

\* BENEDICTA · TU · IN · MULIERIBUS · \*

\* AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · \*



# A VE

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

\* ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · \*

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THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND TIMOTHY E. CAMPBELL-SMITH

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Parish founded 1868

Church built 1894

# AVE

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

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Vol. XXXVIII

FEBRUARY, 1969

No. 2

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My dear people,

Candlemas comes this year on Sunday and we will keep it as a great feast. On February 2 at 11 o'clock we will bless candles, carry them in procession, light them at the Gospel and Consecration, in devotion to the Child presented in the Temple and hailed as "a light to lighten the Gentiles".

The splendid procession at Candlemas is, as that popular title suggests, a prelude to the Mass. The Mass of course is how we receive light sacramentally, effectually, and at the end of every Mass we are sent out to bear light into the world.

At this year's Candlemas there are several things noteworthy. First, we will welcome to the pulpit that day the Reverend Herbert S. Brown, S.T.D., Rector of Grace Church, Newark, New Jersey. From that parish we received our second Rector, Doctor Christian. His present successor is a valued friend of your Rector's.

Second, we will sing for the first time here a great work by a great composer, Paul Hindemith, who died four years ago. It is a Mass we have wanted to perform but have not heretofore because it is impossible to render it into English. I trust you will not get wrong notions because, for once, we sing the ordinary of the Mass in Latin!

Third, what we have been doing so acceptably at 9 o'clock we will now try at all Masses: the familiar rite in the right order. That means putting the Prayer for the Church and the General Confession *before* the offertory so that that may lead directly to consecration — as we know it ought to. It is (as Dom Gregory Dix told us) the shape of the liturgy of the Primitive Church, the Eastern Church, and the Western Church including the English provinces up to the Reformation. In the Second English Prayer Book, Cranmer dislocated the offertory, probably to deny eucharistic sacrifice, and Anglican Prayer Books have perpetuated the disorder.

We can be thankful that eucharistic sacrifice is better understood today and that no one questions the right order from offertory to consecration, fraction, and communion. It has been restored in the Scottish Episcopal Church and the Church in the Province of the West Indies officially — they are always in the Catholic advance — and is on trial in the Church of England and our own Church. As we experienced our trial liturgy all of us, I think, liked its classic shape even if we disliked the new words.

So the old words will be used but transposed. After the Ministry of the Word (climaxed in the Holy Gospel followed, on Sundays, by Sermon and Creed) we will offer our intercessions in the Prayer for the Whole State of Christ's Church. (At High Mass it is best to stand; at other Masses stand or kneel as you like.) Then we will make the General Confession, kneeling. (If you are standing for the intercession you will see why you are told to make the confession "devoutly kneeling".) After the absolution will follow the salutation beginning the offertory. (At High Mass all should stand before that salutation and again for the hymn at the end of the offertory — standing until after the Benedictus and kneeling for the Prayer of Consecration.) There will be guidelines for all this in the program. It is not complicated once you do it.

Really, confessing before offering makes sense, liturgical and Scriptural. Our Lord said, "If, when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift."

Changing the order but not the words is like putting the Gloria at the beginning of the Mass. We did that in the '30's and now it is almost official. I hope this change will commend itself not only to our congregation but to others.

I commend to you all the booklet announced on the next page. The essays are sympathetic to the general direction of the trial liturgy but frankly critical where it goes wrong. Almost all the contributors regularly or from time to time celebrate or receive the sacraments at Saint Mary's, so we can be perhaps inordinately proud of producing the book. When you have read it you will be as grateful as am I to all the contributors.

You will be as sorry as am I that Sister Mary Angela suffered broken bones in a car collision before Christmas. She writes that she is making good recovery at the Sisters' house, 3660 7th Avenue, San Diego, California 92103. She may be sure of our very affectionate concern.

Affectionately your priest,

Donald L. Garfield



## TOWARDS A LIVING LITURGY

*The Liturgy of the Lord's Supper*

examined in essays edited by

The Reverend Donald L. Garfield, S.T.B.

