th.
 13. F. Absalom Jones, Priest, 1818
 14. Sa. SS. Cyril, Monk, & Methodius, Bishop, Missionaries
 to the Slavs, 869, 885
 15. Su. EPIPHANY VI
 16. M. *Requiem 6:15*
 17. Tu.
 18. W. St Simeon, Bishop & Martyr of Jerusalem (1st c.)
 19. Th.
 20. F.
 21. Sa. *Of our Lady*
 22. Su. EPIPHANY VII
 23. M. St Polycarp, Bishop & Martyr of Smyrna, 156
 24. Tu. SAINT MATTHIAS THE APOSTLE
 25. W. *Requiem 7:30*
 26. Th.
 27. F. George Herbert, Priest, 1633
 28. Sa. *Of our Lady*
 29. Su THE LAST SUNDAY AFTER THE EPIPHANY

1976 ORDO KALENDAR from the shop \$1.25; 25¢ for mailing.

MUSIC FOR FEBRUARY

- FEBRUARY 1—EPIPHANY IV
 Missa Sancti Hieronymi Michael Haydn (1737-1806)
 Confirma hoc Jacob Handl (1550-1591)
 Illumina faciem Heinrich Isaac (1450-1517)
 5:30 p.m.
 The Metropolitan Brass Quartet
 FEBRUARY 2—CANDLEMAS
 6:00 p.m.
 Messe Solennelle Jean Langlais (1907-)
 Diffusa est McNeil Robinson, 1973
 Senex puerum portabat William Byrd (1543-1623)
 Surge illuminare Byrd
 FEBRUARY 8—EPIPHANY V
 Missa, Caput Jacob Obrecht (1452-1505)
 Perfice gressus meos Giovanni Pierluigi da Palestrina (1525-1594)
 Introibo Heinrich Isaac (1450-1517)
 5:30 p.m.
 Kim Heindel, organ
 FEBRUARY 15—EPIPHANY VI
 Messe in E-moll Anton Bruckner (1824-1896)
 Dexter a Domini McNeil Robinson, 1976
 Narrabo Heinrich Isaac (1450-1517)
 5:30 p.m.
 Kristian Solem, trumpet
 FEBRUARY 22—EPIPHANY VII
 Missa Anonyma II Breslau Codex, c. 1500
 Benedictus es Isaac Posch (1575-1622)
 Manducaverunt Heinrich Isaac (1450-1517)
 5:30 p.m.
 Kim Heindel, organ
 FEBRUARY 29—THE LAST SUNDAY AFTER THE EPIPHANY
 Missa de Carnival Franchino Gaffurio (1451-1522)
 Jubilate Deo McNeil Robinson, 1972
 Visionem Heinrich Isaac (1450-1517)
 5:30 p.m.
 The Summit Chorale
- ★
- ALTAR FLOWER MEMORIALS
- February 1—Epiphany IV, Mildred Anne Handy
 February 2—Candlemas, Arthur & Georgina Margaret Huck
 February 8—Epiphany V, Joseph Schuman
 February 15—Epiphany VI, Robert & Katherine Greene
 February 22—Epiphany VII, Jacques & Amy Garvey
 February 29—The Last Sunday after the Epiphany, Martin & Nicholas Scott

FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour; or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions — payable to "Church of Saint Mary the Virgin" — are tax deductible and may be made once a year or over the year. You will receive AVE and be remembered at our altar.

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Friends will be remembered at the altar on the patronal feast, and on the first Friday of every month. Be with us in spirit!
Lord.



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

December 31—Peter Carson Trent
May Wong Trent (Mrs P. C.)
Christopher Clifford Carson Trent



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:
George S. Blackburn, Jr, \$10; The Rev'd John O. Bruce, \$10; The Rev'd Robert L. Ducker, CSSS, \$5; Richard O. Guy, \$5; Mrs Helen C. Harrington, \$5; The Rev'd Paul Hartzell, \$5; Mrs Horace Glidden Hufcut, \$5; Stanley C. Kettle, \$10; Miss J. Katharine Martin, \$5; The Rev'd Walter F. Tuhey, \$5; Alan R. Weseman, \$10; Fred I. Wright, \$6; Mr & Mrs Austin M. Wynne, \$5.

Annual contributions of five dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York
(East of Times Square, between 6th and 7th Avenues)

*Church open daily from 7 a.m. to 7 p.m.
except Saturday, open from 11 a.m.*

RECTORY

144 West 47th Street, New York
The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer
PLaza 7-6750

PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036
*Office hours from 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
Laurence Jones
PLaza 7-6750

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