

·BENEDICTA·TU·IN·MULIERIBUS·

·BENEDICTA·TU·IN·MULIERIBUS·



AVE

AVE

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

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

·AVE·MARIA·GRATIA·PLENA·DOMINUS·TECUM·

·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

·AVE·MARIA·GRATIA·PLENA·DOMINUS·TECUM·

·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*
THE REVEREND JOHN PAUL BOYER

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*
CARRINGTON RAYMOND, *Vice-President*
JAMES P. GREGORY, *Secretary*
JOHN Z. HEADLEY, *Treasurer*
GEORGE E. DIX
HOXIE NEALE FAIRCHILD
G. EDWARD MUELLER
CALVIN NASH
CHARLES E. WIEGNER

Parish founded 1868

Church built 1894

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

Vol. XXXIX

February, 1970

No. 2

My dear people,

February begins with the feast which ends Christmastide. On the fortieth day after his birth, Christ was presented in the temple, and Simeon took him in his arms and thanked God for "a light to lighten the Gentiles and the glory of thy people Israel." For this first faint glow of the Light — this first intimation that Mary's Child is the Saviour of the world — we give thanks at Candlemas in a very special way, carrying lighted candles at Mass. In our parish it is a very special feast because it is both the presentation of Christ and the purification of Saint Mary the Virgin. She has her place in any picture of the incarnate Son of God. As at the first miracle of his ministry, so now and always she points to him: "Whatsoever he saith unto you, do it."

Do what? In the disorder of this world can darkness know the Light? Answers can be sought, first, by trying to know the meaning of the Incarnation. Trying to sum it up for the Galatian Christians, the apostle Paul wrote thus of it: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And from this we may learn two necessary truths: that God has made time and law, and that he has redeemed and received us as his own.

God is creator of time: order and purpose belong to his creation. What we do here and now is to be our thanksgiving for our creation, redemption, preservation. We come from God, belong to God, go to God. He put us here for a purpose.

Yet as God looked at man living under law he found — not it, but us, wanting. It was the old, old story of man's disorder: selfishness, self-centeredness, self-exaltation leading to hatred and war, exclusiveness and callousness. There was no room in the world for love. And he had made us to love, even as he loves us.

The story has not changed except for one fact: the Incarnation of the Son of God. He has come to this world. He has forced us

to face Love: to be loved and, if we will, to love as he loves. Eternity broke into time, love redeemed law, when God became man. And to those who know his love he gives power to become sons of God. And he fulfils every longing of mankind, strengthens every good purpose in us, and makes this world worthwhile.

Not as it is, however, but as it will be when redemption is ours fully, finally. New heavens and new earth are foreseen, justice and mercy met together, in the life of the world to come. Meanwhile, justice cannot always be tempered by mercy and mercy cannot always inspire justice and we are subject to law: law of love but, nonetheless, law. "Thou shalt" and "Thou shalt not" cannot cease if we are to live together in peace and mutual forbearance.

But in Jesus, Son of God and Son of Man, we see law fulfilled by love. "I am not come to destroy," he said, "but to fulfill." In Jesus, life's law is filled full of new meaning. "I am come that they might have life," he said, "and that they might have it more abundantly." And the men and women I have known who have been the happiest — not indeed free from sorrow nor even free from sin — are those who have been closest to Jesus in obedience to the will of God.

How their spirit differs from a shout for "law and order"! I hear so little hope of redemption in that slogan. Law and order will be quite necessary in this fallen world. My fear is that, by itself, that slogan covers up a demand for *my* law, *my* order, a way of life that protects *me* and forgets legitimate claims of others or fails to see why others make claims that may be outrageous or out of balance but, nevertheless, must be listened to and judged in love. I do not claim that I am not blind. I claim the Son of God's redemption by which law — so necessary to life in this world — is illuminated by love.

That is what Christianity is about. We have seen life illuminated by love. God, by whom we were made, to whom we would go, is with us. What would he have us do? Lift up life, fill it full of the meaning of God-with-us.

Believing these things, a priest has a duty to say them to his people (as I did on Christmas Eve). Printing here the substance of my sermon (as a number of you asked me to do) is a way of spreading our common concern. But we must try to express our belief outside our immediate circle, and that can be done by the

laity more than by the clergy. However, I may find opportunity to say some of these things in a chaplaincy offered me in the New York Guard. It is a militia with an honorable history of defending the people's liberties and I am proud to belong to it.