- LITURGY IN THE ONGOING LIFE OF THE CHURCH  
The Reverend Leonel L. Mitchell, Th.D.
- SOME DOGMATIC QUESTIONS  
The Reverend James A. Carpenter, Ph.D.
- PENITENCE, RELEVANCE, AND THE SENSE OF THE SUBLIME  
The Reverend Charles D. Keyes, Th.D., Ph.D.
- PRIESTHOOD AND THE TRIAL LITURGY  
The Reverend John Macquarrie, Ph.D., S.T.D.
- TWO TRIAL LITURGIES COMPARED  
The Reverend Reginald H. Fuller, S.T.D.
- SOME PASTORAL OBSERVATIONS ON THE LITURGY  
The Reverend Norman J. Catir, Jr, M.A., S.T.B.
- THE PRAYER OF INTERCESSION  
The Reverend Robert H. Walters, S.T.B.
- THE LITURGY AND THE INTERIOR LIFE  
The Reverend Thomas G. Peterson, S.T.M.
- AUTHORITY IN PRAYER AND WORSHIP  
The Reverend Edward R. Hardy, Ph.D., Th.D., S.T.D.
- A ROMAN CATHOLIC COMMENTARY  
The Reverend Edward P. Echlin, S.J., Ph.L., A.M., Ph.D.
- LITURGICAL COMMUNICATION  
The Reverend Robert E. Terwilliger, Ph.D.
- ENVOY  
The Reverend H. Boone Porter, Jr, D.Phil.

\$1.00 at the Saint Francis de Sales Shop

## FREE?

"SOCIETY OF THE FREE CHURCH OF SAINT MARY THE VIRGIN" — our legal title. Why? It confuses people, like the lady who recently wrote me: "For many years I have been interested in Saint Mary's and visit it whenever I am in the city; however, the position of the church in relation to the Episcopal Church and the Diocese of New York is somewhat confusing to me. It is my impression that Saint Mary's is a 'Free Church' and that it loosely connects itself with the Episcopal Church. Would you be kind enough to write and state exactly what the affiliation is and how the governing body is set up?"

So many people wonder about it that I want to tell how it came to be and what difference it makes now and how it can be good and bad.

In the State of New York there is a statute for the incorporation of free churches — religious organizations that are free to govern themselves with or without attaching themselves to other congregations in a denomination or under a hierarchy. This is the statute under which incorporation was secured in December, 1868, for the new Episcopal parish founded with the blessings of Bishop Horatio Potter. It was Bishop Potter who pointed out a likely area when his young priest, Thomas McKee Brown, asked him whether and where he could found a church. So from the beginning — over a year before its incorporation — the Church of Saint Mary the Virgin was under the spiritual oversight of the Bishop of the Protestant Episcopal Church in the Diocese of New York.

But there is in the State of New York another statute — the usual legal way of incorporating new parishes of the Episcopal Church. Did Father Brown determine not to use it, or was it his father-in-law and the other leading laymen who met to organize the new church? We don't know. There was no persecution of Anglo-Catholics going on in New York, but at that time in Maryland the Bishop, William Whittingham, though himself an old-fashioned High Churchman, was warning Mount Calvary Church against its increase of "ritualism": he instanced elevation of the Eucharistic Elements and "the gestatory use of the cross in processions". Anti-ritualist feeling concerted itself in an unenforceable canon against ritualism passed by General Convention of 1874.

Since Saint Mary's, according to its founder, was to restore adoration of God as a "*ceremonial act*" (*italics are his*), the infant parish had to be protected from those who feared or denied what they dubbed ritual. ("Ritual" rightly means what is *said*; what is *done* is ceremonial.) So the "ritualist" young priest and his lay supporters insured their freedom by choosing to organize under the act for the incorporation of free churches rather than the act specifically for parishes of the Episcopal Church. (It is not true, sad to say, that pews were free and hence our name. It was Father Taber who finally put a stop to "assigned places".)

Though our founders perhaps feared that Bishop Potter, who shared Bishop Whittingham's sound but cautious views, might turn against ritualism, in fact he never did and they never lost his confidence and blessing. They did fail to gain recognition in diocesan convention, however, though other free churches were recognized as parishes of the diocese. How Saint Mary's gained its place in convention is amusing and, if the story is all true, proves the astuteness of our Trustees. Receiving a request for contributions addressed to parishes of the diocese, the Trustees sent theirs, remonstrating against the withholding of recognition, and — so the story goes — at the next diocesan convention one of our delegates stood up, waved the receipt for our contribution, and shamed convention into recognizing us as a parish! Whether or not it was all that dramatic, it has been Saint Mary's wish to belong to the Episcopal Church from the first and all along.

