


BENEDICTA · TU · IN · MULIERIBUS ·

ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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



AVE


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

VOL. XL JANUARY, 1971 No. 1

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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AVE

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

Vol. XL

January, 1971

No. 1

My dear people,

All of us at the rectory want to thank you for your kind greetings at Christmas. We wish you every blessing in the New Year. Liturgically, it begins with the naming of Christ—a shift in emphasis which I think will be not unwelcome. A weary old world facing a new year must be reminded that the name of Jesus is the sign of salvation. So says the collect for January 1, the newly-named feast of the Holy Name of our Lord Jesus Christ.

I thought an article worth our reflection at New Year's would be one by Margaret Deanesly which we reprint from the parish magazine of the Church of the Annunciation, London, by her kind permission and the Vicar's. You may recall from my Walsingham article that I walked beside Miss Deanesly there in the Whit Monday pilgrimage of 1958. You may also recall Miss Deanesly's historical studies of medieval life. She is qualified to speak wisely of past and future.

It is time to revive Father Boyer's biblical studies. They have brought praise not only from many of our own people but from priests who receive AVE. (If they wish to copy them, imitation will be sincere flattery.)

In Epiphanytide, the new lectionary will show us scenes from the life of Jesus which we have not had heretofore in our eucharistic lectionary. How much of the gospel we have missed, has been my initial reaction to the new lectionary. Of course January 6, the Epiphany, shows the Wise Men but, for the first time, calls them that in the collect. And on the Sunday following we will always celebrate Christ's baptism, which to the Eastern Orthodox is the greatest epiphany. And the rest of the Sundays after the Epiphany will picture our Lord's public ministry—its three years telescoped into a season with from four to nine Sundays (seven in 1971). This longer Epiphanytide with a longer look at our Lord's ministry is possible because the Pre-Lenten Season has been dropped. (The "gesimas" were rather strange: preparation for a season of preparation.) The Last Sunday after the Epiphany always will be a

transition: Christ's transfiguration showing his glory before his passion.

So much for the Sundays and seasons of the Church Year. Its fixed days also have been revised: saints' days decreased by the Roman Church and increased by the Episcopal Church — and Saint Mary's will try to learn from both. Both are agreed that saints should be kept on their true days, the days of their death or, rather, their heavenly birth. These *natales* were sometimes forgotten, and saints were shifted for little reason or none. But to one who lives by the calendar (and I have tried to do so since I was a very High Congregationalist), January 26 *is* Saint Polycarp and to keep him on another day is strange. But his tradition is historic: we know that he was martyred on February 23 and we must keep him then. Despite this principle, Saint Thomas Aquinas has been shifted to January 28, the day of translation of his relics to Toulouse. The day is chosen in preference to his known death-day, March 7, for good reason: to avoid Lent and give full festal honour to the Angelic Doctor. Changes in the calendar are not arbitrary but carefully thought out according to principles; among them, keep saints on their *natales* when known, but even so move a few important saints out of Lent and Easter Week. Finally, for a few apostolic saints of whose deaths we know nothing, there will be significant days: hence, Timothy and Titus, companions of Saint Paul, on the day after the feast of his conversion.

The Conversion of Saint Paul has been the *terminus* of the Octave of Unity, January 18-25, and the first date used to be a feast of the Chair of Peter. January 18 as an entirely new feast of the Confession of Saint Peter is an inspiration of the chairman of our calendar committee, Doctor Massey Shepherd. I hope it will commend itself as a parallel to Paul's feast; surely, Peter's confession of Christ—"Thou art the Christ"—deserves special celebration. And that should remind us to pray with special urgency for Christian unity.

And that reminds me to ask, have you noticed in the calendar recently the fuller title of saints? It can prompt us to think out special intentions of prayer.

On the last day of January, the Fourth Sunday after the Epiphany, the preacher will be the Reverend Michael Marshall, the new Vicar of All Saints', Margaret Street, London. As a young priest with fresh ideas for theological training of the laity, he has already

shown himself a worthy successor to Kenneth Ross, whom we knew at Saint Mary's and whose death last June saddened us. We are grateful to Doctor Terwilliger for making it possible for us to welcome Father Marshall.

