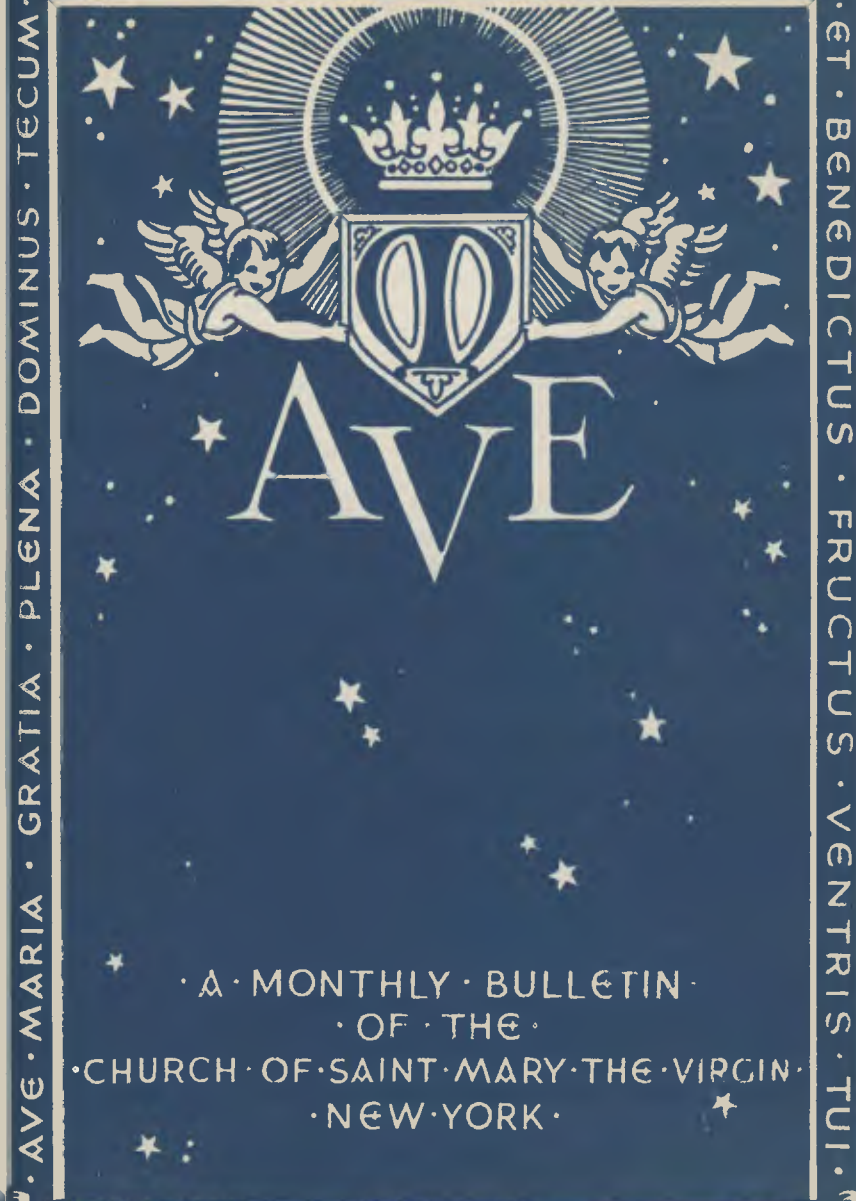
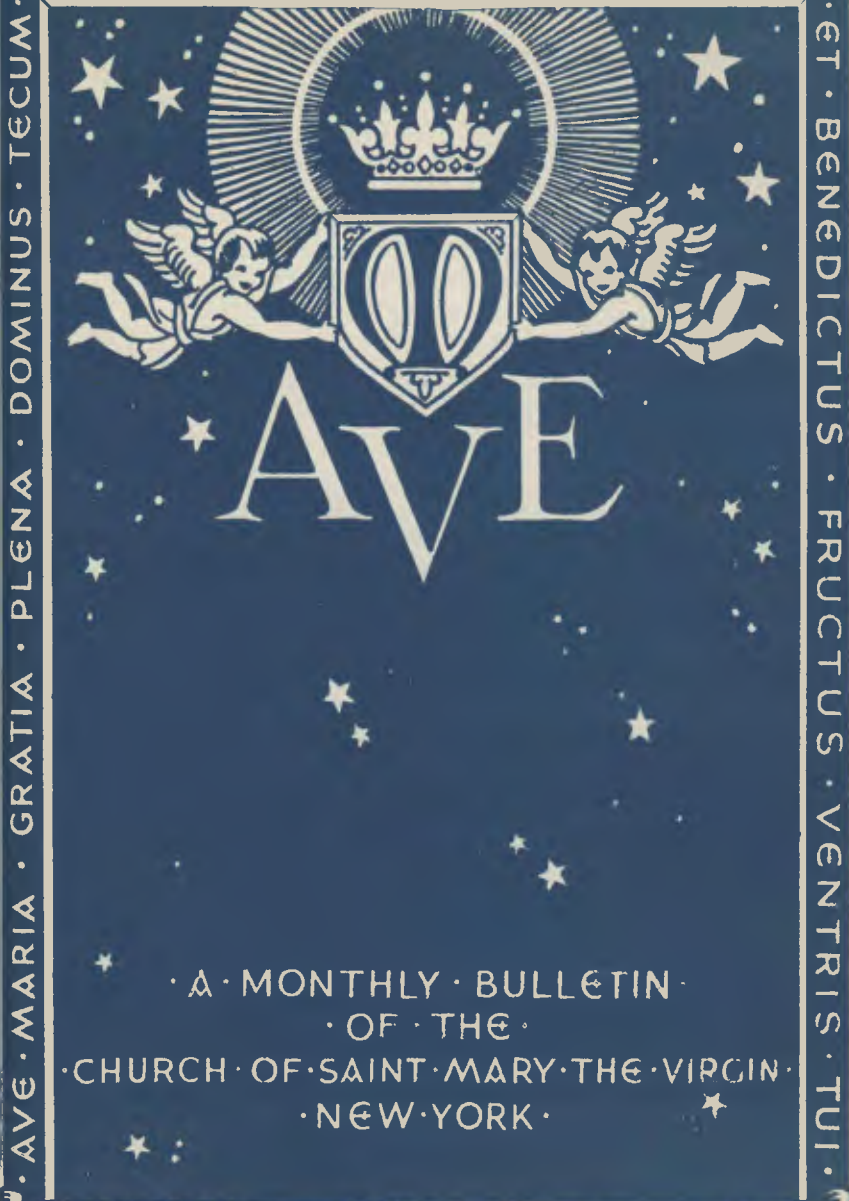


