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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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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

VOL XLI

FEBRUARY, 1972

No. 2

My dear people,

We begin February with the feast of Candlemas, proclaiming to a dark world that Christ is its light. The candles we carry seem to us a symbol clear enough for the world to see, if only the world will look. But if not, then light must be seen in us. We are to be the light of Christ.

Here is an example of a symbolism that should be both clear and compelling. Yet, how are we the Church? How does the Church minister her Lord to those who do not know him? The priesthood of the Church — not the ordained, ministerial priesthood only but the priesthood of the whole Church — is being re-examined, and we need a clear picture of it if we are to be the Church.

To help us in such, essentially, *self*-examination, there will be lectures in our parish hall on Friday nights in Lent (not the Friday after Ash Wednesday, but beginning February 25), following the 7:30 service in church of the Way of the Cross. The five lectures will be given by Professor Reginald H. Fuller of Union Seminary, and since he is leaving there, this summer, for Virginia Seminary, it is an opportune time to have him back at Saint Mary's.

Saint Mary's is sponsoring these lectures with the Church of the Transfiguration and the Church of the Resurrection and also with the new Association for Creative Theology. Indeed, it will be ACT's Act One in New York. Coming on Friday night might mean giving up something more enticing. Call that self-denial for the positive purpose of self-examination. Ask yourself how you minister Christ? I must ask myself. All of us who are the Church could bring Christ to the world around us more clearly, more compellingly.

Because we do not, we have Ash Wednesday for repentance. Then let Lent be our renewal till we come to the joys of Easter.

Affectionately your priest,

Donald L. Garfield

FRIDAY NIGHTS IN LENT

WAY OF THE CROSS
7:30 in the church

LECTURE

8:00 in the parish hall

HIS PRIESTHOOD AND OURS

February 25

CHRIST, KING AND HIGH PRIEST

March 3

APOSTLES AND SHEPHERDS

March 10

THE ROYAL PRIESTHOOD

March 17

THE MINISTERIAL PRIESTHOOD

March 24

PRIEST AND PEOPLE

Professor REGINALD H. FULLER, S.T.D.
Union Theological Seminary

Sponsored by Saint Mary's with the Church of the Transfiguration, the Church of the Resurrection, and the Association for Creative Theology, these lectures are open to all interested lay people. After each lecture there will be time for questions and answers.



"70 to 80 percent of the lay men and women in our churches today live with the theological concepts they gained in Sunday School before they were twelve years old and probably have not had a new idea since . . . If every local church in this country would encourage its lay people to discuss what they really believe about God, man, and the Church, I believe we would have a religious revival and renewal which could literally change the world."—Mrs Theodore O. Wedel, President of the National Council of Churches

PROCESSIONTIDE

*And they were in the way going up to Jerusalem;
and Jesus went before them: and they were amazed;
and as they followed, they were afraid . . .*

—Mark 10: 32

FOLLOWING JESUS is the call of the Christian life. Following to the end, through fear and much falling away, is the challenge of our lives.

At their beginning, there is solid fact, the fact of Holy Baptism, the fact of belonging to Jesus. God sprinkles clean water upon us and gives us a new heart and puts a new spirit within us. These words of Ezekiel's prophecy [36: 25-26] are rightly adopted by Christians to describe God's great act of receiving us for his own in Holy Baptism. But can we continue to walk in his statutes and keep his judgments and do them [36: 27]? If it were only so, we would not need to pray God: "Be gracious to all who have erred and gone stray from thy holy Word, and bring them again in steadfast faith, to receive and hold fast thine unchangeable truth."

The truth as it is in Jesus beckons us to follow him, and perhaps that is why in the services of the Christian Church, as they have developed through the centuries, there is such strong symbolism of processions. Processions symbolize following Jesus, whose cross goes ahead. Processions end at the altar, the place of Christ's presence "for the means of grace and for the hope of glory." So I make no apology — and enjoy the joke of one of my servers — that we have now entered "Processiontide". From the First Sunday in Lent till the Sunday after Corpus Christi is the season of processions at Saint Mary's, and they can help us see that Christian living is not static, not completed, but on-going.

