


\* · BENEDICTA · TU · IN · MULIERIBUS · \*

\* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · \*  
\* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · \*



# AVE

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


VOL. XL

APRIL, 1971

No. 4

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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  
THE REVEREND ROBERT H. SCHUMANN

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Parish founded 1868

Church built 1894

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

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April, 1971

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My dear people,

Victory through sacrifice is the theme of Holy Week, and the reason why Christians celebrate it year by year. Recent years have seen changes to make victory more evident in our liturgical celebration — to make its spirit more exultant and less mournful. For example, red was substituted for violet in the Palm Sunday procession, though we changed to violet for the Mass because we chant the Passion. A further change has now been made in the Roman Rite, and because it coincides with the old English tradition and fosters the spirit we want in Holy Week, we will observe it. That is, we will wear red for the Palm Sunday and Good Friday liturgies. Vestments have been given by a young couple in thanksgiving for their worship at Saint Mary's, and I am glad and grateful to have them. They are somber: not the flame-red of Pentecost, but blood-red with orphreys of wine-red. They make me think of Isaiah's prophecy, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" and of our Lord's own prayer, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."

The Passion on Palm Sunday will be according to Luke. Instead of always hearing Matthew, we will also hear Mark and Luke in the new three-year cycle of lessons, but John will always be read on Good Friday. The preacher of the Passion, this year, both on Palm Sunday and Good Friday, will be a Holy Cross Father whom we know, Father Sydney J. Atkinson, Prior of Saint Andrew's School, Sewanee, Tennessee. Father Atkinson will be available for confessions during Holy Week. The schedule is printed on another page, with a light verse reflecting serious thoughts on our need of absolution.

Maundy Thursday brings us still closer to the Passion. On the day of the institution of the Eucharist, one only is offered, priests of our parish celebrating it together. Holy Communion is a particular privilege for Christ's people both on Maundy Thursday and

at the end of the Good Friday Liturgy. Connecting these solemn communions is the watch kept at the altar of repose. Names are needed on the chart — particularly of men for the night watches.

Good Friday brings us to the heart of the Passion, and its traditional liturgy is finding a place in the Prayer Book. From the proposed Church Year we take the lessons, chants, and prayers, the hint for chanting the Reproaches, and the provision for "Holy Communion from the Reserved Sacrament". What a long way we have come in Prayer Book enrichment! I am sure that you will welcome the more relevant intercessions. The cross to be venerated will be brought in solemnly, with three stations (corresponding to those of the Paschal candle), and then, when the cross has been placed at the altar steps, we come to kiss it. It and other crosses and statues are not to be veiled (a late medieval custom which, I must confess, I shall miss) but by not lighting them we will make a difference. If you cannot come to the Liturgy of the Three Hours, there is the Way of the Cross after Evening Prayer.

Holy Saturday is a day for rest (and for confession, if not made already). The Vigil is set at a later hour, 11 p.m., and some of its prayers have been shortened, in hope that you will participate from the beginning. To facilitate that, there will be booklets with words and music. We rejoice to find the *Exsultet* in the Vigil proposed for the Prayer Book. We expect to administer Holy Baptism at the Vigil, and also at Evensong on Easter Day. Administering Holy Confirmation and celebrating the Vigil and Midnight Mass, Bishop Boynton will make the feast specially bright.

After all this, you are invited to a party following the annual parish meeting for election of Convention delegates on Easter Monday at 7:45 p.m. And after that, I leave with Father Atkinson to see something of the sunny South. Since I am stopping where we have communicants — Cincinnati, Lexington, Sewanee, Atlanta, Asheville — we might say it is extended parish calling!

Affectionately your priest,

Donald L. Garfield

## HOLY WEEK AND EASTER DAY PALM SUNDAY

Morning Prayer .....	7:10 a.m.
Mass .....	7:30, 9:00, 10:00 a.m.
Blessing of Palms, Procession, and High Mass .....	11:00 a.m.
Evensong and Benediction .....	6:00 p.m.

## MONDAY, TUESDAY, WEDNESDAY

Morning Prayer .....	7:10 a.m.
Mass .....	7:30 a.m., 12:10, 6:15 p.m.
Evening Prayer .....	6:00 p.m.
Tenebrae, <i>Wednesday only</i> .....	8:00 p.m.

