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AVE

• A • MONTHLY • BULLETIN •
• OF • THE •
• CHURCH • OF • SAINT • MARY • THE • VIRGIN •
• NEW • YORK •

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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AVE

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

Vol. XLVIII

January, 1979

No. 1

My dear people of Saint Mary's,

By the time you read this I hope that many of us will have met. In some instances we already have through correspondence, and I have been doing my best to answer your letters as they arrive. You cannot imagine how much I appreciate them. I find myself, as I write you, looking out a window at the first snowfall of our midwestern winter. We have not yet had the extreme cold which winter brings to this part of the United States, but the snow is beautiful, and northern Illinois is very reminiscent of a Currier & Ives print on this late November morning. Yesterday was the Feast of Christ the King, and I was thinking during Mass of how marvelous this feast must be at the Church of Saint Mary the Virgin. It was lovely here as well, and we processed around the Church and sang with the joy of people who truly believe that Jesus Christ is their King. Though most of you have never been here, I would ask your prayers for this parish family during this Advent and Christmas tide. It has been a wonderful home for me during these past thirteen years, and there is in this congregation a real living out of what we mean by the ideals of a Christian community. We shall miss each other, my people and I, though we shall learn in our imminent separation a truth which in fact we knew all along: it is the Catholic Faith that matters, and it is our witnessing to that Faith which binds us together, and makes possible such love as we share.

As I gather you are all aware, the City of New York holds old memories for me. Though I grew up in the Bronx, I was born within what I suppose could be called the parish boundaries of Saint Mary's, in the Polyclinic Hospital. My first memories of Saint Mary's are of Acolytes' Festivals in the 'forties, and later on, and more soberly still, of the confessions which I made during my college years to one of the holiest priests of the American Church. Father Taber and I never met, yet I still hear his voice in the

confessional assuring me of God's love, speaking words of encouragement, and pronouncing that forgiveness which only God can give. Certainly, for countless priests in our Church today, the Sacrament of Reconciliation acquired a special meaning in the Church of Saint Mary the Virgin.

In recent years I have only occasionally found myself at Saint Mary's, and usually when a conference or vacation took me to New York. I recall Archbishop Michael Ramsey's visit to Saint Mary's on the Feast of the Purification just a few years ago, during the Trinity Institute, and I was present, prior to coming to Chicago, for the Institution of your last rector on the same feast day in 1965. I met Father Garfield while I was still at Saint Peter's, Westchester Square, and, though time and distance have prevented our seeing each other frequently, we have shared in the task of Catholic renewal within the Church during the past decade. Father Garfield is my friend, and I rejoice that he will be nearby as I begin my own life at Saint Mary's.

In this initial letter as your rector-elect, I would simply ask three things of you in our new relationship together. First, please pray for me as I shall for you—and have already been praying, these past several weeks. A priest is upheld by the prayers of his people. His striving for holiness in his own life is a sign of his people's desire for sanctity in theirs. Together, priest and people represent in microcosm the whole community of the redeemed. Second, pray for Saint Mary's. The witness of this parish has never flagged, and it must not flag now, as a beacon of hope to Catholic Anglicans throughout our Church. What is proclaimed by our common life in this parish has effects far greater than we can imagine on the total life of our Church. Third, and this is the test of what Saint Mary's shall be, look anew at the stewardship of your own lives. Christian stewardship begins and ends in Christian worship. Our faithful and regular attendance at Mass is the sign that first things are indeed first, and that our Christian priorities are straight. Our worship extends to our personal prayers, to our fasting and alms-giving, to our stewardship of money, and to the living of a Christian ethical life. And, in the frailty of our common humanity, true worship is made possible for us by the regular discipline of our sacramental confessions, each one of which is a sign, not only of sorrow for sin and a

desire for amendment, but of our willingness to submit our lives to the Church, and to live no longer in isolation but in the community of the Christian religion. It is here that we all once began. And it is to this, again and again, that we Catholics inevitably return.

