

· BENE·DICTA · TU · IN · MULIERIBUS ·

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AVE

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· 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

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

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# AVE

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

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Vol. XL

February, 1971

No. 2

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My dear people,

Candlemas is a very happy feast for me, marking the beginning of my seventh year with you. We bless candles and carry them to proclaim Christ the light of the world, and receive him in Holy Communion, on February 2, Tuesday night at 6.

What these weekday services mean to some who can come then but not on Sunday shows in the letter of a Redemptorist brother which I print gratefully. "Preservation of our common Catholic liturgy" can be accomplished with both beauty and renewal.

In the new lectionary, the Ash Wednesday liturgy has been revised in a way that will bring out its inner meaning. What we call the Penitential Office will follow the gospel about how to fast. "As a mark of our mortal nature" we receive ashes while Miserere is sung. Then a Litany of Penitence follows both as confession of sin and intercession for the world. The priest prays God to "accept our repentance, forgive us our sins, and restore us by his Holy Spirit to newness of life"—not an accomplished fact, not an absolution now, but a renewal throughout Lent till we reach the joy of Easter.

As I look ahead to Lent, this year, I see it as a time for some gatherings for study of the liturgy and for some trial of variations permitted by the newly-authorized Rite I—"the familiar rite in the right order" which we have used for two years so successfully. Variations of the intercession would be a welcome relief to me, at least. I think many of you would like to pray the Litany (sung in procession) as an intercession at High Mass on Sundays in Lent. Let me know if my hunch is right.

I want to say, as I have said before, that "trial use" implies fair trial, constructive criticism, and change for the better if there be better. The "familiar rite" will be standard, like the King James Bible, I predict, and there may be a succession of alternatives, none of which can capture its agelessness though each will try to answer needs of the times. In moulding the Church's worship you, through me, can share, as I voice our reactions to the Standing Liturgical

Commission, to which I have been appointed. You know that I have never decreed the Commission's immaculate conception. Now that I am one of them, I shall have to be self-critical. Seriously, my role will be to speak as a parish priest concerned for pastoral consideration in revision of our services.

My first meeting with the Liturgical Commission will be just before Ash Wednesday, in Dallas. There I will also meet with the Dallas-Fort Worth Branch of the Catholic Clerical Union, of which I have been elected national President. Since I will be near New Orleans, I plan to stop by for *Mardi gras*, and the next night, back with you, will undoubtedly deserve my ashes.

Affectionately your priest,

Donald L. Garfield

Dear Father Garfield,

As a Roman Catholic and as a member of the Redemptorist Order, I wish to express to you my personal gratitude for the truly splendid liturgical commemoration of the 800th anniversary of the martyrdom of Saint Thomas of Canterbury that I was privileged to attend last Tuesday evening at Saint Mary's.

I have had a life-long devotion for Saint Thomas—his is my confirmation name; his life, martyrdom, glory, and recorded history have long been a source of inspiration and study for me.

You can well imagine my appreciation for the program at Saint Mary's—the Solemn Mass in the Anglican rite in his honor, the appropriate reading of T. S. Eliot's "Christmas Sermon", the magnificent chant, especially "Novus miles sequitur" and "Thomas gemma Cantuariae", the "Te Deum", and the devotion of your good people.

Let me thank you, too, Father, for your preservation of our common Catholic liturgy, so rapidly undergoing change in this "time of renewal".

Let me assure you, too, of my prayer that through the intercession of *our* Saint Thomas, the words of his feast day's gospel, "There shall be one flock and one shepherd", may be realized in our days.

With every good wish to you and all at Saint Mary's for a very blessed and happy New Year, I am

Faithfully yours in Christ,  
BARNABAS HIPKINS, C.S.S.R.

December 31, 1970

## THE SERVICES OF ANGELS AND MEN

Sermon by the Rector

Michaelmas, 1970

WHEN OUR LORD JESUS CHRIST said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbour as thyself", he showed us God's scale of values. What is God worth? His "worth-ship" (as the word was once) demands all that we are: our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice. No corner of life can be labelled "Private Property. No Trespassing." I belong to God, to my neighbour, to myself: in that order. No man is an island, nor is mankind isolated in creation. "The panorama of creation must be far more breathtaking than we can guess in our corner of the cosmos."\* Creation—natural and supernatural, here and beyond us, things visible and invisible—must be, to us, the work of God, worth his infinite love, and ours: all the love that we can muster. So, to be man is to be responsible and responsive: to be part of a scheme which we can only guess at, but which we must respond to with all our heart and soul and mind, in love.