Last — and hard to believe — Lent is upon us and, below, you will find services and suggestions. Self-denial might have a special edge to it as reparation for man's inhumanity. Christ's Cross be upon us!

Affectionately your priest,

Donald L. Garfield

LENT, 1970

ASH WEDNESDAY is February 11. 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, 12:10, and 6:15 should give you opportunity — 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 20. Sermons will be given by Father Boyer on these five Friday nights.

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!

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

THE CHURCH AS A FAMILY

WHEN A CHILD IS BORN, he is both a member of the whole human race and of a particular family within the race. The child receives his life from the whole race: he is recognizably "human" in his facial features, bodily structure, needs and desires. Yet his humanity comes to him through his own parents and he shares with them and with his brothers and sisters what we call a "family likeness" — again recognizably human, yet certainly bearing a special character inherited from his ancestry and shaped by his environment. The child's life is a human life, but it is peculiarly his own life, mediated to him by his family. And he will soon find that there are family traditions which he may learn to value, and that there are likes and dislikes nurtured and even made necessary by the needs of his family and the problems which they have had to face in the past.

The Church of God is one race and, under the Fatherhood of God, is one family. Yet like the worldwide human family it has grown to such immense size and spread to so many corners of the globe, and has been influenced by so many different problems and needs, that in its various parts it has acquired particular characteristics. The Church of Rome, the Churches of the East, Anglicans, and the heirs of the Protestant Reformation share in a common Christianity. The essentials must be one, for the Catholic Faith and Catholic Order are one. But our Catholicism is inherited through our ecclesiastical ancestors and has a way of expressing itself in thought and worship and activity that is peculiarly our own.

This bothers some people. It bothers those who confuse unity with uniformity: tidy-minded people who picture Catholicity as a questionnaire (printed, of course, on legal-size paper) in which every question is answerable and the answer always is a plain "yes" or "no". Such people seem to me, at best, unimaginative and humorless; sometimes they are downright uncharitable; and almost always they seem to lack the humility which alone will keep us from condemning others for erring in one direction when we ourselves err in the other direction.

Anglicanism is funny. We compromise — how we thrive on compromise! — and we wish that our bishops would speak out and guide us more certainly — yet resent it when they do. We say that we long for authority, yet we thrive on freedom until we wonder how individual bishops and priests can say what they say and

do what they do. No wonder that it has been said that if the Church is divine to have survived so many human failings, Anglicanism must be the most divine!

Yet through it all we preserve a *principle*: that freedom and authority are not inconsistent, that the individual has a responsibility to witness to the truth, and yet, listening for the voice of the Holy Spirit, is not to shut his ears to the voice of the Church which is guided and governed by the same Spirit.

Anglicanism believes in personal witness — *responsible* witness stemming from love of God, respect for his Church, and use of its means of grace. If Anglicanism at times and in some places has seemed to rate freedom too highly, it may be because other parts of the Church have neglected it and underrated it. To crowd out freedom is to crowd out the Holy Ghost, the Spirit of liberty.

And so Anglicanism encourages free study of the Scriptures and a reverent criticism of their sources. Anglicanism, on principle, encourages intellectual honesty and not a blind acceptance of its teachings. Anglicanism more congenially approaches dogma and devotion with "You ought" rather than "You must". Anglicanism refuses to put people into pigeon-holes: we will not make general moral pronouncements without taking account of individual motives and circumstances. And where we do not know the answer — because it is a heavenly mystery — we believe that a "reverent agnosticism" is better than to decree as dogma what at best is a permissible explanation.

A recent Archbishop of York, Cyril Garbett — himself an exemplar of the best in Anglicanism — thus summed it up when he wrote that our tradition "stands for both authority and freedom in matters of faith. It rejects both the autocratic authority which denies freedom of criticism and the licence which easily degenerates into anarchy. Its doctrinal position calls for intelligence, patience, and humility. Intelligence so that God may be loved with the mind as well as with the heart; patience to search and to wait until the difficulties are removed and truth is made clear; humility to listen to and reverence the voice of Scripture and tradition."

This is not a peculiar principle, truly, but a Christian principle which we have come to cherish and by which we have tried to live. That is our calling. To answer it worthily ought to be our prayer.

D.L.G.