With my affectionate greetings in Christ,
EDGAR F. WELLS



INTRODUCING A FRIEND

Some thirty-three years ago, around the time of year when these words will be making their appearance, a very tall, bright, smiling boy carrying a large Christmas tree, came up to me at the corner of Fordham Road and the Grand Concourse, and said, "Hello, Father, I am Edgar Wells. I've seen you at the Church of the Resurrection." Thus began my friendship with the eighth Rector of this Church of Saint Mary the Virgin. That he reminded me on the telephone this past week, that I was on my way to make a parish call at the House of the Holy Comforter, would suggest that your new Pastor is sharp, keen, aware of what is going on around him, and possessed of a long memory.

Edgar Wells was at that time a student at the Collegiate School, and a member of the distinguished boys' and mens' choir of the Church of the Resurrection, where the music and the liturgy were exquisite, the Faith was presented with power and persuasion and the whole parish was a remarkable "School of Religion," under the skilled direction of Father Gordon Wadhams.

Soon after that the Wells family transferred to Saint Peter's, Westchester Square, which was geographically more accessible, and where the family took their full part in the life of the parish. Mr Wells, Sr was a talented artist and lover of the beautiful, and Isabelle (Mrs Wells) had great gifts which served well all concerned, in her administrative position with the City of New York. These gifts and talents were obviously inherited by their son. It is from Saint Peter's that Edgar went on to Nashotah House, after graduating from Brown University.

Father Wells has requested that whatever else may be said, "Tell people how I love Saint Peter's." He had a special devotion

to Father Thomas Lee Brown (at one time Father Taber's assistant, and later, Rector of Saint Peter's) of whom he said, "Never have I known any priest to say Mass more beautifully." Later, some time after Ordination, Edgar returned to Saint Peter's as assistant, where he was greatly beloved and respected. Needless to say, the Church of the Annunciation of Our Lady, in Waukegan, is a strong, happy, loving and lovely parish.

Father Wells knows our city well He knows the Faith and has practised it and taught it zealously and persuasively. He knows the Episcopal Church, and has entered completely into its life. He is President of the Catholic Clerical Union of Chicago. He has served as Warden of the Alumni Association of Nashotah House and is presently a member of its Executive Committee. He serves on the Diocesan Liturgical Commission. He has been active in the Evangelical Catholic Mission and labored on its behalf at the Minneapolis General Convention. He has served as spiritual director and has been much involved in the "Cursillo Movement," a modern retreat endeavour which had its start in the Roman Catholic Church, and which has been described as "A Four Day Walk with Christ."

The eighth Rector of Saint Mary's is a gifted, dedicated, disciplined, informed, self-giving young priest. He has the respect, admiration and affection of his Bishop and his peers. He has come to New York chiefly, and I think one may say only, because he believes he is called of God. May he and all of Saint Mary's people and all of New York be richly blessed in his coming, *ad multos annos*.

THE REVEREND LESLIE JOHN ALDEN LANG



ALTAR FLOWER MEMORIALS

- January 1—The Holy Name, Helen Elizabeth Butler
- January 6—The Epiphany, Robert Howell Schumann, Priest
- January 7—The Baptism of Christ, Charles Augustus Edgar
- January 14—Epiphany II, Mary Louise Raymond
- January 21—Epiphany III, Charles Moran
- January 28—Epiphany IV, Robert and Katherine Greene

PRIEST AND PEOPLE

The period of transition between one rectorship and another gives to a Parish Family the opportunity to assess those relationships which ideally should exist within its membership. Particularly, it presents each one with the opportunity to review the expectations with which he or she approaches membership in the Body of Christ. Prayerful thought often results in startling conclusions.

It may well be that the discovery is made that one's commitment of time, effort and prayer needs revision. A pledge that was made under different circumstances ten years or more ago may be lacking today. The possibilities of reflection differ with each member, but there are some that I believe are common to most.