It is challenging to be man: to be made in God's image. Yet we spoil the picture: by things done and by things left undone, we fail to be fully men, partners with God. And we try to fix the blame on our humanness: "I did it," we say, "but it was only human." It is truly human to respond in love to the God who made us in his image; who gave us the highest potential known to us—power to become sons of God, children adopted into his family by the redemption of our Lord Jesus Christ.

For if man can fall, and has fallen so far from the freedom which is his birthright that we must say "there is no health in us", we must say also that there is God-with-us, Emmanuel, the Son of David, and that in him is joy. Joy that God has come to the world to live and love and suffer and die, not as a stranger but as man. And joy that Christ is risen. Therefore, man can be man. We can love and be loved. We can respond and be responsible. And to do so is our joy, true treasure, that which stamps true value on things, and makes life worth living.

Our living response is worship: giving God his "worth-ship". "That we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service"—that is our prayer; and even if our lives, day by day, fall short of it, we pray God:

"Give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful." To be thankful, to give thanks, to make eucharist with all our heart as children of creation, is our first duty. But it is our joy to make eucharist as God's children by adoption and grace of Christ. And only as Christians—and only as Christians celebrating the Eucharist—can men on earth give glory to God in the highest. "Gloria in excelsis Deo" was the angels' song at the birth of Christ. Angels had sung when the world was made: "Then all the sons of God shouted for joy." Joy was renewed, redoubled, when man's new birth was heralded at Bethlehem, the city of David, by the birth of Emmanuel, the son of David, the man born to be king, God among men.

Now this we believe as Christians, this renewal of our nature by the birth and life, the death and resurrection, of Christ. We sing the Gloria in excelsis at the beginning of a festive Mass because our salvation began with angels heralding the new-born King. Why were they hovering over the fields round Bethlehem? To hail the Lord seen in flesh, we would say. But they could be there also, I think, lest we confuse flesh and spirit, and forget that God, in redeeming man, chose to take upon him our flesh, and became man. That is why the first two chapters of the Epistle to the Hebrews make so much of the ministry of God's angels—spirits sent forth to minister for them who shall be heirs of salvation. In the Incarnation, when God speaks to us by his Son, all the angels of God worship him. Jesus, who was made a little lower than the angels for the suffering of death, we see crowned with glory and honour. God's children—flesh and blood with his Son—are delivered from the power of death because he took on him *not* the nature of angels, but because he became man. Wherefore, being made like his brethren, and knowing man's temptation, he can be merciful and faithful as our high priest before God. How else could he be our priest but by suffering in our flesh as one of us?

So, the incarnate God is picture in sharp contrast to those bodiless spirits, angels or messengers of the higher world, in the opening chapters of the Epistle to the Hebrews. Another Christian writing not a century later, the Epistle to Diognetus, puts it into poetry:

THE great Creator of the worlds,  
The sovereign God of heaven,  
His holy and immortal truth  
To men on earth hath given.

He sent no angel of his host  
To bear this mighty word,  
But him through whom the worlds were made,  
The everlasting Lord.

He sent him down as sending God;  
As man he came to men;  
As one with us he dwelt with us,  
And died and lives again.

"He took not on him the nature of angels."

For it is not ours: nor will it be, try as we may to claim it. Bodies belong to men, and all those this-worldly dimensions known to men. And it is here, in our flesh, that we struggle and must suffer and can conquer. And it is here, through things visible, that we know God, and learn to love him and others in him and even ourselves because of him, and serve him acceptably through the high priest of our humanity, our Lord Jesus Christ.

Through him—through his flesh and blood, the new and living way he has consecrated for us—we have boldness to enter into the holiest. When his life was given on a hill outside the city, the veil of the temple was rent in twain and the holy of holies stood open to all men. And in these measurable terms we worship: in terms of an altar where a sacrificial meal is spread and taken to our everlasting nourishment; in terms of bread and wine, of water and oil, of human hands and lips. These things belong to our peace with God and with each other. By what we do and say, we serve God and man.

