

·BENEDICTA·TU·IN·MULIERIBUS·



# A·V·E

·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

·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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THE REVEREND JOHN PAUL BOYER

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

Vol. XXXIX

January, 1970

No. 1

My dear people,

We at the rectory want, first of all, to thank you for your greetings and kindnesses at Christmas.

The new year begins with two feasts which can be celebrated by all who call themselves Christians — and will be celebrated here with High Mass. January 1 and 6, Christ's Circumcision and Epiphany, celebrate his naming according to Jewish Law and his manifestation to the Gentiles. Gentiles — the world — should see us hailing Christ as he is named: Jesus, Saviour. But will the world believe us so long as we stay divided? We may sing "we are not divided, all one body we" but the world knows it is not so and will not hear us preaching "one Lord, one faith" until once again we are one.

For "the spirit of truth, unity, and concord" in the Church we pray at every Mass — and with special intensity in the annual week of prayer for unity, January 18-25. During that octave there will be daily evening services sponsored by the Graymoor Friars of the Atonement — the last of these at Saint Mary's: Evensong at 6 on Sunday, January 25. The preacher will be Father Charles Angell, S.A., editor of *The Lamp*. I have been asked to preach on January 21, Wednesday evening at 7, at the Church of Saint Francis of Assisi, 31st Street between Sixth and Seventh Avenues. I would appreciate the support of your prayers and presence.

A good thing to come out of the parish canvass was Bill and Natalie Burgess's suggestion that we form study groups and their invitation to inaugurate them at their apartment. It is number 10-109 in the Ansonia, 2109 Broadway at the corner of 73rd Street. The Burgesses want all interested parishioners and friends to feel welcome and if there is an overflow we will find additional places to meet. Meetings will be under Father Boyer's leadership. Speak to him and a date will be set.

Partly as a background to the study sessions, we begin in AVE this month a series of biblical studies by Father Boyer. And we print below a carol full of Old Testament types of our Lord — if you can't

identify them, sign up with Father Boyer! I am very fond of the carol — a lovely bit of Victorian medievalism. Why Dr Neale named it "January Carol" I do not know unless it was to wish the world reconciliation and peace at the beginning of a new year. It gives voice to our prayer for you and all mankind in 1970.

Affectionately your priest,

Donald L. Garfield

JANUARY CAROL  
 EARTH to-day rejoices,  
 Alleluya, Alleluya, Alleluya,  
 Death can hurt no more;  
 And celestial voices,  
 Alleluya, Alleluya, Alleluya,  
 Tell that sin is o'er.  
 David's sling destroys the foe:  
 Samson lays the temple low:  
*War and strife are done;  
 God and man are one.*  
 Reconciliation,  
 Alleluya, Alleluya, Alleluya,  
 Peace that lasts for ay,  
 Gladness and salvation,  
 Alleluya, Alleluya, Alleluya,  
 Came on Christmas Day.  
 Gideon's fleece is wet with dew:  
 Solomon is crowned anew:  
*Refrain*  
 Though the cold grows stronger,  
 Alleluya, Alleluya, Alleluya,  
 Though the world loves night;  
 Yet the days grow longer,  
 Alleluya, Alleluya, Alleluya,  
 Christ is born our Light.  
 Now the dial's type is learnt:  
 Burns the bush that is not burnt:  
*Refrain*

John Mason Neale, 1853



We welcome the Right Reverend  
**PAUL MOORE**  
 elected  
 Bishop Coadjutor of New York  
*Ad multos annos!*

## THE CHURCH AND THE WORLD

"THERE ROSE UP before me the idea of a Church Universal, not built upon human inventions or human faith, but upon the very nature of God himself, and upon the union which he has formed with his creatures . . . The world contains the elements of which the Church is composed . . . The Church is, therefore, human society in its normal state; the World, that same society irregular and abnormal. The world is the Church without God; the Church is the world restored to its relation with God, taken back by him into the state for which he created it."