Among these possibilities for reflection are those relating to relationships one with another. How do I look on my Rector and on my fellows? One would hope that from such would come an understanding of our common humanity, and that nothing should properly be expected of another which one would not expect of himself. St Paul calls us all "fellow workers together with Him". The Lord Jesus Christ is our pattern in our work, and as priest and people we join together to do that which we have been given to do. To St Paul also we owe that breathtaking vision of a people growing together "into the fullness of the stature of Christ". What we cannot do as individuals we can do together in Christ. That is the promise of our calling. My salvation may depend on the work and prayer of the second least lovely member of The Body!

A parish tends to have magnified expectations of a new rector. One might say that the only perfect rector is one long dead! A new rector ought to be a great liturgist, to have perfect pitch, to preach powerful and pertinent sermons, to work without ceasing, to be popular with all, to be a great confessor and director, to be a financial wizard, to be a superb administrator and moderator, to be a noted scholar, to be absolutely understanding with never a cross or displeasing word, and never to show a sign of discouragement or of human weakness. The list goes on. I invite your own additions, but please do not share them with me!

In past years actual studies have been made in selected parishes of the expectations held of parishioners of their clergy. In one

such, it was estimated that the poor man was expected to spend 169 hours of vigorous work each week. Simple mathematics show that the rector concerned would have to be a magician to create that extra hour each week. Ancient prohibitions, however, prevent Christians from attempting to work with the occult. There must be a better way, and that way is to be found in a rethinking of all that is implied in "We then, *together*".

If the expectations of a parish can be too great as they greet their new rector, they can also be too small. We have in the Gospels a sad and solemn warning about the expectation which is too small. Speaking of Our Blessed Lord's visit to his own home city, it is written that they said "Is this not the carpenter's son?" That most blessed place, graced with the benediction of the Holy Family's presence, did not claim the reward Jesus had to offer, for: "He could do no great thing there, because of their unbelief." No parish should ever forget that, whatever the circumstances of his presence, a priest is the Presence of God among His people.

To reflect on the meaning of our relationships with each other in The Body is a good antidote to a particular misuse of rectors (and fellow parishioners). I am indebted to a gracious lady who is a member of St Mary's for a lighthearted article she saved from the April 16, 1967 issue of THE LIVING CHURCH. From the L.C.'s "Cookbook" comes the recipe for "Roast Rector with Sauce Diablo". If you have not tried it, I strongly recommend you refrain. If you ever have tried it, I suggest you do likewise in future! It tends to have the same spiritual result as a large bowl of underdeveloped cucumbers has on the physical constitution.

1. CHOOSE any spirited rector. (Bland rectors require too much added spice) Using any wit that is at hand, sharp or dull, rip straight up the back and down the front. Carefully dissect gestures, dress, manner, and phrasing, and examine in the light of personal preferences for imperfections. Squeeze until every possible meaning has been extracted and discarded. Now rake the remains over the coals while preparing sauce.
2. TO A CUP OF VENOM add minced words and a soupçon of spite. Place over slow fire adding invective and innuendo to taste. Keep pot stirred until it thickens and ladle generously over remains.

3. SERVE HOT on a platter garnished with half-truth and as a final touch put his foot in his mouth so that he seems to have done it himself.

It is such a blessing that Catholics can both laugh and cry together. That in Christ we can share each others joys and sorrows. Perhaps that truth leads us to the best assessment of the rightful relationship of priest and people and people with people. It would be a sad choice if the only two possibilities were to either make the other an orphan from our care or to roast him! "We then, together with Him" offers the more excellent way.