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VOL. XLVII

JANUARY, 1978

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND JOHN L. SCOTT

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Parish founded 1868

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AVE

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

Vol. XLVI

January, 1978

No. 1

My dear people,

Light in darkness comes to mind as I reflect on the feasts we celebrate at this time when an old year gives place to a new, and we know once again the hope of Christ's incarnation: God with us! We saw his light anticipated in his mother's conception when we celebrated our patronal feast on December 8—and how lovely and warm was that celebration. Since I write before Christmas, I can only say that the coming feast will be, as ever, I am sure, beautiful from God's blessing and the offering of work and devotion of so many who love Saint Mary's.

Christmas on Sunday, and New Year's Day, too, means that, for once, we have a full celebration of the feast of the Holy Name of our Lord Jesus Christ—a good way to begin 1978. And we look forward, this month, to several special treats. Epiphany, January 6, at 6 p.m. we have the medieval music of Binchois and the pithy preaching of Father Leslie Lang and a pleasant reception afterwards. On the Sunday following, the feast of the Lord's Baptism, the special preacher will be the Reverend Roger Royle, who is senior chaplain of Eton College, the English boys' school. And on Sunday, January 15, we will hear, both at 11 and at 6, music of Benjamin Britten, who died a year ago, having contributed so much to modern music. And on January 22, which is Sunday, we help Father Boyer celebrate the tenth anniversary of his ordination to the priesthood.

An early Easter in 1978 means an early beginning of preparation for Confirmation. Father Boyer's class will be held on Thursday evenings at 7, beginning January 19. It meets in the Mission House next door, and is open to those already confirmed who want to brush up. Individual instruction can also be arranged if desirable.