It matters greatly, therefore, that what we say in our service, and how we do it, represent what we inwardly mean, so that we can show what we mean by our service. Therefore, in our Prayer Book, its services must represent their true meaning; and that must be done in terms of our true situation. How times have changed since I first worshipped at Mass! Not only fashions change but families move and languages evolve. And not even the Mass—certainly not its outward decoration—can be put into cold storage and brought out on state occasions. I ask, for example, when we pray for the Church can it any longer be in "state" terms? in terms of a fixed state of things in which Christian rulers are the only ones to be prayed for, and in which Christian congregations know little of what goes on beyond their parish bounds? And yet that is the tenor of the Prayer for the Whole State of Christ's Church inherited from

the times of Edward VI and Elizabeth I. I am convinced that the Mass must genuinely respond to the concerns of our times and of people everywhere. As it is in our Prayer Book, it does not. Not to be more responsive as we offer the Lord's own service could be disobedience to his command to love our neighbours as ourselves.

So, our services from time to time, in response to genuine need, are changed and at this time, when General Convention of our Church has authorized services for trial use—services which, I think, reflect criticisms of scholars and needs of the rank and file of the Church—at this time we should pray the Holy Spirit to guide us, as our Lord promised, into all truth.

Truth is changeless. So the Epistle to the Hebrews proclaims "Jesus Christ the same yesterday, and today, and for ever." And so must we by our service and, if I may be personal about Saint Mary's, when I first came to this church I sensed the true and eternal glory of God. Even the walls whisper:

GOD himself is with us;  
Let us all adore him,  
And with awe appear before him.

And that calls me out of myself into the mystery of all things created, of all that lives both here and beyond by ken. And that brings me to my feet in thanksgiving and to my knees in adoration. And that make me know, as I must, that my place in God's scheme of things is small: for there are worlds beyond me; and before him bow angels and archangels whom I may join in the "Holy, Holy, Holy" hymn of heaven and earth. And giving God glory in hymns and psalms, in prayer and Eucharist, is an acceptable service—and an invitation to give up my self in his service.

It all goes together: love of God, love of neighbour, love of self—knowing God in worship, loving him in his world, serving him as only one small element, each of us, in a great mystery beyond us.

It all holds together: "In a wonderful order," as we say in the Michaelmas collect, God has "ordained and constituted the services of Angels and men."

It all points to him by whom the worlds were made, by whose incarnation man has been renewed, and in whom we see "the fullest expression of a truly human destiny":\* Jesus Christ, true God and true Man.

We see him on his cross, revealing God's nature and ours. In

churches where there is a rood, you sometimes (as in ours) see the rood beam supported at its extremities by angels. And these angel corbels, high above the sanctuary, are there (so our medieval forefathers said) to illustrate the verse in Saint Peter's Epistle in which he speaks of the revelation of Christ's redeeming work: "Which things the angels desire to look into." They cannot fully see. Only man, that amphibian of earth and heaven, can taste Christ's human victory and find a truly human destiny in him.

YEA, angels tremble when they see  
How changed is our humanity:  
That flesh hath purged what flesh hath stained,  
And God, the flesh of God, hath reigned.

If we love him whom we know to be incarnate love and seek to serve him here as best we can, we shall see him face to face where "his servants shall serve him."

\*John Macquarrie, *Principles of Christian Theology*, pp. 217, 218.



#### BIBLICAL STUDY — VIII

THE STORY OF I SAMUEL BEGINS with the seer's birth to a woman of the hill-country of Ephraim, Hannah, who had hitherto despaired of bearing children (a great calamity from the point of view of the ancient Israelites, and one which caused Hannah considerable grief at the hands of her rival, her husband's fruitful other wife). She had prayed before the great central sanctuary of the Israelite confederation at Shiloh, where was kept the Ark of the LORD, the great gold-plated wooden chest which contained the tablets of the Law which Moses had brought down from the holy mountain, and which was the most sacred object of the Israelite religion. Her praying was observed by the aged priest Eli, who with his sons had charge of the shrine, and since he could see only her lips moving, with no sound, he chided her for drunkenness in the sacred precincts (the ancients normally prayed, and read, aloud). It was, however, in grief of heart that she prayed; and thus reassured Eli let her go with his blessing. The substance of her prayer was for a son, and she vowed to "lend" him to the LORD for his whole life in gratitude, if only the prayer might be granted. The child Samuel was God's answer to this prayer, and when he had been weaned he was dedicated perpetually to God's service at the Shiloh sanctuary, in fulfilment of Hannah's vow.