The Diocese of New York has had other free churches, as I noted above, and in other dioceses are to be found parishes incorporated under special acts of legislature. The Great and General Court of Massachusetts established the Church of the Advent, Boston, by a special act of 1844, under which it is still governed by a self-perpetuating body called the Corporation. Self-perpetuation, rather than election by a parish meeting, is the noticeable difference in a free church. Here at Saint Mary's there is a Board of Trustees who have been elected for life, and many have served the parish for years, with distinction. Neither the New York statute nor the Board's by-laws determine its size — we may have as many trustees as we think helpful; and we may have as many meetings as we

wish — they are monthly except in summer; but we must meet within the week of December 8 each year.

At the annual meeting of our Board of Trustees we elect a vice-president, a secretary, and a treasurer but *not* a president! The Board determined in 1873 that "The Minister in charge of the Church shall be the President of this Board." Also, our by-laws from the beginning have required him to be a priest canonically a member of the Diocese of New York. And the Rector, when he is called by the Board and the Bishop gives his consent, is called in exactly the same way, with the same rights and tenure, as any rector in the Episcopal Church.

So the relation of our parish to the diocese and of its Rector to his Bishop conforms to the Canons of the Episcopal Church and, what is more, it has always been a happy relation — and never more so than now. Our Bishop comes here as a much-respected Father, much at home with us. Saint Mary's Rector, serving the diocese in any way he can and knowing many of its priests as friends, could not imagine himself or his parish outside the Diocese of New York and the Episcopal Church. Legally we are free to set ourselves in a particular denomination or none, but would we invoke the right unless the Episcopal Church disappeared — swallowed up by some hybrid pan-Protestant, premature unity monster? I do not believe that will happen but if it did the threat to us would be doctrinal — the very structure of the Church threatened — and not ritual, for who isn't a ritualist now?

There is, then, perhaps a residual advantage to us in our free church status as it protects us externally. But we pay a price — the price of being peculiar. We are the only free church left in the diocese and, believe it or not, we were listed in the 1954 *World Almanac's* "Census of Religious Bodies" as a *denomination* with one church and 800 members! Serious students of history can take that as a joke — who perpetrated it? — but it is not so funny when parishioners react to change as if we were an independent denomination — the only church of its kind, subject to no bishop, influenced by no rules but our own. That, thank God, is not the way our people act at their best, for we all know, if we think, that we can only be Catholic if we belong to the Catholic Church, the Church of the bishops through whom we receive grace. We have no direct

wire to heaven: we cannot short-circuit the bishop, who ordains priests and sets them in parishes to minister God's Word and Sacraments. No matter what happened, only under a bishop could we be Catholic.

Internally, our set-up has a very positive advantage not enjoyed by parishes with elected vestries. To elect vestrymen to be responsible for a parish's endowments and offerings and for upkeep of the parish church is not easy. It is not easy in a city parish to know who would have the best training and the best judgment. Let me illustrate. In our parish we hold an annual meeting for the sole purpose of electing delegates to diocesan convention (they must be elected by the congregation if there is not an elected vestry which in turn will elect delegates for the congregation). And at one such meeting the two dozen parishioners came close to electing delegates who were familiar to them but who made no recorded financial contribution to Saint Mary's and would have had to be declared ineligible. Fear of electing unsuitable vestrymen is one reason — the other is disinterest — why attendance at annual meetings of other New York City parishes tends to be slight and, I suspect, is not encouraged. Sometimes, I understand, only vestrymen show up and perpetuate themselves in office — what we have by law. To my mind, it is a positive advantage to be able to fill vacancies with deliberation and with knowledge not shared by everyone. It may not be democratic, but neither is God's kingdom.

To sum up, I would say that one can understand how it was that the founders of Saint Mary's chose to make it "free"; that it makes next to no difference in our working relation with our diocese; that the difference it makes internally is good; but that the title "Free Church" is bad. We only use it when we must legally. So reinterpret it, if you will, as "freely you have received, freely give." —D.L.G.



