

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
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· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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

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TAKE HEART!

By the Reverend Leslie J. A. Lang, S.T.D.

WHAT A GREAT JOY it is to be together here this evening, to give honour to the Mother of us all, and to return thanks for the prophetic genius of Thomas McKee Brown, the Father Founder of this parish, and for those who shared his vision, and thereby made such an immeasurable contribution to the life and work and worship and witness of the Episcopal Church, such as would have staggered their imaginations a century ago.

It would be bliss beyond compare, as we sit within the warmth and glow and protection of these holy walls, to think that this is the way the Church now is, the Episcopal Church in microcosm, and that with all that matters settled, we are free to proclaim the Gospel, to welcome the Lord to his altar, "all one body we", united in heart and mind and will and purpose.

But, to our pain and grief, we know that this is not so. There be great divisions among us. The peace and the unity have been broken. A unilateral decision has been made, by slim majority, but the mind of the communal body has not been in that decision. It is precisely because of that that there is, below and above the surface, bitterness, acrimony, the parting of friends, suspicion, and harsh judgments, and an uncertain future unpleasant to contemplate in many aspects.

In all candour and honesty, I do not know with absolute certainty whether or not a woman can be a priest. Nor can I foretell what may happen in the long years ahead of us. But I am convinced that the action taken at this time has been precipitate, and I do not believe that this is the way the mind of the Church expresses itself.

As one who has been part of, and observed the ecclesiastical scene for a long, long time, I am moved to make three observations, and I offer them for your comfort, for your hope, and for your peace of mind.

First, there have always been, intermittently, periods of aridity,

turmoil, and even degradation in the life of the Church. There has been both reformation and deformation, and changing patterns of life, emphasis, practice, and thought. And we have come through them, and will come through them again.

Second, against the background of this Advent season, who can doubt that judgment has come to the house of God — a judgment we have all helped to bring upon ourselves. We have taken too much for granted. We have been too much at ease in Sion. We have become secularized in our very thought processes within the Church. We have in great measure become a despiritualized Church. And I ask who, before all things, would have knowledge of us that we have been with Jesus?

Third, the Catholic Movement has moved, it is in some important aspects still moving, in a time of meagre prophecy, thin theology, weak conviction, for this is no age of faith. And yet, in spite of trivialities and superficialities — and they are not peculiar to us alone — the Episcopal Church is becoming a Eucharistic Church. I cannot imagine that in any foreseeable future it will cease to be such. Those who have pioneered in this parish have lived to see this Church committed to a Catholic Liturgy. And the pastor of this parish has had an important part in this.

Now, what about the future?

Last week, at a Requiem Mass in St Thomas Church for Professor Cyril Richardson, a sermon preached by him some years before, in quite another connection, was read from the pulpit. That sermon said something to me which I could not say so well for myself, and I hope it will say something to you:

“One does not say, ‘Why did this happen to me?’ but ‘What am I called to do with this?’ . . . The darker the tragedy, the more alive it is with creative powers. . . One has not overcome, one has not really *lived*, until one has been able to accept and embrace some tragic circumstance so that it has released creative powers one never dreamed one had. . . Not merely by understanding the world, but by overcoming it through the grace of Christ, is there salvation.”

To these words I would simply add this:

Be not dismayed! Be not distraught! Always be grateful! Take the long view! Be kindly affectioned one toward another! Look first unto Jesus, the author and finished of our faith! Take heart!

And what could I add? — D.L.G.

MUCH ADO ABOUT EVERYTHING

I’VE BEEN FLYING AROUND THE CONTINENT RECENTLY — as most regular St Mary’s parishioners know — and it may be of benefit both to them and to our Friends and readers to have some idea of what I’ve been up to.

It is no secret, of course, that the action of the Minneapolis General Convention allowing women to be bishops and priests has stirred up quite a hornet’s nest in the Church. We at St Mary’s — clergy and laity alike — had been much involved in the debate and the political processes which culminated in the Minneapolis decision. We opposed the ordination of women to the episcopate and priesthood, so I suppose it could be said that we “lost” at Minneapolis. And certainly we did lose in terms of the vote and the fight over canonical change. But in the first place, I’m fairly certain we have nothing to be ashamed of — we lost the vote, yes, and in terms of its repercussions in the Church, and its implications for the Catholic faith and order we claim, I think that was disastrous; but we fought hard, and we fought fair, and we did the very best we could with very limited resources.