## MAUNDY THURSDAY

Evening Prayer .....	5:30 p.m.
High Mass and Procession to the Altar of Repose .....	6:00 p.m.

*Watch before the Blessed Sacrament  
till the Liturgy of Good Friday*

## GOOD FRIDAY

Morning Prayer .....	7:10 a.m.
The Three Hours	
Sermon .....	12:00 noon
Solemn Liturgy with Sermon .....	12:30 p.m.
Sermon and Devotions, <i>ending at</i> .....	3:00 p.m.
Evening Prayer .....	6:00 p.m.
Way of the Cross .....	6:15 p.m.

## HOLY SATURDAY

Morning Prayer and Ante-Communion .....	7:10 a.m.
Evening Prayer .....	6:00 p.m.
Solemn Vigil .....	11:00 p.m.

## EASTER DAY

Pontifical High Mass .....	12:00 midnight
Mass .....	7:30, 9:00, 10:00 a.m.
High Mass with Procession .....	11:00 a.m.
Evensong, Procession, and Benediction .....	6:00 p.m.

### CONFESSIONS IN HOLY WEEK

Monday	12-1, Fr Garfield;	5-6, Fr Boyer
Tuesday	12-1, Fr Boyer;	5-6, Fr Garfield
Wednesday	12-1, Fr Garfield;	5-6, Fr Boyer
Thursday	12-1, Fr Atkinson;	5-6, Fr Schumann
Friday	3-4, Fr Garfield;	3-4, Fr Boyer
	4-5, Fr Atkinson;	5-6, Fr Platt
Saturday	12-2, Fr Atkinson;	2-4, Fr Boyer
	4-6, Fr Garfield;	10-11, Fr Atkinson

#### "CONFESSIONS 12:40-1"

Used to bring people in on the run.  
 Now most people wait  
 Till they're sure that the state  
 Of their souls is completely undone.



### FROM THE PARISH REGISTER MARRIAGE

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

February 18 — Welles Patten Fox and Margaret Ellen Sharp.



### ALTAR FLOWER MEMORIALS

April 8 — Maundy Thursday, Albertina Russell.  
 April 11 — Easter Day, Grieg Taber, Priest and Rector.  
 April 18 — Easter II, Frances Young.  
 April 25 — Easter III, Augusta Emma Dinter.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:  
 Edward P. Amos, \$5; The Rev'd Ronald L. Conklin, \$5; G. Rodney Cook,  
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 William R. N. Haire, \$5; The Rev'd Arthur J. Hildebrandt, \$5; Mr & Mrs  
 George A. Oxx, \$5; Curtis R. Pruitt, \$10; Ernest B. Renfrew, \$5; John A.  
 Ross, \$5; Mrs Jerrio Sakurai, \$5; Mr & Mrs Edgar R. Stockwell, \$5.

### RITE I

"THE FAMILIAR RITE IN THE RIGHT ORDER" is what I call the First Service of the Holy Eucharist now authorized for trial use. It will have permanent use, I believe, because it is simply a restructuring of what Anglicans have used, and loved, for more than four hundred years — since the First Prayer Book of 1549. Subsequent Prayer Books moved away from the order of the Eucharist in the first Christian liturgies, an order that was uniform amongst those liturgies and consistent with what our Lord did at the Last Supper.

The eucharistic order is logical, beginning with acclamation of God and greeting and gathering of his people, continuing with hearing of God's word to us, and our response in sermon, creed, and prayers, and, in the Eucharist proper, progressing as at the Last Supper from offertory to consecration through the fraction to communion, after which the people are blessed and sent forth. There is no break in the progression, no interpolation or delay. These were faults of the eucharistic order of our later Prayer Books, in which the offertory was dislocated, separated by the Prayer for the Whole State of Christ's Church and the General Confession from the consecration. Further dislocations of the English Prayer Book of 1662 were corrected by the American Prayer Book of 1789. Now, both the English and American Churches have gone back of the Reformation and its theological disputes to the Primitive practice. We hope we have also restored the doctrine of the Eucharist which sees it as the Christian sacrificial feast.