FROM THE PARISH REGISTER  
MARRIAGE

- "*Those whom God hath joined together let no man put asunder.*"  
January 18—Nigel Alfred Bullard and Cecilia Maria Mitchell  
RECEIVED BY CANONICAL TRANSFER  
"*And they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers.*"  
January 2—William R. Anderson  
January 6—Christopher Adlington

### SAINT MARY'S MUSIC — V

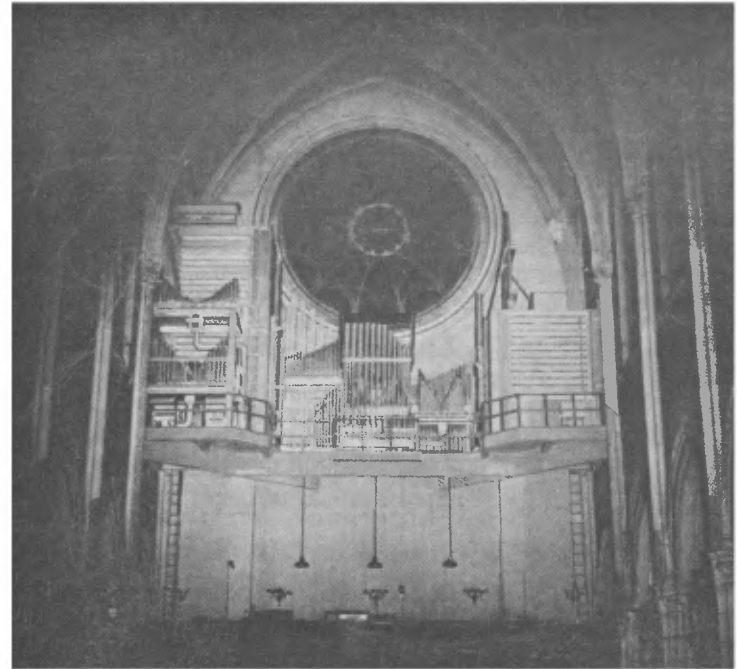
IT IS SURPRISING to discover how few people know two simple laws of the Episcopal Church. Let us state them clearly. The vestry (or at Saint Mary's the Trustees) call a Rector and the Rector is responsible for the music, appointing the director or organist. There is nothing equivocal about it. However, it must be noted that the vestry or Trustees holding the purse-strings can create excitement. These facts are mentioned here because, as the history of music at Saint Mary's unfolds, it is obvious that the music was what it was (is what it is and will be what it will be) because the Rector and the Director of Music followed or amended responsibly the traditions they inherited.

Saint Mary's begins her second century in a time of experimental changes in liturgical practice throughout Christendom and therefore is vitally concerned with change in relation to tradition. In one sense there has been continuous change in musical and liturgical practice at Saint Mary's since her beginning. Overlooking details, however, there have been constant factors such as liturgical form, a highly skilled choir, outstanding organs — to say nothing of pastoral accomplishments. These are large and important factors which should not be overlooked when we tend to sink into details.

Dramatic (and, for some, traumatic) changes are taking place in the Roman Catholic Church today. Their changes in liturgical practices are accompanied by a major change in the *mode of performance*. The entire congregation is supposed to participate vocally in every part of the liturgy, whereas heretofore the entire congregation was silent. Thus from one extreme to the other! Very few Roman Catholic parishes maintain skilled choirs to perform the great liturgical music of the past.

Neither the logic of contemplative worship nor the logic of vocal participating worship has been exclusively followed at Saint Mary's, where every Mass and Office is a balance of both, with a skilled choir to enhance the performance. Encouragement of the congregation to sing responses and hymns, the plainsong Creed when there is not one composed, the ordinary of the Mass at Sunday Sung Masses and weekday High Masses, and, at Evensong, the Psalms — all this interweaves well with the choir's contribution.

The present Rector and Director of Music believe in this balance but we could be forced to abandon it. Live performance of music of any kind is becoming a rarity as the cost of it becomes prohibitive. Phonograph and tape recordings have already replaced live performance in most people's lives. Electronic instruments, which are less expensive to install and maintain, have replaced organs in many churches. Can there be any insurance against this kind of change — against this kind of economic pressure — at Saint Mary's? Here is one place to worship with past glories of liturgical music and to welcome new music to the glory of God. —J.L.P.



"ORGAN WITH A PERSONALITY"

So it is called in this photograph by Ernest White on the cover of *The American Organist* of August, 1950 reproduced here by kind permission of the editor.

## PARISH NOTES

THREE SPECIAL PRIVILEGES were ours last month. On the 19th at High Mass the preacher was the Reverend F. N. Davey, D.D., Director of S.P.C.K. — the historic publishing house of the Church of England; and at Evensong that day we had the first performance of "Church or Synagogue Psalms" by the New York composer, Jack Gottlieb. On the 26th, Evensong was ecumenical, closing the Archdiocese of New York's observance of the Week of Prayer for Christian Unity. The preacher was Father Kevin Sheehan of the Paulist Fathers' church on Eighth Avenue. Lessons were read by the Reverend David L. Slater of Broadway United Church of Christ and the Reverend David Habermas of Saint Luke's Lutheran Church. Arrangements had been made by the Franciscan Friars of Graymoor. We want to record our gratitude.