When I was instituted Rector, the man I chose to be sub-deacon for the occasion was the one I had known longest at Saint Mary's, Calvin Nash. He stood by me on all occasions. He has gone where light is perpetual and eternal. The present

Secretary of the Board noted in its minutes that he "came to Saint Mary's in 1942 and immediately began to serve as a master of ceremonies. From 1944 until his resignation in 1974 he was an active Trustee of this parish, Secretary of the Board from 1950 to 1967, a frequent representative at the diocesan conventions, and a volunteer for innumerable tasks. Affectionately known to many as 'Cal', he will be remembered as a man of character with strong convictions, strongly and fully expressed. No person loved Saint Mary's more, and few have served it as well." My own memory of Cal will always conclude with what he said after Mass one recent Sunday: "They think I'm a tough guy, but underneath I'm not so bad!" Thank God for guys like Cal!

Friends of Saint Mary's, and others outside it who receive AVE, may need a reminder that it is time to renew pledges and subscriptions for 1978.

Father Boyer, Father and Mrs Scott, and Father Lau join me in thanking you for many kindnesses in 1977, and in wishing you in 1978 many blessings of the true Light.

Affectionately your priest,

Donald L. Garfield



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.

FIRST FRIENDS

MICHAEL RAMSEY
10th Archbishop of Canterbury

HORACE W. B. DONEGAN
12th Bishop of New York

"WE" AND "THEM"

Sermon by Father Boyer on Pentecost XXII

THE RULERS OF SODOM AND THE PEOPLE OF GOMORRAH, in today's Old Testament lesson from Isaiah [1: 10-20], are the rulers and the people of the kingdom of Judah, which, of course, is the prophet's own country. Sodom and Gomorrah were proverbial for their wickedness — the old cities of the plain which had perished so long before in a primeval catastrophe in which was seen the punishing hand of God Almighty. The prophet is saying to his own government and to his own people that *they* are the Sodom and Gomorrah of their own time; they are the seat and capital of spiritual wickedness, who prided themselves that they were God's own chosen elect.

Now, a lot of nonsense is talked about Sodom and Gomorrah, and it will help us to clear our minds to what the prophet is saying if we can manage to rid ourselves of certain preconceptions. The story of Sodom and Gomorrah in the book of Genesis [chapter 19] is usually thought of as being about sex, and about aberrant sex at that. But no one thought so at the time, nor at the much later time the story was actually written down. The sexual aspect of the story was merely, for the biblical writers, a rather colourful, if lurid, detail; it was not until many hundreds of years later, during what is usually called the Hellenistic period, that we begin to find either rabbinic writers — for by that time even Jewish thought had been much influenced by Greek philosophy, and especially by the Stoic notion of the Natural Law — or, for that matter, early Christian Fathers of the Church, locating the point of the Sodom story primarily in its sexual aspect. These later writers — after the time of Alexander the Great — see the "sin of Sodom" to have been a violation of the Natural Law — which is not a *biblical* concept — expressed through a misuse of the sexual function.

Now, in spite of the fact that it is not primarily a biblical concept, the idea of the Natural Law has much to commend it, and I have no intention of dismissing it out of hand, though I also have no intention of preaching about it today. And, most certainly, I do *not* mean to imply that sex cannot be misused — for it can be most demonically misused — nor that its misuse is a

minor matter or of no concern. What I do mean to say, however, is that the biblical story of Sodom and Gomorrah, in spite of popular ideas about it, is not concerned with questions of sexual morality, important though such questions may be on other grounds. What it is about is the justice of the social order as it is particularly expressed — or in the case of Sodom and Gomorrah most significantly *not* expressed — through the universally revered Ancient Near Eastern law of sacred hospitality.

Allow me to explain. Throughout the Near East the guest who came under one's roof was sacred. Indeed, the idea was more widespread even than that: in Greek, for example, the word for "guest" and the word for "stranger" or "foreigner" are the same — *xenós*; so the idea was not even limited to the Near East, though that was where it achieved its strongest expression. The idea was simply this: you were under no obligation to receive anyone into your house; but if you did, and more especially if he accepted food from you, you were under an absolute obligation to protect that someone as you would protect your own person. Indeed, you were under a *greater* obligation to protect him than yourself, for, should it come to that, you were expected to lay down your own life rather than allow your guest to suffer harm; to survive at his expense — to prefer even your *life* to his safety — was forever to forfeit all honour and respect in the society in which you lived, and to be treated yourself, henceforth, as an outcast and pariah. Indeed, I understand this is still the case in certain primitive societies, and it lingers on, for example, in the customs and social laws of the desert Bedouin to this very day.