My purpose now is, however, less doctrinal than practical. What do we do when we use Rite I? And how does it differ from what we used to see and hear?

Overall, it is less penitential and you are encouraged — not commanded — to stand more and kneel less. When the ministers enter — whether many for a solemn Eucharist or a priest alone or with one server — it is right to stand. Stay on your feet through the Kyries (and Gloria), the Salutation and Collect. (With few exceptions there is only one collect, the purpose of which is to set the single theme of the day.)

Now that the people are gathered (collected), they sit to hear the Word of God in the Old Testament and/or an Epistle and then stand for the Holy Gospel. A sermon, when there is one, immediately follows the Gospel, because preaching is to proclaim Christ's gospel.

We respond, on Sundays and other festivals, by proclaiming what we believe, in the Nicene Creed. (It was intruded, strangely, between the Gospel and the Sermon in medieval rites of Northern Europe.)

Hearing God's word to us leads us to pray for his people and the world he has made. "The Prayers" (a title taken from Acts 2:42) were made by the earliest Christians spontaneously. We have lost the gift. However, we are now encouraged to be less rigid and more imaginative in our intercessions, and as models there are no fewer than seven forms of intercession in the newly-authorized book. To find your way amongst them may not be easy. With careful selection, however, there may emerge one form, modelled on the Litany of Saint Chrysostom used by the Eastern Orthodox, which could be standard, but also varied by inserting suffrages for special times and needs. This form — or any other that is selected — is a substitution for the Prayer for Christ's Church and the World, as it has been recast to pray more widely — or generously? — than our familiar — all-too-familiar? — Prayer for the Whole State of Christ's Church. It has been good to expand that prayer. It also was good in Lent to replace it with the Litany, sung in procession before the Kyries as our eucharistic intercession.

Linking the Prayers and the Offertory, the Confession of Sin is part of the former and preparation for the latter (as our Lord almost says in Matthew 5: 23-24; placing the Confession *before* the Liturgy is only justified as getting it out of the way, and the Church's acknowledgement of failure should be integral to her worship of God). If you stood for the Prayers, you now kneel for the Confession, and after the Absolution stand for the Peace and the offering of the gifts. How, or whether, the Peace is *done* by a congregation is unimportant, except that doing it all together is better than passing it from priest to acolytes to choir to people in the pews. However, whether it is done or simply said or sung, the Peace at this point leads us from the pro-Anaphora — all that comes before the Eucharist proper — to the preparation of bread and wine for the eucharistic sacrifice. That has been restored to its essential elements of taking the gifts, giving thanks over them, breaking the bread, and receiving the hallowed gifts in Holy Communion. What is said as we do it has been slightly changed, mostly for the better. We will look at it next month.

D.L.G.

## BIBLICAL STUDIES — X

SAUL, WE HAVE OBSERVED, WAS A SICK MAN, and as his sickness progressed his fantasies of persecution and conspiracy began to centre more and more on the figure of David. Of course, they may have been something more than *mere* fantasies. We have only David's word for it, after all, or rather the word of his court historians, that his hands were quite so absolutely and entirely clean of any malicious intent in these matters as we have been led by the surviving records to believe. A history of the period from the point of view of a Benjaminite or a Saulite observer might lead us to somewhat different conclusions about the state of Saul's mental health and the thoroughgoingness of David's selfless devotion to the House of his king and father-in-law. I have always personally felt that David was a little too good to be absolutely true. If we did not have the Bathsheba story, we might be led to think the man scarcely human. Are we to reckon him *devoid* of ambition? And can we be so utterly convinced of the total irrationality of Saul's suspicions of such a young upstart, who had risen from nothing in so short a time to become the greatest commander in Israel's army, alienating the affections of both Saul's son and daughter in the process? Would it not be natural for a man to feel at least a few qualms in the presence of such a meteorically uprisen young man?