INQUIRERS into the Catholic Faith are invited to meet with Father Campbell-Smith at the rectory on Wednesdays at 5:30 p.m. Meetings have been going on with young men and women considering Confirmation but they are not exclusively for those certain to be confirmed — that may be decided later; and they are not "this is it" sessions — discussion is free and has been lively.



THE CANDLEMAS OFFERING, additional to the Sunday pledge offering, is for candles at our altars and shrines. There is an envelope for this special offering. There will not be a Theological Education offering at this time because, like many other parishes, we have concluded that response would be better later on, perhaps at Ascentiontide.



THE ACOLYTES' FESTIVAL which drew so many men and boys for so many years will not be continued. We are sorry to say so to priests and servers still attending, but they were very few. Those of us who used to come from two or three hundred miles away to worship with as many as a thousand servers will always remember the thrill of it, but it has run its course of usefulness. "New occasions teach new duties" — what they are may God show us.

ON ASH WEDNESDAY, February 19, Mass will be said at 7:30, 9:30, and 12:10, with ashes imposed before and after each Mass. At 6 p.m. the Miserere will be sung as ashes are imposed and the Penitential Office will lead into High Mass.



"FORTY DAYS AND FORTY NIGHTS" — the Lenten fast — how can we keep it? Basically, by keeping our regular duties of prayer, fasting, and almsgiving better than we keep them year-round. But for your Lenten rule consider these additions.

*Mass during the week, one day at least.* Mass daily at 7:30 and 12:10 with an extra Mass on Wednesdays at 9:30 a.m. and Fridays at 6:15 p.m. should give you encouragement — especially as daylight hours lengthen (origin, by the way, of the name Lent).

*Stations of the Cross, Friday nights at 8.* This service concludes with Benediction by 9 o'clock. It begins not on the Friday after Ash Wednesday but on Friday, February 28. For five Fridays the preacher will be Father David, Minister-General of the Society of Saint Francis.

*Reading:* books bought at the shop or borrowed from the parish library — both open on Sunday mornings, and both with a supply of new titles. "I wish I understood . . ." Read!

*Visiting shut-ins:* ask the clergy. John Keble confessed that when he felt sorry for himself he called on someone sick. A good tonic!

*Hearing Doctor Eric Mascall* on Monday and Tuesday nights in Holy Week as well as at the Palm Sunday and Good Friday liturgies. Doctor Mascall promises "a kind of simple theological exposition of Redemption, interpreting it in relation to the liturgical material of the Holy Saturday rite — passover, baptism, etc."

*Giving up* some of your time and some of your money to do these things and to help those in need.



MAKING PEACE with God and man is a duty for us all before Lent. On the Saturday before, Father Campbell-Smith will hear confessions from 2 to 3 and Father Garfield from 5 to 6. On Shrove Tuesday, Father Garfield's hour will be from 12 to 1 and Father Campbell-Smith's from 5 to 6.

## "SPEAKING THE TRUTH IN LOVE"

The Reverend John Hester

Rector of Soho

THE ROMAN CATHOLIC CHURCH is at present in some confusion following the Pope's delivery of his encyclical on birth control. It might seem at first that this is a domestic matter concerning Roman Catholics only and that comment from outside their number is unseemly. I believe this not to be the case. Anglicans share the historic tradition of western Christendom with their Roman Catholic brethren; so signs of sickness in that church are the concern of the whole family.

Two related issues have contributed to the uproar. The first is the Pope's teaching on birth control itself. The Lambeth Conference had already spoken clearly on this subject and, despite the ecumenical hazards of doing so, has since the encyclical repeated its belief that the Pope is wrong in this matter. I personally have never understood the moral distinction drawn between usage of one form of birth control (the so-called rhythm method) and any other. Each couple should by prayer and careful weighing of the pros and cons decide what size of family best fits its circumstances. If God chooses to improve upon this agreed aim, as he frequently does by the gift of a larger or smaller family, then well and good. Nor do I believe there is much reality in an appeal to "natural law" in these days. So Anglicans have felt it right to speak out, though I hope in charity. An extra dimension is of course added to the debate for the many couples who separately owe allegiance to both parts of the Church through what are quaintly called mixed marriages.