In the second place, we lost a battle, not the war. Minneapolis did not “decide” anything in any definitive sense, but only in the local and temporal sense in which *any* provincial synod can claim to act. Questions like the ordination of women are not decided by majority votes (especially such narrow majorities as obtained at Minneapolis); they are decided by a *consensus* of Catholic opinion obtained and manifested over a period of time — sometimes centuries of time.

In other words, the debate continues; time and (one would hope) the Holy Spirit will make evident who is right and who is wrong. And those of us who have serious and grave doubts about women’s ordination have a moral duty to continue to express those doubts and to witness, in both word and deed, against what we cannot accept in deepest conscience. The question, however, is, How?

That’s where all these meetings come in: most of us are in the process of finding out where we are now, and where the Minneapolis decision has left us. There have been a lot of local meetings, which your clergy have faithfully attended, but I have been involved in two others at a far remove from New York which were, in various ways, of considerable significance. All of this has taken an enormous

amount of *time*, and most of us wish we could get on with other parts of the Lord's work (lest the outside world think that this issue is the sum and total of our religion!); but this is, nonetheless, the issue we have been faced with in our time, and in attempting to deal with it I think both the recent meetings I have been at have been eminently worthwhile.

The first trip was to Montreal — up and back in one incredibly busy Saturday — where the Canadian Church, though entirely separate and autonomous from ours, is facing similar problems (their first women were ordained as “priests” on 30 November). I had been invited to address the annual National Council meeting of the Council for the Faith, a Canadian group not entirely analogous to anything here, but representing a focus for Anglo-Catholic concerns and action. I spoke for about an hour (!) to a large group containing representatives from Council for the Faith chapters from all across Canada. Like us, our Canadian counterparts are beset by confusion, and by doubts about the right courses of action for the future.

The burden of my speech was a call to patience and a commitment to witness for our beliefs from *within* our respective national Churches. Essentially, I examined the alternatives, which are Rome, Eastern Orthodoxy, and “Continuing Anglicanism” (i.e., an Anglican splinter group). For various reasons, I found all these alternatives wanting: Rome, for example, presents in the doctrine of the Infallible Papacy a problem of principle at least as difficult as women's ordination, and besides is beset by so much current inner confusion and division itself that it seems to offer little “refuge” for distraught Anglicans; Orthodoxy, for all its beauty and its treasures of spiritual truth, is nonetheless so wedded to its *ethnicity* that that very fact reduces its *catholicity* in Western eyes (i.e., one must still become — in spite of recent efforts to overcome the situation — a Russian or a Greek or a Syrian in order to become Orthodox); and “Continuing Anglicanism”, far from preserving a “pure” Catholicism, bears all the marks of exclusivity and sectarianism which characterized the ancient schism we call Donatism (which caused St Augustine, amongst others, so much trouble) — such a narrowness is hardly “Catholic”, and is, indeed, a contradiction in terms; and such a narrow base of appeal — i.e., of a sect whose only *raison d'être* is the non-ordination of women (though usually coupled with an almost idolatrous devotion to the 1928 Prayer Book and a

rigid moralism) — will find itself, one fears, to have little appeal beyond its own inner circle, and I predict for such a body a half-life of a generation before it dies out or dwindles to inconsequence.

I also attempted to present, in terms reminiscent of the article in December's AVE (1976), positive reasons why I thought it possible for a Catholic Anglican, *in principle*, to remain for the time being in association with a Church which has taken a serious wrong turn: the Church is compromised by the Minneapolis decision, no doubt — an admitted and grave anomaly has been created — but it is not the nature of Catholicism to vanish in a night, and it is far better to fight to reverse the wrong decision, either canonically or (more likely) practically, than it is to abandon the ship as unsalvageable and so to *ensure* its sinking.

Anyway, the good people in Canada seemed to find my words helpful for the most part (though by no means all necessarily agreed with everything I said!), and I'm glad I went: this issue is no longer a local affair, after all, and is becoming an *inter-Anglican* problem; certainly we need to stand together and share our resources, such as they might be.