You can see why, of course. It was a much looser society than our own, without, in most places, the developed structures of the modern state, without an organized police or an indifferent legal system. Men were at each other's mercy if there were not to be certain ironclad conventions about who might do what to whom, and when. As you expected hospitality and protection when you travelled, so you knew you had to provide that same hospitality and protection to travellers who came under your own roof. The sin of Sodom, therefore, was not that the men of the city wanted to have sex with the guests who had come under Lot's roof — though the Hebrew writer of the story no

doubt found that shocking and distasteful. No, the sin of Sodom lay in the fact that the men of the city were willing to break this one bedrock convention — the sacredness, the *absolute* sacredness, of the accepted guest — upon which the entire social order of that society rested. The burden of the story is not that the men of Sodom wanted to gratify their desires in an unconventional manner; it was that they were willing to resort to rape to do it — they were willing, that is, to take by violence, in the face of the absolute taboos surrounding the guest of the land, what was denied voluntarily. The concern of the story, therefore, is not sex, but justice.

Now, the biblical writers knew this. There are many, many references to the sin of Sodom in the Old Testament, and in not one of those references — the references contained within the Bible itself, that is, and not in later commentary on it — in not *one* of those references do the biblical writers concentrate on the sexual side of the affair. On the contrary, in every case they locate the sin of Sodom in unjust violence and oppression, whether that violence and oppression be direct and physical or indirect and economic. The concern, always, is with *justice*, and with the obligations of society, both corporately and in the individual, to do justice, to act justly, with regard to its members.

So in today's Old Testament lesson: the rulers and people of Judah, God's own chosen nation, are compared with Sodom and Gomorrah. Now, there is no concern here at all with sex, which is not even mentioned. Nor is there a concern here with religion. On the contrary, the nation is *consummately* religious — the altars *run* with the blood of the countless sacrifices offered upon them, and all the holy days are kept, obviously — the new moons and the sabbaths and the solemn assemblies — with great ceremoniousness. And God declares, through his prophet, that he *hates* religion of this sort.

Wherein, then, is the sin of the people of Judah, which the prophet compares to Sodom and Gomorrah? Why does God abominate the very religious observances he had himself ordained in the holy Torah, the Law of Moses? The answer is not far to seek: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well"— ah yes, and what does that *mean*? — why, "seek

judgment, relieve the oppressed, judge [on behalf of] the fatherless, plead for the widow." That, according to Isaiah, is what God requires; and the lesson for us is that *biblical* morality — as opposed to society's expectations of conventional respectability — is *never* to be narrowed down to the merely individual and private. Never does the Bible encourage us to look inward to the private cultivation of our own souls while the world drowns in the blood of oppression and starves for a crust of bread.

Now, this is a broader notion of morality than most of us, most of the time, are comfortable with. Ninety percent of modern people, I suspect, habitually think that "sin" means "sex". Well, in the Bible at least, it doesn't. This does not mean the Bible is unconcerned with sex: it is quite as possible to be unjust in our sexual relations as in any other, and the Bible is quite concerned with that indeed. But it does mean that biblical morality is *never limited* to sex — and it most certainly does not mean that sex is viewed as evil in itself, which, in the biblical view, it most emphatically is not. And it does not mean, either, that the Bible is preoccupied with sex, for sexual morality is, in total, a very small and fractional part of biblical morality as a whole. The emphasis, indeed, is quite elsewhere, and it is this which makes us uncomfortable.

So long as we can confine our idea of what morality is to the sexual, or to other aspects of what we might consider "merely" personal morality, we can consider ourselves moral people *if only* our sexual lives, or what-have-you, are conventional, and run in channels which society approves. Many a man or woman quite smugly thinks himself to be virtuous indeed if only the conventions are obeyed, either in his sexual life or in related matters. Indeed, such people are often quite *complacently* satisfied with the moral tenor of their lives — *we*, after all, are not like *them* (however we define the "them", those others who are not "we"). Those others are adulterers or what-have-you, while we fast twice in the week and give tithes of all that we possess — as last week's Gospel [Luke 18: 9-14] so tellingly convicted us. And this week's Gospel, of course [Luke 19: 1-10], is about a man whose life was most unrespectable indeed — a member of a class of people whose profession was so corrupt that to engage in it was, by that

very fact alone, to be excommunicated from decent society and to be, by definition, a "sinner"; and the point of it is, of course, that *such* a man was accepted by God's only-begotten and incarnate Son, to the scandal of all pious folk.

