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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

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No. 3

My dear people,

You have had your Ash Wednesday communion and ashes. Without them, Ash Wednesday would not be Ash Wednesday. And every Episcopalian wants to keep Ash Wednesday. And yet, do you realize that it is not one of the "days of obligation"? The "Precepts of the Church" which bind Catholics to keep Sundays and certain other holy days by attendance at Mass, believe it or not, never listed Ash Wednesday or, for that matter, Good Friday. Yet these days are dear to us, days which we await eagerly and keep religiously.

We might profitably revise our list of days to be kept. Christmas needs no urging for Churchmen to come to Mass, and we would want to add both the Holy Name and the Epiphany, though they have been in and out of the traditional lists. Ash Wednesday and Good Friday would suggest Maundy Thursday and that, in turn, Corpus Christi, whenever it is observed. Ascension and All Saints' should be high on any list, though many Churchmen do not seem to see why. We would want to add the Annunciation and the Presentation, feasts of our Lord's incarnation in which we specially see his Mother's place. And parishioners of Saint Mary the Virgin would feel special devotion to her Conception and Assumption — the beginning of her earthly and heavenly work.

Yet, one parishioner, not seeing a cross in the calendar in front of December 8, said, "It's no longer of obligation?" And I explained that, in conscience, I could not declare a day obligatory that is not in the Prayer Book of our Church, and added, "But *we* have an obligation."

People want to know, "Must I?" Isn't it enough to know that we may? Isn't it enough to feel that we want to be with God's people, at his table in his house, giving thanks for a mystery of our religion? Frankly, I am bored by people who ask their obligations so that they can know how much to do. With Wordsworth, I would say,

"Give all thou canst; high Heaven rejects the lore
Of nicely-calculated less or more."

That is the spirit of devotion, a spirit that is free, that respects the individual, that encourages his growth into the perfect liberty of Christ. That is the spirit I welcome at Saint Mary's. That is why I say "Churchmen will want to" rather than "must". That is why I am dropping the title "days of obligation" and the crosses in the calendar, though its feasts always will be highlighted. You might find yourself called more than before to God's altar. You might find yourself coming on an ordinary weekday.

Similarly, what do we call a fast? Strictly, two days are fasts, Ash Wednesday and Good Friday, and I believe that we ought to keep them with next to no food before sundown. Fasting is good for our souls and for our fat society, surely. But the other weekdays of Lent are Days of Special Devotion (so called in our proposed Church Year) and so are Fridays (except in the Christmas and Easter seasons, and those that are major feasts), and we read that these are days to be "observed by special acts of discipline and self-denial". That is not an easy way out, nor a release from obligation, nor even from Friday abstinence (unless you have a better way to commemorate the Lord's crucifixion — and one way in Lent could be the Way of the Cross, after which we will gather in the parish hall for talks on how "The Church Reaches Out".)

We are being told to exercise free and holy imagination in discipline and devotion — "work out your own salvation" — but within the loving family of the Church. For that, I, for one, am grateful. I am glad to abolish neat rules "of nicely-calculated less or more" if for quantity we can have quality. We are to deny ourselves in order to learn of God — as Father Boyer teaches in his sermon — not negatively only but in a positive way. God is a giver. We experience him in giving. Lent is a time to give.

Affectionately your priest,

Donald L. Garfield

ALTAR FLOWER MEMORIALS

March 21—Lent IV, A thank offering

March 25—Annunciation, Emma V. Headley

THE WEDDING FEAST AT CANA

Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

—St John 2: 10-11

IT IS THE NATURE OF GOD TO GIVE; and it is the effect of God's dwelling among us that his gifts should overflow into the hands of men. This first of the miracles of Christ, this beginning of the signs whereby, in the understanding of the Fourth Evangelist, the nature of the incarnate God inescapably forces itself upon the attention of men, is a miracle and sign of giving. Wine overflows: not a little wine only, but gallon upon gallon, the new wine of Christ springing up from the purificatory waters of the Old Covenant; the wine of the true bridegroom of Israel, come in the history of men to the marriage feast of his kingdom, flowing out in his compassion for the earthly bridegroom of a rural wedding in the village of Cana, in Galilee of the Gentiles. The life of Christ is a life of giving, for it is the nature of God to give: and the last sign recorded by St John is God's gift of himself upon the cross of Calvary, when the glory manifested forth here in obscurity among his disciples was made known to all creation in the lifting up, upon the Roman gibbet, wherein all men were drawn unto him from whom is the gift and promise of life.