These are the words of a very remarkable theologian of the nineteenth century, a priest of the Church of England, Frederick Denison Maurice. Maurice was influenced by the Oxford Movement and defended many of the Catholic principles of our Church, but he was not reckoned by Anglo-Catholics to be one of them. His was an independent spirit. His writings are often difficult to understand, but he is being widely read today. Maurice would share our belief that the Church of God brings us his grace and heavenly benediction. But he emphasized, as we must, a truth which is, in a way, the exact opposite — the idea of a Church Universal which, in God's intention, is no less than the world restored to its relation with God — all of human society taken back by God into the state for which he created it.

The Church is heavenly because Christ is God. The Church is incarnate in the world because God was incarnate. As in taking our nature upon him he took the human nature which is common to all mankind, so also he creates his Church out of the world he has redeemed, and the society of the Church is common human society. Christ is true God and true Man. The Church is at once heavenly and of the world.

That seems obvious and logical. But to the Calvinist, the Church is not visibly incarnate in the world: the true Church is an invisible society of the elect — those whom God has foreordained to salvation, chosen of God and known only to him. Calvinism is nearly dead. But the Church, particularly in the United States, is in danger from what I would call semi-Calvinists: those who believe that the Church is a society of those who are *visibly* elect, a club for the select ones whom God has obviously favored because he has made them respectable.

But the first of the evangelists had been a not too scrupulous business-man. And the first woman to see our risen Lord had been a woman of the streets. Christ cuts through the conventions of human society as the world sees it because he is the foundation and hope — the Creator and Redeemer — of human society as God would see it. "The life of man," writes Maurice, "is not vanity, for it is derived from the life of the Son of God. He is the Lord of every man."

And so the Church must see life as hopeful, to be redeemed, to be judged, yes, but at its deepest meaning and finest achievement to be welcomed. "Celebration of life" is a phrase we hear on all sides of the Church today. Surely we are to celebrate in our common life and, each of us according to the particular calling given us by God, the life which comes from our Creator and Redeemer. Sanctification of life is our goal, not life denial. In worship as in work we are to celebrate life with our best, our finest achievement, the best of things created, the finest of human work. The Church ought to be the world at its liveliest!

Celebration of life is good, but those who preach it forget, sometimes, that life for one man may, for another, be unbearable. I mean, we do not all like the same thing, and doing my own thing may not be doing yours. One man will be an extrovert, another introspective; one century will want simplicity in art forms and music and another will find grace in an inter-weaving of complicated forms. Baroque was for its own century and its own creators a true expression of their age and should not be despised by those who preach a "secular Christianity": the Church has never been more "relevant" than in the age of the Baroque — and I happen to like it! Life as it is lived by each of us it to be welcomed, celebrated, accepted or if need be changed, and can certainly be redeemed in Christ.

But *in Christ*: that is our hope of redemption. Man simply as man is, is without hope. And to say so is the Church's mission. To judge is as much our mission as to welcome. We forget that, or neglect it, if we try to conform ourselves to the world. We are to be conformed to Christ, the true and perfect Man. Therefore, as Maurice also said, "The proper constitution of man is his constitution in Christ."

And so it must be with the Church. Reaching out to raise up the sick in body, mind, spirit; raising up a fallen world; raising up her own life so often wounded by division and despair, the Church is to

be the world as God would see it and by his grace will make it.

The world without God is meaningless, but the whole world redeemed by Christ is the Church as God wills it to be. And we must pray him to help us so to preach and so to live that multitudes, seeing such power given to men, may marvel, and glorify God. Let us celebrate God!  
—D.L.G.



FROM THE PARISH REGISTER  
MARRIAGE

*"Those whom God hath joined together  
let no man put asunder."*

December 21—Donald Ishler and Denise Hernandez

BURIAL

*"My flesh shall rest in hope."*

December 5—Byron George Clark



ALTAR FLOWER MEMORIALS

January 1—The Circumcision, Helen Elizabeth Butler

January 4—Christmas II, Charles Augustus Edgar

January 6—The Epiphany, Edwin and Caroline Gorham and  
James J. Gorham, Priest, OHC