We can, of course, answer none of these questions which dangle so tantalizingly before us; indeed, we can only leave them to the subjective consideration of each individual reader. We cannot go beyond the sources we actually have, and in those sources the king is mad and David the innocent and always honourable victim of his paranoid rage. David succeeded in a way, perhaps, that Saul was no longer able to succeed in, and the people loved him for it: "Saul made havoc among thousands but David among tens of thousands." This was precisely the sort of thing which the king could not stand, and "from that day forward Saul kept a jealous eye on David". That was to put it somewhat mildly.

We have no idea how long it took for David to degenerate (in Saul's mind) from fair-haired boy to nemesis. The biblical account gives us a somewhat telescoped impression; no doubt it was a process taking several years. We hear first of Saul's attempt to pin David to the wall with his spear while listening to the young

man's playing. He missed, twice, and thereafter went in some fear, "because he saw that the LORD had forsaken him and was with David". The result was that David was "kicked upstairs" and given an active army command. It was presumably more prestigious, at least in military circles (then as now), to command in the field than to languish at headquarters in the role of pampered *aide-de-camp*; and Saul's appointment, however unwittingly, was a boon for David: it gave him much-needed experience, and it put him in daily contact with the active-duty officers and enlisted men who were actually engaged in fighting the enemy. When the time came, David would not lack a hard core of experienced support in the regular army. Saul's motives in making the appointment were based on less long-ranging considerations: he wanted to get this disturbing young man away from his person, and, besides, there was always the chance on active duty that he might be killed.

The scheme did not, of course, work. David was not killed. On the contrary, he went from success to success, gaining in popularity from moment to moment; and each success added a nail of fear to Saul's coffin. The older man toyed with the idea of bringing David to heel through the ties of dynastic marriage, in the event changed his mind and gave the girl to another, and then reconsidered and married David off after all, though to a younger daughter, Michal, who seems to have fallen genuinely in love with him. The bride-price was a hundred Philistine foreskins (Saul was still hoping that by the law of averages a lucky Philistine sword thrust would permanently remove his troubles). David brought two hundred, the marriage was duly celebrated, and Saul was more afraid than ever.

He was so afraid, in fact, that he dropped his various subterfuges and began openly to discuss with his cabinet (his official "household") the matter of liquidating his rival directly. He had, however, forgotten Jonathan, or had perhaps misgauged the depth of his son's affection for the upstart. In any event, Jonathan warned his friend to lie low for a few days, while he played upon his father's emotions and sense of gratitude to the point that the king relented and a reconciliation of sorts was effected, and David "was in attendance on the king as before".

Needless to say, the arrangement did not last. Things had gone much too far for there to be any hope of a real reversion to a

*status quo ante bellum*. Suspicion, when once its seeds have been planted, is the most difficult of all evil growths to remove. One can tell oneself rationally and self-consciously that one is willing to let bygones be bygones, but underneath the basic lack of trust remains, ready to flare up at almost any (however far-fetched) provocation. Saul, of all men, was least exempt from this common human failing. What set him off we do not know. There may have been a repetition of the spear-pinning scene (though the account of it sounds suspiciously like a doublet, i.e., a different version of one event rather than an account of a separate incident). In any event we are told that Saul sent men to seize David in his own house, but that Michal let him down from a window and placed a dummy in his bed in order to deceive the searchers and so gain precious time. (The dummy, by the bye, was made up from the images of the "household gods" covered over by a goatskin rug, which provides an interesting commentary on the religion of the period, especially with regard to Israelite "monotheism".)

David fled, significantly enough, to Samuel, brooding in semi-retirement at Ramah. Saul sent men after him, but each band which set out was seized by a kind of prophetic rapture whenever they approached the near neighbourhood of the old seer. Finally Saul went himself, but he too was seized by ecstasy on his way, till he came to Samuel at Naioth in Ramah. "There he too stripped off his clothes and like the rest fell into a rapture before Samuel and lay down naked all that day and all that night", which is another version of the origins of the proverb "Is Saul also among the prophets?" (see I Samuel 10 and AVE, February, 1971, for a different explanation).

At this point, the narrative becomes very confused indeed. It is possible that two different but complementary traditions have been combined somewhat clumsily. Whatever explanation we may care to give this confusion, it seems clear that David returned in secret to Saul's court sometime after the less than edifying scene described above (though its purpose in the text is not to glory over Saul's humiliation so much as to celebrate God's power and the charismatic strength of his prophets). Once there, the fugitive confronted Jonathan with the king's plots against his life, a state of affairs which Jonathan could scarcely credit in view of his father's constant custom of consulting with him on all important matters.