The tensions I discerned in the Council for the Faith were between those who thought (as I do) that we must, at least for the present, remain *within* the Anglican Church, and those who feel that we have been so compromised and contaminated that the only thing we can do with integrity is to get out. These same tensions surfaced again at my second meeting, held at our sister Church of the Ascension in Chicago over the 1st and 2nd of December (in sub-zero temperatures!). This meeting was called by Bishop Gaskell of Milwaukee, and was hosted by the Rector, Father Edwin A. (“Greg”) Norris, Jr, whom many at St Mary's know; it was co-sponsored by CAM and by the Catholic Clerical Union, of which Father Garfield is the National President (and I of the New York branch). Well over two hundred people were present, from all across the country, including some fifteen bishops (with many more sending word of their support), many priests and lay people, men and women, deacons and nuns. We had two good days of speeches and discussion — including a fine address by Bishop Terwilliger (much along the lines of his sermon in the November, 1976, AVE), another good one by Bishop Folwell of Central Florida, and a brilliant sermon by Bishop Atkins of Eau Claire, who also chaired the sessions.

We opened and closed with the Eucharist, concelebrated in each case by three of the bishops (Bishop Montgomery of Chicago presided on Wednesday, and it is perhaps significant that Bishop Reeves of Georgia, President of the American Church Union, was a concelebrant on Thursday). In between, we concentrated primarily on discussing a proposed Plan of Action. It was during this discussion that it became apparent that a well-organized minority (as eventually became clear) would not sign any document containing the words "within the Episcopal Church", and most of the discussion, including some flashes on both sides of acrimony, centered on this point, either directly or obliquely. On Thursday morning, however, a much-edited Plan of Action, revised by the bishops and others during the night in the light of the day's discussion, was presented in final form; after some further discussion — including a head-on attack on the controversial clause ("within the Episcopal Church") — the assembly confirmed by an overwhelming voice vote that the document substantially represented its mind. It is too long to reproduce its contents here, but after a preamble reaffirming our commitment to Catholic faith and order (including the apostolic priesthood as we have received it), we called for the formation of an "ecclesial entity" to work *within the Episcopal Church* for the restoration of Catholic norms. Discussion made it clear that this was to be a loose association of bishops, dioceses, parishes, and individuals — *not* a "counter-structure" — which would concentrate on devotional life, theology, liturgy, education, strategy, constitution and by-laws, finances, and, if need be, litigation. A further meeting in May will work this out in greater detail.

The bishops present then gave out "An Evangelical and Catholic Covenant" they had themselves drawn up — simply affirming, in general but definite terms, the bases of our commitment as Catholic Churchmen in the light of our present crisis. This document was the bishops' own — i.e., it was not presented for general discussion — but all were invited to sign who felt they could. This was done — an intense and moving spectacle — during the Offertory at the closing Mass; one by one we filed up — the great majority of those present — and affixed our names. And as the Mass drew to a close, there was an enormous feeling throughout the congregation of solidarity and uplift and the presence of God — a heartening occasion indeed.

J.P.B.

UNHAPPY DIVISIONS

LOST CAUSES have always fascinated both the dilettante and the serious historical student. The deaths of Mary Stuart and her grandson, Charles I, for example, or the defeats of the Old and Young Pretenders in 1715 and '45, all lead to intriguing but generally fruitless conjectures on what might have happened had the tables been turned. For that reason — and also because of what we are facing in the Anglican Communion today — we can profit by studying the history and the eventual fate of the Non-Jurors. They were the Anglican divines who separated themselves from the "Publick Communion" of the Church of England rather than take the oath of allegiance to William and Mary after the Glorious Revolution of 1688 — the overthrow of James II; and the later generation who refused to abjure his son, the "King over the water", in 1701 and 1715. They made (as Bishop Wand calls his little book about them) *The High Church Schism*.