Now, the point of this is that *we* are the rulers of Sodom and the people of Gomorrah. So long as we can narrow our definition of sin to something which *others* do; so long as we can neglect the beam in our own eye while we busily strive to pull out the speck which is in our brother's eye; so long as we can project the sin of Sodom, or of anywhere else, *outside* of us and onto someone else, whether that someone be a class or a race or a group or an individual — then precisely so long have we put ourselves outside the reach of God's mercy.

It is only when I can see *my* sins as scarlet — and only when I can see how those sins reach beyond myself to affect society as a whole — it is only when I can see *my* responsibility for the pain of the world, *my* involvement in the evil of society, *my* share of the moral guilt of this world's sins, which are red like crimson — it is only then that I can be open either to the possibility of the radical change needed in *me*, or, for that matter, to the possibility of the mercy of God. Once *I* am convicted of sin, I can beg forgiveness of the forgiving God; until then, what I do not seek, in my blindness and complacency, that I cannot have. It is only when the pride is gone — when I see Sodom in myself and not in those "others", whoever, for me, they may be — that I can hope for the washing away of the stain, that the scarlet may be as white as snow, and the red like crimson be as wool, and know myself to be clean again.

Zaccheus was an unrighteous man. The very enormity of his unrighteousness made it comparatively easy for him to see his need for repentance and redemption and a radically changed life. Far too many of us — how like the Pharisee in last week's Gospel — are by all of *society's* standards really quite admirable; how difficult it is for us, then, in comparison, to see our own need for those same things of repentance and redemption and radical change. But it is only when we throw the crutch of our respectability away, and see ourselves, in God's eyes, stained with the scarlet of Sodom's sin, or Gomorrah's, that we can turn and be healed and hear the life-giving words: "This day is salvation

come to this house . . ."; "For the Son of man is come to seek and to save that which was lost", and if we think that we be not lost, how can we hope to be found?"

BIBLICAL STUDIES — XXXV

WHEN LAST WE PASSED THIS WAY ("Biblical Studies — XXXIV" in the May, 1977 AVE), we observed that the last flowering of [Northern] Israelite strength, in the reign of Jeroboam II (ca. 786-746 B.C.), occurred against a backdrop, painted by Amos and Hosea — the first of the great "writing prophets"—of deepening anguish and concern. We shall have much more to say of these men in future issues of this magazine, when we shall turn to a more direct consideration of the prophets, as a group, in themselves; but it should be understood now that their essential message, delivered in a time of specious prosperity and peace, was that the facade was essentially false. Behind the appearance of national well-being lay a society, in the prophetic view, rotten to the core — riddled with injustice, and economic inequity and exploitation, and the kind of religious apostasy which could justify it. A time was coming, they said, when this kind of society would get the punishment it basically deserved, and then it would be made all too abundantly plain how false had been the dawn of national "renewal" under Jeroboam, and how flimsy the structure of the seemingly strong state really was, which would fall like a plumb ripe for the picking, in obedience to the will to justice of Israel's true God.

The form this punishment took was the Assyrian Empire. Indeed, it was only an internal "time of troubles" within Assyria herself which had temporarily allowed the Israel of Jeroboam her last international fling. It took only twenty-five years, in fact, from the death of Jeroboam to the fall of the capital city of Samaria, for the kingdom of Israel to be obliterated from history; after the death of Jeroboam in 746, everything fell apart in a kind of grand disintegration — a political holocaust. Within ten years, for example, there were five different kings, none of whom had even a shadow of a legitimate claim, most of whom seized the throne through violence and murder. The country, throughout these years, was rent by civil war and faction, tottering on the brink of total anarchy.

Meanwhile, Tiglath-Pileser III of Assyria (the "Pul" of the Bible — his throne-name in Babylon, which he conquered in 729), having restored internal unity to his country, and having driven back his external enemies on all sides, was moving relentlessly to the west. Palestine, after all (including Israel and Judah, and also the Philistine littoral and the Transjordanian kingdoms of Edom and Moab) had one fatal attraction for the empire builders of Mesopotamia — it lay squarely athwart the military and trade route to Egypt, the richest plumb of them all.