This theme of God as giver is shot through the lessons of this Sunday's Mass. It is no accident that the Christ who comes to his people as a bridegroom comes to his bride should choose a wedding as the scene of the first miracle which he wrought, nor is it an accident that the Old Testament lesson looks forward to precisely this sort of relationship:

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah [which is to say, "My delight is in her"], and thy land Beulah [which is to say, "Wedded"]: for the LORD delighteth in thee, and thy land shall be married.

The Epistle too, though less directly a part of the scheme, shows something of this superabundance of God in its description of the

spiritual gifts he has showered upon his Church in the talents of its members:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The idea is one of profusion; of richness; of presents bestowed by a prodigal hand; of marriage beds and the exchanges of lovers; of harvests and gatherings in of crops; of "wine on the lees, well-refined"; of "good measure, pressed down, and shaken together, and running over". It is the nature of God to give; and it is the effect of God's dwelling among us that his gifts should overflow into the hands of men.

Now, a gift is given in order that it might be enjoyed; and the meaning of all this, for us, is that we should learn more to enjoy the good things which God has given us in our lives. There are two traditions of spirituality in the Church: the first, and the one which by far has been dominant, is the *via negativa*, "The Negative Way", the way of denial, of saying No, of looking at each created thing primarily *as* a creature, of saying, "Neither is this thou"; the other is called the *via positiva*, "The Positive Way", the way of seeing God *in* his creation, the way of affirmation, the way of saying, "This also is thou". It is necessary, in a balanced Christian life, to hold these two halves together. An over-emphasis in one direction leads to a gnostic hatred of what God has made; it is a characteristic, and I do not say this polemically, or meaning any uncharity, of Protestantism as most of us have experienced that phenomenon — a world in which dancing is evil, and drinking is evil, and cards are evil, and sex is evil, and pretty clothes are evil, and secular music is evil, and in which even the most innocent of pleasures is evil. It is also a characteristic of certain forms of Catholicism — a world in which fastings and vigils and watchings and discomforts and extravagant and demeaning devotions and arduous disciplines have taken on value *for their own sakes*, and not simply as means of

training towards the eventual enjoyment of God. An over-emphasis in the *other* direction leads to romanticism and pantheism and sentimental nature worship. It also leads to the banalities of much of modern pop-religion, which talks of "celebration" and "joy" and "affirmation of life" and such things, without any disciplined understanding of what is meant by the terms, nor of the roots from which springs such validity as they might have.

But by and large, when all is said and done, the negative way has dominated the religious consciousness of the Christian West, and our over-valuation of it has made many of us too defensive, too fearful, too introspective and self-centred, in our dealings with our fellow-man, whether with our even Christian or with our secular neighbour. Unable to value properly the gifts which God has given us, we are unable to give ourselves, to *bestow* ourselves upon others, nor have we been able to open ourselves to such gifts of themselves which, oftentimes, they would have bestowed upon us. The thrust of today's lessons is in the other direction. In them, we see God as giver, God as bridegroom, God standing with outstretched hand at a provincial feast, saying, "Draw out now", and bidding us drink deeply of the wine which he offers us, the new wine of Christ, the gift of himself. It is this wine which the Eucharist both symbolizes, and embodies in a reality which transcends symbol, in which we feed upon Christ and drink from the deep springs of his sacrifice and self-offering.