While still quite a young boy, Samuel was called thrice in the midst of the night by a voice which he supposed to be Eli's. After the third time, Eli perceived the true nature of the experience, and when the call was repeated Samuel, acting in accordance with his instructions, answered, "Speak, LORD; thy servant hears thee." There followed a word of great judgement, foretelling the utter destruction of the House of Eli because of the corruption of the old man's sons, and it was with this that the child had, unpleasantly, to confront his aged master the following morning; but the experience, however hard, marked the beginning of the career of a great prophet, the last of the great charismatic judges, a man who, though not of the Levitical line, was thought not unworthy to sacrifice before God, and to perform at least some part of the priestly office, on the warrant of a direct calling from God. It was to be his lot to lead Israel for "forty years" (i.e., a great many), through the darkest days of the Philistine dominance.

Some years afterwards, by which time Samuel was recognized as an authority throughout Israel, the judgement against the priests at Shiloh was fulfilled: the Israelites were utterly defeated at a place called Eben-ezer, and Eli's two worthless sons, Phinehas and Hophni, were among the slain. The Philistines captured the Ark itself, which they took to the temple of their god Dagon in the city of Ashdod, and the news was carried by survivors to Eli, sitting anxiously by the temple gate. When he heard that his sons were dead, and that the Ark was taken, the old man fell from his seat to the ground, breaking his neck: the line of the priests at Shiloh thus came to an end, and henceforth the priesthood passed to other elements of the tribe of Levi, and to more worthy representatives of the House of Aaron.

There follows, in the narrative as we now have it, an interlude describing the adventures of the Ark of God in the hands of the Philistines. Wherever the victors carried their spoil, it was followed by outbreaks of plague, the God of the Ark thus showing his power over the gods of the enemy, the God of the conquered triumphing over the gods of the captors. In due course, the Philistines were forced to send the Ark back again to Israelite territory, with propitiatory offerings, and the plague ceased in their own lands. This must have been a comfort to the Israelites in their defeat, and it was certainly a comfort to the later authors who had to recount this bleak period in the nation's history; for it is clear,

whatever face our writers try to put upon it, that the battle at Eben-ezer meant the end of organized Israelite resistance to Philistine overlordship for some twenty years, and that henceforth the battle had to be carried on in guerrilla fashion, undisputed leadership passing from the defunct Shiloh priesthood to the charismatic judge Samuel.

After "twenty years" (i.e., a good while) a kind of religious revival swept through the Israelite territories, a result, no doubt, of the increasingly effective influence of Samuel; and in consequence of this revival the nation assembled at Mizpah (an important cult centre) for sacrifice. The Philistines marched against this assembly, which was, of course, subversive to their interests, but were repulsed, their army being chased beyond Eben-ezer (the defeat twenty years earlier being thus in some measure avenged), at which point Samuel set up a trophy. From then until his death a kind of stalemate existed: it is clear from accounts of the reign of Saul that at least in some parts of the country Philistine dominance was still supported by garrisons located at strategic spots; on the other hand, our texts make it clear that "the hand of the LORD was against them [i.e., the Philistines] as long as Samuel lived", and it is obvious, therefore, that at least some measure of independence and autonomy was enjoyed by Israel in the latter half of Samuel's judgeship, and that she was in control in at least some of her traditional territories.

It must have become increasingly apparent to many Israelites, however, that a stronger, more centralized government was needed to give direction and continuity to the war effort. No help was to be had from the House of Samuel: his sons, like those of Eli before him, did not walk in their father's footsteps; and in the face of their corruption, and of the continuing uncertainty of the political situation, the elders of Israel determined to ask the aging and declining Samuel to provide them a king, "like other nations". At this point, as we indicated last month, the story is confused by the admixture of two different sources, the one called for convenience "the pro-monarchical source", the other "the anti-monarchical source". The former is normally thought to be the older, and reflects, perhaps, the enthusiasm for the kingship felt in the successful days of David and Solomon; the other is probably later in date, and is, perhaps, the result of an increasingly bitter disillusionment with the monarchical system in the face of evident national

decline and ultimate destruction. In any event, as the two sources are now combined in our present narrative. Samuel first warned the people solemnly that their request for a king constituted a national apostasy, a falling away from God, who alone is the true King of Israel. At last, however, in response to their clamour and to a reassuring vision from God, he gave way to their desire, and dismissed them to their homes to await his choice (as God would indicate it to him).