Cherish your Rector for what he is, and for what with your help he will be to you. Know that as he grows, you and your parish will grow. Your spiritual nourishment is entrusted to him. Never forget that his is entrusted to *you*. He shares a great deal with you. His manhood, and all the strengths and weaknesses that are common. He is not yet "complete" as opposed to the "incompleteness" of the rest of us. The waters of Baptism washed him, and those same waters have washed you. Together you struggle to become what God in Christ Jesus has willed you to become. As you grow to know each other, break down every false barrier between Christian and Christian. He cannot do it without you. And all will be well, and all will be very well.

☆

J.L.S.

SAINT MARY'S PARISH COUNCIL

The First Sunday of Advent saw the election of twelve parishioners to the first Parish Council of the Church of Saint Mary the Virgin. Attended by parishioners, trustees, and friends, the meeting saw the election of Mr Andrew Attaway, Mr George H. Blackshire, Mr Morris Dolby, Miss Judith Lanham, Mr Robert May and Mr Courtland Nicholl for two year terms. Elected for one year terms were Mr George Backman, Mr Charles Carson, Mr Gilbert Cattell, Mr Benjamin Mayo, Mr James Nash and Mrs Janet Tidwell.

At an organizational meeting, open to all parishioners, the council elected Andrew Attaway as Chairman and Judy Lanham as Secretary. To further the Council's projected work in the Parish, it was voted to meet the Second Wednesday of every month at 8 p.m. in St Joseph's Hall. Telephone numbers of the officers are listed on the inside back cover of AVE, and suggestions of parishioners for further consideration are welcome.

THE ETERNAL EPIPHANY

At the feast of the Epiphany we celebrate the revelation or manifestation or showing forth of the glory of the Son of God. In the many ways in which it has been celebrated and in the many events that are represented at this time, both in the East and in the West, a common thread—the common thread—which binds them together is that of showing forth glory. Jesus, the Son of God, is he of whom St John wrote in the prologue to his Gospel “we have beheld his glory, glory as of the only Son from the Father” (1:14). This glory has been and continues to be celebrated by Christians, especially at this time following the feast of our Saviour’s birth, in several linked ways: the coming of the Magi; the Baptism of Christ; the first miracle at Cana.

The visit of the Magi, or Wise Men, to Bethlehem, most closely connected in most of our minds with this Epiphany Feast and observed on January 6, is related in St Matthew 2:1-12. We are told there of the coming of Wise Men from the East to the place of our Lord’s birth. Believing the appearance of an especially bright star to be a portent of the birth of a new king, they followed this sign, first to the court of King Herod and then to the place where the infant lay. There they worshiped the Christ and presented him with gifts which in the Church have taken particular meaning: in gold, acknowledgement of Christ’s kingship; in frankincense, a tribute to his Godhead; in myrrh, a prophecy that he would die for us (see Hymn 51). This was the first “Theophany”, or showing forth of God, which we commemorate, and it is very closely connected with the second, the Baptism of Christ, with which in the East the feast of Epiphany is most associated.

After introductions or prologues, the Baptism of Christ, which we remember on the first Sunday after Epiphany, marks the beginning of each of the four Gospels. It also marks the beginning of his public ministry—his taking over of the task which John the Baptist had begun. The preparation for the coming of the Messiah which John had preached and the acts of baptism which he had performed in the Jordan as a sign of this preparation, was fulfilled in the sight of many with the coming of Jesus and his baptism. This was the “one who is mightier than I,” whom John immediately recognized as “the Lamb of God, who takes away the sin of the world” (St John 1:29). Our Lord

came to John for baptism not because he was sinful himself, but because it was fitting that he should “fulfil all righteousness” (St Matthew 3:16), and to associate himself with John. Then, the heavens were opened as a sign of divine blessing and the Holy Spirit came down upon Jesus and a voice from heaven proclaimed to all assembled “This is my beloved Son, with whom I am well pleased” (St Matthew 3:17). It was at that point that our Lord began his own ministry, taking-up from John and proclaiming salvation to all men saying, “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the Gospel” (St Mark 1:15).