But we eat and drink, we receive and enjoy, only because these things point beyond themselves towards God and our neighbour. In the very act of recognizing and accepting the quality of gift in our lives, in the very motion of celebrating God as giver, we receive a terrible warning. And it is this: the *via negativa*, we say, has dominated the spirituality of the Christian West; perhaps the reason for this is the difficulty of discerning in much of the life which confronts us anything remarkably gift-like. We do not live in a world in which gifts are notably apparent. We live, rather, in a world in which war, and poverty, and hunger, and disease are the rule rather than the exception; and in which the common response of most men to these things, as they confront their fellows, is a response of indifference. We, beloved, are among the privileged few; and many, many there are, beyond the circle of this all too

often uncaring nation, and within it, who *may* be said to undervalue the gifts of God in their lives because they do not see that they have ever received them. It is easy enough, sitting with full stomach in the midst of abundance, to say, "This also is thou"; it is hard to do it indeed when the "This" is a slum, or a rat, or a bomb. Many have looked beyond the things of this world in the hope of seeing God above the misery; many have looked beyond the things of this world because, in their world, it was intolerable to look at them.

And so, for us, the warning. We are to enjoy the gifts which God has given us, because it is the nature of God to give; and in our lives we are to look well lest we miss aught of what God has intended us. But the result of our enjoying is, as by a paradox, to issue in a profound discontent with all in the life of the world which stands between our neighbour and *his* joy, with all which makes mockery of the nature of God as giver; for it is his will for *all men*, "That all shall be well, and that all shall be well, and that all manner of thing shall be well" — and that the glory of his love, shown through us, should be manifested forth into the world.

J.P.B.



A REVIEW

MARCEL DUPRE: *Vepres du Commun*, McNeil Robinson, Organist, Church of St. Mary the Virgin, New York (A LIRS Classic) Any who understand and appreciate organs and organ music will recognize this as one of the best, if not the best, in our country. Anyone hearing the 15 glorious pieces in the Dupré Antiphons as presented in this album will be swift to rank McNeil Robinson among the great organists of this, or any other, country. His interpretation of the Antiphons (an all-familiar organ recital staple) has been acclaimed by many critics as carrying out the composer's intentions to a higher than ordinary degree. To this we can but voice an admiring "amen". Listeners may be sure they will be thrilled and spiritually elevated by this glorious rendition. They therefore scarcely need reminder that the Common Office of Vespers of the Blessed Virgin Mary provided the original setting for this music. Truly it wears its mantle of "classic" with regal grace.

A.W.S. in the *New Haven Register*

BIBLICAL STUDY — IX

IT WAS SAUL'S MISFORTUNE to be eclipsed by David in his own lifetime, a great man overshadowed by a greater. It would be easy, therefore, to underestimate what Saul actually accomplished in the roughly twenty years of his reign: he found Israel in relative disarray and disorder; he left it comparatively secure and with at least the rudiments of a workable monarchial system. David could not have been what David eventually became if Saul had not prepared the ground for him. And yet, it remains that Saul was a man caught in a period of transition, and his life was always dominated by someone else, either by Samuel, the man of the past, or by David, the man of the future; and there was no time at all when Saul could be his own man, the man of his own time, secure in his own historical niche. There was always a spectre looking over Saul's shoulder, whether the bearded spectre of the sour old prophet, or the more cheerful ghost of history yet to come.

Samuel's attitude towards Saul seems to have been marked by ambiguity. He would appear to have liked the man well enough personally — it is said that, having declared Saul's kingship forfeit to God, and having pronounced a kind of sentence of deposition, he "*mourned* for him, because the LORD had repented of having made him king over Israel" — but it is clear that he always regarded Saul as a kind of threat to all he himself had worked for, and it is certainly true that the old man wasted no time in early seizing an opportunity to say that it was all a kind of mistake, and that Saul was not the right man after all. There are two versions of this breach between them, neither one of which seems to us, from our "modern" viewpoint, to be particularly to Samuel's credit.