January 11—Epiphany I, Elsie Gertrude Dickey

January 18—Epiphany II, Mary Louise Raymond  
Lady Chapel, Grieg Taber, Priest and Rector

January 25—Septuagesima, David Thayer Batchelder



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Robert A. Bunning, \$10; Miss Elizabeth Clark, \$3; Harold S. Davidson, \$3; Miss Ruth Eickhorst, \$5; Mrs Frank C. Engstrom, \$5; Mrs Peter Fitzpatrick, \$2; Miss Kathleen Greenhalgh, \$3; Mrs Edward Hetherington, \$2; Mrs Earle A. Higgins, \$2; Mrs Horace Glidden Hufcut, \$5; Harold T. Lewis, \$2; The Rt Rev'd James W. Montgomery, \$5; Harry C. Morse, \$2; The Rev'd John R. Purnell, \$10; Miss Florence Quinsland, \$3; Carrington Raymond, \$10; Miss Lucille M. Riley, \$6; Allen C. Satterfield, \$5; Charles Arthur Schaefer, \$5; Howard D. Silberer, \$5; Mrs Jere R. Wickwire, \$5; Donald G. Wilcox, \$10.

BIBLICAL STUDY — I

IN THE CHURCH AT LARGE, outside the confines of our theological seminaries, there is a very great ignorance of and resistance to the whole subject of "biblical criticism", particularly (so far as Anglicanism is concerned) among those who style themselves "Catholic Churchmen" and who tend to think of themselves, at least in religious matters, as traditionalists. Within the seminaries, on the other hand, there is often to be found an over-facile and quite *uncritical* acceptance of the latest "critical" fads, and the observer is often left with the impression, by no means merely casual or superficial, that a good many of our younger clergymen and a good many more of the current crop of seminarians have little or no serious commitment to the *authority* of scripture as a norm of Christian life and doctrine. Having been told so often that this bit or that snippet of some biblical tale or other is "inauthentic", far too many of them have made a *non sequitur* leap to the conclusion "therefore *none* of it is authentic in any meaningful sense".

This is unfortunate for several reasons. In the first place, it is bad logic, and bad logic offends against the order of things. In the second place, given the formal oath required of ordinands, affirming their belief in the sufficiency and primacy of scripture, it involves many otherwise moral men in hypocrisy. They find themselves swearing to something they think they cannot believe in, though the grounds of their disbelief are rarely such as to stand much dispassionate analysis. Both of these remarks need clarification and demonstration, of course, but since the main thrust of this particular essay is in a different direction perhaps I may be forgiven if I pass rather hurriedly on. I am not, after all, writing a treatise on formal logic, nor am I attempting to examine the moral scruples which modern seminarians either feel or do not feel, as the case may be. (The number of disbelieving clerics who are not even *aware* of a moral dilemma in swearing a belief in what is not, in fact, believed is quite remarkable, and is further evidence that modern education, though quite good at producing congeniality ("social skills"), does not, by and large, teach people how to *think*; but that is another story.)

The third unfortunateness of uncritical criticism, and the one most germane to the subject at hand, takes us back to our opening remark about the non-receptiveness of the great mass of Anglo-Catholics

(especially, through no fault of their own, lay people) to the whole subject of biblical criticism in its entirety. The average layman is familiar with biblical criticism only insofar as it is mediated to him either by the popular press, which is concerned only with the most sensational material, with what is "news-worthy", or by his own parish priest, who is often somewhat ill-informed and defensive (if older), or (if younger) himself a victim of that over-enthusiastic logical myopia we have been considering. These three sources of information (the press, the veteran cleric of the old school, and the firebrand cleric of the new) might be illustratively summed up by three "typical" statements: "LEADING SCHOLAR SAYS BIBLE BUNK"; "I don't care what they say, I still think St Paul wrote Hebrews"; and "The assured results of modern criticism *prove* . . .". I am, of course, verging on caricature, but perhaps something of the authentic flavour comes through. I am not particularly concerned with the second of my three types. It will be immediately recognized that he is of the same sort as the disturbed layman, and is himself a casualty of a kind of criticism excessively stated and ill-presented. The mere fact that he is a priest makes, so far as this case goes, no odds. I am concerned with the other two, with the ecclesiastical press lord (!) and the pulpit Bultmann (who does scant justice to that formidable old man), for it is they who have made the man in the middle. If obscurantism exists among the great bulk of the laity and a good part of at least the Anglo-Catholic clergy, it is largely because they have provoked it — provoked it by intemperance of manner, by illogicality of thought, and by a kind of intellectual conceit which conceives that speculation is proven fact merely because it is they who have done the speculating.