But the larger issue is clearly that of the Pope's authority itself and of how far he may rightly claim to speak for the whole Church by such a unilateral pronouncement. For us Anglicans it is no new thing to deny absolutely the Pope's right to speak in such a way; in this we are joined by the Eastern Orthodox and most other ancient churches as well as by Protestants of all kinds. Though we should try to hide it, I confess that an unworthy smile may cross our faces when we read of Roman Catholics reaching this point for the first time. And seeing them there one is prompted to ask what now separates them from ourselves.

Yet the discomfort of his brethren is no source of satisfaction to a loving and caring brother, and this I hope we each see ourselves to be in relation to members of the Roman Catholic Church. We must show ourselves sympathetic and understanding, not least to those Roman Catholics who brush the whole matter aside as a storm in a teacup incapable of rocking the barque of Peter. And we must pray. The witness of the Roman church does great honour to God in most matters at most times. We recall this with gratitude as we pray that the light of God's Holy Spirit will shine upon our brethren, that they may understand and act upon the truth as God reveals it for his glory.

*Father Hester's commentary in the parish magazine of Saint Anne's, Soho, is one of the wisest, kindest, clearest I have read and so I share it with readers of AVE, who will recall that Father Hester has visited Saint Mary's twice.*

—D.L.G.



### ALTAR FLOWER MEMORIALS

February 2—Purification B.V.M., Georgiana Margaret Huck

February 9—Sexagesima, Joseph H. Schuman

February 16—Quinquagesima, Helen Elizabeth Butler



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mr and Mrs Raymond C. Doop, \$20; The Rev'd Edward R. Greene, \$2; Mrs Elizabeth B. Hetherington, \$2; Mrs Mae Hopkins, \$2; Mrs John Madsen, \$5; The Rev'd Wiley W. Merryman, \$5; The Rev'd Christopher Morley, Jr, \$3; Mr and Mrs Walter H. Morton, \$5; Miss Sarah H. Neale, \$2; Mrs Anna Sakurai, \$2; Mrs Sherwood H. Steele, \$3; Mr and Mrs Ernest W. Wilson, \$5.



### 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]."



## MUSIC FOR FEBRUARY

## FEBRUARY 2 — FEAST OF THE PURIFICATION

11 a.m.

Mass ..... Paul Hindemith, 1963  
 Motet, Senex puerum portabat ..... William Byrd

6 p.m.

Magnificat and Nunc dimittis ..... Tones I, IV/Orlandus Lassus  
 Motet, Sweet Mary to the temple fares ..... Johannes Eccard  
 O salutaris hostia ..... Tomás Luis de Victoria  
 Motet, Ave verum corpus ..... 14th Century French  
 Tantum ergo ..... Tomás Luis de Victoria

## FEBRUARY 9 — SEXAGESIMA

11 a.m.

Missa misericordias ..... Joseph Rheinberger  
 Motet, Vivo ego ..... Ildephonsus Lobo

6 p.m.

Magnificat and Nunc dimittis ..... Modes VIII, III  
 Motet, O mysterium ineffabile ..... Louis Nicholas Clérambault  
 O salutaris hostia ..... Flor Peeters  
 Motet, Jesu dulcis memoria ..... Mode VI  
 Tantum ergo ..... Flor Peeters

## FEBRUARY 16 — QUINQUAGESIMA

11 a.m.

Missa Papae Marcelli ..... Giovanni Pierluigi da Palestrina  
 Motet, Emendemus in melius ..... Joannes Esquivel

6 p.m.

Magnificat and Nunc dimittis ..... Herbert Howells  
 Motet, Hear my prayer, O God ..... Adrian Batten  
 O salutaris hostia ..... Oreste Ravanello  
 Motet, Adoramus te ..... Franco Roselli  
 Tantum ergo ..... Giovanni Paolo Colonna

## FEBRUARY 23 — LENT I

11 a.m.

Mass for four voices ..... William Byrd  
 Motet, Haste thee, O God ..... John Shepherd

6 p.m.