In the first version, Saul prepares for battle against the Philistines, and appoints a rendezvous for the mustering of the troops and a meeting with Samuel. Samuel is unaccountably delayed, and the tribes grow restless with the waiting. Finally, in desperation lest his army melt away (after the fashion of citizen armies in all times), Saul himself offers the necessary sacrifices to God. For this arrogation to himself of priestly privilege, the King is roundly denounced by the prophet, a slightly incongruous condemnation, it would seem, in that Samuel himself was no member of the priestly tribe, and Saul's kingship might have been taken as conferring at least quasi-priestly qualities upon him. The root of the matter is,

of course, political: by presuming to sacrifice, Saul claimed authority over an area which Samuel had been accustomed to consider his own private preserve. The kind of king *he* wanted was a dutifully subservient war-leader; the kind of king Saul wanted to be was one who had paramount authority over all aspects of national life. Saul was never strong enough to secure that sort of position; David would.

In the second version of Saul's rejection, the King is told to make war upon the Amalekites, a semi-nomadic people who inhabited the arid regions from almost the borders of Egypt to the southern reaches of what would become the Kingdom of Judah. They were bitter, hereditary enemies of Israel, and in the Pentateuchal tradition had been eternally cursed for blocking the way of the Children of Israel into the Promised Land. Saul's "sin" was that, in killing every other living thing after his victory, he nonetheless spared Agag, the Amalekite king, and the best of the cattle (which he intended to sacrifice to God). Samuel considered such a failure in ruthlessness to be the equivalent of a failure in faith; and, declaring Saul bereft of the LORD's favour, himself hewed Agag in pieces, who came to him "delicately", and saying, "Surely the bitterness of death has passed." To this, Samuel's answer was, "Your sword has made women childless, and your mother of all women shall be childless too." To understand this episode (which is not to condone it), we must first understand two things.

First, we must get some notion of the Hebrew concept of the "ban", in which an enemy town or encampment, or even a person within Israel who had sinned in certain particularly heinous ways, was considered to be "devoted" to the LORD, handed over beyond the reach of man's mercy. The ban was not lightly invoked, and was not applied within the normal transactions of Israelite foreign policy or internal jurisprudence. The normal enemy, for example, was allowed to make terms of surrender, and quarter in such cases would be given. It was only certain specified peoples, usually of the indigenous Canaanite stock, whose ways of life were considered so totally alien to everything Israel and Israel's God stood for that any compromise with them was deemed impossible. Once "devoted", an object or a person or a community could only be destroyed. To shrink from the ultimate was considered, not an act of mercy, but of weakness, and of less than total obedience to the absolute and

all-consuming command of God. The whole business, in other words, was cultic in nature; and, in Samuel's eyes at least, Saul's "mercy" was a kind of apostasy from the very God in virtue of whose appointment he reigned.

The second thing we must bear in mind is that none of these Old Testament heroes was a Christian, and it is something of an anachronism to judge them by Christian standards. Precursors of Christianity the Israelites, of course, were; but we who have had the example of Christ before our eyes have advantages which they did not have. We have also had twenty-five hundred years longer in which to grow up; and, even so, can we claim to have advanced so very far? Our morality is not Samuel's, but by the standards of his own day he acted justly.

From this time on, whichever of the two versions of Saul's downfall we prefer (and they are not mutually exclusive), the spirit — indeed, quite literally, "the spirit of the LORD", the authenticating presence and charisma — went out of the King. Politically, he could not realistically hope to succeed without the support of Samuel: all he could do was to try to maintain appearances, and this he was able to do for some time, maintaining pressure on the Philistines, trying to keep them on the defensive, trying to hold on to what he had. But he was a hollow shell of a man, and gradually the strain of being an inspired leader who was no longer inspired began to bear in upon him, and very gradually the King began to go mad — "The spirit of the LORD had forsaken Saul, and at times an evil spirit from the LORD would seize him suddenly." The exact form of this madness it is impossible, at this remove, to diagnose. It seems to have been a kind of manic-depression, with paranoid delusions leading to violence. And more and more the violence came obsessively to centre upon one particular man, the man who seemed to have everything Saul might have wished, the man whose star more and more visibly began to rise as Saul's began to set — the man David, who would always be *the King, the hero*, in the hearts of the Jewish people, the man who was to be the prototype for the Messiah, and in whose room the Christ would reign.