So many visit us from all over the world—"down under" not excepted. The Vicar of Saint Peter's, Eastern Hill, Melbourne ("The Margaret Street of Australia"), whose greetings I read at our parish dinner, added that "there are a score or more of my people here at Saint Peter's who, both in the past year and in previous years, have been able to find at Saint Mary's a true spiritual home while passing through New York."

Thank you, Father Taylor, but let us work harder at it. It is our mission to welcome.

Affectionately your priest,

Donald L. Garfield

★

THE CHRISTIAN SITUATION TODAY

By Dr Margaret Deanesly

I THINK a good many people, and specially Americans, feel very gloomy about the Christian situation today: they think it is one of danger. And they feel gloomy, not only about the Christian situation, but about our whole civilisation. I met an American professor of Applied Mathematics recently—he was a learned man from a learned university—and he told me that in the States there is a school of thought, of writers, who believe that values and standards are continuously declining, and that our civilisation will collapse and go under, as the civilisation of Europe did in the fifth century, before the Germanic barbarians: and that Christianity itself will not survive our civilisation. This American professor is himself a good Christian, a good Episcopalian, so he doesn't accept the non-survival of Christianity. But he said many Americans fear that it *may* perish with our civilisation.

Now I should like to explain why we needn't accept this gloomy prospect. As Christians, we know that our Lord will take care of his Church and of us: but for simply historical reasons we need fear no such prospect, and by "historical reasons", I mean, by studying the way God has dealt with people and civilisations in the past. I don't want to go into the history of civilisations. I

want to ask, what is the chief danger to Christianity today: whether it is different from the dangers that have beset the faith in the past, what is the chief cause of danger? I want to show that all these gloomy imaginings are quite ill-founded.

I think we should agree that the chief danger to Christianity is UNBELIEF. A lot of people would say that, in England, the movement of unbelief began with Darwin and his teaching about the *Origin of Species* (he published that book in 1859): that up till Darwin's time, Englishmen on the whole had been Christian since the coming of St Augustine, but Darwin, and the discoveries of scientists about the universe since, have upset all that. As the humanists say, Christian ethics are good, but Christian doctrine is superfluous and may go. Christians believe that God created the universe: the humanists say that all the discoveries of scientists show that the universe evolved itself, without a creator.

This really involves a clash of philosophies, of thought about man and the universe, and most people are very little concerned about philosophies. Nor need they be: God reveals himself to men's souls as he wills, and certainly not more to the intellectual, to the philosopher, than to ordinary people. The shepherds at Bethlehem were not philosophers, but they saw and apprehended God and his messengers; Amos the herdsman apprehended God. But often the speculations of intellectuals have started movements of unbelief which have reacted on ordinary people, and it is perhaps worth while considering for a moment what is behind the unbelief of today. History shows that it is not a quite new and unique climax, a clash of philosophies that has happened before, but that it is just a peak in the long wave-pattern of their clash, a clash that has been going on for centuries.

This is rather well explained in Dom Gregory Dix's book, *Jew and Greek*. He explains that for more than a thousand years before Christ the Syriac and the Hellenistic cultures had been clashing in the East Mediterranean. The Syriac peoples were the predecessors of the Semitic peoples in Palestine and Syria, and they included the Jews. The Hellenistic peoples had conquered most of the peoples of the East Mediterranean when the Greek king, Philip of Macedon, led his army through Egypt, Palestine, and Syria and conquered the Persians. His son, Alexander the Great, ruled the whole East Mediterranean: he was murdered in 323 B.C. From the time of Alexander, the Syriac philosophy was in contact with, and clashed with, the Hellenistic philosophy.

Of the Syriac philosophy Dom Gregory Dix writes: "The central discovery of the Syriac mind, and that which is the root of Syriac culture, was the discovery of the 'Living God.' Judaism, Christianity, and Islam spring from this root of Syriac culture. Whatever their variants, we find in them all a similar doctrine of God as a Spirit, personal, transcendent, the Creator and Providence of the world, righteous and holy and the ground of morality in men. . . . For all forms of Syriac thinking, the ultimate explanation of life always lies *beyond* human life and time altogether, in God, conceived of as the 'Living God'."