There was a frantic scramble to stop him on the part of both Israel and the Damascene kingdom of Aram. To be sure, the current "king" of Israel, one Menehem ben Gadi (one of the many fly-by-night rulers we have already alluded to) at first gave tribute to Tiglath-Pileser, but he soon died, and his son was overthrown more or less immediately by one Pekah ben Remaliah, who was backed by the anti-Assyrian element in the country. Pekah at once made common cause with Rezin of Aram (who may, indeed, have had a hand in the coup which brought Pekah to power), and together they put pressure on Judah to join their alliance — it was in this context that Isaiah's prophecy about "a virgin shall conceive" was delivered (see the whole of Isaiah 7). Judah, thus, was beset on three sides: Israel-Aram to the north, the Philistines to the west, and the Edomites to the south and east (for the Philistine confederation and the Edomite rebels both took advantage of the situation at that same time).

Caught thus in extremity, Ahaz of Judah (against the advice of Isaiah, who saw where it would lead) turned to Tiglath-Pileser for help, sending him a huge tribute — and thus ironically calling down upon hapless Israel the very power to stave off which she had begun her war with Judah in the first place.

The Assyrian king wasted no time. Cutting through Israel, he struck first down along the Philistine coast, subduing their cities as he went, reaching finally as far as the River of Egypt (not the Nile, but the Wadi el 'Arish at the Palestinian edge of the Sinai, the traditional border), a move which effectually cut the allies (Israel-Aram-Philistia) off from any possible Egyptian help. From then on, he was free to deal with things at his leisure. About a year later (perhaps 733), Assyria struck Israel full-frontally: the Transjordan and Galilee lands were overrun, several cities

were destroyed, and parts of the population were deported. Only the murder of Pekah and his replacement by one Hoshea ben Elah — who immediately surrendered and paid tribute as an Assyrian vassal — delayed final disaster. The following year Tiglath-Pileser sacked Damascus, killed Rezin, and deported most of the population: Isaiah's prophecy concerning the grand coalition (see Isaiah 7 again) had been amply fulfilled.

Within a few years, Hoshea thought he saw his chance; he rebelled against the new Assyrian king, Shalmanezzer V, making the traditional alliance with Egypt. The retribution was swift and total. In 724, Shalmanezzer struck, taking all the land (and Hoshea) except the city of Samaria itself, which held out till 721. In that year, Sargon II, heir to Shalmanezzer, breached the walls; Samaria was destroyed, most of the inhabitants were deported, and strangers from far reaches of the Empire were resettled in their place, who intermarried with the dregs of the population who had been left to become the ancestors of the later Samaritans of New Testament times.

So passed the famous "Ten Lost Tribes" from history — not lost, in the sense of dreamers and romantics and occultists, to become the Maya, or the North American kingdoms of Mormon imaginings, or the Celtic-Britains of British-Israelite fantasy, or any other strange and exotic breed. No, they were lost in a much more total and tragic sense, in the sense that they simply ceased to be, simply ceased any longer to have a separate existence as an identifiable people, scattered and absorbed and assimilated in the vast territories of the Assyrian Empire, lost and forgotten even to themselves.

And in the south, an Assyrian vassal, but still autonomous only Judah remained to keep alight the flickering flame of the true God's worship, bearer of the promises to Abraham. That flame, however, was far from pure, as the witness of the great prophets would more than amply attest; and, however one might want to describe it politically, from the spiritual point of view we can almost say that it was "necessary" for the remnant of Judah to undergo a refining process, through defeat and exile out of which Judaism (in our sense) would be born, the spiritual "mother", so to speak, of Christianity itself.

J.P.F

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.

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.

CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.



SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Head Server.



SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Volunteers will be trained for this mission of welcome.



BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after High Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.



SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.



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 in the parish hall after Sunday 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. Orders may be placed by mail.



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr John Macquarrie's articles on Benediction, Stations, and Saint Mary's: 50¢ (mailing 25¢)

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢ (mailing 25¢)

Worship in Spirit and Truth, papers at the 1970 liturgical conference on the Proposed Prayer Book: \$2.95 (mailing 25¢)

Vêpres du Commun, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 13¢)

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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 Forty-sixth Street, New York City, [here state the nature or amount of the gift]."