"Going up to Jerusalem, Jesus went before them." His disciples pray, as he taught them, for their needs and others', and these great intercessory prayers of the Church crystallized into processional litanies. What we have done, singing a litany in procession, is first noted in the year 470 in Gaul, when Mamertus, Bishop of Vienne, ordered litanies to be sung out of doors because of an earthquake. These processions happened to fall on the three days before Ascension Day — hence Rogation Days from *rogare, to ask*; and this asking, coming in the Spring of the year, was soon associated with a blessing of the newly-planted fields. Processions out-of-

doors make us mindful of our surroundings, of life as it must be lived. Blessing on our temporal life — food for men's bodies, and their protection from natural disaster — is right for us to ask, and especially right when we read of famine which might be lessened by our bounty.

Deliverance from the ravages of war was, and is, also a reason for the kind of rogation embodied in processional litanies. They were sung with special solemnity in time of war. It was when England was at war, in 1544, that the Litany was first put into English. Then, Henry VIII ordered processions to be made throughout his realm and his Archbishop of Canterbury, Thomas Cranmer, to provide for them "certain godly prayers and suffrages in our native English tongue". And this superb work, which we use today, was the first use of English as a liturgical language. It is one of the great services of the Prayer Book. It was meant to be a prelude of prayer to the Eucharist. We use it at High Mass, as Saint Mary's did in earlier years, on these Sundays in Lent, when prayer is intensified for our repentance; when more than ever we see the goal we must reach: to be one with Christ on his cross.

"Going up to Jerusalem, Jesus went before them." As we follow with his disciples, we too are afraid, and waver in our determination. We pray for steadfast faith to see unchangeable truth and hold to it. We know, as Paul tells us [I Corinthians 10: 13] that God is faithful, and will not let us be tempted beyond our strength, but when the test comes will also provide a way out — strength to win. We earnestly pray our heavenly Father: "Lead us not into temptation, but deliver us from evil." But note that that prayer, as our Lord taught it us, is not "lead me" or "deliver me" only, but "us". So we pray through Christ to his Father and ours for all whom he has made: for those who belong to him through Holy Baptism; for those who do not know his unchangeable truth; for those in special need, those greatly tempted, those in the last hour of this life and those beyond it, whose needs are known to God.

Prayer for others means most to me as compassion — literally, "suffering with". "With" places us in community: in the communion of saints, the sharing of holy living and holy dying, the releasing of the strength of the Holy One. Releasing and sharing can only come, however, if we try to put ourselves in place of those for whom we pray: sharing their sorrow as they feel it, then releasing strength as we receive it from God. This holy communion of prayer,

this holy self-giving, is what I think Christopher Fry means when he says, "Everything I love has gone out into you, and you have gone into everything I love." It goes back to our Lord's self-witness [Mark 10: 45] that the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. That is why, when we make our prayer, it cannot leave us satisfied with self-saving but, rather, must be offered with the whole Christian community and, indeed, with concern for the whole community of man.

Man has far to go on his pilgrimage and, before we get to our goal, we will stumble and even stray. Getting up and getting back on the road can be done by means of grace and for hope of glory. And if going with Jesus to the end is made more believable by going in procession round this church to the altar — in Lent singing the Litany, later the hymns of festivity — then I am glad to go. "Let us go forth in peace, in the Name of Christ. Amen."

The Rector's sermon on the Second Sunday in Lent, 1971



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—James David Cantrell

January 3—Jerry Michael McAllister

BURIAL

"My flesh shall rest in hope."

January 10—Reginald Julius Thompson



ALTAR FLOWER MEMORIALS

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

February 6—Epiphany V, William Frederick Schrage

February 13—The Last Sunday after the Epiphany,
H. Blaine Taft Smith, Senior

BIBLICAL STUDIES — XIII

DAVID, CONSIDERED HISTORICALLY, is a complex figure, not easy to understand. In one sense we know more about him, perhaps, than any other figure in the ancient world before classical times. It is true that there is a vast amount of documentation in the neighbouring cultures of Mesopotamia and Egypt for the lives of their kings, but these are for the most part self-aggrandizing lists and annals of events, boastfully set down with little regard for the subtleties of personality or individuality. With the story of the reign of David, however, we are in another world, in which factual and, at least in part, eye-witness history is related with all due regard to the significance and meaning of those whose lives enact it. The reign of David is thus the occasion of a literary and historical landmark: never before had anyone written *history* in the sense that we have history here, a history of cause and effect, an interpretive, narrative history, a history of flesh and blood people whose actions really matter and whose characters, for good or ill, really affect the course of events.