FROM THE PARISH REGISTER
BAPTISM

*"As many of you as have been baptized into Christ
have put on Christ."*

January 16—Charles Arthur Howard

January 18—Andrew Paul Attaway
Steven Paul Miller

RECEIVED BY CANONICAL TRANSFER

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

December 8—Douglas G. Carner



ALTAR FLOWER MEMORIALS

February 1—Sexagesima, Joseph H. Schuman

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

February 8—Quinquagesima, William Frederick Schrage



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymus, \$5; Dr Anna S. Allen, \$5; Miss Bernice K. Anderson, \$2; Mrs Laurence Batchelder, \$6; Charles K. Beard, \$2; Mrs Mabel D. Bouvier, \$2; The Rev'd John O. Bruce, \$10; William R. Carwithen, \$5; The Rev'd Thaddeus Clapp, \$5; Robert E. Dengler, \$2; Raymond C. Doop, \$20; Clifton M. Fidler, \$2; Miss Dorothy S. Glover, \$5; John M. Hamilton, \$5; Mrs Helen C. Harrington, \$5; Dr Jesse E. Hobson, \$15; Miss Jean E. Huff, \$2; Miss Elizabeth Machhold, \$3; James B. McGregor, \$5; Arno W. Mueller, \$5; The Rev'd Thomas G. Peterson, \$2; Miss Jane Purney, \$5; Miss Margaret L. Rigler, \$3; Mrs Joseph H. Schuman, \$5; J. Harrison Walker, \$5; Peter C. Williamson, \$3; Miss Lydia S. Wilson, \$2.25.



R.I.P.

SISTER BERNARDINE, S.H.N., died on December 29, and was buried from the House of the Holy Nativity, Bay Shore. She served at Saint Mary's from the summer of 1946 to the summer of 1950 and subsequently at Mount Calvary, Baltimore, where she and I worked together to bring children of the area to baptism. I have never known a better Sister — unassuming, with humor, and radiating happiness. She prays for us I am sure, as we pray for her.

D.L.G.

BIBLICAL STUDY — II

THE WORD "CRITIC" comes from the Greek word *krinein*, meaning "to judge" or "to discern". A critic, therefore, is one who judges the relative merits and defects of some body of art or literature in order to establish its overall value. In the case of a literary work by one author, for example a modern novel, the critic's task is almost exclusively evaluative, for the work will have a unitive purpose of its own which will be more or less apparent. In the case of ancient documents, however, especially pseudonymous or anonymous ones, the work of the critic must also be investigative, that is, he must be concerned not only with the worth of his subject, but also with its provenance. To put it another way, the critic of the modern novel knows something of the origin of the particular novel he may be studying; he will probably know something of the novelist's life and its bearing upon his writings; he will certainly be able to assume that the book issued from the hand of one man, and that it expresses the will and intention of that man. The task is therefore relatively simple: it is for the critic to assess whether the novelist has done what he set out to do well or ill, whether his purpose was worth taking the trouble to write about or whether it was trivial, whether it is expressed clearly or is muddled by irrelevancies. And that is that. The critic of a body of ancient literature, however, has a job which, if not more difficult, is at least without doubt much more complex. He must determine not merely worth of purpose and felicity of expression, but also questions of authenticity of text, date of composition, place of origin, whether the authorship is single or the work of many men, whether there is, indeed, any *one* purpose, and whether after centuries of elaboration and emendation it can any longer be found out, and so on.

The idea of asking these sorts of questions about ancient literary works is not, of course, new. Literary criticism of this complex sort (as opposed simply to expressing an opinion) began at least as long ago as the fifteenth century, with the rediscovery of many of the works of classical antiquity. The eighteenth century, however, must be credited with attempting to impose a method at least approximately scientific upon a critical enterprise hitherto almost entirely random, and it was the nineteenth century, capitalizing upon the advances of the preceding hundred years, which was the hey-day of classical, though somewhat over-enthusiastic, criticism.

Readers will perhaps remember that at one time it was confidently thought not only that twelve different hands could be discerned in the composition of Homer's *Iliad*, but that every passage could be definitely assigned to one of the twelve. I mention this only to set the subject of *biblical* criticism in context, for if the idea of examining ancient documents critically is not new in the general sense, neither is it new when the documents in question are the particular ones which make up the Bible.