CALENDAR FOR JANUARY

1. Su. THE HOLY NAME OF OUR LORD JESUS CHRIST
High Mass with Procession 11
No evening services
2. M.
3. Tu.
4. W. St Elizabeth Anne Seton, 1821
5. Th.
6. F. THE EPIPHANY OF OUR LORD JESUS CHRIST
Abstinence dispensed
Evening Prayer 5:30
High Mass with Procession 6
7. Sa. *Of our Lady*
8. Su. THE BAPTISM OF OUR LORD JESUS CHRIST
High Mass with Procession 11
9. M. *Requiem*
10. Tu. William Laud, Archbishop of Canterbury & Martyr, 1645
11. W.
12. Th. St Benedict Biscop, Abbot of Wearmouth, 690
13. F. St Hilary, Bishop of Poitiers, 367
14. Sa. St Kentigern, Bishop of Glasgow, c. 600
15. Su. EPIPHANY II
Evening Prayer 4:45 p.m.
16. M. *Requiem*
17. Tu. St Antony, Abbot in Egypt, 356
18. W. THE CONFESSION OF SAINT PETER THE APOSTLE
19. Th. St Wulfstan, Bishop of Worcester, 1095
20. F. St Fabian, Bishop & Martyr of Rome, 250
21. Sa. St Agnes, Martyr at Rome, 304
22. Su. EPIPHANY III
23. M. Phillips Brooks, Bishop of Massachusetts, 1893
24. Tu. St Francis de Sales, Bishop of Geneva, 1622
25. W. THE CONVERSION OF SAINT PAUL THE APOSTLE
26. Th. SS. Timothy & Titus, Companions of St Paul
27. F. St John Chrysostom, Bishop of Constantinople, 407
28. Sa. St Thomas Aquinas, Priest & Friar, 1274
29. Su. EPIPHANY IV
30. M. King Charles the Martyr, 1649
31. Tu. *Requiem*

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MUSIC FOR JANUARY

- JANUARY 1—THE HOLY NAME OF OUR LORD JESUS CHRIST**
 Missa Ich stund an einem Morgen Jacob Handl (1550-1591)
 Puer natus est nobis Jean Mouton (1475-1522)
 Salva nos, Domine Mouton
- JANUARY 6—THE EPIPHANY OF OUR LORD JESUS CHRIST**
 Missa Angelorum* Gilles Binchois (1400-1460)
 Tribus miraculis Luca Marenzio (1533-1599)
 Ave Rex Angelorum Egerton Ms. (15th century English)
- JANUARY 8—THE BAPTISM OF OUR LORD JESUS CHRIST**
 Messe in F Franz Schubert (1797-1828)
 Venite, exultemus Domino Jan Pieter Sweelinck (1561-1621)
 O nata lux de lumine Thomas Tallis (1505-1585)
 5:30 p.m.
 McNeil Robinson, organ
- JANUARY 15—EPIPHANY II**
 Missa Brevis Benjamin Britten (1913-1977)
 Jubilate Deo Guillaume Bouzignac (1610-1640)
 There is no rose Trinity Ms. (15th century English)
 5:30 p.m.
 James Fraiser, organ
 6:00 p.m.
 Benjamin Britten's Ceremony of Carols, sung by the women of the choir of Trinity Church, Hartford, Connecticut, James Fraiser, Director of Music
- JANUARY 22—EPIPHANY III**
 Messe de Tournai Anonymous, c. 1325
 Jubilate Deo McNeil Robinson, 1971
 Ave verum corpus McNeil Robinson, 1975
 5:30 p.m.
 Michael Thompson, organ
- JANUARY 29—EPIPHANY IV**
 Missa Brevis in G (KV 140) .. Wolfgang Amadeus Mozart (1756-1791)
 Dextera Domini Orlandus Lassus (1532-1594)
 Laudate Dominum Mozart

*MASS OF THE MONTH

BINCHOIS was composer and musician in the chapel of Philip the Good of Burgundy. His contemporaries ranked him, with Dufay and Dunstable, foremost among composers of his generation. This Mass is based on the plainchant called Missa de Angelis.

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."

November 21—Abraham Joseph Rochester
November 30—J. M. D. Moritz

BURIAL

"My flesh shall rest in hope."

December 1—Calvin Nash



ALTAR FLOWER MEMORIALS

January 1—The Holy Name, Helen Elizabeth Butler
January 6—The Epiphany, Robert Howell Schumann, Priest
January 8—The Baptism of Christ, Charles Augustus Edgar
January 15—Epiphany II, Mary Louise Raymond
January 22—Epiphany III, Charles Moran
January 29—Epiphany IV, Robert and Katherine Greene



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