Hitherto we have dealt with material which was certainly historical but which was not, strictly speaking, history as such. In other words, the various traditions gathered from various sources, written and oral, which make up the portions of the Old Testament we have thus far considered are certainly reliable, in themselves, as general indicators of Israel's corporate experience. But these traditions are composite, fragmentary, often stylized, and occasionally contradictory; and the dividing-line between folk-lore and history proper is often hard to discern (which is not to say that even the folk-lore is without meaning or value). This is true even of the career of Moses, central and supremely important figure though he was; it is true even of the judgeship of Samuel and the reign of Saul; it is true even of the youthful David — though in the latter two cases less so. We must remember that we are often dealing in these cases with events which might have happened as much as several hundred years before the traditions relating to them were gathered and written down.

With the mature David, however, that is, with David as King, this is no longer true. The relevant document is II Samuel, the whole of which is given over to describing David's reign, first as King of Judah at Hebron, subsequently as King of a united Israel at Jerusalem. The first eight chapters of II Samuel are in the main usually ascribed by scholars to the "pro-monarchical source" we

mentioned several issues back in discussing Saul's rise to the kingship. It deals primarily with David's consolidation of power following the death of Saul. Chapters 9-20 (and I Kings 1-2) are a definite unity, though some scholars think that this unity includes the pro-monarchical source as well (II Samuel 1-8 and such portions of I Samuel as are usually ascribed to that source). It is concerned with events at David's court after it was established at Jerusalem, and carries us (I Kings 1-2) through the struggle for the succession which followed David's death. II Samuel 21-24 is clearly intrusive in this work, and is a miscellaneous collection of poems, hero-lists, and floating traditions which are unattached to any particular source.

II Samuel 9-20 and I Kings 1-2 (at least) are usually called the "Court History" of the reign of David. We are not here dealing with a collection of traditions gathered together long after the events they describe (nor is this the case, in my opinion, with the pro-monarchical source, which, whether it is part of the Court History or not, must have been written at much the same time). On the contrary, we have here a connected narrative, obviously written by one who was an eye-witness of most of what he described, set down almost certainly during the reign of Solomon (*ca.* 961-922 B.C.), David's son and immediate successor — all of this some five hundred years before Herodotus, the putative "Father" of history! There is, indeed, no parallel to this accomplishment in any of the extant literature of the Ancient Near East, with the possible (and very partial) exception of a few Hittite texts (which are a good three hundred years earlier still, but nowhere nearly so developed). It is tantalizing to wonder who might have been responsible for writing this Court History — it was obviously someone close to the court, or a member of it — but there is, alas, no way to know. It has been suggested from the personal nature of II Samuel 17: 17-21 that the author might have been either Jonathan son of Abiathar or Ahimaaz son of Zadok, the latter being preferred in the light of 18: 19-32; but it must be admitted that this is pure speculation. Whoever the author might have been, he has left us with an incomparable record of an age otherwise lost in the mists of time, and a portrait of an ancient king unmatched for colour and the sureness of its lines.

And yet, as we said at the beginning, David remains a complex figure, almost an enigmatic figure, difficult to assess. He was King, in one place or another, for some forty years ("forty" in the Bible

tends to be a round number for "many", but David must have been King for about such a time in any event). That in itself was no mean achievement in an age used to violent solutions for unsatisfactory situations and in a country with no fixed monarchical traditions—Saul was hardly a hopeful precedent, a condition for which David himself was at least partly responsible, as he was no doubt perfectly aware. Indeed, David was aware of most things; very few were the implications which passed him by. His was a mind given to subtleties, to the weighing of advantages and the consideration of possibilities. If this sheer *tact* in the art of ruling had not been balanced by occasional acts and gestures of impulse, or even of impetuosity, we might have had to write him off as calculating or foxy; but, for all the sure sense of where his political advantages lay, he was never, in fact, a cold man—witness, for one example only, his grief at the death of Absalom.