Of the Hellenistic philosophy he writes: "The Greeks sought to understand life solely from within life, from the rational observation of men and things and events." From Homer onwards the Greeks accepted in literature the old folk-gods, impersonations of forces in nature: but for them there was no transcendent God behind the universe. For them, behind human life there was only what Dom Gregory calls "the shadowy Nemesis, inscrutable, dark, pitiless, impersonal": dark necessity. For the Greeks, there was an ultimate blank at the heart of existence.

These two philosophies have been in conflict in Europe and the other lands taught by her ever since. Europe became Christian and her civilisation Christian; but the Hellenistic philosophy survived as part of the learning of the day, and still survives. The Romans conquered the Greek world, but respected and preserved Greek learning: it was passed on down the middle ages in the schools and universities. Greek learning underlay the "seven liberal arts" taught there: especially in logic, the art of reasoning, and the numerical arts: geometry, arithmetic, astronomy. The old Hellenistic concept of the cosmos, something that could be known by observation and logic, survived. Man's apprehension of God was taught by Christianity, but as independent teaching. Clashes there have been: the exaltation of the goddess of reason in the French Revolution springs to the mind. The clash between the two philosophies that is so evident today is centuries old.

History suggests that we are at a peak period of accommodation to change in man's knowledge of the universe and groping after God: that 1970 is a revolutionary year in the history of social change and the evolution of thought, and that both these factors have reacted on religious belief; but that after this peak of change and adaptation, man will apprehend God in the Christian religion as widely as before, and more passionately.

BIBLICAL STUDY — VII

AS WE BEGIN OUR STUDY OF THE FIRST BOOK OF SAMUEL, we enter upon real history for the first time, history more or less in our modern understanding, history as a connected chronicle relating events which can in some sense be synchronized with events in the outside world. This does not mean, as we tried to make clear in the earlier articles of this series, that the Heptateuch — i.e., the Pentateuch plus Joshua and Judges — is *unhistorical* in the sense of being contradicted by what we know, from other sources, of the period covered. Quite the contrary: so far as archaeology has been able to reconstruct the world of the Ancient Near East from, roughly, 2000 B.C. to 1050 B.C., the heptateuchal narratives fit in very well, to the extent that the lives, customs, conditions, and even legal presuppositions of the sorts of people it is the business of the Heptateuch to describe are all in accord with what the archaeological and literary remains lead us to expect. But, as readers who have followed us this far will remember, so fragmented are the stories of the Heptateuch, so multifarious the sources, so stylized is the pattern imposed upon the completed whole by later editors, that we cannot say that we are dealing with history first hand, but rather with national epic, with a saga in which individual remembered elements, many of them no doubt preserving genuine historical incidents, have been blended and moulded into a single narrative unit — a unit, moreover, in which the theological element is paramount, to which have been subordinated historical and literary considerations which are of more interest to us than, if not to the first tellers, at least to the final editors to the tale.

The Books of I and II Samuel and I and II Kings are part of this national epic, which, after the Pentateuch, is usually called the "Deuteronomistic History", because in its final form it reflects the viewpoint of the book of Deuteronomy. Beginning with I Samuel, however, there is a significant difference. For the first time, we are dealing with events which are roughly, or very nearly, contemporary with those who first described them in writing. It is true that the *final* version of the Deuteronomistic History postdates the fall of Jerusalem in 587 B.C., but the final editors had before them written documents, the originals of which went back some four hundred years to very nearly the beginning of the Israelite kingdom. The earliest strand of narrative in the Pentateuch, which

we call "J", was in all probability first written down during the reign of David (*ca.* 1010-970 B.C.), or at least of his immediate successors, but it purports to describe events in some cases almost a thousand years earlier. The author of the oldest parts of I Samuel, however, was writing of happenings at most only about one hundred years before his own time. Presumably he grew up while there were still people alive who could remember much of what he had to tell. The difference in historical credibility between an hundred years and a thousand is, of course, immense.