On this point Jonathan must be counted *näuf*. Almost anyone at court could probably have told him that he enjoyed his father's confidence on every matter *except* what had to do with David. The king had obviously learnt a lesson from his last discussion of the David affair with his household, when Jonathan had warned his friend and had finally prevailed upon his father to relent. This time the king had kept his own counsel, as Jonathan rather rudely was to learn. An elaborate system of signals was arranged by the two young men in order that David might be apprised of the way the political wind was blowing. No doubt Jonathan still hoped to smooth things over. The feast of the new moon came, and David's absence was silently noted by the king, who set it down to ritual uncleanness (after what had gone on before, it is hard to see how Saul could have possibly expected that David *would* be there, but this is an example of the textual confusion mentioned above: it is probable that the chronological framework as we now have it is grossly disordered, or possibly the king's strange encounter with Samuel had issued in a kind of truce, as when the Pope made King Arthur take Guenever back in Malory's story). By the second day of the feast, the king was sufficiently aroused to ask publicly where "the son of Jesse" was. Jonathan answered that he had given David leave to join his father and brothers for a family sacrifice at Bethlehem, and this seemingly innocent explanation was enough to send Saul into such a towering rage that he threatened to kill his own son.

"You son of a crooked and unfaithful mother! You have made friends with the son of Jesse only to bring shame on yourself and dishonour on your mother; I see how it will be. As long as Jesse's son remains alive on earth, neither you nor your crown will be safe. Send at once and fetch him; he deserves to die." Jonathan answered his father, "Deserves to die! Why? What has he done?" At that, Saul picked up his spear and threatened to kill him; and he knew that his father was bent on David's death. Jonathan left the table in a rage and ate nothing on the second day of the festival; for he was indignant on David's behalf because his father had humiliated him. (I Samuel 20: 30-34, N.E.B.)

The nature of the insult is probably a sexual innuendo (whether justified or not), but the reason it was made was pure politics.

Saul was trying to do what no one else had ever succeeded in doing in Israel, which was to establish a dynasty. It had become clear to him, and, madness or no madness, he was quite accurate in his assessment of the situation, that so long as David lived his dynastic ambitions would come to nothing. In the event of his own death, the army would not tolerate anyone else for king but the son of Jesse, and no matter how capable or how powerful or how popular Jonathan might be (and he was genuinely all three), he stood no chance at all if measured in the scales against his friend. Saul knew this; David knew it; Jonathan knew it (he was not a stupid man; see I Samuel 23: 16-18). The point was that Jonathan quite simply did not care. In the long run, he preferred his honour and the integrity of his friendship to his father's ambition or even to his own. And Saul knew that too. That was what hurt: he had gone to all this trouble, taken all these pains, and in the end the son for whom all the sacrifices had been made was quite prepared to throw it all over by default in favour of a *parvenu*. That is why Saul threatened with his spear the life of his eldest son.

Whatever the motives of the participants, however, the break was final. Jonathan went out to the field and put in motion the adverse signal, the one meaning to fly (a rather useless exercise, as the record now stands, since the young men met immediately afterwards for a tearful leave-taking, during the course of which Jonathan could presumably have *told* David what he had just finished elaborately signalling him; but we are probably dealing here with two conflated sources, giving, once again, different accounts of the same event). The two friends parted, to meet only once more in this life. Jonathan returned to the court, to take up again the duties of a king's son; David turned towards the desert and the bitter years of exile which had, perforce, to precede his eventual triumph.

J.P.B.



THE EASTER OFFERING is above and beyond our Sunday-by-Sunday pledge and is necessary for the present welfare and future witness of St Mary's. Please make your offering as generous as it can be. Our offerings are an outward and visible sign of our devotion to the risen Lord.

## MUSIC FOR APRIL

## APRIL 4 — SUNDAY OF THE PASSION

11 a.m.

Missa brevis ..... Giovanni Pierluigi da Palestrina

Motet, Improperium expectavit cor meum ..... Orlandus Lassus

6 p.m.