Magnificat and Nunc dimittis ..... Richard Farrant  
 Motet, Call to remembrance ..... Richard Farrant  
 O salutaris hostia ..... Anton Bruckner  
 Motet, Ave verum corpus ..... Anton Bruckner  
 Tantum ergo ..... Anton Bruckner

## KALENDAR FOR FEBRUARY

1. Sa. St Ignatius, B.M. Comm. St Bridget, V.
- ✕ 2. Su. THE PRESENTATION OF CHRIST IN THE TEMPLE & PURIFICATION OF ST MARY THE VIRGIN  
*High Mass with Candlemas Procession 11.*
3. M. St Blase, B.M. Comm. St Ansgarius, B.C.
4. Tu. St Gilbert, Abt.
5. W. St Agatha, V.M. Comm. MM. of Japan.  
*Mass also 9:30.*
6. Th. St Titus, B.C. Comm. St Dorothy, V.M.
7. F. St Romuald, Abt. *Abstinence. Mass also 6:15 p.m.*
8. Sa. Feria. *Mass of Septuagesima Sunday.*
- ✕ 9. Su. SEXAGESIMA.
10. M. St Scholastica, V.
11. Tu. Feria. *Requiem 7:30.*
12. W. Feria. *Mass also 9:30.*
13. Th. Feria.
14. F. St Valentine, M. *Abstinence. Mass also 6:15 p.m.*
15. Sa. Feria. Comm. Thomas Bray, Priest.
- ✕ 16. Su. QUINQUAGESIMA.
17. M. Feria. *Requiem 12:10.*
18. Tu. St Simeon, B.M.
19. W. ASH WEDNESDAY. *Strict Fast and Abstinence.*  
*Mass 7:30, 9:30, 12:10. Evening Prayer 5:30.*  
*High Mass with Penitential Office 6 p.m.*
20. Th. Greater Feria.
21. F. Greater Feria. *Abstinence. Mass also 6:15 p.m.*
22. Sa. Greater Feria.
- ✕ 23. Su. LENT I.
24. M. ST MATTHIAS, AP. *Mass also 6:15 p.m.*
25. Tu. Greater Feria.
26. W. EMBER DAY. *Abstinence. Mass also 9:30.*
27. Th. Greater Feria. Comm. Bl. George Herbert, Priest.
28. F. EMBER DAY. *Abstinence. Mass also 6:15 p.m.*

*The Forty Days of Lent are Days of Fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.*

✕ Days of obligation.

## SERVICES

## SUNDAYS

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon) . . . . .	11:00 a.m.
Evensong and Benediction . . . . .	6:00 p.m.

## WEEKDAYS

Morning Prayer . . . . .	7:10 a.m.
Mass daily . . . . .	7:30 a.m. and 12:10 p.m.
Mass also on Wednesdays and Holy Days . . . . .	9:30 a.m.
Mass also on Fridays and Holy Days . . . . .	6:15 p.m.
Evening Prayer . . . . .	6:00 p.m.
Litany after Evening Prayer on Wednesdays.	

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



## CONFESSIONS

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



## OCCASIONAL OFFICES

The MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

## DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN  
139 West 46th Street, New York 10036  
(East of Times Square, between 6th and 7th Avenues)  
*Church open daily from 7 a.m. to 7 p.m.*

## RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750  
The Rev'd Donald L. Garfield, *Rector*  
The Rev'd Timothy E. Campbell-Smith

## PARISH OFFICE

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

## MISSION HOUSE

133 West 46th Street, New York 10036—PLaza 7-3962  
*Saint Mary's Center for Senior Citizens  
Open Monday to Friday, 1 to 5 p.m.*  
The Rev'd Timothy E. Campbell-Smith, *Director*  
Mrs Cynthia A. Curran  
Miss Ruth M. Parsons

Mr John Z. Headley, *Treasurer* ..... PLaza 7-6750  
Mr James L. Palsgrove, *Director of Music* ..... JUdson 6-0237  
Mr McNeil Robinson, *Organist* ..... MONument 3-3259  
Mr James P. Gregory, *Ceremoniaris* ..... ACademy 2-1659  
Mr George W. Rutler, *Seminaris* ..... WATkins 4-2528  
Mr Curtis R. Pruitt, *Head Usher* ..... LEXington 2-1294  
Mr Louis Fellowes, *Funeral Director* ..... PLaza 3-5300

*The Church of Saint Mary the Virgin is supported largely by  
voluntary offerings through the use of weekly envelopes, which  
may be obtained from the Parish Secretary.*

*Annual subscriptions of two dollars or more are asked from  
those who do not make other contributions to the parish and  
wish to receive AVE.*