This is not to say that there are no critical problems in connection with the books of Samuel and Kings. As we now have them, they show traces of many hands and not a little embellishment in the interests of romance and folklore. Thus, to isolate I Samuel, which is our particular concern (although in the Hebrew Bible I and II Samuel formed a single unit, as did I and II Kings), we can see at least two major sources: an earlier, pro-monarchical source, and a later, anti-monarchical source, with the probable admixture of several more. There are inevitable confusions, duplications, and even contradictions. It is at least possible, for example, for linguistic reasons, that parts of the story of Samuel's birth were originally about Saul, not Samuel; again, in one version David is known to Saul early on, in another not until after he has slain Goliath; in one version Samuel is the recognized leader of all Israel, in another he is a local seer whom Saul has never heard of and whom Saul's servant knows only by vague rumour; in one version the monarchy is a gracious gift of God to his people, in another the clamour of Israel for a king is an act of grave apostasy from the God who alone was the true king of the nation; in one version it is David's wife Michal (Saul's daughter) who helps him escape the anger of Saul, in another it is David's friend (and Saul's son) Jonathan who is the agent of deliverance. Further, there are two versions of how Saul came to be King — one having him anointed privately by Samuel, the other having him publicly acclaimed by the people at Gilgal; two versions of why he was rejected as King — one because he arrogated to himself the priestly privilege of sacrifice, the other because he refused to fulfil the holy ban against the Amalekites by destroying every living thing among them; two versions of how he came to know David — one because of the boy's prowess as a musician, the other because of his prowess in battle against the giant; two versions of David's mercy to the

vengeful and ungrateful Saul — one in which he cuts off a piece of Saul's cloak after the latter has unknowingly ventured, for reasons of nature, into the cave where David had hidden with his handful of followers, the other in which David and a single companion steal into the camp of the sleeping Saul and take the spear from beside him and the water jug by his head, and go their way without harming him.

When all is said and done, however, taking into account all the discrepancies and all the confusions, the broad outline of the story is clear in a way that it has not been hitherto in our consideration of the Old Testament. We are dealing here with history, not with historical conjecture only. We are dealing not with people who *might* have lived, or the existence of whom we have no reason to doubt (which was the most we could say, for example, of the Patriarchs), but with people who indisputably *did* live, and who did, with all due regard for variations of detail, by and large what our texts say they did. Samuel, Saul, and David may have elements of myth and saga about them, but they are not themselves myths, nor are they anything less than full-fledged actors upon the stage of history. It remains to consider their story, but some background is necessary first.

Israel, or at least the main part of what was to become Israel, came up out of Egypt about the middle of the thirteenth century B.C. At that stage, the "nation" can hardly be called more than a disparate band of fugitives, rebels, and ex-slaves, held together by the personal and charismatic genius of Moses. Whatever the exact nature of the Sinai experience and the subsequent wandering in the wilderness, we know that the fugitive band, now an organized and cohesive whole, emerged from the desert at about the turn of the century, and made substantial inroads into eastern and central Palestine—a fact attested to by the ruins of several of the walled Canaanite towns of the period, which show sudden and total destruction at about this time, with subsequent rebuilding on a culturally much lower scale. Following the Book for Judges, however, rather than the somewhat glamourized account in the Book of Joshua, and supported by the evidence of archaeology, we know that this "conquest" was by no means complete: the Israelites—to whom were added, it is generally felt, kindred elements who had not taken part in the original Exodus, some of whom had no doubt begun to infiltrate the area before, some after,

the arrival of Israel proper—inhabited mainly the central and southern hill country of Palestine and some parts of the Trans-Jordan; the original Canaanites continued to hold their own in the plains, in the Vale of Jezreel, and along the coast, dwelling in fortified "cities" (little better than walled towns) and ruled by petty "kings". The rule of the Egyptian "New Kingdom", it might be remarked, which had established a sizeable empire in Palestine-Syria, and which had been strongly expansionist during the latter half of the fourteenth and the first half of the thirteenth centuries, had by this time sufficiently relaxed to make all of this political adventurism on Israel's part possible.