We can best see the maintenance of the delicate balance between mere self-serving on the one hand and inspired but ineffectual high-feeling on the other—which would be the two extremes cancelling each other out—in three similar incidents: the death of Saul; the death of Abner, Saul's army commander; and the death of Ishbosheth, Saul's son. We have already seen how David responded to the death of Saul, and what "reward" he had for the man who had claimed to kill the King. The other two cases were not unlike. Abner son of Ner, who had been supporting the increasingly lost cause of Ishbosheth, agreed to swing his support to David; but the scheme was forestalled when David's army commander, the famous Joab, killed Abner in an act of private vengeance. David was powerless to take any decisive action, since he was politically dependent on the support of Joab and his family (though there is a good bit of evidence in the narrative itself that he would have welcomed a chance to get rid of Joab if he could have managed it), but he took good care to dissociate himself as publicly and totally as possible from what Joab had done, burying Abner with extravagant official display and luxurious expressions of personal grief. And yet, Abner alive—who had raised up Ishbosheth, and now agreed to play king-maker for David as well—was too important a man to be long subservient to the upstart from Bethlehem. David, after all, was winning anyway; he did not really *need* Abner's support, and in the long run was better off without him, who would have been a short-term friend and a long-term rival. The King's expres-

sions of grief cost him nothing, and gained him much good-will among the people—and Abner was just as dead one way or the other. As for poor Ishbosheth, the puppet King of Israel (David was as yet only King of Judah), he was murdered in his sleep one warm afternoon, and his head was carried to David at Hebron by two men whose motives were the same as the Amalekite who had brought tidings of the death of Saul. Their reward was the same as his had been too, and they were, no doubt, served well enough. But Ishbosheth was nonetheless dead, and David could afford after the fact the luxury of righteous indignation. (This Ishbosheth, by the way, was probably really called "Eshbaal" or "Ishbaal", the nonsense form "bosheth" being regularly substituted by pious later writers for the religiously suspect "baal" element in proper names—*cp.* Saul's other son, Mephibosheth, later befriended by David, whose original name was most probably "Mephibaal".)

Now, of course, David had nothing to do with the death of Saul, and there is, further, no reason whatsoever to assume that he in any way instigated the deaths of Abner or Ishbosheth (though the death of Uriah the Hittite some years later shows that the King was not entirely above thinking along such lines). Nor is there any reason to doubt the sincerity of his grief in these matters, nor the genuineness of his lamentations, public or private. Especially is this true in the case of Saul, where, whatever might be David's personal gain at the death of a rival, it was more than overshadowed by his sense of personal loss at the death of the two men whose lives, in one sense or another, were so closely bound up with his own—nor was he unaware either that, however good it might be to him to be freed from Saul's vendetta, it had been accomplished only at the cost of a great tragedy for Israel as a whole, which it would be his primary task for many years to redress. The point is not, then, that David was insincere in the way he reacted to these three situations. Still less is it that he had a hand in bringing them about. And yet, all three fell out to his advantage, and he knew instinctively how best to exploit each turn of events to secure to the greatest possible degree what was most favourable to himself. A less sensitive man might have paid the Amalekite for his services in the matter of Saul in spite of private grief, and a less astute man might simply have killed him in a rage for presuming to trade on the death of friends; David killed him (thus satisfying honour and loyalty), but took care to set what he did in a context where he