The last of this trio of commemorations at Epiphany is the event when Jesus showed his glory in a way in which his disciples first believed in him at the first miracle at Cana, where he changed water into wine. The story is told in St John 2:1-11, and we celebrate this in Year C on the second Sunday after Epiphany. John had performed no miracle and those who followed him did so because his life showed that he was a man of God. Some of those same men now followed Jesus, and the contrast between the ascetic John and the wedding scene to which our Lord brought them was one which was to impress these disciples with his human actions which would again and again, in many different situations which would not not have been associated with “a man of God”, show his glory and cause his followers to believe in him.

As a mere baby in the crib, the gifts of the Wise Men were precursor of the offering of all peoples to this Lord of all; in his Baptism, his heavenly Father showed to all his Sonship; at Cana his disciples first saw his glory and believed in him in his first miracle and work of mercy. These are the beginnings, outstanding moments which would continue to be made through the humanity of Christ. Later we know many of other Epiphanies—The Transfiguration, The Cross, The Resurrection, The Ascension and the final Exaltation at the Father’s right hand. But it was not just in these spectacular events that his glory was revealed, rather it shines forth in all that he did and said and was. St Peter was able to make his great confession that Jesus was the Christ, the Son of God, not because he had been with him in these special moments, but because he had been with him through the ordinary experiences of life, day after day. For us who now follow Christ, it is this same ordinariness, this daily life which we

lead, that enables us to see most clearly the glory of our Lord, a glory which shines forth at all times and in all places in our actions with one another.

For this glory is not for our own eyes only. On the contrary, the light of the Gospel is manifested to the Gentiles (the feast is also called the Manifestation of Christ to the Gentiles in the 1928 Prayer Book). This means that his glory is to be shown to all nations and peoples and places. It is through each of us that the manifestation of the glory of Christ continues to be made to others who have not yet seen. Our work as believers in Christ in the conversion of others is to bring them to new life which is accomplished in Baptism. There we are adopted as sons and daughters of God with water and the Holy Spirit. It makes it possible for each believer to hear from God "This is my beloved Son." Likewise, the Spirit which descended at Christ's Baptism comes to each of us in our sealing at Confirmation.

To each and to all to whom Christ is made manifest, to whom his glory is revealed, the water of the old life will indeed be changed into the wine of the life of Christ. This manifestation is not something that is finished, but through his Body, the Church, it perpetual and eternal Epiphany until the end of the ages.

R.T.L.



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 60¢)

Vêpres du Commun, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 80¢)

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

Picture postcards: interior and exterior in color: 15¢ each

New York State residents, add state/local tax

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

CALENDAR FOR JANUARY

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

1979 ORDO KALENDAR with days in liturgical colour and with a picture of the shrine of Our Lady of Walsingham; \$2 in our shop; mailing 50¢.

MUSIC FOR JANUARY

JANUARY 1—THE HOLY NAME

Missa Kyrie cum jublio Plainsong
 Verbum caro Darius Milhaud (1892-1974)

JANUARY 5—THE EPIPHANY OF CHRIST

Missa Cum Jucunditate Pierre de la Rue (1460-1518)
 Videntes stellam Francis Poulenc (1899-1963)

JANUARY 7—THE BAPTISM OF CHRIST

Messe en Re Marc-Antoine Charpentier (1634-1704)
 Quem vidistis Poulenc

JANUARY 14—EPIPHANY II

Messe La Bataille Clement Jannequin (1485-1560)
 O magnum mysterium Poulenc

JANUARY 21—EPIPHANY III

Messe Solennelle Gioacchino Rossini (1792-1868)
 Dextra Dominia Giovanni Luigi da Palestrina (1526-1594)

JANUARY 28—EPIPHANY IV

Messe de Tournai c. 1325
 Exultate Deo Poulenc

NOTES ON JANUARY MUSIC
MUSIC FOR JANUARY

Heartfelt thanks from the musicians of Saint Mary's to all of you whose contributions and encouragement helped make possible the celebration with orchestra of the First Mass of Christmas.