Israel was not alone in her desire to take advantage of the opportunities offered by Egyptian weakness, however. From about the end of the fourteenth century, we begin to hear reports of various "Sea-Peoples" who are endangering the settled kingdoms of the Hittites in Asia Minor and of the nominal Egyptian vassal states in Syria-Palestine. Exactly who they were we do not know, but they seem to have been part of that great upheaval of migration and conquest which, in Greece, we call the Dorian Invasion, and which put an end to the glories of Mycenaean, Bronze Age Hellas, and shut the door upon the age of Homer. We do not even know to what extent they were a racial and cultural unity, but we do know that people of their description took Greece (except for Attica), and probably most of Crete and Cyprus, that they troubled the coast of Ionia, and that they swept down the coast of Palestine to the very doors of Egypt herself, where they were barely stopped by Rameses III about the middle of the twelfth century B.C. Repulsed from the borders of Egypt, they recoiled upon Palestine, infiltrating from the West, i.e., from the sea, at about the same time Israel was moving in from the East. They established a confederation of five towns near the coast—Ekron, Gaza, Gath, Ashkalon, and Ashdod—which included the surrounding countryside, and from there began to push inland, settling themselves up as a ruling class over the indigenous population. Eventually the two peoples, the one from the sea, the other from the wilderness of the East and South, must meet. Israel we know; the Peoples of the Sea are those we call Philistines, from whose name we derive "Palestine" as the name of the entire country. They had one tremendous advantage over their adversaries: a near monopoly of iron.

The origins of Israel's political system before the monarchy are shrouded in obscurity. We know that there were twelve tribes, for whom eponymous ancestors were duly found in the tradition, but it is clear that the exact constituency of the Israelite confederation fluctuated. The number twelve was kept constant, presumably for cultic reasons (having to do with the twelve lunar months), but when Simeon and Reuben were absorbed into other entities it was necessary to split Joseph into two (Ephraim and Manasseh), and subsequently to split Manasseh into East-bank and West-bank in order to maintain the required number. The tribes formed what is technically called an "amphictyony" (from the Greek for "neighbour"), i.e., a confederation united by racial and religious affinities, bound together by mutual oath for purposes both of defence and cultic observance, and centred about a common shrine. At various times in the history of the Israelite amphictyony this shrine seems to have been at Beth-el and at Shechem; at the time of I Samuel it was at Shiloh; eventually, of course, though we anticipate our story somewhat, it would be at Jerusalem, but by then the whole idea had begun to lose its potency. This confederation assembled from time to time at the central sanctuary for purposes of re-affirming the oaths which kept the union in being: in the tradition as it later developed this occurred three times in the year — at the Feast of Weeks (Pentecost) in the spring, at the time of offering the first fruits of the land, and at the time of the final harvest. It was at these times that every male was to "appear before the LORD" in "the place where I will cause my name to dwell". For the rest of the time, except in the face of national emergency, the tribes enjoyed autonomy, and it was not unusual (as we know from the Book of Judges) for two or three tribes to band together in the face of a local threat without involving Israel as a whole. It was also not unknown for one tribe to fight another if it thought its prerogatives had been violated. Such government as there was, was administered presumably by elders of clan and tribe, and the more important of these were called "judges". They ruled more by general consent than by any hereditary considerations, though we occasionally hear of one or another of these people making their sons judges too, though usually with a notable lack of success. In times of serious emergency, it was expected that God himself would raise up a "judge" (e.g., the so-called "major judges"), a charismatic figure endowed with some-

thing of God's own power, who — like Deborah and Gideon and Jephthah — would unite the tribes and lead them forth to victory. Their power and authority normally lasted only so long as the emergency which prompted their original divine appointment.

It can be seen at once that such a system lacked continuity and political cohesion. It did well enough against a motley collection of petty city states, and it seems to have served well enough against the sporadic threats of nomads like the Midianites, who were raiders rather than invaders. But against the disciplined, well-organized, iron-weaponed, and entirely determined Philistines, who had come to settle rather than to hit and run, it proved a total failure. The First Book of Samuel chronicles Israel's response to that failure, but its story we will leave until next month.



ALTAR FLOWER MEMORIALS

- January 1—The Holy Name, Helen Elizabeth Butler
 January 3—Christmas II, Charles Augustus Edgar
 January 6—The Epiphany, Edwin and Caroline Gorham and James J. Gorham, Priest, OHC
 January 10—The Baptism of Christ, Grieg Taber, Priest and Rector
 January 17—Epiphany II, Mary Louise Raymond
 January 24—Epiphany III, David Thayer Batchelder
 January 31—Epiphany IV, Joseph H. Schuman



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MUSIC FOR JANUARY

JANUARY 3 — CHRISTMAS II

11 a.m.

Missa super un gai berger Jacob Handl
 Motet, In nomine Jesu Jacob Handl

6 p.m.