In due course, Saul son of Kish, of the tribe of Benjamin, appeared at Samuel's resident city of Ramah, seeking help from the seer in recovering the lost asses of his father. Samuel discerned in Saul the chosen King of Israel. He secretly anointed the tall young man ("He was a head taller than any of his fellows"), and sent him back to his father's house to await further developments. On the way, he met a band of charismatics at "the Hill of God, where the Philistine governor resides", and was himself seized by a God-inspired ecstasy, and was filled with prophetic rapture ("Is Saul also among the prophets?"). Shortly thereafter, Samuel again summoned the people to Mizpah, there to present Saul to them publicly. The choice was in general well received, and Saul was ratified as King by popular acclamation, though there were the inevitable dissidents. He soon had a chance to prove his mettle, however, in the face of an attack upon the Israelite city of Jabesh-gilead by the Ammonites. Saul was informed of the situation while plowing in his father's fields. Seized by the spirit of the LORD, he hewed the oxen into pieces, which he sent to all the tribes of Israel as a summons to battle, mustering the forces at a place called Bezek. Within seven days he had marched to lift the siege of Jabesh, and marching straight through the enemy camp he massacred the Ammonites "until no two men were left together". Thus he proved in fact the theory of his kingship. The men of Jabesh never forgot him: twenty years later, after his disastrous defeat at Mount Gilboa, it was they who marched through the night to rescue his slain body from public display upon the walls of Beth-shan, and to give him and his sons the burial their bravery had deserved.

The rest of the reign of Saul (he reigned approximately from 1020 to 1000 B.C.), except where his story is a part of David's, is essentially a history of battles. Except for his terrible final defeat he was, by and large, successful as a military leader. His reign as King, however, is less easy to evaluate. There is a sense

in which he marks a half-way point in the development of the Israelite monarchy, midway between Samuel, the charismatic leader (of whom we have not yet heard the last), and David, the full-blown King. Saul's court was rustic, even rural, and was mobile as need dictated; his leadership was more or less limited to the function of war-leader; he remained, in most other respects, very much under the thumb of Samuel. It is doubtful to what extent *any* King could have succeeded while the old man lived. His "retirement" from public affairs was anything but complete, and he does seem to have harboured a jealous resentment against Saul from the very beginning. He certainly early seized an opportunity to denounce Saul, and to declare him bereft of the favour of God, on grounds that seem to us (whichever of the two versions of the story we prefer) to be really very trivial. And yet, when all is said and done, there does seem to have been a fatal flaw, a kind of mortal inadequacy, at the very heart of Saul himself, which kept him, in spite of his best efforts, from being the sort of King he might have been. This is best seen from the point of view of his involvement with David, which we will consider next month.

J.P.B.



## FROM THE PARISH REGISTER

## RECEIVED BY CANONICAL TRANSFER

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

December 22—Joseph Nicholas Wills  
 December 29—Roger Rolt-Wheeler  
 January 20—Roger Carroll Badeau

## BURIALS

*"My flesh shall rest in hope."*

December 24—Sarah Hann Neale  
 January 9—Eleanor Jane Tedford  
 January 10—Joice Williams Gibson



## ALTAR FLOWER MEMORIALS

February 2—Purification B.V.M., Georgiana Margaret Huck  
 February 7—Epiphany V, William Frederick Schrage  
 February 14—Epiphany VI, A thank offering  
 February 21—Last Sunday after the Epiphany,  
 H. Blaine Taft Smith, Senior

## MUSIC FOR FEBRUARY

## FEBRUARY 7—EPIPHANY V

11 a.m.

Missa brevis ..... Kenneth Leighton  
 Motet, Cibavit eos ..... William Byrd

6 p.m.

Magnificat & Nunc dimittis ..... Robert Fayrfax  
 Motet, Cantate Domino ..... Hans Leo Hassler  
 O salutaris hostia ..... Ettore Desderi  
 Motet, Ave verum corpus ..... Giacomo Carissimi  
 Tantum ergo ..... Ettore Desderi

## FEBRUARY 14—EPIPHANY VI

11 a.m.

Missa in honorem S. Clarae Assisiensis ..... Licinio Refice  
 Motet, Exultate Deo ..... Francis Poulenc

6 p.m.