reassured everyone that he was not the man to gloat over private advancement in the midst of public catastrophe, and at the same time established the important principle of the inviolability of anointed kings—thus satisfying political expediency. (In like manner Queen Elizabeth I vacillated in the affair of Mary, Queen of Scots, at least in part because she feared that it was bad precedent to *execute* an anointed sovereign, even for the best of reasons—an instinct amply justified two generations later by the judicial murder of King Charles I. David knew very well whom he was protecting when he exalted the sanctity of “the LORD’s anointed”.) Thus also, in the case of Abner, a lesser man might merely have acquiesced more or less gratefully in what Joab had done, or else, on the other hand, would merely have obliterated Joab in his turn, regardless of the consequences (which is what Saul would probably have done). David, however, reaped all the advantages of Abner’s death, and, equally, the advantages of dissociating himself from it. And though he never in his own lifetime felt able to dispense with Joab’s services, he took good care to remember him on his death bed, charging Solomon to bring the bloody old man’s debt home to him. As for Ishbosheth, the average man would simply have thanked his killers for removing a troublesome thorn in the flesh. David, however, saw beyond that—saw once again the principle of the common cause of kings, that to diminish one, even an enemy, is to diminish all; saw also that he had nothing to lose, Ishbosheth being safely dead, in throwing the sop of official grief to his headless followers, who would gravitate in all due time to the one centre of authority remaining in Israel, that is, to David himself. And this, indeed, they did:

All the elders of Israel came to the king at Hebron; there David made a covenant with them before the LORD, and they anointed David king over Israel.

We can see this same fortunate combination of enlightened self-interest and practical idealism in David’s religious policy. There is not the slightest reason to doubt David’s religious sincerity, but he chose as his capital a city with no prior Israelite cultic associations—Jerusalem, uniquely the “city of David”—and there he fashioned such a unity of cult and King that henceforth they could not be divided. He was truly concerned for Yahweh of Hosts, but from David on Yahweh’s good was the King’s good also, and crown and temple become allies in the same cause, the issues of which we shall consider next month. J.P.B.

COMPLETION OF THE ORGAN

THE TRINITY COLLEGE ORGAN, sister to our Aeolian-Skinner organ, has now been brought to Saint Mary’s, except for pipes which we are selling. The move has been accomplished without damage to the pipes and at low cost, thanks to the hard work of our Director of Music, James L. Palsgrove, and the curator of our organ, Martin E. Boehling.

Now we wish to plan installation of the pipes, beginning this summer. Mr Palsgrove and Mr Boehling made specifications which would permit progressive work—part of it now and more of it as we have the money. Money has come from initial gifts, from sale of pipes, and from pledges being paid. However, it is not yet enough to warrant a contract for installation—we must be sure we can pay as we go.

Pledges now, small and large, part paid now, more later, are invited from parishioners and others interested in our musical tradition. A pledge of \$500 over five years or of \$100 over twenty months—whatever is possible—is welcome. \$10 buys a pipe, \$500 a set of the smaller pipes, and so on to larger units—bombarde, chancel organ, new console—which could be specific memorials. Completion of the organ can be possible with your gift and/or a pledge to give weekly, monthly, quarterly, yearly, as you think best. Long-term pledges may be best for most.

When Saint Mary’s organ is completed by incorporation of its sister organ, it will give the organist greater flexibility and the congregation better support. It is famous already—we want to make it the finest.

CHURCH OF SAINT MARY THE VIRGIN

145 West Forty-sixth Street
New York, N. Y. 10036

For the completion of the organ, I give \$.....now and/or
I pledge \$.....to be paid weekly / monthly / quarterly /
yearly in.....equal payments of \$.....each.

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In memory of.....

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)
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
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
Order from the Saint Francis de Sales Shop



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:
 "I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, . . . [here state the nature or amount of the gift]."

MUSIC FOR FEBRUARY

FEBRUARY 6 — EPIPHANY V

11 a.m.

Missa brevis in D. Wolfgang Amadeus Mozart
 Motet, Cibavit eos William Byrd

6 p.m.

Magnificat & Nunc dimittis Harold Friedell
 Motet, Ego sum panis vivus Joseph Goodman
 O salutaris hostia Hermann Schroeder
 Motet, Panis angelicus Hermann Schroeder
 Tantum ergo Hermann Schroeder

FEBRUARY 13 — THE LAST SUNDAY AFTER THE EPIPHANY

11 a.m.

Missa Ecce quam bonum Hans Leo Hassler
 Motet, Laudate Dominum Hans Leo Hassler

6 p.m.

Magnificat & Nunc dimittis John Holmes
 Motet, Is God for us Heinrich Schuetz
 O salutaris hostia Mode VII
 Motet, Adoramus te Wolfgang Amadeus Mozart
 Tantum ergo Mode VI

FEBRUARY 20 — LENT I

11 a.m.