Magnificat and Nunc dimittis Modes VIII/III
 Motet, Hodie nobis coelorum Rex Luca Marenzio
 O salutaris hostia Josef Rheinberger
 Motet, O sacrum convivium Giovanni Battista Pergolesi
 Tantum ergo Franz Liszt

JANUARY 10 — THE BAPTISM OF CHRIST

11 a.m.

Mass in G Franz Schubert
 Motet, Jubilate Deo Gregor Aichinger

6 p.m.

Magnificat and Nunc dimittis Thomas Morley
 Motet, Almighty God, which by the leading of a star John Bull
 O salutaris hostia Sidney Nicholson
 Motet, Ave verum corpus Franco Roselli
 Tantum ergo Sidney Nicholson

JANUARY 17 — EPIPHANY II

11 a.m.

Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, Jubilate Deo Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat and Nunc dimittis Thomas Walmisley
 Motet, And I saw a new heaven Edgar Bainton
 O salutaris hostia Josef Kromolicki
 Motet, Adoramus te Nicholaus Zielenski
 Tantum ergo Josef Kromolicki

JANUARY 24 — EPIPHANY III

11 a.m.

Missa brevis Lennox Berkeley
 Motet, Dexter a Domini Orlandus Lassus

6 p.m.

Magnificat and Nunc dimittis Charles Villiers Stanford
 Motet, Virga Jesse Anton Bruckner
 O salutaris hostia Otto Rehm
 Motet, Ave verum corpus Edward Elgar
 Tantum ergo Gabriel Fauré

JANUARY 31 — EPIPHANY IV

11 a.m.

Mass in D Anton Dvořák
 Motet, Confirma hoc, Deus William Byrd

6 p.m.

Magnificat and Nunc dimittis VIII, I/Giovanni Pierluigi
 da Palestrina
 Motet, Canite tuba in Sion Franciscus Guerrero
 O salutaris hostia Mode VIII
 Motet, Ave verum corpus Josquin des Prés
 Tantum ergo Mode V

CALENDAR FOR JANUARY

- ✠ 1. F. THE HOLY NAME OF OUR LORD JESUS CHRIST
High Mass 11. No Mass at 12:10 or 6:15.
2. Sa. *Of our Lady.*
- ✠ 3. Su. CHRISTMAS II.
4. M. *Requiem 7:30.*
5. Tu. Vigil
- ✠ 6. W. THE EPIPHANY OF OUR LORD JESUS CHRIST
Evening Prayer 5:30. High Mass 6.
7. Th.
8. F. *Abstinence.*
9. Sa. *Of our Lady.*
- ✠ 10. Su. THE BAPTISM OF OUR LORD JESUS CHRIST
High Mass with procession 11.
11. M. *Requiem 12:10.*
12. Tu.
13. W. St Hilary, Bishop of Poitiers & Doctor, 367
14. Th. St Kentigern, Bishop of Glasgow, c. 600
15. F. *Abstinence.*
16. Sa. *Of our Lady.*
- ✠ 17. Su. EPIPHANY II
18. M. THE CONFESSION OF ST PETER THE APOSTLE
19. Tu. St Wulfstan, Bishop of Worcester, 1095
20. W. St Fabian, Bishop & Martyr at Rome, 250
21. Th. St Agnes, Virgin Martyr at Rome, 304
22. F. St Vincent, Deacon of Saragossa & Martyr, 304
Abstinence.
23. Sa. *Of our Lady.*
- ✠ 24. Su. EPIPHANY III
25. M. THE CONVERSION OF ST PAUL THE APOSTLE
26. Tu. SS. Timothy & Titus, Companions of St Paul
27. W. St John Chrysostom, Bishop of Constantinople, 407
28. Th. St Thomas Aquinas, Doctor, 1274
29. F. St Francis de Sales, Bishop of Geneva & Doctor, 1622
Abstinence.
30. Sa. King Charles the Martyr, 1649
- ✠ 31. Su. EPIPHANY IV
- ✠ *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

Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95

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.*

Mrs Emil F. Pascarelli, *Program Director*

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 Scott H. Helferty, *Seminarian* OXford 1-1546
Mr Ray Kirby, *Head Usher* TWining 8-1898
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.*