Though their swearing or non-swearing was a political division, the Non-Jurors' motive was, of course, religious. Can a good Christian forswear himself even if he has sworn allegiance to a bad king? The religious principle was threefold: divine right of kings, non-resistance to bad kings, and passive obedience, at most, of kings to whom allegiance may not be given conscientiously. Our consciences would not hurt if we renounced and resisted a bad ruler: to do so might be a religious duty, as we understand it. But the Non-Jurors could not: and they lost their livings as parish priests, and even deanships and bishoprics, for conscience' sake. Even the Archbishop of Canterbury, William Sancroft, left his cathedral and his palaces — though he maintained his claim to office — kept his integrity and returned to his native village in Suffolk, lived many years there in Fressingfield, died and was buried in the corner of the south porch in a tomb that says he preferred to keep his honour to his office. One other bishop whose name is so well remembered for his hymn-writing, Thomas Ken, to whom we owe "The Doxology", was taken into the household at Longleat, in the corner of his former diocese of Bath and Wells, and maintained his dignity in quiet protest against usurpers of his see. And in the later generation of Non-Jurors, there is a name known to Anglicans for his *Serious Call to a Devout and Holy Life*, that of William Law. He gave up a promising career at his college in Cambridge, and when he did, this is, in part, what he wrote to his brother: "I have

sent my mother such news, as I am afraid she will be too much concerned at, which is the only trouble I have for what I have done. My prospect indeed is melancholy enough, but had I done what was required of me to avoid it, I should have thought my condition much worse. The benefits of my education seem partly at an end; the same education had been most miserably lost, if I had not learnt to fear something more than misfortune. I expected to have had a greater share of wordly advantages than what I'm now likely to enjoy, but am fully persuaded that if I am not happier for this trial it will be my own fault. Your kindness for me may perhaps incline you to wish I had done otherwise, but as I think I have consulted my best interest by what I have done, I hope upon second thoughts you will think so too. I shall conclude as I began with desiring you to say as many comfortable things as you can to my mother." Philosophical, saintly man he was — a model for us today.

Not so gentle and easy to accept deprivation were others whose names and reputations are less secure; they had to struggle to maintain the apostolic succession outside the established Church. Without it, how could there be sacraments? Without them, how could the congregations be nourished and fed? So they consecrated bishops — even, secretly, two for America: George Keith for Philadelphia and John Talbot for Burlington, New Jersey. His church of 1702 stands there to this day. But the last of the Non-Juring bishops, Charles Boothe, who worked weekdays making clocks in Manchester, moved to Ireland where he died in 1805. With him ended the succession of Non-Juring bishops and congregations in England.

A parallel succession in Scotland never died out, however, and out of it comes the Scottish Episcopal Church and, as every American Episcopalian should know, Samuel Seabury. Consecrated in an upper room in Aberdeen, where Episcopalians met for fear of the Presbyterians and the Hanoverian government, Seabury was welcomed because he would carry to America not only the apostolic succession but the Scottish liturgy. Its influence upon our American Prayer Book is seen in the Eucharist, in the Prayer of Consecration. There, in the Epiclesis or Invocation of the Holy Spirit upon the gifts of bread and wine, is seen, in turn, the influence upon the Non-Jurors of their study of the ancient liturgies — what they took for the most ancient (though they are not) — the liturgies of the Churches of the East. To strive to restore the Epiclesis to the liturgy (or, as my study would conclude me to say) introduce one, was the

promise made willingly by Seabury before he was consecrated. The concordat signed by him and the Scots bishops hangs in the library of the General Theological Seminary, given by the later generation of the Seabury family that taught there. It is a reminder, like the pages of the Prayer Book, of what we American Episcopalians owe to the Scottish Non-Jurors. They lived outlaws' lives, in hiding during the Jacobite risings and thereafter for some years, though by 1784, when Seabury was consecrated, they had little to fear. While they worshipped in hiding, however, they revived the reservation of the Sacrament, carrying it from house to house in the congregation, since not more than five could assemble together lawfully. They called it "the Altar coming to them" — a nice name for Reservation.