David (reigned ca. 1000-961 B.C.) was the youngest son of a Bethlehem herdsman of the tribe of Judah. In the tradition as we now have it, which at this point reads something like a folk tale,

Samuel was sent by God to anoint him King while he was still a boy, immediately following God's own rejection of Saul as his specially chosen ruler. This anointing was done in secret for fear of Saul, whom not even Samuel could defy quite so openly. The way of it was that Samuel went to Bethlehem under the pretext of offering sacrifice. While there, he made all the sons of Jesse pass before him, from the oldest to the youngest, but it was signified to him that God's chosen King was not of their number. Asking whether there were any more sons, Samuel was told that the youngest of all was looking after the sheep. When the boy was brought before the old prophet, he knew at once that this was the man; and, taking him aside, he anointed him King "in the presence of his brothers", an event which they apparently forgot rather quickly in view of his eldest brother Eliab's rebuke of him at the time of the Goliath incident. But whether this story is to be taken as literary embellishment or straight fact, its import is clear: God's favour and God's choice have passed from Saul to David. It would be many years before David was universally acknowledged as King, but in the eyes of God he was King from this point on.

There are two versions of David's introduction to Saul. As they now stand, they cannot be reconciled in every detail, and it is probably better not to try, but rather to recognize them as examples of the sort of story which always grows up in the presence of a great and popular hero. Legends always seem to gather in the wake of such figures (witness, for example, the number of apocryphal Churchill stories in current circulation), and it is no derogation from the historicity of David that this was no less true in his case. This is not, of course, to say that such stories as the killing of Goliath are not, or cannot be, "true". Quite the contrary: there is no inherent reason why this particular story cannot be an accurate remembrance of an actual event. We are saying, however, that we must be aware that elements of folk tale are inevitably going to abound in the vicinity of such men as David, and that we are wise to take a number of peripheral features in their personal histories with at least the tiniest grain of salt.

In the first version of David's meeting with Saul it is suggested to the King by his advisors that a skilled musician might help to calm him in his moments of depression when "an evil spirit from the LORD would seize him suddenly", and David is recommended

as being not only a good harpist but also "a brave man and a good fighter, wise in speech and handsome". Saul takes him on, is highly satisfied, and eventually makes him his armour bearer—all of which indicates a man considerably older than the mere child of the Goliath story.

The second version is the familiar one of the killing of the giant. The boy David, not yet known in any way to Saul, carries provisions to his elder brothers who are in active service. While visiting them in the front lines, he overhears the challenge of the Philistine champion, the gigantic Goliath of Gath, daring the Israelites to find a man brave enough to face him in single combat. David, shamed at the cowardice of his compatriots, volunteers for this task, and is duly armed in Saul's own armour. Encumbered by the unaccustomed weight, however, he lays aside his elaborate weapons, and goes forth to meet the giant armed only with his shepherd's sling and a few small stones, with one of which he stuns his adversary sufficiently to cut off his head (with Goliath's own sword). He is duly rewarded for this feat by being taken into the King's household, and from this point his future is assured.

The important thing is, whichever of these two versions we prefer, that at an early age David became connected with the official household of Saul, and he subsequently made his way through the intricacies of court life with some adroitness. His most important contact, though of course there was more to the relationship than that, was with Saul's eldest son, Jonathan, who had already made his reputation as a mighty warrior in his own right. This, indeed, is one of the great friendships of all antiquity, ranking with Alexander and Hephaestion or Achilles and Patroklos, and it is an influence which David never forgot: to the end of his life he sought to do such kindnesses as he could to the survivors of the House of Saul, for the sake of Jonathan's memory.

Each success of David, however, increased suspicion in the heart of Saul. Saul saw plots everywhere, and even the most innocent of David's words or actions were twisted by him to reveal conspiratorial intent. Next month we will consider the break which inevitably had to occur between the King and his greatest subject.

J.P.B.