The problem, of course, is how to repair the breach or heal the wound. And in that regard one thing is very certain: we cannot try to defend Catholic truth and Christian integrity by retreating into a pietistic shell, or by pretending that there are no critical problems involved in dealing with the scriptural documents. Simple reaction, in other words, is not open to us. We cannot answer legitimate questions about the formation and historical conditioning of the New Testament (for example) by appealing to that mythical but oft-invoked entity "the simple Gospel". There are two reasons for this, one theological, the other apologetical. In the first place, God gave us *minds*, and meant us to use them. To refuse the effort of thinking,

to retreat into obscurantism because it is *easier*, is to refuse a responsibility which is God-given. It is to be less than the man God meant us to be, that is, an integrated composite of body, soul, and intellect, all employed in his service, and not of soul only (whatever, indeed, "soul" in isolation might mean). In the second place, we must realize that the battle of Christian theology is being fought on two fronts: we are not solely concerned, perhaps are not even principally concerned, with defending Catholic truth from within, from the diminution of it or the misunderstanding of it by "modernist" theologians; we are also concerned with commending it to those altogether outside of the Church, to those whose frame of reference is completely and exclusively secular. And we do those people small service if we merely brush aside their questions (often, it is true, a compound of naive scientism and journalistic natural "religion") by rote references to "simple Gospels". To put it more simply, when people ask questions, even silly questions (and many are by no means that), they have a right to answers. If they do not get them, if their questions are constantly begged, then we cannot be surprised if they look elsewhere in their search for meaning.

Let me try to describe the situation from another angle. The great bulk of the un-Churched have a vague impression, gathered mainly from the yellow press (even the prestige yellow press — it is possible to be elegant in format and vulgar in thought) and a simplistic reading of modern history, that somehow "science" has proved "religion", especially biblical religion, to be false. The first impression is strengthened by another, provided by those very biblical critics of the intemperate sort I have lately been pillorying, namely, that "leading religious scholars" *really*, when all is said and done, acquiesce in the scientific verdict. The Churchman, however, and I do not mean the merely nominal Churchman, is apt to be labouring under a distinct impression that the Faith is under "attack", and that any questioning of any portion of traditional biblicism is a part of the onslaught. I am not, of course, saying that the average Churchman is a fundamentalist, but only that he is more likely than not relatively unquestioning and unreflective about such scripture as he is confronted with (and far too many of our people are confronted with the bible *only* in the liturgy). Nor am I saying that the Faith is *not* under attack in many quarters, often unjustly, but simply that biblical criticism as such (and



apart from many biblical critics) is not necessarily a part of that attack. We are left, then, with a situation in which large numbers of persons outside the Church are content to think Christianity at worst false and at best infantile, while many inside the Church are content to eschew communication with those outside by the simple affirmation of platitudes ungrounded in any serious system of thought. Or, to put it more simply still, *we* are not talking to *them*, partly, it is true, because they do not want to listen, but also because we are not saying anything they are capable of understanding. You cannot tell a man to believe in the simple Gospel when he thinks it on the same level as the Story of Rumpelstiltskin.

The problem with much popular biblical criticism — I have been talking, you will remember, not about the work of the great scholars themselves, but about the sort of distillation of it one is liable to hear from the pulpit — is that it has confirmed “modern man” in his prejudices on one hand, by seeming to tell him that he need no more believe in “the bible” (as if it could be taken whole) than in a fairy story, while at the same time alienating the man who is already *in* the pew. This has been facilitated by the unfortunate tendency of some biblical critics to talk down to actual Christian congregations: for example, to preach at St Swithun’s about the Bethlehem Manger, and then to go home and write an article proving that the “birth narratives” are all a figment of Hellenistic imagination, with the result that the actual opinions of large numbers of clerics have latterly burst upon their congregations with something of the nature of an unpleasant surprise, not to say a sense of betrayal.