Magnificat &amp; Nunc dimittis ..... Modes VIII/III

The Passion according to John ..... Heinrich Schütz

O salutaris hostia ..... Mode VIII

Motet, Hoc corpus ..... Johann Ernst Eberlin

Tantum ergo ..... Mode V

## APRIL 11 — SUNDAY OF THE RESURRECTION

11 a.m.

Missa paschalis ..... Marc-Antoine Charpentier

Motets, Terra tremuit ..... William Byrd

Psallite Domino ..... Michel Richard de Lalande

6 p.m.

Magnificat &amp; Nunc dimittis ..... Henry Purcell

Motet, Christ being raised from the dead ..... John Blow

O salutaris hostia ..... Jacob Handl

Motet, Adoramus te ..... Jacob Handl

Tantum ergo ..... Jacob Handl

## APRIL 18 — EASTER II

11 a.m.

Missa brevis ..... Simon Preston

Motet, Angelus autem Domini ..... Felice Anerio

6 p.m.

Magnificat &amp; Nunc dimittis ..... Robert Ramsey

Motet, Christ rising again ..... John Amner

O salutaris hostia ..... Tomás Luis de Victoria

Motet, Ave verum corpus ..... Josquin des Prés

Tantum ergo ..... Tomás Luis de Victoria

## APRIL 25 — EASTER III

11 a.m.

Missa misericordias ..... Josef Gabriel Rheinberger

Motet, Ave verum ..... Wolfgang Amadeus Mozart

6 p.m.

Magnificat &amp; Nunc dimittis ..... William Byrd

Motet, Make ye joy to God ..... William Byrd

O salutaris hostia ..... Mode VIII

Motet, Adoramus te ..... Wolfgang Amadeus Mozart

Tantum ergo ..... Mode V

## CALENDAR FOR APRIL

1. Th. Lenten Weekday.
2. F. Lenten Weekday.  
*Way of the Cross & Benediction 8 p.m.*
3. Sa. Lenten Weekday (St Richard, Bishop of Chichester, 1253).
4. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY.  
*Palm Procession & High Mass 11.*
5. M. MONDAY IN HOLY WEEK.
6. Tu. TUESDAY IN HOLY WEEK.
7. W. WEDNESDAY IN HOLY WEEK.  
*Tenebrae 8 p.m.*
8. Th. MAUNDY THURSDAY.  
*Evening Prayer 5:30.*  
*High Mass & Procession 6 p.m.*
9. F. GOOD FRIDAY, Strict Fast & Abstinence.  
*Solemn Liturgy 12:30 p.m.*  
*Way of the Cross 6:15 p.m.*
10. Sa. HOLY SATURDAY.  
*Solemn Vigil 11 p.m.*
11. Su. THE SUNDAY OF THE RESURRECTION, OR EASTER DAY.  
*Pontifical High Mass 12 midnight.*  
*High Mass with Procession 11.*  
*Evensong with Procession & Benediction 6.*
12. M. MONDAY IN EASTER WEEK.
13. Tu. TUESDAY IN EASTER WEEK.
14. W. WEDNESDAY IN EASTER WEEK.
15. Th. THURSDAY IN EASTER WEEK.
16. F. FRIDAY IN EASTER WEEK. *Abstinence dispensed.*
17. Sa. SATURDAY IN EASTER WEEK.
18. Su. EASTER II.
19. M. St Alphege, Archbishop of Canterbury, & Martyr, 1012.
20. Tu. *Requiem for Grieg Taber, Priest & Rector.*
21. W. St Anselm, Archbishop of Canterbury, 1109.  
*Requiem 7:30.*
22. Th. *Requiem 7:30.*
23. F. St George, Martyr. *Abstinence dispensed.*  
*Of our Lady.*
24. Sa. *Of our Lady.*
25. Su. EASTER III.
26. M. ST MARK THE EVANGELIST.  
*Requiem 12:10.*
27. Tu. *Requiem 12:10.*
28. W.
29. Th. St Catherine of Siena, Doctor, 1380.
30. F. *Abstinence dispensed.*



## 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.

#### 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

*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.*