The details of the history of biblical criticism are hardly important enough for our purposes to go into, but it must be remembered at least that the critical study of the Bible took its rise in the same eighteenth century and as part of the same general movement as did the critical study of everything else, and that biblical criticism was just as subject to the excesses and growing pains of a new "science" as was, say, Homeric criticism. But just as we do not dismiss the critical study of Homer out of hand because at one point excessive claims were made for its findings, so we cannot dismiss the critical study of the Bible out of hand because the same thing happened there, for if biblical criticism was no more exempt from excess than other forms of criticism, yet it was more *subject* to excess than other forms of criticism; and as the moderated and humbler (and therefore more truly scientific) investigations of Homeric criticism have been of great and incalculable service in enhancing our understanding of Homer, so too the moderated and humbler investigations of biblical criticism have greatly deepened and enriched our understanding of the Bible.

The problem, of course, is an emotional one. No one has a stake in Homer in any deep, existential way (scholars have a professional stake, but that is another matter). The Bible, on the contrary, was believed, and is still believed by the Christian Church, to be a *sacred* book, and its message was (and is) thought to impinge upon the eternal destiny and end of each individual man. When, therefore, the nineteenth century critics began to cut up the Bible in the same way that their colleagues had begun to cut up Homer, it seemed to Churchmen that it was not simply convention which was being threatened, but salvation. The *emotional* reaction to biblical criticism, in other words, was quite out of proportion to what was actually going on, though for very understandable reasons.

But what *was* going on? Nothing quite so startling as at first sight seemed. All that happened was that biblical scholars began

to look at the Bible (beginning with the Old Testament) and to ask the sorts of questions we mentioned above, i.e., questions of authorship, dating, text, place of origin, contemporary conditions influencing authors, historical context, and the like. The problem was complicated by the fact that many biblical scholars were liberal protestants and brought liberal protestant assumptions to their work, so that, being somewhat less objectively scientific than they supposed, they often found liberal protestant answers emerging from the "scientific" consideration of biblical texts. The problem was further complicated by a tendency on the part of some critics to be more positively assertive than the evidence warranted, and to talk of having "proved" what could only be surmised. But if we realize that very *little* can be proved beyond what the texts actually say, yet we need not deny that a great deal is very probable; and if we admit that much criticism was marred by an over-dose of *a priori* religious liberalism, yet that is not to say that when due account of prejudice has been taken there is not a good deal of solid material left for all that.

The point of all this is that, blinded by the religious colouring of many of the more prominent early critics, and put off by their self-assertiveness, the nineteenth century defenders of Christian orthodoxy quite simply fell into a logical error, and the error has been perpetuated into our own day by many Christians who quite simply have not given due consideration to the nature of the scriptures and have been content *merely* to affirm, rather than to understand and affirm. The error is to confuse the *general* authority of scripture (i.e., that in the sacred writings God is actually communicating with man) with the *particular* format of the specific units which make up the totality of the Bible. To examine the units is not by any necessity to question the ultimate authority which undergirds them and which, indeed, welds disparate elements into a unity and a whole. But in the nineteenth century (and to many today) it did seem that to question the units was to question the unity. The reason is that many of the critics did, in fact, do precisely that: having once fragmented the biblical monolith, it was easy for them (with their *a priori* assumptions of liberal, protestant, developmental, and essentially humanistic religion) to see in what was left a mere collection of folkloristic tales, of the sort told by other "primitive" peoples, and signifying nothing. That is, of course, one interpretation. It was usually attached to the Pentateuch, i.e. the first five

books of the Bible, which was normally contrasted (unfavourably) with the later (and therefore more developed and, on this view, less "primitive") prophets. The history of Israel's religion could thus be seen in one broad sweep, from simple "animism" (Genesis) on up to "ethical monotheism" (the great writing-prophets).

This simple interpretation has had to go by the board, and would hardly be subscribed to by any major biblical scholar today. In the first place, scientific archaeology, largely the invention of our own century, has proved beyond serious question that both the culture recorded in the Pentateuch (i.e., the culture of the time of the patriarchs and of the time of Moses) and the culture which did the recording (from the time of David continuously on until after the Exile, i.e., from *c.* 1000 to sometime after 538 B.C.) were a good deal more sophisticated than the nineteenth century critics, who lacked the archaeological cross-evidence, supposed. To talk of "simple animism" at any time in the history of Israel (including that of the patriarchs, from approximately 2000 to 1750 B.C.) would be a gross anachronism. In the second place, as indicated above, the underlying assumptions of liberal protestantism are much more evident today than they were to the earlier critics (just as *our* own cultural shibboleths will be more apparent to our descendants than they are to us), and, once seen, can be more easily discounted.