That is one Primitive Christian practice they gained or regained for us. There are others, though for these we must give special credit to the English Non-Jurors and their Communion Office of 1718. It was the work of Jeremy Collier and Thomas Brett of the English succession, with the Scotsman, Archibald Campbell. Its significant features, restoring Primitive practice, came to be known as the Usages and those who fought for them the Usagers. These usages were fourfold: 1) mixture of some water with the wine in the chalice; 2) an oblation of the Eucharistic gifts; 3) an invocation of the Holy Ghost upon them; and 4) prayer for the faithful departed. The last point was won by bidding prayer for the whole state of Christ's Church without adding "militant here in earth" (added by Cranmer in 1552 to cut out remembrance of the departed) and, sometimes by adding the specific commendation Cranmer had in his First Prayer Book of 1549. The oblation and invocation in the Eucharistic prayer, we know (substantially the same) from ours as Seabury brought it over to us (though the Invocation reflected the Receptionist doctrine of the 18th century High Churchmen). The first point was accomplished simply by mixing in some water at the offertory (or before the whole service if the priest tried to be rigidly rubrical). All these usages, now, are accepted; then, they were points to be fought for and against — and thereby hangs a tale.

For if the liturgy that had come down to them from the Established Church was changed, even in little points, was it the same liturgy the Non-Jurors were sworn to conform to? And if they did not keep their ordination oath to conform to the Established Church's liturgy, could they claim that they, instead of those who abjured the King over the water and swore allegiance to an usurper, were the true

Church of the land? Or, put the other way round, renouncing an imposed kingship and impostor king, were they to take advantage of their liberty and improve their liturgy in expectation of the day it and they would be accepted again as unswervingly Christian?

They did not live to see such a day. What they did, however, lives on in the worship of every part of the Anglican Communion — except, of course, the Church of Ireland, where acceptance of things Catholic is slow to come.

What they did was not done in a day. It was not done, even, by the first generation of the Non-Jurors. Not until Queen Anne was dead and German George put onto her throne and hope lost of restoring James from across the water, did the Non-Jurors suppose the time had come to make changes. For then, there was no longer reason to claim that they were unchanged and unchangeable in particulars of Church of England practice. Then, they could be the Primitive Catholic Christians they had always claimed to be. But they did not carry the world with them. They in fact died out, though their influence lived on. And even while they continued to exist as little congregations meeting in off-streets and as they could find a priest to celebrate, the Non-Jurors were themselves divided by these usages into Usagers and, as the others were called, Non-Usagers.

Between Non-Jurors and the Established Church, feelings ran high. Here is how Bishop Wand describes it: "Just after the '45 the Non-Jurors published a volume of letters in which rancour against the National Church reached its strongest expression. It was pointed out with extreme bluntness that no schismatic can hope to enter heaven and it was asserted that the clergy of the establishment were guilty not only of schism but also of heresy and of 'immoral' worship. These of course were old charges and they may have been repeated now with increased vehemence in order to sustain the courage of those who felt they were on a sinking ship."

So, the Non-Jurors wasted an opportunity for clear teaching while the Established Church languished for it. How could they give it, having left the Established Church or, as they would claim, having been left out of it, alone, as the true and pure Church?

Which things, if not quite an allegory, at least contain and should convey to us warning in *our* unhappy divisions.

D.L.G.

SERVICES

SUNDAYS

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*
FRIDAY, 5-6 p.m.
SATURDAY, 2-3 and 5-6 p.m.
SUNDAY, 8:40-9 a.m.



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 communicants working together in the sacristy on Saturday afternoons. Those who are interested 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. Macquarrie'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¢)

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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 12 noon
2. Su. CHRISTMAS II
3. M.
4. Tu.
5. W. Vigil
6. Th. THE EPIPHANY OF OUR LORD JESUS CHRIST
Evening Prayer 5:30
High Mass with Procession 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. W. St Benedict Biscop, Abbot of Wearmouth, 690
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. St Francis de Sales, Bishop of Geneva, 1622
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, Priest & Friar, 1274
29. Sa. *Of our Lady*
30. Su. EPIPHANY IV
31. M. King Charles the Martyr, 1549 (*Tr.*)