The month of January arrives raw and cold, with no end of winter in sight. This was so in the earliest days of the church, when the scriptures for the propers were first lined out in Gregorian chant. Thinking of the and the timelessness of the scripture verses which color the propers of January, their assurance and forthright proclamations of joy seem even more courageous, and somehow more than ever heartening. From the *Jubilate Deo* of the first Introit to the *Illumina faciem tuam* of the last Communion, January's propers celebrate life and praise its creator.

The Masses for this month have been chosen for the qualities of joyful faith they reflect. They are: the *Missa cum jucunditate* of Pierre de la Rue (16th C), whose Requiem has also been sung at Saint Mary's; the *Messe en Re* of Marc Antoine Charpentier (17th C), one of the foremost French composers of opera and sacred music of his time, and a worthy follower of his teacher Carissimi; the *Messe La*

Bataille of Clement Jannequin (16th C), based on his chanson of that name, in which the sounds of battle are imitated; the *Messe Solennelle* of Gioacchino Rossini (19th C), an unrestrained expression of joy by one of the masters of grand opera; and for contrast to it, the *Messe de Tournai* (14th C), one of the earliest settings of the Mass known to us.

Since it happens that most of these Mass settings are French in origin, they have been matched with offertory motets for Epiphanytide of Francis Poulenc. For January 21st, when Rossini is the composer of the Mass, the offertory motet will be by his countryman Palestrina.

Although mention is made here of only the polyphonic music of High Mass, you will be aware of the chanted propers of Epiphanytide, which are among the most noble and ecstatic of the church year.



FATHER WILLIAMS

Granville Mercer Williams, SSJE, fifth Rector of the Church of Saint Mary the Virgin (1930-1939), left our parish to become Superior of the Society of Saint John the Evangelist—the Cowley Fathers. Now, at 88 years of age, Father Williams resides in the monastery in Cambridge, Massachusetts. A few years ago he suffered a severe stroke, and while confined to a wheelchair, he remains alert. On October 8, 1933, Father Williams preached a sermon at St Mary's, a portion of which follows:

"Let us learn to value a sound theology as the Oxford leaders taught us to do. It is the old truth, but it is a living thing. Let us prize and hold fast as good the full truth as it is in Jesus Christ and revealed to us by His Church. Let the beauty and truth of Catholic doctrine manifest itself in our lives, fire them with love for God and men, and make them radiant with the beauty of holiness which proceeds from a mind and heart and will, informed and made alive with the presence of Jesus Christ, Who verily comes to man in His Church-Incarnate God, God made Man for Love of us."

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.



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 22—Edward Tullius Flanagan
November 30—Charles Ian Barrett



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged.
Kenneth N. Willett, \$10; Donald R. McKenzie, \$25; Charles W.
Garver, \$10.

*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

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139 West 46th Street, New York
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*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 REVEREND EDGAR F. WELLS, Rector
THE REVEREND RONALD T. LAU
PLaza 7-6750

PARISH OFFICE

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

MISSION HOUSE

133 West 46th Street, New York
Evangelical and Catholic Mission
398-9745
Saint Mary's Center for Senior Citizens
PLaza 7-3962

The Rev'd John L. Scott	PLaza 7-6750
Mr Irving P. Graeb, Treasurer	PLaza 7-6750
Mr McNeil Robinson, Director of Music ..	MONument 3-3259
Mr Andrew P. Attaway, Head Server	CEremony 7-1356
Mr G. Morris Dolby, Head Usher	LExington 3-2243
Mr. George H. Blackshire, Hospitality	ULster 8-5797
Mr Kenneth C. Ritchie, Tours	OXford 1-4915
Miss Virginia O. Greene, Bookshop	ORegon 3-0159
Miss Judith Lanham, Sacristan	SYmbol 9-2117
Mr Ralph M. Morehead, Funeral Director .	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.*