If, then, the prejudices and simpler solutions of the earlier critics have been put in their place in the sense of having been put in their context, and if there is no reason to identify those prejudices and simplisms with the critical enterprise as such — if, in other words, we do not fall into the error of our orthodox predecessors and confuse a study of the separate elements which make up scripture with a questioning of the authority for faith of scripture as a whole; if, that is, we see that there is no logical connexion whatever between criticism (of the most rigorous, scholarly sort) and faithlessness, what, then, can we posit to be the "assured results" of "modern criticism" (remembering that "assured" results are constantly being modified by further information, and that what is "modern" today may well be obsolete by tomorrow)?

We had thought to begin with the Pentateuch, that is, to begin with the beginning, and that still seems the most reasonable course.

The first thing which biblical criticism has determined about the Pentateuch is that it is complex and complicated. The traditional view had been that Genesis, Exodus, Leviticus, Numbers, and Deuteronomy — we owe the names to the Greek Septuagint, by the way, not to the Hebrew Bible — were the "Books of Moses", and that Moses was, directly, their author. A cursory reading, without preconceptions, ought to be enough to dispell such a view from the mind: not only is Moses spoken of in the third person throughout, not only does the "action" cover a span of time far longer than is even claimed for the life of Moses, but within the body of the material itself there are obvious differences, if not discrepencies. There springs to mind, for example, the self-evident fact that there are two different stories of creation contained in the first two chapters of Genesis; a little investigation will reveal that in the story of Joseph two sources intermingle within the course of a single chapter (Joseph cannot be sold both to Ishmaelites and Midianites, for the two peoples were not synonymous); at a less obvious level it can be shown that the laws of Deuteronomy (reflecting an essentially settled, agrarian civilization) are occasionally at variance with the laws of Exodus (reflecting a primarily nomadic culture).

It is not entirely unnatural, therefore, and is in no sense forced, to think that there are many different sources and many different strands which make up the Pentateuch. Traditional scholarship, in fact, has differentiated four main blocks of material, emanating from different periods and from different places in Israel's history. These sources, in more or less chronological sequence (though one cannot be over-sure of *exact* placement) are called J, E, D, and P. These we will look at next month.

J.P.B.



DUPRE'S VESPERS

A STEREOPHONIC RECORDING of Marcel Dupré's Vespers of the Common of the Blessed Virgin Mary, played by McNeil Robinson on the organ at Saint Mary's, will be issued soon. Though it is not an official publication of Saint Mary's, our parishioners and friends will want to know of it.

MUSIC FOR FEBRUARY

FEBRUARY 1 — SEXAGESIMA

11 a.m.

Missa Il bianco e dolce cigno Stefano Bernardi
 Motet, Perfice gressus meos Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet, Sweet Mary to the temple fares Johann Eccard
 O salutaris hostia Jacob Handl
 Motet, Adoramus te Jacob Handl
 Tantum ergo Jacob Handl

FEBRUARY 8 — QUINQUAGESIMA

11 a.m.

Missa Gaudens gaudebo Josef Lechthaler
 Motet, Benedictus es, Domine Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis Michael Tippett
 Motet, O love how deep, how broad, how high Geoffrey Bush
 O salutaris hostia Geoffrey Bush
 Motet, Ave verum 14th Century French
 Tantum ergo Geoffrey Bush

FEBRUARY 15 — LENT I

11 a.m.

Missa in die tribulationis Orlandus Lassus
 Motet, O bone Jesu Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat and Nunc dimittis Thomas Tallis
 Motet, I call and cry Thomas Tallis
 O salutaris hostia Giuseppe Terrabugio
 Motet, Panis angelicus Giovanni Battista Pergolesi
 Tantum ergo Giacomo Antonio Perti

FEBRUARY 22 — LENT II

11 a.m.

Missa Aedis Christi Herbert Howells
 Motet, Hear my prayer, O God Adrian Batten

6 p.m.

Magnificat and Nunc dimittis Thomas Morley
 Motet, Remember not, Lord, our offences Henry Purcell
 O salutaris hostia Otto Rehm
 Motet, Ave verum corpus Edward Elgar
 Tantum ergo Otto Rehm

KALENDAR FOR FEBRUARY

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

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.*

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.*

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>	MONument 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. Campbell, <i>Seminarian</i>	OXford 1-9583
Mr Charles A. Hewitt, <i>Head Usher</i>	JAMAica 9-3290
Mr Louis Fellowes, <i>Funeral Director</i>	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.*