Where, then, are we; and what, if any, is the solution? We are members in a Church, and within a particular tradition within that Church, which has always taken both revelation, i.e., the “givenness” of the Faith, and scholarship, i.e., logical and (so far as possible) accurate reflection upon the revelation, seriously. We are faced with two phenomena: (1) on the one hand large numbers of people who have grown up within the secular thought-world of the modern age, for whom Christian scripture is not self-evidently valid; (2) on the other hand a certain sort of rather glib and brash biblical criticism which has given aid and comfort to the enemies of the Faith and very little help to the honestly perplexed. Because of (2) quite a number of faithful Churchmen, particularly among the committed laity, have

been tempted to write off the entire critical enterprise; but, as we have tried to indicate, such a course would be fundamentally irresponsible. It would, in fact, be to repudiate the tradition of scholarship which has distinguished Anglo-Catholicism throughout its history, and it would be to refuse to attempt to supply answers to the honest questions of those we are seeking to reach.

The solution, if that is not too pat a word, would seem to be to attempt to replace bad popular criticism with good *popular* criticism, which is faithful both to Catholic Tradition and to scholarly reality. Note the emphasis upon “popular”: what I am projecting is a series of articles on, specifically (at least to begin with), the Old Testament. I do not claim either scholarly exhaustiveness, nor the knowledge of a biblical specialist, nor any particular originality. What I should hope to do is to provide a simplified summary of the consensus of responsible modern biblical scholarship, with the hope that it will be found faithful, but also illuminating. The goal of reverent criticism is never destructive, but seeks rather to enrich our understanding of what the scriptures are actually intended to say. It will be self-evident that these articles are introductory, and are intended primarily for the laity: any reasonably well-educated priest will have heard it all before *ad nauseam*.

Next month, then, I shall begin by stating briefly precisely what biblical criticism *is*, and what it conceives its task to be, illustrated by a general reference to the Pentateuch. In ensuing months we shall hopefully have some opportunity to examine in turn the historical writings, the Wisdom literature, and the Prophets.

In the meantime, I can do little better than to commend the advice of (I understand) the late Dr Fosbroke, Dean of the General Seminary, to his students: “Gentlemen, I implore you to read your bibles: the bible throws great light on the commentaries.” —J.P.B.



#### PLEDGES FOR 1970

CANVASSERS have not reached all parishioners. We are so spread out that we must try to understand it. If you were not reached, we are sincerely sorry. If you will let us know, we will at once send you a pledge card and a box of envelopes for 1970.

## MUSIC FOR JANUARY

## JANUARY 4—CHRISTMAS II

11 a.m.

Missa Le bien que j'ai ..... Claude Goudimel  
 Motet, O magnum mysterium ..... Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis ..... John Blow  
 Motet, Angelus ad pastores ..... Jan Pieterszoon Sweelinck  
 O salutaris hostia ..... V  
 Motet, Ave verum corpus ..... Orlandus Lassus  
 Tantum ergo ..... VII

## JANUARY 11—EPIPHANY I

11 a.m.

Missa in honorem Sancti Josephi ..... Flor Peeters  
 Motet, Jubilate Deo ..... Gregor Aichinger

6 p.m.

Magnificat and Nunc dimittis ..... Charles Villiers Stanford  
 Motet, Virga Jesse ..... Anton Bruckner  
 O salutaris hostia ..... Anton Bruckner  
 Motet, Ave verum corpus ..... Anton Bruckner  
 Tantum ergo ..... Anton Bruckner

## JANUARY 18—EPIPHANY II

11 a.m.

Missa quaternis vocibus ..... Phillip de Monte  
 Motet, Tribus miraculis ..... Luca Marenzio

6 p.m.