MUSIC FOR MARCH

MARCH 7 — LENT II

11 a.m.

Missa quaternis vocibus Phillip de Monte
 Motet, I call and cry Thomas Tallis

6 p.m.

Magnificat & Nunc dimittis Adrian Batten
 Motet, Hear my prayer, O God Adrian Batten
 O salutaris hostia Anton Bruckner
 Motet, Jesu dulcis memoria Mode VI
 Tantum ergo Anton Bruckner

MARCH 14 — LENT III

11 a.m.

Missa tertii toni Costanzo Porta
 Motet, Peccantem me quotidie Christophorus Morales

6 p.m.

Magnificat & Nunc dimittis Bernard Rose
 Motet, O almighty Lord Bernard Naylor
 O salutaris hostia McNeil Robinson
 Motet, Ave verum 14th century French
 Tantum ergo McNeil Robinson

MARCH 21 — LENT IV

11 a.m.

Mass in E minor Anton Bruckner
 Motet, Laudate Dominum Hans Leo Hassler

6 p.m.

Magnificat & Nunc dimittis Thomas Tomkins
 Motet, O pray for the peace of Jerusalem Thomas Tomkins
 O salutaris hostia Edward Elgar
 Motet, Ave verum Wolfgang Amadeus Mozart
 Tantum ergo George Henschel

MARCH 28 — LENT V

11 a.m.

Mass for four voices William Byrd
 Motet, O vos omnes Carlo Gesualdo

6 p.m.

Magnificat & Nunc dimittis Thomas Morley
 Motet, Lord, let me know mine end Maurice Greene
 O salutaris hostia Tomás Luis de Victoria
 Motet, O Domine Jesu Christi Giovanni Pierluigi da Palestrina
 Tantum ergo Tomás Luis de Victoria

CALENDAR FOR MARCH

1. M. Lenten Weekday (St David, Bishop of Menevia, c. 544)
2. Tu. Lenten Weekday (St Chad, Bishop of Lichfield, 672)
3. W. Lenten Weekday (John & Charles Wesley, Priests, 1791, 1788)
4. Th. Lenten Weekday
5. F. Lenten Weekday
Stations of the Cross & Benediction 8 p.m.
6. Sa. Lenten Weekday
7. Su. LENT II
8. M. Lenten Weekday
9. Tu. Lenten Weekday (St Gregory, Bishop of Nyssa, c. 394)
10. W. Lenten Weekday (The Forty Martyrs of Sebaste, 320)
11. Th. Lenten Weekday
12. F. St Gregory the Great, Bishop of Rome, 604
Stations of the Cross & Benediction 8 p.m.
13. Sa. Lenten Weekday
14. Su. LENT III
15. M. Lenten Weekday
16. Tu. Lenten Weekday
17. W. Lenten Weekday (St Patrick, Bishop of Ireland, 461)
18. Th. Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)
19. F. SAINT JOSEPH, *Fast & Abstinence dispensed.*
Stations of the Cross & Benediction 8 p.m.
20. Sa. Lenten Weekday (St Cuthbert, Bishop of Lindisfarne, 687)
21. Su. LENT IV
22. M. Lenten Weekday (James De Koven, Priest, 1879)
23. Tu. Lenten Weekday (St Gregory the Illuminator, Bishop of Armenia, c. 332)
24. W. Lenten Weekday
25. Th. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY. *Fast dispensed.*
Evening Prayer 5:30. High Mass 6.
26. F. Lenten Weekday
Stations of the Cross & Benediction 8 p.m.
27. Sa. Lenten Weekday
28. Su. LENT V
29. M. Lenten Weekday (John Keble, Priest, 1866)
30. Tu. Lenten Weekday
31. W. Lenten Weekday (John Donne, Priest, 1631)

The weekdays of Lent (except major feasts) are to be kept by special acts of discipline and self-denial.

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.

IN LENT

On Sundays at High Mass the Litany is sung in procession.

On Fridays at 8 p.m., Way of the Cross and Benediction.



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.



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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, <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>Ceremoniarium</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

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.