Magnificat & Nunc dimittis ..... Leo Sowerby  
 Motet, Give thanks unto the Lord ..... Robert Starer  
 O salutaris hostia ..... Flor Peeters  
 Motet, Ave verum corpus ..... 14th century French  
 Tantum ergo ..... Flor Peeters

## FEBRUARY 21—LAST SUNDAY AFTER THE EPIPHANY

11 a.m.

Mass in D ..... George Henschel  
 Motet, O nata lux de lumine ..... Thomas Tallis

6 p.m.

Magnificat & Nunc dimittis ..... Michael Tippett  
 Motet, O mysterium ineffabile ..... Nicholas Clérambault  
 O salutaris hostia ..... Otto Rehm  
 Motet, Jesu, dulcis memoria ..... Josef Rheinberger  
 Tantum ergo ..... Max Reger

## FEBRUARY 28—LENT I

11 a.m.

Mass in G ..... Ralph Vaughan Williams  
 Motet, Hear my cry, O God ..... Howard Boatwright

6 p.m.

Magnificat & Nunc dimittis ..... John Holmes  
 Motet, O Lord, Almighty God ..... Bernard Naylor  
 O salutaris hostia ..... Joseph Goodman  
 Motet, O Rex admirabilis ..... Joseph Goodman  
 Tantum ergo ..... Joseph Goodman

## CALENDAR FOR FEBRUARY

1. M.
2. Tu. THE PRESENTATION OF CHRIST IN THE TEMPLE & PURIFICATION OF SAINT MARY THE VIRGIN  
*Evening Prayer 5:30. High Mass with procession 6.*
3. W. St Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden, 865
4. Th. St Cornelius the Centurion
5. F. The Martyrs of Japan, 1597. *Abstinence.*
6. Sa. *Of our Lady.*
- ✠ 7. Su. EPIPHANY V
8. M. *Requiem 6:15.*
9. Tu.
10. W. St Scholastica, Abbess, 543
11. Th.
12. F. *Abstinence.*
13. Sa. *Of our Lady.*
- ✠ 14. Su. EPIPHANY VI
15. M. Thomas Bray, Priest & Missionary, 1730
16. Tu. *Requiem 7:30.*
17. W.
18. Th.
19. F. *Abstinence.*
20. Sa. *Of our Lady.*
- ✠ 21. Su. THE LAST SUNDAY AFTER THE EPIPHANY
22. M. *Requiem 12:10.*
23. Tu. St Polycarp, Bishop & Martyr of Smyrna, 156
24. W. ASH WEDNESDAY. *Strict Fast & Abstinence. Ashes imposed at all Masses. Evening Prayer 5:30. High Mass with Penitential Office 6.*
25. Th. ST MATTHIAS THE APOSTLE. *Fast dispensed.*
26. F. Lenten Weekday. *Fast & Abstinence.*
27. Sa. Lenten Weekday. (George Herbert, Priest, 1633). *Fast.*
- ✠ 28. Su. LENT I

✠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]."

SUNDAYS	SERVICES
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	SERVICES
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.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Dr Anna S. Allen, \$5; Mrs Francis W. Callahan, \$5; Mrs W. P. Clement, \$6; Clifton D. Fidler, \$2; Raymond H. Julian, \$5; Stanley C. Kettle, \$5; Mr and Mrs G. Philip Kidd, \$8; Mr and Mrs Richard S. Nutt, \$10; Mr and Mrs Herbert C. de Roth, \$20; Mrs Dorothy Smith, \$5; Thomas C. Stern, \$5; The Rev'd Albert W. Tarbell, \$2; Miss Nancy Watson, \$2; Mrs Jere R. Wickwire, \$10; Miss Dorothy Wynne, \$4.

### 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*

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Mr John Z. Headley, <i>Treasurer</i> .....	PLaza 7-6750
Mr James L. Palsgrove, <i>Director of Music</i> .....	TEmpleton 1-5005
Mr McNeil Robinson, <i>Organist</i> .....	MONument 3-3259
Mr James P. Gregory, <i>Ceremoniaris</i> .....	ACademy 2-1659
Mr Scott H. Helferty, <i>Seminarian</i> .....	OXford 1-1546
Mr Ray Kirby, <i>Head Usher</i> .....	TWining 8-1898
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.*