1977 ORDO KALENDAR from the shop \$1.50; mailing 25¢

MUSIC FOR JANUARY

- JANUARY 1—HOLY NAME**
 Missa Kyrie cum júbilo Plainsong
 Tui sunt coeli Carlo Carturan (19th century)
 Verbum caro factum est Darius Milhaud (1882-1975)
- JANUARY 2—CHRISTMAS II**
 Missa Ich stund an einem Morgen Jacob Handl (1550-1591)
 Dum silentium Guillaume Bouzignac (c. 1610-1640)
 Hodie Christus natus est Francis Poulenc (1899-1963)
 5:30 p.m.
 Vincent Stadlin, organ
- JANUARY 6—THE EPIPHANY OF CHRIST**
 Missa de Angelis Gilles Binchois (1400-1460)
 Crudelis Herodes Francisco Guerrero (1528-1599)
 Magi viderunt stellam Tomás Luis de Victoria (1549-1611)
- JANUARY 9—THE BAPTISM OF CHRIST**
 Missa Quæramus cum pasteribus Gasparo Alberti (c. 1480-1560)
 Quem vidistis Francis Poulenc (1899-1963)
 Magi videntes Laurus Patavus, c. 1530
 5:30 p.m.
 Norman Linscheid, organ
- JANUARY 16—EPIPHANY II**
 Missa Brevis Nicholas Jackson, 1965
 Jubilate Deo omnis terra Guillaume Bouzinac (1610-1640)
 Quem vidistis pastores dicite Francis Poulenc (1899-1963)
 5:30 p.m.
 Norman McNaughton
- JANUARY 23—EPIPHANY III**
 Mass in D minor Marc-Antoine Charpentier (1634-1704)
 Bone Pastor Charpentier
 O taste and see Ralph Vaughan Williams (1872-1958)
 5:30 p.m.
 Michael Thompson, organ
- JANUARY 30—EPIPHANY IV**
 Missa Brevis Benjamin Britten (1913-1976)
 Rejoice in God Britten
 O sacrum convivium Olivier Messiaen, 1908
 5:30 p.m.
 Vincent Stadlin, organ

FROM THE PARISH REGISTER

RECEIVED BY TRANSFER

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

December 3—Lyn Marie Schutt

BURIAL

"My flesh shall rest in hope."

November 22—Calvin R. Gray



ALTAR FLOWER MEMORIALS

January 1—The Holy Name, Helen Elizabeth Butler
 January 2—Christmas II, Charles Augustus Edgar
 January 6—The Epiphany, James Dixon Wright,
 Margaret T. Applegarth & Alwyn Roberts
 January 9—The Baptism of Christ, Mary Louise Raymond
 January 16—Epiphany II, A thank offering
 January 23—Epiphany III, Charles Moran
 January 30—Epiphany IV, King Charles the Martyr

Altar flower memorials may be arranged with the Rector



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 annually or over the year. You will receive AVE and be remembered at our altar.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Bernice E. Anderson, \$5; Bruce Bassman, \$5; Martin E. Beehling, \$5; The Rev'd John O. Bruce, \$5; The Rev'd R. Truman Fudge, \$5; Mrs James L. Graves, \$10; Mr & Mrs Robert E. Hirst, \$25; The Rev'd H. Gaylord Hitchcock, \$5; Mrs Rachel Hopkins, \$5; The Rev'd Robert C. Hunsicker, \$10; David Kepp, \$5; Mary Florence Langworthy, \$5; Frank Lowery, \$5; Charles Albert McLain, \$5; The Rev'd Christopher Morley, \$5; Terry L. Nickey, \$5; Miss Dorothy A. Proudfit, \$3; Miss Margaret L. Rigler, \$5; Mrs André Snow, \$5; James E. Teets, \$5; Mr & Mrs James R. Terrell, \$5; Richard Weiss, \$15; Mr & Mrs John Whitten, \$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

MISSION HOUSE

133 West 46th Street, New York

Saint Mary's Center for Senior Citizens

Miss Teresa Rogers, Program Director

PLaza 7-3962

Mr Irving P. Graeb, <i>Treasurer</i>	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i>	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i>	CERemony 7-1356
Mr William J. Abdale, <i>Head Usher</i>	MAin 4-5027
The Rev'd John L. Scott	KRaehen 5-9214
Miss Teresa Rogers, <i>Church School</i>	CANal 8-4263
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Mrs Judy Lanham, <i>Sacristan</i>	SYmbol 9-2117
Mr Ralph M. Morehead, <i>Funeral Director</i>	RHinelander 4-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.