Mass in G minor Ralph Vaughan Williams
 Motet, Hear my prayer, O God Adrian Batten

6 p.m.

Magnificat & Nunc dimittis Thomas Causton
 Motet, Lord, let me know mine end Maurice Greene
 O salutaris hostia Ettore Desderi
 Motet, Adoramus te Giovanni Perti
 Tantum ergo José Maria Beobide

FEBRUARY 27 — LENT II

11 a.m.

Missa Jesu nostra redemptio Giovanni Pierluigi da Palestrina
 Motet, O God, be merciful unto us Christopher Tye

6 p.m.

Magnificat & Nunc dimittis Thomas Tallis
 Motet, Hear the voice and prayer of thy servants Thomas Tallis
 O salutaris hostia Thomas Tallis
 Motet, O sacrum convivium Thomas Tallis
 Tantum ergo Mode V

CALENDAR FOR FEBRUARY

1. Tu. St Bridget, Abbess of Kildare, c. 523
 2. W. THE PRESENTATION OF CHRIST IN THE TEMPLE
& PURIFICATION OF SAINT MARY THE VIRGIN
Evening Prayer 5:30. High Mass with procession 6.
 3. Th. *Requiem 7:30*
 4. F. St Cornelius the Centurion
 5. Sa. The Martyrs of Japan, 1597
 6. Su. EPIPHANY V
 7. M. *Requiem 12:10.*
 8. Tu.
 9. W.
 10. Th. St Scholastica, Abbess at Monte Cassino, 543
 11. F.
 12. Sa. *Of our Lady.*
 13. Su. THE LAST SUNDAY AFTER THE EPIPHANY
 14. M. SS. Cyril, Monk, & Methodius, Bishop, Missionaries
to the Slavs, 869, 885
 15. Tu. Thomas Bray, Priest & Missionary, 1730
 16. W. ASH WEDNESDAY
*Fast. Ashes imposed at all Masses.
Evening Prayer 5:30. High Mass with Penitential Office 6.*
 17. Th. Lenten Weekday
 18. F. Lenten Weekday
 19. Sa. Lenten Weekday
 20. Su. LENT I
 21. M. Lenten Weekday
 22. Tu. Lenten Weekday
 23. W. EMBER DAY (St Polycarp, Bishop & Martyr of Smyrna, 156)
 24. Th. SAINT MATTHIAS THE APOSTLE
Fast dispensed.
 25. F. EMBER DAY
Way of the Cross 7:30 p.m.
 26. Sa. EMBER DAY
 27. Su. LENT II
 28. M. Lenten Weekday
 29. Tu. Lenten Weekday
- The weekdays of Lent (except major feasts) are to
be kept by special acts of discipline and self-denial.*

SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon)	11:00 a.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m., 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

*Other services during the week and on festivals
as announced on the preceding Sunday.*



CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*
FRIDAYS, 5 to 6 p.m.
SATURDAYS, 2 to 3 and 5 to 6 p.m.
SUNDAYS, 8:40 to 9 a.m.
and by appointment.



OCCASIONAL OFFICES

The MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

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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, *Treasurer* PLaza 7-6750
Mr James L. Palsgrove, *Director of Music* TEmpleton 1-5005
Mr McNeil Robinson, *Organist* MOnument 3-3259
Mr James P. Gregory, *Ceremoniarist* ACademy 2-1659
Mr J. William Burgess, *Head Usber* SUsquehanna 7-3300
Mr Randolph L. Frew, *Seminarian* CHelsea 3-5150
Mr Ronald T. Lau, *Seminarian* WAtkins 9-5922
Mr Louis Fellowes, *Funeral Director* PLaza 3-5300

*The Church of Saint Mary the Virgin is supported largely by
voluntary offerings through the use of weekly envelopes, which
may be obtained from the Parish Secretary.*

*Annual subscriptions of three dollars or more are asked from
those who do not make other contributions to the parish and
wish to receive AVE.*

N.B. Increased cost of printing and postage makes it necessary to raise the subscription to three dollars. We will appreciate your continued interest and support.