Magnificat and Nunc dimittis ..... Giovanni Pierluigi da Palestrina  
 Motet, Magi viderunt stellam ..... Tomás Luis de Victoria  
 O salutaris hostia ..... Ettore Desderi  
 Motet, Ave verum corpus ..... Joseph Noyon  
 Tantum ergo ..... Ettore Desderi

## JANUARY 25—SEPTUAGESIMA

11 a.m.

Messe solennelle ..... Jean Langlais  
 Motet, O quam gloriosum ..... Joannes Esquivel

6 p.m.

Magnificat and Nunc dimittis ..... Henry Purcell  
 Motet, Laudate Dominum ..... Hans Leo Hassler

## CALENDAR FOR JANUARY

- ✠ 1. Th. CIRCUMCISION OF CHRIST (THE HOLY NAME).  
*High Mass 11, No Mass at 12:10 or 6:15.*
2. F. Feria. *Abstinence dispensed.*
3. Sa. Feria.
- ✠ 4. Su. CHRISTMAS II.
5. M. Vigil.
- ✠ 6. Tu. THE EPIPHANY. *Evening Prayer 5:30, High Mass 6.*
7. W. Of the Octave.
8. Th. Of the Octave.
9. F. Of the Octave. *Abstinence.*
10. Sa. Bl. William Laud, B.M.
- ✠ 11. Su. EPIPHANY I (THE HOLY FAMILY).
12. M. Of the Octave.
13. Tu. Octave Day of the Epiphany.
14. W. St Hilary, B.C.D.
15. Th. St Paul the First Hermit, C.
16. F. Feria. *Abstinence. Requiem 7:30.*
17. Sa. St Antony, Abt.
- ✠ 18. Su. EPIPHANY II.
19. M. St Wulfstan, B.C.
20. Tu. SS. Fabian, B., & Sebastian, MM.
21. W. St Agnes, V.M.
22. Th. St Vincent, Dn.M.
23. F. Feria. *Abstinence. Requiem 12:10.*
24. Sa. St Timothy, B.M.
- ✠ 25. Su. SEPTUAGESIMA.
26. M. CONVERSION OF ST PAUL, AP.  
 St John Chrysostom, B.C.D.
27. Tu. St John Chrysostom, B.C.D.
28. W. Feria. *Requiem 6:15.*
29. Th. St Francis de Sales, B.C.D.
30. F. Beheading of King Charles I. *Abstinence.*
31. Sa. Feria. *Of our Lady.*

✠ *Days of obligation.*



### CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



### ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



### SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Women who would undertake this mission of welcome should speak to the clergy.



### SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



### DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

### PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



### SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



### SAINT MARY'S PUBLICATIONS

*Exultate Deo*, Evensong and Benediction at Saint Mary's: monaural \$4.95; stereophonic \$5.95 (mailing 50c)

*Ecce Sacerdos Magnus*, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)

*Do This*, the Trial Liturgy in a color filmstrip, 72 frames, printed commentary: \$7.50

*Towards a Living Liturgy*, essays by seminary professors and parish priests: \$1.00 (mailing 25c)

*A Tribute to Saint Mary's*, Dr Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c

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

*Order from the Saint Francis de Sales Shop*



### SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, . . . [here state the nature or amount of the gift]."

## 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., 12:10 and 6:15 p.m.
Evening Prayer . . . . .	6:00 p.m.

*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 John Paul Boyer

## 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.*

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Mr John Z. Headley, <i>Treasurer</i> .....	PLaza 7-6750
Mr James L. Palsgrove, <i>Director of Music</i> .....	JUdson 6-0237
Mr McNeil Robinson, <i>Organist</i> .....	MOument 3-3259
Mr James P. Gregory, <i>Ceremoniaris</i> .....	ACademy 2-1659
Mr Stephen K. Brown, <i>Seminarian</i> .....	WAtkins 9-0085
Mr Ralph M. Cambell, <i>Seminarian</i> .....	OXford 1-9583
Mr Roger G. Mook, <i>Head Usber</i> .....	Riverside 9-3410
Mr Louis Fellowes, <i>Funeral Director</i> .....	PLaza 3-5300

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*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.*